

THE CHURCH OFFICERS' GAZETTE

Vol. 36

October, 1949

No. 10

"I Prayed That My Aged Husband Would Not Be Taken! The Lord Graciously Left Us Together."

"May God Save You from Being Hungry..."

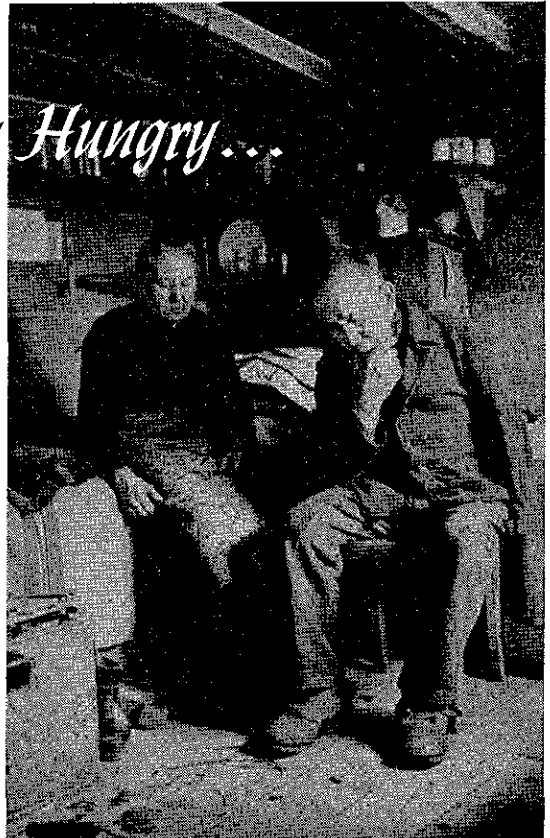
It is an awful feeling." So writes (June, 1949) one of our German sisters.* So grateful for the coat and shoes received that she cannot sleep for excitement, she reveals in her letter a heart-breaking story. "We are expellees from the Eastern part of Germany that now belongs to Poland. When the soldiers entered, they took clothes, bedding, and linen from every house, and had the furniture, clocks, pianos, etc., sent home in freight cars. The shrieks of the women and children were heard incessantly far and wide; even little girls of ten years had to submit to these soldiers. Several times we were tempted to commit suicide. Weakness, excitement, and fear paralyzed our faith, but the dear Lord kept us by drawing us nearer to Him. Conditions became still worse when the transient soldiers had gone and others took over. They took away everything they saw—to the very last pin. One group followed another day and night. We could not buy anything because our German money was invalid.

"For months we lived on potatoes. Then my husband and I took sick with typhus. Still looters would come to help themselves or look for valuables. Our beds were taken, and we were sleeping on straw. We were rounded up for forced labor—no food, no pay, only harsh words and kicks. Many fainted. The men were taken to camps, many were beaten to death. Oh, how I prayed that my aged husband would not be taken! The Lord graciously left us together. Praise be to Him!

"Then we were expelled from the country.

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*Through hard work and thrift she and her husband had acquired sufficient property to assure themselves security and comfort in their last years. Now they are homeless and homesick.



Thank God You Are Not Hungry

Thank God You Have a Comfortable Home

Thank God You Have a Job

Thank God You Live in America

Thank God You Have Something to Share

THANK HIM WITH A GENEROUS

Famine Relief Offering

SABBATH, OCTOBER 29

Editorial

Let Freedom Ring

There is a growing feeling in America that our republican form of government is slipping, that our liberties are in jeopardy and that statism is supplanting democracy. Our federal government is becoming so unwieldy and is reaching out its controls over so many aspects of our lives that there is danger that government, which should be the servant of the people, may become their master and exalt itself above the constitution or the people with totalitarian possibilities that are so contrary to our American way of life as to be unthinkable.

It is without doubt true that such dangers do confront us. They are being openly discussed by some of the leading thinkers of our time. It is recognized that our freedom is meeting a greater challenge today from enemies within our nation and from possibly well-intentioned bureaucrats in the government than it did when attacked by the totalitarian powers in military combat. This situation is even more subtle and has possibilities of greater danger to our liberties than the attack of the German and Japanese armies a few years ago.

Life is becoming so complicated and the fabric of social and economic relations so interwoven that thousands are beginning to feel that the only solution to present-day problems is to allow the federal government to assume more and more control over our social and economic life, hoping thereby to find some solution to the tangled relations between capital and labor, to the problems of unemployment and slum clearance, to the questions of how medical and educational benefits may be more evenly distributed, and a thousand other unsolved problems that confront the nation.

But is this the solution? Can a group of bureaucrats in Washington solve all these perplexing problems of our economic life and administer the social welfare benefits for 150,000,000 Americans and at the same time protect the people in their rights and liberties, and uphold the American way of life? Thousands are beginning to feel that they cannot do it without the loss of freedom. Statism is the inevitable result when government takes over the control of the lives of its citizens so completely and seeks full direction of their social, economic, educational, and vocational life. Without a doubt our liberties would be sacrificed and our freedom lost.

Freedom is basic to the American way

of life. It is the cornerstone of our constitutional form of government. It is not a privilege that has been bestowed upon us by the state. It is, rather, an inalienable right with which the Creator has endowed us and which no state has a right to withdraw or curtail. It is inherent in our very being, a part of our intellectual and spiritual heritage, and no government can lawfully withdraw the basic liberties that this nation has stood for since its founding.

The sources of liberty are spiritual, not carnal. They are eternal, not temporal. Man cannot grant these basic rights to other men. They were granted by the Creator when He made the mind of man free. Civil government can and should recognize them in civil law, but they are a bill of natural rights, not granted or bestowed, but inherently ours by the divine principles which God gave to men when He gave us the truth—and truth has made us free.

But these liberties are in danger. If the present plans of government are carried out, our way of life will be underwritten by the state and controlled by federal bureaucrats with ever enlarging agencies and killing taxation until we all shall be but the servants of the state and look to a paternal government for our sustenance, direction, and protection.

The socialistic schemes now being sponsored in Washington will tend to kill initiative in America. The greatness of this nation has been its unlimited opportunities for the individual. It has given, during the years, the greatest freedom to ambitious and hard-working men and women to make good through their own initiative and industry, unhampered by restrictive laws or controls of government.

Although this has been abused at times and has resulted in some social evils, it has, on the whole, given Americans the highest standard of living in the world and the greatest degree of individual liberty ever enjoyed by men.

These untried socialistic theories are visionary and unscriptural. It is claimed that they would place everyone on an equality, but in reality it is an equality of slavery, and not of opportunity. Mrs. E. G. White has said:

"It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized; for the diversity of condition which characterizes our race is one of the means by

which God has designed to prove and develop character. Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God; but this was not the purpose of the Creator. Christ has said that we shall have the poor always with us. The poor, as well as the rich, are the purchase of His blood; and among His professed followers, in most cases, the former serve Him with singleness of purpose, while the latter are constantly fastening their affections on their earthly treasures, and Christ is forgotten. The cares of this life and the greed for riches eclipse the glory of the eternal world. It would be the greatest misfortune that has ever befallen mankind, if all were to be placed upon an equality in worldly possessions."—*Testimonies*, Vol. 4, p. 552.

Our burden is to proclaim the message of soul liberty to the world and prepare a people for the coming of the Master. These socialistic ideologies that are sweeping the world will not succeed in solving present-day problems. Only the coming of Christ can bring peace to a troubled world. Socialism looks attractive, but so did the tree of knowledge of good and evil. Neither represent God's plan for the betterment of the human family.

—EDITOR.



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ARE YOU MOVING?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

Church Officers' Round Table

Sunday-Night Meetings

W. B. OCHS

A church building, however beautiful or magnificent, means but little unless it is used for the purpose of having the truths of God proclaimed from its pulpit.

The Sabbath-school service has many very definite functions. Some of these are the study of the lessons, the creating of interest, the support of missions throughout the world field, and the endeavor to obtain a better understanding of the truths of God given to us as a people. The preaching at the eleven o'clock service on Sabbath has for its chief objective the spiritual growth of the members of the church, the winning back of those who have drifted from God and His Word, and harnessing of the members for definite missionary service. Strangers who attend these meetings should and do receive very definite help from them.

As important as the Sabbath services are in satisfying a need that cannot be supplied at any other time during the week, we must not, and cannot, ignore the fact that the church building has been erected, not only to bring spiritual help and guidance to our people on the Sabbath, but also for the definite purpose of proclaiming all the fundamental truths that have made us a special people. This can best be done in meetings held on Sunday evenings. We have missed a real opportunity through the years by not having public meetings in all our churches on Sunday nights. Think of the many souls that might be members of our churches today if these public meetings had been regularly held. Too often we try to find reasons why these Sunday-evening meetings should not or cannot be held, but we should be thinking of the many reasons why we cannot afford to keep our church doors closed during the Sunday-evening hours.

Some of the best members in our churches today have been won through Sunday-evening lectures. Strangers who attend these meetings are tied to our churches in a very close way when they accept the truth; they become firmly established in the Advent message. There is something vital in preaching our doctrines in our churches. The church that fails to do this misses a great opportunity of strengthening our own people in the truth and of reaching those not of our faith. Has not the time come when we should in all our conferences declare definitely that there shall not be any closed

doors in our churches on Sunday night? If this plan is followed it will mean more souls saved in the kingdom and more spirituality in the churches.

The Challenge and the Answer

This month we give four quotations from the July issue of *American Affairs* which show trends of opinion in the world on the matter of freedom.

"Millions seem to fear that individual freedom is leading us toward social chaos; that individual opportunity has forever disappeared; that no person can have rightful title to property; that we have reached the point where the individual is far too small to cope with his circumstances; that his lifelong physical security against every risk is all that matters. More than this, we hear that such security must be attained by surrendering to centralized control the management of our society. In short, to these fearful men, the free human individual is a social anachronism. On every count the fearful men are wrong."—GENERAL DWIGHT D. EISENHOWER.

"Civilization is not threatened by atomic bombs and biological warfare today. It is threatened by ourselves. If civilization goes down, man will be his own undoing. The instruments and tools that he uses will not be the source of the trouble."—PROFESSOR ROGER J. WILLIAMS, TEXAS UNIVERSITY.

"Man, not nature, is the great problem today. These vast new powers in the hands of selfish or arrogant men simply increase their power to dominate their fellows."—DR. EDMUND W. SINNOTT, YALE UNIVERSITY.

"In all the cities it is the government that should do away with slums, it is the government that should build public housing, it is the government that should supply parking space, it is the government that should supply all the services for the sick with a national system of hospitalization and medical care. As our minds adjust to one of these things it puts us in shape to adjust ourselves to the next, and after that it is still another, which yesterday would have seemed impossible, yet which tomorrow will be done—and it is the day after tomorrow that we should keep in mind, because that is when statism—having progressed through socialism—breaks down."—MARTIN W. CLEMENT, PRESIDENT OF THE PENNSYLVANIA RAILROAD.

Unity of the Church

BY MRS. E. G. WHITE

The advancement of the church is retarded by the wrong course of its members. Uniting with the church, although an important and necessary act, does not make one a Christian nor insure salvation. We cannot secure a title to Heaven by having our names enrolled upon the church book while our hearts are alienated from Christ. We should be His faithful representatives on earth, working in unison with Him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. . . .

We should all feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are as frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to Him, and unite our weakness with His strength, our ignorance with His wisdom, our unworthiness with His merit. None of us can occupy a neutral position; our influence will tell for or against. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and life become new again in Christ.

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave Himself to the world that He might "purify unto Himself a peculiar people, zealous of good works." This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and concentrate their energies on the great work before them. God designs that His people should all come into the unity of the faith. The prayer of Christ just prior to His crucifixion was that His disciples might be one, even as He was one with the Father, that the world might believe that the Father had sent Him. This most touching and wonderful prayer reaches down the ages, even to our day; for His words were, "Neither pray I for these alone, but for them also which shall believe on Me through their word."

How earnestly should the professed fol-

lowers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of church relationship; and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after His resurrection, delegated power unto His church, saying, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Church relationship is not to be lightly canceled; yet when the path of some professed followers of Christ is crossed, or when their voice has not the controlling influence which they think it deserves, they will threaten to leave the church. True, in leaving the church they would themselves be the greatest sufferers; for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world.

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are those who spend a large amount for needless luxuries; they gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the enterprise whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should defer their individual judgment to the judgment of the body of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to His expressed word. The observance of external forms will never meet the great want of the human soul. A profession of Christ is not enough to enable one to stand the test of the day of judgment. There should be a

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Prayer Meeting Helps

[In this column, from month to month, we will present studies that will form suggestions for prayer-meeting talks.]

High Time to Awake

NOTE: Last month we gave two prayer meeting studies under the headings, "Knowing the Time," and "Times of Refreshing." Continuing the subject of "Time" in its relationship to the remnant church, this study leads us into the necessity of awaking from the lethargy that has settled upon God's people in these days of waiting for the coming Bridegroom.

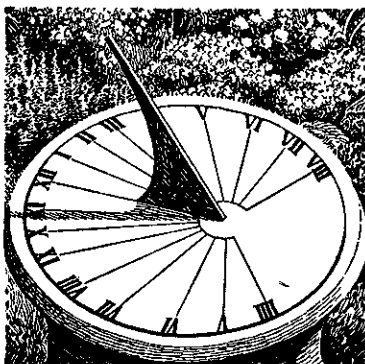
TEXT: Romans 13:11; Matthew 25:1-13. *Christ's Object Lessons*, pp. 405-421.

I. THE CONDITION of God's people just before the midnight cry.

1. There are two classes, the wise and the foolish. Matthew 25:2. *Christ's Object Lessons*, pp. 406, 407.
2. What did the wise have that the foolish did not have? Matthew 5:3, 4. *Christ's Object Lessons*, p. 408.
3. The classes represented by the wise and foolish virgins.
 - a. The wise. Isaiah 58:7, 8; Matthew 5:14-16.
 - b. The foolish. Ezekiel 33:31; 2 Timothy 3:1-5; Luke 13:26, 27.
4. During the tarrying time they all slumbered and slept. Matthew 25:5.
 - a. John describes the remnant as lukewarm. Revelation 3:14-16.
 - b. Application to remnant church. *Testimonies*, Vol. 4, pp. 87-89.

II. HIGH TIME to awake and prepare for the Bridegroom. Matthew 25:6. *Christ's Object Lessons*, p. 412.

1. "The night is far spent." Romans 13:12; Joel 2:1; Zephaniah 1:14. *Testimonies*, Vol. 9, p. 135.
2. "Go ye out to meet Him." Matthew 25:6-11.



NOTE: To meet Him with joy and enter into the wedding will require a preparation which many are too indolent to obtain. *Testimonies*, Vol. 6, pp. 404, 405.

3. The readiness for His coming will depend upon our expression of love in service more than upon profession. Matthew 25:31-46. *Testimonies*, Vol. 9, pp. 106, 107.

OBJECT: To impress the fact that we are living on borrowed time, and that if we would be among the wise virgins who went into the wedding, there must be a preparation beforehand. Not only the call for a needed preparation for the second advent needs to be stressed but the emptiness and nothingness of earthly things in comparison to all that He is preparing for us.

Time and Eternity

NOTE: In this last study on "Time" and its relationship to our needed preparation for the crisis of the ages, it is emphasized that time is a little island of duration out of the vast unfathomable sea of eternity. Soon time shall be no more and eternity shall be ushered in.

TEXT: Psalm 90:2-4; 2 Peter 3:8. *Education*, pp. 301-309.

I. TIME A PREPARATION for eternity. Isaiah 51:3; Revelation 7:14-17.

NOTE: "The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be."—*Education*, p. 307.

1. Time has been granted mankind to seek the Lord and find Him. Hosea 10:12. *Testimonies*, Vol. 3, p. 146.
2. Probationary time will have an end, Revelation 22:11, 12. *Testimonies*, Vol. 6, p. 407.
3. Time squandered can never be recovered; therefore we should redeem the time by using it to God's glory. Colossians 4:5. *Christ's Object Lessons*, p. 342.

II. ETERNITY will bring a fulfillment of all that has been promised to God's children. 1 Corinthians 2:9.

1. Eternity has been interrupted by the fall, the long story of redemption, and the final triumph of God's people. *Great Controversy*, pp. 666-669.

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Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

Looking Ahead— —to November!!

TOPICS FOR SENIORS:

Fossils and the Flood.
How to Bring Men to Christ.
The March of Gratitude.
Five Front-Door Keys to Reading.

TOPICS FOR JUNIORS:

Fossil Hunting for Fun.
Cheer-Up Clubs.
Thanksgiving.
Living Temples.

Leadership Hints

Adventist young people greatly desire sincere, wholesome, and energetic leadership. And they deserve it. It is your responsibility, Missionary Volunteer leaders, to make it possible for Adventist young people to find in the Missionary Volunteer organization inspiration, fellowship, and strength. You are to make the society one of the most important spiritual appointments of the week. Its importance is revealed in an analysis of its purpose:

1. To keep the challenge of the aim, the motto, and the pledge before the society.
 2. To deepen the devotional life of each Missionary Volunteer.
 3. To integrate the vital Missionary Volunteer features and band activities into the thinking and life of the society.
 4. To keep the young people of the church in touch with the world Missionary Volunteer movement.
 5. To give an opportunity for each member to gain an experience in public speaking and teamwork: praying together, studying together, planning together, and working together.
 6. To hold before the youth Christian ideals and principles for Christian living, to help young people find a happy solution to their problems.
 7. To study the most effective methods for doing different kinds of Christian service, and to enter into that service with a modern Share-Your-Faith enthusiasm.
 8. To afford a time when the members of the society may have an opportunity to tell what they have tried to do for the Saviour and what success they have found, and thus strengthen and inspire each other in their desire to live out the Missionary Volunteer ideals.
 9. To provide happy, Christian fellowship for the young people of the church.
- Leaders, as you endeavor to obtain these objectives in your society, yours will be a successful society and a mighty spiritual influence in the lives of the young people of the church and the community.



Suggestions for Personality Development

(See Senior Topic, October 8.)

TO DEVELOP SOCIAL QUALITIES

Remember that others wish to get acquainted with you; avoid the least appearance of snobbishness or arrogance.

Keep troubles to yourself, and forget yourself.

Develop broad interests and sympathies in order to find common ground upon which to meet others.

Familiarize yourself with the common rules of etiquette.

TO DEVELOP TACT

Study your own mistakes to determine how they might have been avoided; then see that they do not recur.

See the humorous side of perplexing situations, criticize sparingly, be kind.

Lead others to your viewpoint by questions rather than by arbitrary statements or argumentation.

Copy the acts of tactful persons. The ones to imitate are those who get things done without friction.

TO DEVELOP CO-OPERATION

Assist actively in all good undertakings, whether in favor of them or not, and irrespective of who gets the honor.

Study to make yourself familiar with the larger organization of which you are a part and with the large work which it is carrying on. Cultivate a genuine interest in it.

Put co-operation in place of competition. Do not discourage others, help and encourage them instead.

TO DEVELOP LEADERSHIP

Do not shirk responsibility; do your own thinking; cultivate initiative.

Lay plans to accomplish things without getting in the limelight; do not force yourself forward.

Study to discern the special abilities of others and delegate work to them.

Endeavor to develop the qualities which win the confidence of others, as sound judgment, open-mindedness, freedom from

prejudice, coolness in trying situations, sincerity, honesty, etc.

TO DEVELOP TOLERANCE

Get the other person's viewpoint, and inform yourself before condemning.

Distinguish between conviction and mere personal opinion. Remember that others have a right to both, and that you have a right to contend only for the former.

Never allow yourself to become ruffled with chronic faultfinders. This is your greatest chance to school yourself in tolerance.

TO DEVELOP POISE

Take advantage of opportunities to appear in public, as in giving reports in class; leading young people's meeting; taking part in Sabbath school, club meetings, etc. Overcome timidity by studying how to meet people and situations.

Be genuine; don't pretend; avoid affectations.

When appearing before others, look them in the face. Do not start till ready. Be deliberate.

Overcome objectionable mannerisms. Be sure personal appearance is right, then forget it. Forget yourself. Think of your task.

TO DEVELOP ADAPTABILITY

Remember that "what can't be cured must be endured," and that your part is to be happy about it whether you like it or not. "If you can't have what you like, learn to like what you have."

If you find things unsatisfactory in any situation, try to improve them; but do it in the right way. Go to the proper persons with your suggestions, but if they cannot help you, do not be disappointed or discouraged. Never make demands; and never peddle grievances.

TO DEVELOP SELF-CONTROL

Cultivate unselfishness. Conceal unpleasant feelings.

Remember that self-control is a habit. A rule in habit formation is to allow no exceptions. Avoid losing your self-control at all.

Remember that anger is a destructive force. No situation justifies giving way to it.

TO DEVELOP PERSONAL APPEARANCE

Do not follow extreme styles. Dress to express your personality.

Keep clothing cleaned, brushed, and pressed, and shoes clean and polished.

Endeavor to develop erect, graceful carriage.

TO DEVELOP OPTIMISM

Be blind to others' faults, looking always for their good qualities instead.

See the bright side. Banish troubles.

TO DEVELOP ENTHUSIASM

Strive to attain the broadest possible vision of your chosen work. See the forest rather than the trees. Make it a habit to put your whole soul into everything you do.

TO DEVELOP JUDGMENT

Avoid the common fault of reaching a conclusion in the absence of sufficient knowledge. Good judgment requires due consideration of all relevant facts. When in doubt regarding a decision, withhold it.

Keep your mind free from even a trace of prejudice or bias; for these are, after ignorance of facts, the most common causes of bad judgment in the affairs of life. Above all, think honestly.

TO DEVELOP FRIENDLINESS

Avoid haughty airs. Cultivate the friendship of everyone. Take for granted the friendliness of others. Do not wait for them to speak first.

Radiate friendliness. Be thoughtful of the wishes of others in little things, as well as big ones.

TO DEVELOP COURTESY AND CONSIDERATION

Never hurt the feelings of another person no matter how small he is or how little you like him.

Study to do the little things that others like, and show your pleasure in doing them.

Remember that a diamond cut and polished is more desired than one in the rough, but that either is preferred to perfectly polished glass.

TO DEVELOP REFINEMENT

Make a sincere effort to develop appreciation of good music, literature, art, etc. Let your thoughts be of things involving high ideals, worthy motives, and noble purposes.

Be courteous and considerate in little things.

Avoid common vulgarities such as eavesdropping, gum chewing, use of tooth picks, slang, profanity, offensive or unpleasant topics of conversation, etc.

TO DEVELOP SPIRIT OF SERVICE

Watch for every chance to do favors unasked.

Be eager to help all who need help, regardless of whether service rendered will be reciprocated.

In all group activities endeavor to contribute more than you get.

In your daily work be willing always to do more than you are paid for.

TO DEVELOP SELF-CONFIDENCE

Look forward to success instead of backward to failure. Remember that the difference between one person and another consists not so much in ability as in a willingness to pay the price of success.

Force yourself to do the things you are afraid to do.

Avoid giving way to a general inferiority complex. If you have weak points, make inventory of them and concentrate upon them.

TO DEVELOP INDUSTRY

Have a goal and never lose sight of it. Develop an abiding interest in your work. Do not slight the little things.

Work on a schedule, standardize processes, have all needed materials at hand, concentrate, and finish tasks once begun.

TO DEVELOP MODESTY OR RESERVE

Be reserved at all times in dress, manner, and speech. Remember that a good listener is better thought of than a loquacious talker.

Do not make yourself conspicuous.

TO DEVELOP VOICE

Set aside a period each day for special effort in overcoming defects. Avoid harsh, high-pitched, and nasal tones. Avoid speaking in a monotone.

TO DEVELOP VIGOR AND VITALITY

Practice working and playing vigorously. Smite the members of the legion of worry unsparingly.

Make yourself familiar with health rules; then practice them unceasingly.

Select carefully and engage regularly in recreations adapted to your occupation and personal needs.

TO DEVELOP DISCRETION

Think before acting. Imitate those who seem to you to be discreet.

Look at all sides of the question before deciding it.

TO DEVELOP PUNCTUALITY

Make a schedule and hold steadfastly to it. Remember that you do not like to have others keep you waiting. Practice starting a little early, but never be late.

Cultivate the attitude that punctuality deals with prompt dispatch of work, payment of debts when due, keeping promises, etc., as well as keeping faith with the clock.

Senior Meetings

October 1

YOUTH AND SABBATH OBSERVANCE

BY R. E. FINNEY, JR.

ORDER OF SERVICE

DEVOTIONS AND FEATURES

SONG: "Holy Sabbath Day," No. 123 in *M. V. Songs*.

PRAYER.

ANNOUNCEMENTS.

SYF REPORTS.

OFFERTORY.

SECRETARY'S REPORT.

SPECIAL MUSIC.

INTRODUCTION

SCRIPTURE: Isaiah 58:13, 14.

DISCUSSION

Youth and Sabbath Observance (5 parts).

CLOSING

SONG: "O Day of Rest and Gladness!" No. 124.

BENEDICTION.

Introduction

"The line of demarcation between our people and the world must ever be kept unmistakably plain. Our platform is the law of God, in which we are enjoined to observe the Sabbath day; for, as is distinctly stated in the thirty-first chapter of Exodus, the observance of the Sabbath is a sign between God and His people. 'Verily My Sabbaths ye shall keep,' He declares; 'for it is a sign between Me and you *throughout your generations*; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. . . . It is a sign between Me and the children of Israel *forever*; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.'"—*Testimonies*, Vol. 7, p. 122.

Youth and Sabbath Observance

1. LOGIC LEAVES NO ROOM FOR DOUBT ABOUT SABBATH OBSERVANCE.

As every Seventh-day Adventist youth knows, there is no doubt about the proper

day to observe as the Sabbath. A short time ago I had occasion to be a caller at the legal department of the Province of British Columbia. With another minister I was seeking help on a legal problem involving our literature ministry. After a rather long visit with the very courteous but unbending representative of the department, we seemed to have reached the end of our conversation as far as the problem was concerned.

Leaning back in his chair, the lawyer looked across the desk at us and said, "Let's see—you said that you represent the Seventh-day Adventists, did you?" He used the rather uncertain tone of one not sure that he knew what Seventh-day Adventists are.

"That's right," we replied.

"Um—, Saturday is your holy day?"

"Yes, sir, it is," we answered, wondering what would come next.

"Why do you observe Saturday?" he asked with more interest.

"For Bible reasons," was the answer.

"Well, when do you start your week, anyway?"

"With the *first* day of the week," and here I was forced to suppress a smile.

"Yes, and you keep Saturday. That would be the seventh day. Why, that's what the Bible says, isn't it? *That's pretty good reasoning*," our friend concluded with emphasis, pleased with himself and us. A light of new respect dawned in his eye as we brought our visit to a pleasant close.

To a student of logic—and a lawyer must be that—there can be no doubt as to the need for keeping the seventh-day Sabbath. Whether we do or not, and *how* we keep it are different questions.

2. "THE LINE OF DEMARCATION BETWEEN OUR PEOPLE AND THE WORLD MUST EVER BE KEPT UNMISTAKABLY PLAIN."

Every good Sabbathkeeper is a witness to the world as to the integrity of God's

people and the requirements of God's law. The way in which he lives up to his opportunities in these respects will greatly influence those who observe him and the future welfare of God's people. Every young person who fails to be true in this respect is letting down the denomination he is pledged to support in all its endeavors. He can justly be thought of as a traitor to God's cause.

A Missionary Volunteer in attendance at the University of British Columbia was informed that one of the final examinations would fall on the Sabbath. When a request was made for special exemption from taking the examination on that day, the answer was, "There have been a lot of Seventh-day Adventists who have attended the University and they have taken their examinations on Saturday if the schedule called for them to do so."

The pity of it was, as I was informed by the Volunteer in question, that this accusation was partially true.

Following the initial effort to get proper arrangements made, I was called upon for counsel and help. Unless you have had the experience of meeting the typically British attitude in regard to the upholding of the law, you have no idea what a chilling experience it can be. The English saying that "The law is the law!" is no idle jest, and exemptions or exceptions are not given room in the thinking of those of that particular bent.

Our application for clemency was met with brusque disregard, contempt, anger, but finally grudging respect and an offer of help. The British idea of fair play is as firmly embedded as is the respect for the law, and a staunch fighter is always respected, if not admired. The Missionary Volunteer in question, although scared and perplexed, was true blue and refused to budge.

"You can try what I have suggested, but I don't think it will do any good!" the head of the department gruffly offered—he who had almost roared at us a bit earlier. And there was a twinkle in his eyes as he shook hands with us in parting.

We did try what he suggested. And the result? A new ruling by the University Senate that *guarantees* that no Jew or Seventh-day Adventist can be forced to take an examination on the Sabbath—even if special examinations have to be given.

It *pays* to be true to your comrades, your religion, and your God.

3. CAN YOU BE TRUE WHEN IT WOULD BE EASY TO FAIL?

Desperate situations demand heroic deeds. Many a young Seventh-day Adventist who would unhesitatingly refuse to take a line of work that would demand Sabbath work,

finds it very difficult to keep the Sabbath honestly when the pressure is off.

The answer to this problem is to "fill the vacuum." The Bible tells us that we are not to do our own pleasure on the Sabbath day; but it also tells us to "call the Sabbath a delight." How can we do this?

As a general rule young people do not want or need a great deal of rest on the Sabbath. When they find themselves idle, therefore, and cast about for something to do, they often find temptation lurking near. It is this that leads to poor Sabbath observance in the home. So, I repeat, fill the vacuum.

The Sabbath is not intended to be a day of inactivity. The first call of duty is Sabbath school and church service in the morning. *Actively* enter into these services. Fit yourself for assisting in the children's divisions. Be ready to assist in any way in the services of the church where you can acquit yourself with a fair degree of success. You will please and, no doubt, astonish your elders.

Sabbath afternoons should be reasonably full of missionary activity. Sunshine bands, literature and hand-bill distribution, group Bible study—all these are splendid and worth-while "vacuum fillers." This, and not a long list of don't's is the answer to Sabbathkeeping.

On one of my visits to the Rutland, British Columbia, community I returned in midafternoon to the church on an errand. To my delight I found about fifty Missionary Volunteers quietly gathered to listen to the reading of one of the Reading Course books. I imagine this delighted our good M.V. secretary, too, when he was called upon to sign a large number of Reading Course Certificates for that society—and it was good Sabbathkeeping, too.

4. GOOD SABBATHKEEPING COMES FROM THE CONVERTED HEART.

"I know that the seventh day is the day to keep, and one of these days when I get my affairs arranged so that I can, I am going to keep it."

How often every evangelist has heard remarks like that. If he is experienced, he will doubtless sigh a bit to himself, for he knows that when one waits for everything to be made easy for him so that he can keep the Sabbath, that time never comes. One who is converted never waits for the easy way to Sabbath observance.

"Harold, you're a fool! When times are as hard as they are, and jobs are scarce, what business have you thinking about religion and this foolishness about keeping Saturday? Man, think of your family! What will they think when you come home out of a job—with no money to buy food and clothing?" The lumber-camp boss was be-

coming more and more out of patience.

"What would my family think of me if they knew that I was doing something that I know is wrong?" Harold acquitted himself well for a new-born babe in the faith. "I'm sorry, sir, but I just can't work on Saturday."

And so Harold was dismissed. Without a job, and he had a wife and five children to support!

"God has another job for me," he told those concerned for his welfare. And God did. There was another job, and another one after that. Finally he met the camp boss on the street one day, the very man who had discharged him a year or so before with cursing.

"How about coming back to work for me, Harry? I need a good man." It sounded incredible, but it was true.

"Sir, I'd love to, but—"

"Don't say it! I know what you're going to say. It's that Saturday business, but I'm way ahead of you on that. I've got a job all picked out for you and you can work any days you want to, just as long as you get in six days a week and keep the job up. Now what do you say?"

What Harry said was, "Yes." He went back to the logging company and witnessed that God takes care of His faithful children. And he had the job as long as he wanted it, until he felt the call of duty to enter the Lord's work in a more direct way.

Good Sabbath observance comes from a converted heart. If you find Sabbath observance difficult, perhaps you should do a bit of self-examination.

5. TRUE SABBATH OBSERVANCE MEANS SHARING-YOUR-FAITH.

"We've come to tell you good-by and that we're sorry you're leaving our neighborhood," said the Larsons to their Seventh-day Adventist neighbors who were leaving the community. "You may not know it, but we've started going to our church again because of you. We watched you all going to church every Saturday and it got us to thinking we were neglecting *our* church."

Yes, Sabbath observance means Sharing-Your-Faith. It *should* include active missionary endeavor wherever possible, but if circumstances forbid that, your influence and example will tell of the message to all who observe you. Neither you, nor anyone else, can avoid yielding an influence. Be sure that yours is good.

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An M.V. Society in the West is sponsoring tract racks made of steel, and they have secured permission to fasten them on to light poles on the main intersections of the city. During a five-month period, 4,500 periodicals and Crisis books were taken by passers-by.

October 8

HOW DO YOU RATE?

BY G. ERIC JONES

ORDER OF SERVICE

DEVOTIONS AND FEATURES

OPENING HYMN: "Awake, My Soul!" No. 355 in *Church Hymnal*.

RESPONSIVE SCRIPTURE READING: Christian Perfection, Ephesians 4:1-8, 11-16. PRAYER.

OFFERTORY.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY BANDS.

SPECIAL MUSIC, or "Lord, for Tomorrow and Its Needs," No. 604.

DISCUSSION

LEADER'S REMARKS: "With What Are We Building?"

TALK: "As a Man Thinketh."

POEM: "Making Life Worth While."

POEM: "Today."

TALK: "Suggestions for Personality Development." (See page 5.)

CLOSING

CLOSING HYMN: "Have Thine Own Way, Lord," No. 272.

BENEDICTION.

With What Are We Building?

"If all our people—teachers, ministers, and lay members—would cultivate the spirit of Christian courtesy, they would far more readily find access to the hearts of the people; many more would be led to examine and receive the truth."—*Testimonies*, Vol. 5, p. 31.

In the practical conduct of life everything depends upon character. We define character to mean what a person really is. It is that which is back of all his actions, that which is known to God "to whom all hearts are open, all desires known, and from whom no secrets are hid."

No one becomes what he is at once. Character is a growth, and day by day it is formed either into beauty or deformity. As the days and years pass by, we are becoming what we shall be. Our characters develop like the icicle, one drop at a time. If the water is clear, the icicle sparkles in the sunlight; if the water is muddy, it looks dirty and is without beauty.

Each thought or feeling adds its influence to our character. If these thoughts and desires are ennobling, pure, and worth while, then our character will sparkle in the light, but if they are base and evil, our character will be wretched and deformed. The New Testament mentions a choice of building materials—either gold, silver, and precious stones, or hay, straw, and stubble. With what are we building? How do we rate?

Let us examine some of the building blocks of life. First, let us look at DISPOSITION. Are we always critical and morose, finding fault frequently, unpleasant, moody;

or are we usually happy and pleasant, always cheerful?

Second, SOCIABILITY. Are we always occupied with our own affairs? Do we take little interest in others? Do we take an active interest in most folk and show friendliness with those whom we meet? Are we friendly with all, and do we seek out those who need our friendship though they be outside our immediate circle of acquaintances?

Third, CO-OPERATION. Do we respond negatively or reluctantly to suggestions, or do we co-operate gladly most of the time; can we say that we always co-operate cheerfully and willingly?

Fourth, TACT. Are we thoughtless and blunt; do we sometimes offend though we try to be thoughtful? Or are we usually kind and careful not to offend or embarrass, always knowing just what to do or say?

Fifth, JUDGMENT, BALANCE. Are we among those who do not stop to think? Do we try to evaluate situations correctly, but often make unwise decisions? Or can we be depended upon to use good judgment most of the time? We should get to the place where no situation is difficult or surprising enough to disturb our presence of mind and take us off guard.

Sixth, RELIGIOUS EXPERIENCE. How active is it? Do we have a negative attitude toward religion? Are we indifferent to anything of a religious nature? Or are we sincere in wanting to do what is right? Do we help when called upon? Is ours a strong Christian character?

As we consider the following character building blocks, let us examine ourselves critically to see how we rate: poise, adaptability, neatness, cleanliness, enthusiasm, optimism, refinement, courtesy, loyalty, self-confidence, modesty, patience, punctuality, vigor and vitality, posture, pleasing voice, skill in conversation, use of English.

"Had the believers . . . felt the importance of knowledge and of refinement of manners in Christ's work, where one soul has been saved there might have been twenty."—*Testimonies*, Vol. 4, p. 68.

In 2 Peter 1:5-7 we find these character building blocks: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Shall we not let these things be in us and abound that we shall be neither barren nor unfruitful?

"As a Man Thinketh"

In the development of character and personality, let us pause to note that our aim is not a veneer, a semblance, a sham, but a genuine growth that encompasses the whole being. In the light of the abundance of instruction given us through inspiration, we have a clear mandate from heaven to give careful attention to this matter. Does

not the Good Book say, "As a man thinketh in his heart, so is he"? As a man thinks habitually in his conscious and subconscious mind, that he becomes. Are our thoughts of fear which lead to worry, anxiety, and insecurity, or of faith which lead to power, happiness, and success? "Through the right exercise of the will, an entire change may be made in your life." "What you need to understand is the true force of the will. This is the governing power in the nature of man."—*Steps to Christ*, p. 52.

"Love imparts to its possessor grace, propriety, and comeliness of deportment. Love illuminates the countenance and subdues the voice; it refines and elevates the entire man."—*Testimonies*, Vol. 4, pp. 559, 560.

"Through observing our lives, the people of the world form their opinion of God and of the religion of Christ."—*Id.*, Vol. 6, p. 258.

"Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight."—*Id.*, Vol. 4, p. 543.

"Our lives should be consecrated to the good and happiness of others, as was our Saviour's. We should be self-forgetful, ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer others, and lighten and relieve their sorrows and burdens by acts of tender kindness and little deeds of love. These thoughtful courtesies, that, commencing in our families, extend outside the family circle, help make up the sum of life's happiness; and the neglect of these things makes up the sum of life's bitterness and sorrow."—*Id.*, Vol. 3, pp. 539, 540.

How then shall we seek to develop personality and character? Being conscious of our need, we should ever be alert to observe new hints gathered through reading and by observing the lives of men and women we meet in everyday life.

Making Life Worth While

May every soul that touches mine—
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One inspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists—
To make this life worth while
And heaven a surer heritage.

—GEORGE ELIOT.

Today

I'm tired but happy, now that day is done;
I did my best.
Through commonplace things and vexing
problems, too,
I stood the test.
I did not with knowledge hurt a living
thing,
Or stoop to lie;
My impulse to add to scandal made me
blush—
I passed it by.

I'm weary but happy, now that day is done;
I lived it well.
I'm glad that I spoke a cheering word, the
wrong
I did not tell.
I'm glad that I did a kindly deed to him
Who did me wrong;
I wish I might live each day like this,
And be as strong.

—BLANCHE TOMBLE EVANS in *Nautilus*.

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October 15

CRUSADER TEAMS IN ACTION

BY THEODORE LUCAS

ORDER OF SERVICE

DEVOTIONS AND FEATURES

OPENING SONG: "Missionary Volunteers,"
No. 83 in *M.V. Songs*.

PRAYER.

REPORTS OF SHARE-YOUR-FAITH BANDS.

ANNOUNCEMENTS.

OFFERING.

SECRETARY'S REPORT.

SPECIAL MUSIC.

DISCUSSION

LEADER'S INTRODUCTION.

CRUSADER TEAMS IN ACTION:

In a Big City.
In a Small Town.
In a Prison.
In a College.

CLOSING

PRAYER for Share-Your-Faith Projects.

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

BENEDICTION.

Notes to Leaders

Present this program as a panel discussion. Assign the four topics in plenty of time so that the participants will be thoroughly acquainted with the material. Seated around a table, the M.V. leader is to act as moderator for the individuals taking part. The participants are to respond as though they actually had been responsible for the activities described in the parts assigned to them.

After the panel discussion, lead out in an open discussion. This discussion will have to do with considering Share-Your-Faith projects that may be sponsored by the society. The discussion might lead to a special meeting of the executive committee to consider some of the suggestions made that seem reasonable for your society.

A B C's of the GOSPEL

A—ACCEPT CHRIST.

B—BELIEVE CHRIST.

C—CONFESS CHRIST.

Youth has **V**igor

Youth has **I**nspiration

Youth has **C**ourage

Youth has **T**alent

Youth has **O**ptimism

Youth has **R**eason

Youth has **Y**earning

And the church needs all these qualities
to carry on its work.

Lead our youth to final

VICTORY.

—KENTUCKY-TENNESSEE.

Leader's Introduction

The challenge of these days is Share-Your-Faith. The uncertainties of the world in which we live and the vital decisions which young people must make from day to day call for the determination to Share-Your-Faith in every area of living.

The greatest joy in Christian living comes when we have the opportunity to share Christ with others. Our highest privilege is to introduce others to the Young Man of Galilee and to point out to them the eternal proof of the Christ. His way of life is at once inviting and challenging. His principles of abundant living are practical and realistic, in fact they are the only way. His was the enthusiasm of youth and the idealism of one who seeks to serve and to lose himself in service. His passion for His ministry was a consuming one. His convictions of what people can become, of how the world can be made better, challenges the commitment of young people everywhere as we share our faith in evangelism. It is this Saviour whom we have the privilege to present to others. He becomes more and more their Saviour as they, in turn, bring others to Him and share with them the blessings of the life dedicated to Christ.

Quoting from *Messages to Young People*: "There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. . . .

"Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-intrusted capabilities to His name's glory. Will our young men and young women who believe the truth become living missionaries?"—P. 197.

Christian youth today have something worth while to share. They must share it now. This is not a time for apology, but for confident sharing of our best. If we believe that Christ holds the solution for the many needs of the people of the world, *we must seize and create opportunities to place Him before the attention of those people.* There is really only one way to get and to hold that attention, and that is by making our lives laboratories in our own communities, in which Christ can work His will.

Crusader Teams in Action

—IN A BIG CITY

In one of the large churches of the midwest the Missionary Volunteer delegates to the San Francisco Congress came back inspired to do something to share their faith. The young people's group studied the needs of the city in which they lived and tried to think of the best way they could let their lights shine, suggesting they might hold a series of youth evangelistic meetings.

The pastor of the church was enthusiastic in his encouragement of the plan. The leaders of this group were devout and zealous. It was discovered that in one section of the town there was a newly built Seventh-day Adventist church with a small membership, which was conveniently located for public meetings.

A young man living in the city, who was somewhat talented in public speaking, was urged to be the speaker for the meetings. Another young man with ability was asked to take charge of the music and to lead a young people's choir. There were several young women who played instruments and others who gave Bible studies. Another group of young people were appointed as ushers, and the meetings were opened. The church was filled each Sunday night. In fact the young people were coached so that, as the pews filled with interested people from the community, the young people would go out and stand by the open windows or other places to permit others to come in.

This series of meetings continued over quite a period of time. The young man who spoke was greatly blessed of God. He was guided skillfully by the pastor of the church and began to make appeals for decisions. One night seventeen people came forward to accept Jesus Christ as their personal Saviour and to keep the commandments of God.

The young people paid for the advertising and all expenses connected with this series of meetings. The Young People's Society was wide awake and a thriving organization during this time. Fourteen people were baptized and others were preparing for this rite at the last report.

—IN A SMALL TOWN

One of our Missionary Volunteer societies at an executive committee meeting voted to hold a public effort in a small town. A committee was appointed to search for a suitable location for such an effort. After much prayer a certain town was chosen because it was in a district which had been carefully covered with literature for several months.

The town was small, with three business blocks and a population of fifteen hundred people. Two weeks of hard looking were required to find a suitable building in which to hold the meetings. It was an ideal location and the rent was thirty dollars a month. When an offering was taken for the rent, the amount given was thirty-one dollars. However, when the young people went back to the little city to sign the contract for the use of the building, they found a new obstacle—the rent had been increased to forty dollars. This amount was paid, but after the meetings had proceeded for a month and the owner found out the type of services that were being held in the building, the extra ten dollars was refunded. The Missionary Volunteers felt that the Lord was with them in their Share-Your-Faith project.

Before the meetings started, however, the dirty and cobwebbed store building was renovated and turned into an attractive little chapel. Young women with dust mops, soap and water, cleaned the floors, the walls, and the windows. Young men worked on the folding chairs, the pulpit, and the rostrum. One of the members loaned a piano, another gave a large basket of flowers. These were all donated—time, material, and labor.

One of the Missionary Volunteers was a sign painter and made a large sign for the rostrum. Posters were made to put in store windows.

The young people did not proceed until their plans were carefully laid. They sought the counsel of their pastor and Missionary Volunteer sponsor. Three speakers were chosen from the young men who had been learning how to give Bible studies and how to use the projector. Ushers were trained. Two correspondence secretaries were chosen to mimeograph hand bills, announcements, and to copy the sermons that they might be given out at the close of the meeting. They had a projector operator and a pianist. There was also a director for the Junior Story Hour.

The hearts of the young people of the Missionary Volunteer Society beat fast indeed as they anticipated their first meeting. The decorations were up; the hall was clean; the speakers were ready. When the doors were opened, the people began to

stream in. One hundred fifteen were present. Some were standing on the sidewalk, others listening through the open door and looking in through the windows. There was a good song service and special music. At the first service twenty-two gave their names and addresses, requesting literature and a copy of the evening sermon.

This was the reward of thorough preparation. For four weeks literature covering such subjects as "Is There a Solution to This World's Problems?" and "Where Is the Faith of Our Fathers?" had been distributed in the town. After the distribution of the literature, the young people gave out mimeographed hand bills for two weeks before the meetings. These were given out by the young people who were to speak. They wanted to get acquainted with the people and introduced themselves.

The newspapers were good to the Crusaders. They gave good space for paid advertisements at a discounted rate. They were also kind enough to print a news story on the front page of the paper four times during the eight weeks of the effort. One of these was accompanied by a cut showing the six young men connected with the meetings.

The last month of the meetings, after they had invited the pastor to speak on "Why I Am a Seventh-day Adventist," they made use of many copies of *The Marked Bible* and the little book, *Why I Am a Seventh-day Adventist*. These they gave to every one attending for the first time. The *Youth's Instructor* was given to the young people, and *Signs of the Times* were distributed to the adults.

At the last meeting names of those who wished a *Present Truth* subscription for one year were asked for. To those who had not missed a single meeting in the series for the first month was given a copy of *The Desire of Ages* and a year's subscription to the *Signs of the Times*. The 20th Century Bible Course was used in following up interests. No offerings of any kind were taken. The Missionary Volunteers gave one hundred twenty dollars for the effort; and the total expense was one hundred thirty-five dollars. Fifteen were baptized as the short effort ended, and the young people are going to follow up the interest that has been aroused by their efforts. There has been a branch Sabbath school organized, and it will be the means of holding up the light of the third angel's message to the community. And they hope that it may be the forerunner of a Seventh-day Adventist church in the little town where they held their effort.

—IN A PRISON

Following is an account told by a Missionary Volunteer leader who sponsors a

Crusader team in one of our large cities:

"We began to visit the county prison. So far this year we have had three Sunday-afternoon programs in this institution. The programs are planned and conducted by the young people of our Missionary Volunteer Society.

"In response to these programs 101 inmates of the prison have enrolled in the 20th Century Bible Course. After our first program one of the guards told the group that it was the best service he has attended in the ten years he has been at the prison.

"A Lutheran minister, who makes the arrangements for us to go to the prison, has been telling his colleagues of the change that has come over the prisoners because of our programs. Through his influence another Lutheran minister, with thirty young people from his own church, came to hear our third program.

"We have received many letters from the prisoners in which they express their appreciation for our services. The following is a quotation from one of these letters: 'I wish to express my appreciation for the very wonderful service your group presented to us on Sunday. I can truthfully say that of all the services I have attended this is the only one that has "struck home."'

"The Lord has blessed our feeble efforts, and we desire that all the praise go to Him who rightly deserves it. We realize that before we can work for others, our own hearts must be clean. We must be humble."

Young people, may God give you the vision, courage, and determination to go forward and *Share-Your-Faith*.

—IN A COLLEGE

This school year finds the students of Southwestern Junior College busily engaged in their preparation for service. Some find time aside from their regular curriculum to hold student efforts sponsored by the M.V. Society of the college.

One effort was conducted by three young men at Brazos Point, a small country community located some distance from the college. The starting of this meeting came as a result of one of our books sold by a student colporteur. The woman who bought the book was acquainted with the work of Seventh-day Adventists, and she seemed very interested in our belief. She was a member of an interdenominational church, and she requested her church to invite some of the students out from the college to put on a program. The invitation was readily accepted and a program was presented on Sunday afternoon, having as its central theme "The Personality of Christ." The special music and talks were planned around this theme and the program proved to be very inspirational. The people enjoyed the

program so much that they invited the students to come back.

The second meeting was held on a Sunday night. Arrangements had been made for the meeting to start early, but circumstances prevented our young people from arriving until later than the appointed time. Upon their arrival they found a large congregation gathered and the evening service already started. This situation was quite embarrassing to them. However, the Sunday-School superintendent invited them in and told them the preacher would conclude his service in a short time and they could start their program. They accepted his invitation and went inside the church. Upon seeing them enter, the preacher expressed his appreciation for their coming and said he would relinquish his time so they could begin their program.

After a song service their program was soon under way. The film on Daniel 2, "The Birth of a New World," was presented; and when the 20th Century Bible Course was offered, they were encouraged to find that several signed for the lessons.

When the meeting was over, the preacher gave some encouraging compliments on the service and invited them to return. As they shook hands with the fifty-eight members of the little church, they were much encouraged to hear expressions of gratitude for their coming and expressions of desire to have them come again. After the people had scattered, they talked to the minister, who was from a neighboring town, and made arrangements to show the film on Daniel 2 in his church. They hope now to get another effort started in his church.

The people in that little country community seemed interested in the work of the young people of Southwestern Junior College, and the youth are praying that the Lord will direct them in their plans as they endeavor to lead others into God's remnant church. They believe that the Lord has opened up the way for them, and that there will be several who will take their stand for God.

* * *

"Live quietly. God is here."

* * *

"The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets inside the home, and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool."

October 22

WE CARRY THEIR TORCH

BY ALTA HILLIARD CHRISTENSEN

ORDER OF SERVICE

DEVOTIONAL AND FEATURES

HYMN: "Marching to Zion," No. 640 in *Church Hymnal*.

SIX OR EIGHT SENTENCE PRAYERS.

REVIEW OF THE WEEK'S MORNING WATCH TEXTS.

SPECIAL MUSIC.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY WORK DONE.

OFFERING.

HYMN: "The Helping Word," No. 629.

DISCUSSION

We Carry Their Torch:

1. Youth of Yesterday.
2. Modern Complex.
3. Frustration.
4. Methods.
5. Hold the Torch High.

CLOSING

HYMN: "Raise the Standard High," No. 500.

BENEDICTION.

Notes to Leaders

For further information re the Youth for-Temperance Movement, write your local conference M.V. Secretary.

We Carry Their Torch

(This exercise will be more impressive if the church is dimly lighted. The three young people who follow may be seated on the rostrum with the M.V. officers.)

1. Youth of Yesterday

An elderly man, walking slowly, comes on the rostrum carrying a lighted torch. A young man with firm step comes on from the opposite side. They meet at the center and turn far enough toward the audience for their voices to be heard clearly.)

ELDERLY MAN: Greetings, young man! You are the Youth of Today?

YOUNG MAN: Greetings, sir! Yes, I am the Youth of Today. And you are—?

ELDERLY MAN: I am the Youth of Yesterday. I am glad to meet you. Believe it or not, a few years ago I was just as you are now. There were no gray streaks in my hair, my skin was not wrinkled, my eye was sharp, my brain was keen, my muscles were strong. I still enjoy good health; but it is fitting that a young man should take the torch of leadership. Guide well your fellow men on the path of life. Be sure to point out the pitfalls and danger spots.

YOUTH OF TODAY: What are some of those pitfalls and danger spots?

YOUTH OF YESTERDAY: Two of the worst are tobacco and beverage alcohol. They have made dangerous gaps in the road. Those gaps are so strewn with rubbish that their depth is not easily seen. As I

give you the torch of leadership, I exhort you in the words of Paul to the young man Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (*Hands torch to young man.*) May God keep you strong!

YOUTH OF TODAY (*takes torch and bows respectfully*): I take this torch, sir, as a challenge and a privilege.

YOUTH OF YESTERDAY: God bless you! (*He turns and leaves the rostrum.*)

2. Modern Complex

(Youth of Today steps forward to right front of rostrum and stands there, facing the audience and holding his torch. A young woman, one of the group of three seated on the rostrum, comes toward him.)

YOUNG WOMAN: My name is Modern Complex. I think Youth of Yesterday very queer. I believe in being up-to-date. Everyone nowadays says people *need* a glass of beer or wine occasionally. It lifts them out of themselves and makes them feel bright and sociable. Of course, *whisky* is different, but cocktails, if they're made weak, seem harmless.

YOUTH OF TODAY (*facing Modern Complex and holding torch high*): I'm glad to meet you, and to enlighten you on that matter, Modern Complex. Whether you take beer, wine, or whisky, you are taking alcohol. It is not the form, but the quantity, that matters. Alcohol is a narcotic poison produced by fermentation, and it attacks the brain first, deadening nerve control. Scientists have proved this, also that accuracy in work is impaired in proportion to the amount of alcohol imbibed. It "releases the brakes," so to speak, by causing feelings of responsibility to pass. The drinker thinks he feels better because he feels less concern. That isn't safe.

MODERN COMPLEX: Well, I can see that would be risky.

YOUTH OF TODAY: It is very risky. Foolish and degrading, too. I heard the other day about four businessmen who were in the habit of meeting once a week for a cocktail evening. They had wonderfully jolly times and said many brilliant and clever things, which, however, they never could remember afterward. One day they agreed to have a stenographer take down the conversation. Later, when they were sober and read their remarks transcribed, they found their conversation had been far from clever. In fact they were chagrined and disillusioned. They discontinued the cocktails.

MODERN COMPLEX: That was an enlightening experience for them. All this throws light on the subject for *me*, too.

YOUTH OF TODAY (*handing her two leaflets*): Use these in passing the informa-

tion on wherever it is needed. I'll be glad to let you have as many as you can use.

MODERN COMPLEX (*takes leaflets and reads titles aloud*): "Is Moderate Drinking Harmful?" and "Who Has a Right to Drink?" H'm, very good questions. Thank you; I'll be glad to do as you suggest. (*Returns to her seat.*)

3. Frustration

(*Youth of Today lowers torch slightly and turns toward audience. Young man, one of the three on the rostrum, comes forward, and Youth of Today turns to him, raising the torch.*)

YOUTH OF TODAY: Are you another traveler needing light on life's highway?

YOUNG MAN: Well, I need some sort of help. I've had so many disappointments. My name is Frustration. I'm modern, too. I need escape from worry, these days.

YOUTH OF TODAY: Oh, friend, *Frustration* is older than America! The Pilgrim Fathers, your ancestors, met many frustrations. It's a very old name—and so experienced!

FRUSTRATION: Well, it's modern with me. I need *something*, and I've tried two or three different kinds of "lifts"—cigarettes, beer, ale—according to how I feel.

YOUTH OF TODAY: You're leaning on a crutch, and a broken one at that. It lets you down worse than ever afterward. You've found that out, haven't you?

FRUSTRATION: I'll have to admit I find it necessary to increase the amount of stimulant.

YOUTH OF TODAY: Rather expensive, in more ways than one. Take cigarettes, for example. Not only are you burning up money as certainly as if you threw dollar bills in the furnace, but at the same time you are destroying yourself. An editorial in *The Medical World* tells us that loss of appetite, shortness of breath, nervousness, palpitation of the heart, impaired digestion, malnutrition, and impaired or permanent loss of eye sight often result from the use of cigarettes. Tobacco contains many poisons besides the deadly nicotine. Connie Mack, leader of the Philadelphia Athletics, once said that no boy or man can expect to succeed and continue the use of cigarettes. Alcoholic beverages are disastrous in effect, too. The Scientific Temperance Federation of Massachusetts, in reporting facts found by tests made in both the United States and England, informs us that parents' drinking weakens children's vitality, causes deaths, retards development in the children who survive, causes defectiveness and degeneracy, and also states that feeble-mindedness and alcoholism go hand in hand. In comparing 250 mentally defective children in special schools with 100 normal children, it was found that five times as many feeble-minded children had alcoholic parents as

did normal children. This was in addition to the harm done to the drinkers themselves.

FRUSTRATION: That's hard to believe, after seeing the "Home Life in America" advertisements recommending beer, the "beverage of moderation," for home use.

YOUTH OF TODAY: That advertising is the rubbish Youth of Yesterday told me about—the rubbish which is tossed lightly over the alcoholic gaps in the road of life. It is 'nothing but deceitful propaganda for the sake of money. The report I gave you is authentic. You may look it up in the records. Our Pilgrim Fathers relied largely on industry, art, nature study, meditation, and worship of God in seeking help in their disappointments, and they built well for posterity.

FRUSTRATION: Well, I guess that's something to think about.

YOUTH OF TODAY: And here's something to remember: A driver has as much right to drive sixty miles an hour through stop lights as liquor dealers have to impose a business on people that ruins their lives and the lives of future generations. Here (*handing him a leaflet*), take this and read it, and come back for more to give away.

FRUSTRATION (*taking leaflet and reading title*): "Drink Without Becoming Drunk"—sounds interesting.

YOUTH OF TODAY: Give your body the refreshing fruit juices, nourishing food, restful sleep, and wholesome exercise that it needs, with regular habits, and a firm faith in God, and you will not be bothered with worry. Then you will not have that craving for "escape."

(*Frustration bows, and returns to his seat. Youth lowers torch as before.*)

4. Methods

(*Young man, last of the three, comes forward in procedure as before.*)

YOUNG MAN: My name is Methods; I'm one of the Plan family. I'd like to tell you what we, with our cousins the Organization family, have been doing in this work in our community. We divide the activities so no one finds anything hard.

YOUTH OF TODAY: I've heard a little about it, and I'm glad to meet you, Methods. Go ahead and tell us more.

METHODS: First we give parties where we serve nonstimulating, delicious drinks, and we explain why, by showing movie films such as, "The Pay-Off," "It's the Brain That Counts," and, "Where Does It Get You?" From these parties we develop classes in the study of alcohol and narcotics and their effect. Some M.V.'s give public lectures, and all distribute our attractive, colorful literature. We join in local option campaigns, and we circulate petitions against the sale of liquor in our grocery stores. We keep in touch with federal and state senators

and representatives in regard to pending liquor bills. We organize chapters of the American Temperance Society, promote all their activities, and we have a membership goal each year. Each member receives *Listen* (*holding it up*) for a year, and we send it regularly to all professional people and prominent leaders in our city and state. Hundreds have expressed appreciation of this grand magazine. Opportunities are unlimited. Everyone can find something to do in this work.

5. Hold the Torch High

(*Youth of Today moves to center front of rostrum, holding the torch high, and the four young people form a group around him.*)

YOUTH OF TODAY (*holding high the torch*): Forward we march!

(*Group remains in this formation through closing hymn.*)

Gems

"Christ is sitting for His portrait in every disciple."—*Desire of Ages*, p. 827.

"There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us."

—RALPH WALDO EMERSON.

An Acrostic

(*See Junior Topic, Oct. 15.*)

S—is for Students of which I am one;
To obey all the rules will make for more fun.

C—is for Courtesy to each and to all;
By laughing at others, our own self will fall.

H—is for Home; and in school we do tell
If manners taught at home have been learned very well.

O—is for Others of whom we must think;
We must treat others fairly or our friendships will shrink.

O—is for the Out-of-doors where each day
we should play;
Good health is a must, or a doctor we'll pay.

L—is for Lessons we learn at our school;
To cheat or to copy is not part of the rule.

M—is for Mother who is counting on you
To be a good example in all that you do.

A—is for Attitude of friendliness and cheer;
Gains for us each, a host of friends dear.

N—is for Noise which is disturbing and rude;

And may very easily create a bad mood.

N—is Neglect to regard others' feelings;
By so doing, bad habits we're revealing.

E—is for Eagerness to praise others' gain;
Without it our sportsmanship would be in vain.

R—is Religion by many of us needed,
Who let the law of courtesy slip by unheeded.

S—is our Saviour, our Counselor and Guide;
He is willing to aid us whate'er may betide.

Junior Meetings

October 1

MY HONEST PART

BY MRS. ROGER BENTLEY

ORDER OF SERVICE

SONG: "Do Your Bit," No. 84 in M.V. Songs.

SCRIPTURE: Ecclesiastes 9:10 (first part).

SECRETARY'S REPORT.

MISSIONARY REPORT.

OFFERING.

SPECIAL MUSIC.

TALK: "Do All the Good You Can."

STORY: "The Lighthouse Keeper's Daughter."

POEM: "If He Wants To."

STORY: "Do It Well."

TALK: "Purr When You Are Pleased."

DIALOGUE: "Let Sister Do It."

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

BENEDICTION.

Do All the Good You Can

Did you ever stop to think what a grand place this world would be if everyone did his very best? Think of all the things mother would not have to worry about if you always did your share of the work? Your teacher, too, would be much happier if she could always depend on you. If we could only remember that doing our honest part means to:

Do all the good you can,
By all the means you can,
In all the ways you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Horace Mann, one of the great American educators, has told boys how they can do their very best. He has said that all boys were made to be kind and generous. "If there is a boy in school who has a clubfoot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him get his lessons. If there is a bright boy, don't be envious of him, for if one is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before."—*Sunshine Magazine*, March, 1948.

This morning let us consider several other ways in which both boys and girls can do their honest parts.



If He Wants To

If he wants, a boy can be
Always full of courtesy:
To his mother, nice to her;
To his father answer, "Sir."
Kind in act, polite in speech;
At the table never reach.
Never take beyond his needs,
Know just what to do with seeds.
Never drop his spoon or plate.
Not complain when asked to wait.
Yes, a youngster really can
Be a little gentleman,
If he wants to.

Yes, indeed, a boy can be
Help to all the family;
He can get his father's chair;
He can put his slippers there.
Help his mother, busy days,
In a half dozen ways.
There are things on every side
Any boy could do who tried:
Wipe the dishes, tend the lawn,
Be his dad when dad is gone;
Run on errands, promptly, too—
Such a lot a boy can do,
If he wants to.

Mind you, I don't say a boy
Is a model and a joy
All the while in every way.
But I know that every day
Any boy can make his dad
And his mother proud and glad,
Make the neighbors, friends of his,
Say how fine a boy he is,
Even make the boy next door
Help his folks a little more,
Give the world a smiling face,
Make the home a happier place—
If he wants to.

—DOUGLAS MALLOCH.

The Lighthouse Keeper's Daughter

Ethel Langton became a heroine because she was not afraid to do her very best. Some of the worst gales that England has ever known raged along England's coasts in the early months of 1926.

The weeks passed and it seemed as though the storms would never cease. The Langton family—the lighthouse keeper, his wife, and Ethel—were in Fort St. Helens, a quarter of a mile from shore, praying for the storm to stop so they might go ashore for food. Only half a loaf of bread remained between them and starvation.

One morning when the sea was not quite as rough, as it had been, Ethel's father and mother took their small boat and slowly and carefully made their way toward shore. All day long Ethel watched the shore, but as night came on and the waves became higher, she knew that it was impossible for her parents to return.

The worried father and mother tried every way to reach their daughter, but all efforts were in vain. A worried look came over the father's face. What about the light? Ships would not know the danger and would be dashed against the rocks. All of a sudden a cry of joy rose from the lips of the anxious parents. Ethel had climbed the steel ladder, exposing herself to all sorts of danger, to trim and light the lamp that would protect the ships on that awful night. Pride filled the parents' hearts because they knew their daughter was doing her duty.

Three nights passed, and each night Ethel faithfully lit the light. Near the close of the third day, brave fishermen made the dangerous journey with her father and mother and brought food and comfort to the brave girl.

Ethel did not know that many eyes had been watching during those three nights of loneliness, hunger, and cold. She only knew that the light must burn with its usual brightness so that ships would be guided safely to port.

Her efforts were rewarded. She became the first and only woman to receive Lloyd's medal. It said:

"Miss Ethel Langton,
St. Helens Fort Light,
20th to 23rd March, 1926."

Do It Well

A manager of a large apartment building in New York City was having a hard time finding a dependable elevator boy. One day he remarked to a man living on the tenth floor, "I am always on the lookout, hoping to find one who will take an interest in his duties and do them not only acceptably but well."

My books are friends that never fail me.

—Thomas Carlyle.

Sometime later Jack was hired as one of those "new" elevator boys. After a few days he, too, became tired of his job and did not try to stop the elevator at the floor level. He would always say, "Step up, please," or "Step down, please."

A week later a passenger heard him say, "Well, this is my last day on this job!"

"Why?" questioned his passenger.

"Oh, because we don't get paid enough here. I've just been filling in with this, but tomorrow I'm going out and really look for a good job."

"Why don't you learn to stop this car at the right place before you leave?" asked the man.

"What's the use? It's too easy! I'm going to get a harder job."

But Jack did not get a better job as he had planned. No one wanted him because they all heard what a poor elevator boy he had been. Other employers knew that if he could not do his very best at one job, he certainly could not do a harder job any better. And do you blame them?

In all the work you do, whether great or small, do it well.

Purr When You Are Pleased

There are many ways of doing your honest part. The following story, reprinted from the *Sunshine Magazine*, gives another example:

"Do you ever purr when you are pleased? That is what Timothy always does. Timothy is my cat. He is very much a member of our family and is loved by everyone who knows him. He is loved not only because he is fine looking, but especially because he purrs so wonderfully.

"When Timothy purrs, he says: 'I love you. I thank you for my nice dinner. I think it is fine to sit before the fire with you and feel the tenderness in your hand as you pat me, or rub my nose or my chin, which is especially delightful. I think ours is a wonderful world to live in! So I purr to show how pleased I am.

"I have special purrs for special occasions. I purr when I go to sleep, because I feel snug and safe with my human friends. I purr when I wake up because it is a fine new day. I purr when the door is opened for me, or when an interesting string with a button at the end is held out for me to play with. In fact, I am so busy purring that some people call me the 'Purr Box' and then they always smile and give me an extra pat. Why don't you humans learn to purr when you are pleased? You will be lots happier, and soon you will purr yourself into everybody's heart. Do learn to purr!"

Let Sister Do It

CHARACTERS: Jessie, Bessie, and Ben Snow, Mrs. Snow, Grandma, Aunt Agnes, and Narrator.

NARRATOR: They were sisters, Bessie and Jessie Snow, and were very fond of each other. They resembled each other in looks, but were very different in character. Bessie was obliging; Jessie was not. Things often went like this:

MRS. SNOW: Jessie, I would like to have you run down to the corner store and get a spool of white thread, No. 40.

JESSIE: Oh, Mother. I'm playing with my doll. Let sister go. You'll go, won't you, Bess? *(Bessie puts on coat and hat.)*

GRANDMA: Perhaps if you don't have time to get the thread for Mother, Jessie, you'd get Grandma a glass of water. *(Looks up from knitting.)*

JESSIE: Let sister get it.

BESSIE: I can get you a drink, Grandma. I'll get it before I go. *(Leaves room, returns with glass of water.)*

JESSIE *(glancing up from her play)*: Oh, goody, here comes Ben. What's wrong? I thought you were going to play ball.

BEN: We were playing until our ball ripped. Won't you sew it up for me? It won't take long. Please hurry. The boys are waiting.

JESSIE: I'm busy, really I am. Let sister do it.

BEN: You're never willing to do anything for anyone. You're selfish! That's what you are. You never do what you are asked to do. You always make Bess do it. But you'll do it before you go, won't you, Bessie?

BESSIE: Yes, I have time. Just a minute and I'll get a needle and thread.

NARRATOR: Several days passed and Jessie's habit of getting Bessie to do her work for her grew. Grandma's heart ached because she felt Jessie did not care for her. Ben, too, felt that Jessie did not care, and this hurt Jessie because she was rather fond of her only brother. Mother grew more and more concerned, and so, after days of thought, the three of them decided upon a plan. Aunt Agnes helped them one day when Jessie was not at home.

MRS. SNOW: Peggy has a headache this morning. I'd like one of you girls to wipe the dishes for her and set the table for lunch—will you, Jessie?

JESSIE: Oh, Mother! I was just about to finish my library book. It's due today. Let sister wipe the dishes.

MRS. SNOW: All right. Bess will wipe them, I know.

NARRATOR: By the time the dishes were wiped and Bessie was setting the table, Jessie had finished her book and was putting on her coat. Ben was playing in the yard, but when the school bell rang, he rushed in to get his speller, which, to his dismay, was missing.

BEN: Do help me find it, Jess. I'll get a black mark if I'm late.

JESSIE: Oh, I can't. I'm on my way to the library. Ask sister to help you. *(Bessie helps find speller.)*

GRANDMA: Jessie, since you are going out, won't you please stop at Wells' and get me a new needle. I'm in a hurry to finish this scarf.

JESSIE: I'm sorry, Grandma. I'm not going anywhere near Wells' this morning. Sister'll get your needle, won't you, Bessie?

BESSIE: Of course, I'll get your needle, Grandma. I'll be ready to go in a minute.

JESSIE: Good-bye, Mother. I'll be back shortly. *(Hurries out the door—sees her aunt's car come to a stop in front of the house.)* Oh, Aunt Agnes, did you come for me? Where are you going?

AUNT AGNES: I'm going for a little drive out in the country, but I only want one of you. Let sister go.

NARRATOR: Bessie returned from her drive about the middle of the afternoon, having had a delightful time. Ben had just returned from school.

BEN: I have two free tickets to the program tonight. I'm going to take Bess. May I, Mamma?

MRS. SNOW: Certainly, I'm sure she would like to go.

GRANDMA: Oh, I just thought of something I need. Would one of you girls like to go to my bedroom and bring me that small box from my top drawer. *(Bessie gives box to Grandma. Grandma takes from box a beautiful wrist watch.)*

JESSIE: Oh, Grandma! *(Jessie rushes forward to take watch from her hand.)* What a beauty!

GRANDMA: I think it is, too, but I want Bessie to have it. Let sister have it, Jessie.

NARRATOR: In all her life Jessie had never felt so lonely and blue as she did that night after Bessie and Ben had gone to the entertainment. She went to her room but could not go to sleep. When Bessie returned from the entertainment, she found Jessie sitting in a chair looking very lonely.

BESSIE: Why, sister, you have been crying. What's the matter?

JESSIE: Oh, Bessie. What's the matter with everyone? No one cares for me.

BESSIE: We do care for you, but you see, Jess, it's this way; we thought you acted as if you didn't care for us. We talked it over and decided to teach you a—lesson.

JESSIE: Oh, I see. I've learned my lesson—I have. I don't blame anyone but myself. I've been a selfish thing and I haven't done my part. I am going to turn over a new leaf this minute.

—Dialogue arranged from story by ERNEST GILMORE.

October 8

WORDS ARE CHEAP

By HELEN CHASE

ORDER OF SERVICE

OPENING SONG: "True-Hearted, Whole-Hearted," No. 51 in *M.V. Songs*.

SCRIPTURE READING: (By four Juniors.) Matthew 12:36; James 3:2; Exodus 20:7; Psalm 19:14.

PRAYER.

REPORTS.

OFFERTORY.

DIALOGUE: "Our Words."

DISCUSSION (if desired).

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

BENEDICTION.

Our Words

This dialogue may be divided up so that more children are able to take part if desired. Or the stories may be given entirely separately if it seems wiser.

THE TIME: 3:00 P.M.

THE PLACE: Doorway of the school-house.

THE CHARACTERS: Jane, M.V. Club leader; Jean, Betty, Bob, George, and Bill—children of the church school; Tom, non-Adventist boy the juniors are trying to bring to Sabbath school (*he is under discussion, but speaks no part*); Joe, a careless boy from the Adventist school (*he speaks no part either*).

SCENE I

It is three o'clock and a group of eager children are pouring out of the schoolhouse doorway.

JEAN: Oh, I'm so glad that this day is over. I can hardly wait to get home and play with my new puppy.

JANE (*walking along beside Jean*): Here come Betty and Bob. Let's wait for them, shall we?

(Betty and Bob join the girls. All walk along swinging their books and laughing together. Up ahead they see Bill and George and hurry to catch up with them.)

BOB: Say, fellows, what's all the serious discussion about? Is it the history test tomorrow or do you plan to be the next president?

George: Hello, folks. I'm so glad you have come. Maybe you can help us.

GIRLS: We'd like to. What are you talking about?

BILL: Well, you see, it's this way. We are going to one of the finest Seventh-day Adventist schools in America. And people expect us to be different from the other boys and girls in this town.

GEORGE: But only yesterday Joe was talking with that boy in the new family. We are trying to get him to come to Sabbath school regularly. Joe tripped over a stone, dropped his books, and said "darn." I was so embarrassed. You know that Tom comes from a very fine home, and he was

surprised when Joe said "darn." Even though he isn't an Adventist, he has always been brought up to use the very best English, and he never even uses slang, not to mention words that are far worse.

JEAN: That must have been what Tom was thinking about when he told his mother that perhaps he didn't want to join our class after all. He said he guessed he had made a mistake about our boys.

JANE: I think that's terrible. Isn't there something we can do?

BOB: I guess the only thing we can do now is to be extra friendly to him and try to make him understand that we don't believe in using such words either.

BILL: Joe doesn't mean to be a bad boy. He just picked up some habits which no Seventh-day Adventist boy ought ever to have.

BETTY: You know, I may not say "darn," but I wonder if most of us don't slip up on our English every once in a while. I think all too many of us get caught on words like "gee" and "gosh."

GEORGE: Well, what's wrong with "gee"? After all it's only a letter of the alphabet.

BILL: Jean is right, all of us have a few pet words we say—but I know that "gee" is a word which is short for saying Jesus.

BOB: Well, if that's where it came from, I'll never say that again!

JANE: I know that "gosh," and "golly," and "gee" all come from names that belong only to God or Jesus.

GEORGE: Well if that's so, I think we ought to do something about it. If words like that are taken from God's names, then we are breaking the third commandment when we use them. I wonder if the children at school have stopped to realize where those slang words started? I don't believe they would use such words if they really knew.

BOB: I'm sure they don't know; I certainly didn't. And I know that our boys and girls are not going to want ever to do or say anything that would turn other people from Jesus.

JEAN: You're right, Bob. Let's see if we can't help the other boys and girls understand how much harm those words can do.

BILL: Say, Jane, you are our Missionary Volunteer Club leader. Why couldn't you say something about it in meeting tomorrow?

JEAN: You could, Jane. Please do.

JANE: Well, I'll try. But will the rest of you help me?

ALL: Of course we will, but what can we do?

JANE: I have to go to town with Mother this afternoon. But if you could all come over to the house about 7 o'clock this evening, we could work out a plan together.

JEAN: How about it, can all of you come?

BETTY: Surely, we don't have too much to do anyway. We can study this afternoon.

SCENE II

(All the children are sitting in Jane's living room and Jane is speaking.)

JANE: I am so glad all of you could come. First, have you any suggestions?

GEORGE: I think that if our boys and girls understood that such language only makes people less anxious to know Jesus, and makes us less respected, and is also breaking the third commandment, I don't believe they would use slang.

JANE: Well, George, I think you are right. Will you tell them tomorrow morning where such words come from? And also tell them how one of our non-Adventist friends has already been disappointed?

GEORGE: Yes, I'll be glad to tell them.

BETTY: But telling people is not enough. That is a hard habit to break. What can we do to help them in that way? *(Silence for a little while as everyone thinks hard.)*

BOB: A long time ago I read a story in *Our Little Friend*. It was really good. Perhaps I could tell that story tomorrow. Would you like to hear it now?

ALL: Of course we would.

BOB: Once upon a time a little girl went to spend the summer with her aunt who lived in California. As the days went by, the two of them had many happy times. But one day the aunt asked the little girl if she thought that Jesus was happy when she said "gee," "gosh," "darn," and "golly," as she frequently did. Mary replied that she didn't want to say bad words but she just couldn't remember to stop them. The aunt suggested a plan which Mary promised to follow. "Do you ask Jesus to forgive you for saying naughty words?" asked her aunt.

"Yes," said Mary.

"Well, do you tell Jesus which word it was you said?"

"Oh, no," Mary replied, "I couldn't say those awful words to Him."

So her aunt made her promise to tell Jesus every single naughty word she had said whenever she prayed to Him for forgiveness. And Mary did just that. It was very hard. She was most embarrassed by having to repeat such naughty words to Jesus, but nevertheless, she kept doing it. Every time she failed, she told Jesus just which word had been said and asked Him to forgive her. The summer ended and Mary went home. But it seemed as if she would never stop, no matter how hard she tried.

Several months later, when her aunt went to Chicago to visit Mary, she was surprised that Mary had stopped using slang. Mary told her aunt that she did not

think she would ever learn. But her aunt said she had not heard a single slang word in the whole time she had been visiting. It was a very, very happy little girl that knelt down that night and thanked Jesus for helping her gain the victory over her tongue.

JANE: That's a splendid story, Bob. I am sure that will help us to overcome using slang too.

JEAN: My mother had a different way of breaking me of using slang. My cousin came to live with us from New York. She had only been an Adventist for three months and she didn't know that we weren't supposed to use such words. Mother knew that I forgot, too, sometimes, and she was afraid that I might be a bad influence on my cousin. She talked it over with both of us and then brought out a little tin box which she suggested that we keep for our Investment offering. Every time my cousin used a slang word, she was to put a dime into the box. But every time I said a bad word I was to put in a quarter because I already knew better. It was really surprising how much that little box earned in the first week. The second week it wasn't quite so full. Now I think very carefully, and rarely

ever slip up on a word. My cousin is almost over using slang, too.

BILL: Why couldn't we suggest something like that to the club? Investment is good, or we could use the money for postage in sending boxes to the hungry children overseas. If everyone put in a dime, or even a penny, if we decided that way, very soon we would have a big lift on our postage problem and I believe we would have a school where slang would never be heard.

GEORGE: Then perhaps we could work extra hard to become friendly with Tom. We could show him that we are really trying to use the best language and that he would enjoy our Sabbath school after all.

JEAN: You know that our teacher announced that we would have a party at his home next week. If we could invite Tom to the party, he would have a wonderful time and our teacher could win him over.

JANE: I think that is a super idea. We must pray that Jesus will help us. Thank you all for coming.

BOB: Come, girls, it's late and we must go now.

ALL: Good-by, Jane, we'll see you in the morning. (*Exit.*)

October 15

THE THREE R's, PLUS

BY LEONARD HILL

ORDER OF SERVICE

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

PRAYER.

SCRIPTURE: Each Junior repeat a favorite text.

READING: Quotations from the *Testimonies*.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SONG: "Ask Jesus, He Will Help You," No. 53.

INTRODUCTORY REMARKS BY LEADER.

AN ACROSTIC: For 13 Juniors. (See p. 12.)

SYMPOSIUM: "Manners at School."

SONG: "Can He Count on You?" No. 49.

BENEDICTION: Psalm 19:14.

Suggestions to Leaders

In the symposium, "Manners at School," a Junior can take one or, in some cases, two of the shorter parts. These have been divided for easy handling. At the close of the symposium it might be well to seek a response from the Juniors as to their future determination regarding conduct.

Reading

"The essence of true politeness is consideration for others."—*Education*, p. 241.

"Those who will seek to be themselves elevated and ennobled are co-operating with Jesus Christ by becoming refined in speech, in temper, under the control of the Holy

Spirit."—*Fundamentals of Christian Education*, p. 464.

"Students should determine that they will make a record that they will not be ashamed to meet in the day of judgment."—*Id.*, p. 297.

Introductory Remarks

Parents have long talked of the little red schoolhouse where they learned their three R's. Today we have called our program "The Three R's Plus"; for the development of a pleasing personality and the winning of friends is a worthy purpose of the modern school. Good manners will make school life run more smoothly, will gain for us lasting friends, and will insure us success in business; but, best of all, a place is reserved in heaven for the boy or girl who is a consistent, courteous Junior.

Manners at School

That First Day at School

Naturally everyone is excited about being back at school. Everyone runs about welcoming old friends; that is, nearly everyone does. Look about you more closely and you are sure to see some one standing wistfully on the sidelines. Perhaps he is new this year. Here is your chance to gain a new friend. Introduce yourself. Find out how you can aid the newcomer. Introduce the new student to your friends; endeavor to make him feel at home in your school.

Appearance and Dress

"What has appearance and dress to do with manners?" you ask. You show good manners, courtesy, and consideration for others when, by dress and appearance, you endeavor to please others. A good appearance is evidence of good health, cleanliness, and careful grooming. Health enters into the picture, for without good health it is difficult to maintain clear eyes, a clean breath, and a pleasing, attractive skin. The daily care of hair, face, hands, and nails is a sign of good manners as well as of good sense. Never make the mistake of brushing your hair, or doing your nails in public.

Dress simply, to suit the occasion. Shun extremes, the loud dress. It is poor taste to be a loud dresser or a sloppy, careless individual. As a rule we do not notice just what well-dressed students wear, because they select clothes so that we remember the person, not the clothes.

Carefully brushed and pressed clothes, well-polished shoes, each button in its place, assist in giving others a good impression of you.

Do not "paw" your friends. You do not like the person who is always grabbing at you, always leaning on you. Your friends are not leaning posts.

In the Classroom

As you enter the classroom, nod and speak to your teacher. A smile does not hurt either. Most teachers are human and appreciate friendly recognition. If some teachers do not seem human, perhaps your friendly attitude will help to "thaw them out." Just the act of smiling will aid you, too.

Go quickly and quietly to your assigned seat. By so doing you will assist others to do the same and make for a better classroom atmosphere.

Conduct During a Recitation

Take part in classwork as your teacher wishes. If it is question and answer, await your turn. If it is free discussion, do your part in it.

If you are extra bright, or even if you only *think* you are, give the other fellow a chance. Learn to listen. Be certain not to interrupt, or giggle at the recitation of a backward student. There is an even chance that his slow progress is more sure than yours and that in a few years you may be asking him for a job. The spirit of true courtesy demands that the so-called backward student receive every encouragement from teacher and from fellow students. Interruption from you is unfair.

Develop distinct speech in recitation. If you have trouble talking on your feet, practice it at home. Try to speak so that

all can understand each word. Frequently a poorly spoken recitation is due to embarrassment on the part of the one reciting. So see to it that you do not do the things which may add to the embarrassment of someone else.

Finally, do not slouch in your seat. It is well known that an alert mind demands an alert body. Sit up and take notice. If you will not do it for your own sake, do it as a matter of courtesy to the teacher and other pupils.

Respect for School Property

If you see rubbish on the floor, pick it up and put it where it belongs. Of course you never throw rubbish on the floor. Treat carefully public conveniences, such as drinking fountains, toilets, locker rooms. *Be courteous. Be decent.*

Accept politely a reproof from a teacher or someone in charge. Try to avoid making the same mistake again. Never deface or mar school property. To do so is to show poor sense and poor sportsmanship. Your school and everything in it is for your use for the time being. Make your school a better place for those who will follow you.

Assembly or Chapel Manners

When a speaker appears on the platform, give him your attention at once. Never wait to be called to order. Actions and talk which are fitting and proper on the playground may be quite out of place in the assembly hall. Save the "rough stuff" for the athletic field.

Give courteous attention to any program. You may not like it or understand it, but others probably do like and understand it. Never show your dislike by hissing or booing. Such actions show poor breeding. In contrast, nothing pleases a speaker more than hearty applause. But do not stamp your feet; let mules do that.

In the general singing or exercises, take part and do your share. School singing falls flat unless each does his part. Boost by doing; don't knock by holding back or not co-operating.

Conduct During the Lunch Period

You have all seen pigs feed at a trough. They rush, gulp, squeal, crowd each other away, and "make pigs" of themselves generally. They "feed." Think it over; for courteous, well-bred people *eat*, rather than "feed." There is a big difference.

Leave your place at the table as clean as you found it, for remember, others must sometimes use the same space. Good manners in eating are always based on good sense. The proper way to handle knife, fork, and spoon is likewise the easiest way.

Why not learn the easiest as well as the courteous way? Conduct yourself so that you are welcome at any table.

Conduct During a School Religious Service

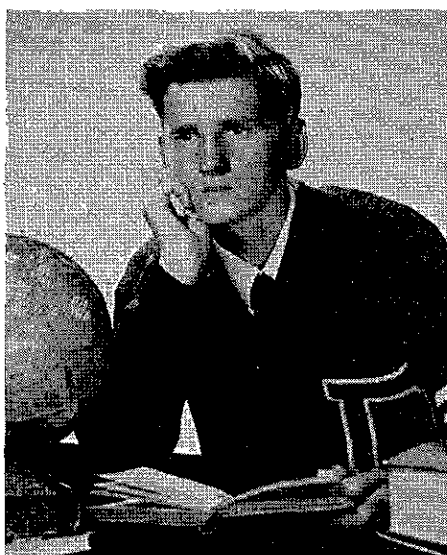
Moses was commanded, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3:5. Angels veil their faces as they utter the name of God. As we engage in prayer, our heads should be reverently bowed, our eyes closed, our hands folded. Our thoughts should be centered upon the prayer that is being given. If you think of an angel standing by your side to record your prayer or your thoughts, it will help you to be more reverent.

Mrs. E. G. White has written that singing is as much an act of worship as is prayer. If we believe this, might not our conduct be different during the singing of religious songs? Let us try to sing with harmony and understanding; for many times a song is a prayer set to music.

Conduct on the Playground

The test of a "real" boy or girl is on the playground. There we are seen just as we really are. If there is selfishness, deceit, or cowardice in our lives, they will appear on the playground. The individual who is fair, generous, and true during the play period can be depended on elsewhere, too.

Try on the playground not only to win the game, but to win friends by your willingness to take second place, to play the games that others choose, also see that the weaker and smaller ones have an opportunity to enjoy the play period and playground too. When you lose, congratulate the winner; when you win, do not boast or brag. A Junior Missionary Volunteer *never takes* unfair advantage of the other fellow by cheating or deceit. A Junior is honest and keeps a level eye.



October 22

PRIMER OF ALCOHOL EDUCATION

BY GRACE CLIFFORD HOWARD

ORDER OF SERVICE

SONG: "True Temperance Boys and Girls," No. 127 in *M.V. Songs*.

SENTENCE PRAYERS.

SYF REPORTS.

OFFERTORY.

SECRETARY'S REPORT.

DUET: "Water, Pure and Free," No. 129.

TALK: "Alcohol—a Depressant."

SYMPOSIUM: "Six Things I Can Do."

TALK: "The Better Way."

STORY: "The Pattern Changer."

SONG: "Ship Ahoy!" No. 128.

BENEDICTION.

Alcohol—a Depressant

She was a very tired school supervisor who had worked hard all day and was driving many miles from the last school visited to her home town. Many miles back, the short winter day had turned to dusk and then to dark. Fatigue slowed her thinking and was impairing her driving ability; it was getting harder and harder to see clearly, and she was very sleepy. All at once she realized she was on a railroad crossing with a brilliant headlight bearing down upon her. What to do? Step on the gas or the brake? Her tired brain was so confused she had difficulty in making up her mind. After a few seconds of terror she stepped on the gas and was out of the way of the fast-approaching train.

Like fatigue, alcoholic drinks slow down the thinking and actions of the person who drinks. It is very seldom that any piece of work, done either with the brain or the muscles, is better done when alcohol has been used. Most things are done much worse after using it. Science says alcohol depresses, and although it may pep up a person at first, it always lets him down later, much the same way that fatigue does.

To be at one's best, then, one needs enough sleep for the next day's work, and he needs to be free from alcohol with its depressing effects. The one who wants to do his best does not use alcohol.

Six Things I Can Do

TO STOP THE USE OF ALCOHOL

1. I can take the pledge that I will taste not, touch not, handle not alcoholic drink; and keep it.
2. I can help other boys and girls to become interested in pledge signing. Signing the pledge in youth has helped many a person in his older years to keep from using alcoholic drinks.

3. I can learn the basic facts about alcohol:

a. Why people drink:

...Because it is easy to follow the crowd.

...Because people establish false codes of manners in saying it is impolite to refuse a drink.

...Because alcohol relieves tensions—makes a person less aware of what is happening.

...Because it can be a way of escape for those who are afraid to face their troubles and meet them squarely.

...Because, once drinking has begun, it very probably may become a habit; and no habit, good or bad, is easily broken.

b. What alcohol does to the body:

...Alcohol, unlike food, does not stop for digestion, and cannot be stored up in the body. As soon as it enters the stomach, the blood stream begins to take it up and carry it to the liver which begins to burn it, and continues to burn it as long as any remains.

...Alcohol contains calories but has none of the elements that build or repair the tissues of the body. It has no minerals, no proteins. Its use may result in malnutrition (an under-nourished body).

...People used to think alcohol would warm a person who was freezing. This was a mistake, because alcohol causes the small blood vessels in the skin to expand. The outer covering of the body grows warmer only to be cooled the quicker when cold air strikes the skin. Really, a person who has been drinking alcohol freezes more quickly than a person who has not. ... Alcohol slows the brain; judgment, kindness, graciousness, quick decisions are impaired. It creates muddled thinking.

...The person who drinks is more easily struck down by such diseases as pneumonia and heart disease because alcohol has lowered the resistance to these diseases.

c. What alcohol causes:

...Traffic accidents. Even as little as one ounce of alcohol may slow a person's response in acting by six per cent.

...Crime. Many court judges are ready to testify that alcohol causes crime—some say as much as 90 per cent of crime can be traced directly to alcohol.

...Poverty. Sometimes as much as half the income may be spent for drink. Where the family is large, it means not enough money is left to

supply the needs for food and clothing of the boys and girls of that family.

4. I can tell these facts about alcohol to others who do not know them.

5. I can make decisions early in life, before temptation comes my way, that when pressed to take alcohol, with God's help I will courageously refuse to take it.

6. I can help others to make that same decision. I can be a beacon light warning against the dangers of alcoholic drinks and, asking my Saviour for help, I can endeavor to let that light shine throughout my whole life.

The Better Way

Did you realize that the per capita amount spent for alcoholic beverages in the United States in 1947 was \$66.66? Of course some people did not spend any money for such drinks; other people spent a great deal more than that amount; but the average for all people here in America came to that sum. This means \$66.66 was spent per person for nothing that was lasting, nothing that made anyone any better; it was spent just for the satisfaction of the moment with many moments of sorrow for the drinker, his family, and his friends following afterward.

During the same year, 1947, Seventh-day Adventists in America averaged \$126.95 each for annual gifts to the church, almost twice as much as was spent for liquor. For one dollar spent for liquor, we have spent almost two for the cause of God.

Money spent for liquor is spent selfishly, but money spent for missions is spent unselfishly. We get no immediate reward beyond satisfaction of having performed our duty. It is in the hereafter that money spent for God will give dividends. Souls saved in the kingdom because of our faithfulness will be the reward which we shall have.

What is the drinker's reward for money spent for liquor? Nothing beyond what he gains here and now. The Bible says he cannot enter the kingdom of heaven. Does this thought inspire you to help people who drink to see that they are spending their money foolishly and that if they want a home in God's kingdom, they must give up this destructive practice?

The Pattern Changer

Mrs. Harford placed the cocktail glass on the tray and glanced down at her young son. Hurriedly she reached for hat and gloves.

"But, mother," asked ten-year-old Bob, "why do you and father drink cocktails and then go out to drive?"

"Oh, bother, Bobby, what harm can a cocktail or two do to our driving?" asked his mother in an irritated tone.

"Well, mother, my teacher said it made a difference. She said even one cocktail might harm some people so they would be poorer drivers."

"Why, Bobby, *everybody* drinks cocktails and almost everyone drives," countered his mother.

"No, mother, *everybody* does not drink cocktails. My teacher doesn't and the boys and girls who belong to the church that conducts our school all say that their fathers and mothers do not drink cocktails. If it is safer for them to live like that, I think it would be safer for you and father to live that way, too."

"I'll have to see your teacher about this," replied Mrs. Harford, with an indignant toss of her head.

The next day Bobby's teacher had a visitor.

"I'll either have to take Bobby out of this school," she began, "or we'll have to stop drinking cocktails at our house. What he is learning here in school doesn't fit into the pattern of our lives at all."

"This is a church school, not a public school. It is your privilege to remove Bobby from our school at any time, Mrs. Harford," courteously replied Miss Gammon, Bobby's teacher. "We would be sorry to have him leave us, however. We hope you will choose the other possibility—making your lives fit the pattern of social life that Bobby has learned here at school—moderation in all things good, and total abstinence from all things harmful. May I ask to what Bobby objects?"

"To our cocktail drinking. He says you teach they are harmful. Why do you think cocktails are harmful?"

"Because," replied the teacher in a kindly tone, "cocktails contain alcohol. Alcohol in the system always gives certain results. It slows down our thinking—even a little alcohol slows down our mental processes.

"When our thinking is slower, we cannot act so quickly when an emergency arises. We do not think to put on the brakes of the car so quickly when we need to stop in a hurry. When a child dashes into the street from the sidewalk, almost in front of an oncoming car, the person whose mind is dulled with even a small amount of alcohol cannot put on the brakes so quickly as usual and the child stands a greater chance of being struck and killed."

Several weeks later, Miss Gammon remarked to the principal of the school, "Bobby Harford is still with us. It appears that his parents have found a better way of life. Once more that old saying has come true, 'And a little child shall lead them.'"

Home Missionary Department

Recruiting Gospel Heralds

Notes to Leaders

The following material has been prepared for the Colporteur Rally Day Program, Sabbath, October 1, which, by appointment of the General Conference Committee, is a day that has been set apart for the purpose of acquainting our believers with our literature ministry and its great objectives in our world-wide evangelistic endeavors. The purpose of this program is to lead our members to look toward the colporteur work as a great opportunity for service for the Master.

The program as outlined is only suggestive. If a different arrangement appeals to you, feel free to make any modifications that will best fill the local needs. We urge however, that the service on Sabbath, October 1, be devoted to a presentation of the literature ministry and its great spiritual objectives. We believe that there are many of our church members who could be recruited and trained for some part in this work.

From all our leaders we solicit continued and active support and co-operation in these special exercises of the day.

—GENERAL CONFERENCE PUBLISHING DEPT.

Bible and Testimony Study

Prophecies Relating to the Colporteur Work: Psalm 68:11; Isaiah 52:7; Jeremiah 16:16; Mark 13:10; etc.

Colporteur Work Instituted by God

1 Corinthians 12:1; 18-24; *Testimonies*, Vol. 6, p. 313; or *Colporteur Evangelist*, p. 5.

Reasons Are Twofold

No. 1. "The gospel must first be published among all nations." Mark 13:10.

"The canvassing work is a most successful way of saving souls."—*Colporteur Evangelist*, p. 33.

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice." Revelation 18:1, 2.

"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."—*Testimonies*, Vol. 7, p. 140.

"Many who are hungry for the bread of life have not the privilege of hearing the word from God's delegated preachers. For this reason . . . God has ordained the canvassing work."—*Id.*, Vol. 6, p. 313; or *Colporteur Evangelist*, p. 5.

"Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities

Suggestive Program for Sabbath, October 1

OPENING HYMN: "Watchman, Blow the Gospel Trumpet," No. 619 in *Church Hymnal*.

SCRIPTURE READING: Psalm 111:1-10.

PRAYER.

BIBLE AND TESTIMONY STUDY.

READING: "One Hundred Years of Progress in the Literature Ministry."

READING: "With the Men Who Carry the Books."

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

BENEDICTION.

without delay."—*Testimonies*, Vol. 9, p. 63. No. 2. "For the perfecting of the saints." Ephesians 4:12.

"The work of the colporteur is elevating."—*Colporteur Evangelist*, p. 89.

"Many are sad and discouraged, weak in faith and trust. 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. . . . Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted."—*Id.*, p. 40.

"To feel so great and holy a responsibility is of itself elevating to the character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the lives of others, is incalculable."—*Id.*, p. 9. *Who Should Go?*

"Go ye into all the world." Mark 16:15. "This is the very work that the Lord would have His people do at this time."—*Testimonies*, Vol. 6, p. 313; or *Colporteur Evangelist*, p. 5.

"God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into the work. . . . Who will respond to the call?"—*Testimonies*, Vol. 6, p. 332; or *Colporteur Evangelist*, p. 26.

"Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people."—*Colporteur Evangelist*, p. 10.

"Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities."—*Id.*, p. 12.

Why We Should Go?

"Say not ye, There are yet four months, and then cometh harvest." John 4:35.

"The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals."

—*Testimonies*, Vol. 9, p. 61.

"We have no time now to give our energies and talents to worldly enterprises. Shall we become absorbed in serving the world, serving ourselves, and lose eternal life and the everlasting bliss of heaven? O, we can not afford to do this! Let every talent be employed in the work of God."—*Id.*, p. 104.

"As long as probation continues, there will be opportunity for the canvasser to work."—*Id.*, Vol. 6, p. 478.

"Canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment."—*Id.*, Vol. 6, p. 313; or *Colporteur Evangelist*, p. 5.

Promises to the Colporteur Evangelist

"Lo, I am with you alway." Matthew 28:20.

"The Lord Jesus standing by the side of the canvassers, walking with them, is the chief worker."—*Manual for Canvassers*, p. 40.

"The same ministry of angels attends the books that contain the truth as attends the work of the minister."—*Testimonies*, Vol. 6, p. 316.

"The success of his labor affords him the purest joy, and is the richest recompense for a life of patient toil."—*Id.*, p. 340.

"And they . . . shall shine . . . as the stars forever and ever." Daniel 12:3.

One Hundred Years of Progress in the Literature Ministry

BY E. E. FRANKLIN

Just one hundred years ago the first copy of *Present Truth* was published and sent out—a very small edition weighing less than twenty-five pounds, and carried to the post office in a carpet bag. Before being taken to the post office this little bundle of papers was spread out upon the floor, and a little company of believers earnestly prayed that God would bless those "silent messengers" of truth as they went on their way.

That was the beginning, in God's great providence, of a mighty evangelizing agency for the last days—the literature ministry. It was destined that an army of colporteur evangelists would also be agencies of divine Providence in fulfilling prophecy in this closing work. Under the outpouring of God's Holy Spirit we see and hear from every land the wonderful story of soul

winning as the fruitage of seed sown by this pioneering army of faithful workers. The light from the truth-filled books is shining forth in many lands, fulfilling in detail this statement in the *Testimonies*: "At various points in missionary lands publishing houses must be established. To give character to the work, to be centers of effort and influence, to attract the attention of the people, to develop the talents and capabilities of the believers, to unify the new churches, and to second the efforts of the workers, giving them facilities for more ready communication with the churches and more rapid dissemination of the message,—all these and many other considerations plead for the establishment of publishing centers in missionary fields."—Vol. 7, p. 145.

While God was raising up noble men and women in all parts of the world to do this work, He was also preparing the world with modern developments in the art of printing to give wings to the message. When this message started, the best press in existence could make only 240 impressions in one hour. But now, with the marvelous advancement in the art of printing, we have recently installed in one of our publishing houses a rotary press that makes 5,500 impressions an hour in two colors, which would be equal to 11,000 impressions an hour.

Why this wonderful mechanism for producing literature with such marvelous rapidity? The Spirit of prophecy explains and tells us why. Speaking of our publishing houses it says: "They are among the agencies represented by the angel flying 'in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.' Rev. 14:6, 7. . . . And 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."—*Testimonies*, Vol. 7, p. 140.

In every part of the world today there are untold millions who are seriously perplexed and are inquiring as to the meaning of great events and the changes taking place in the economic and political phases of life. Anxiety, worry, and fear have filled the hearts of men, and are leading many to destruction. Discouragement, hopelessness, despair are seen on every hand. People are reaching out for anything that will solve their problems and answer their questions. Mediums, clairvoyants, fortunetellers are all reaping a rich harvest today as people seek their counsel as to the future, but alas, their seeking in this direction only

brings greater despair and disappointment. The gospel, with its message of cheer, hope, and courage, we know, is the only thing that is tangible today.

Knowing we have that kind of message in our literature, our colporteurs in their work around the world have been most loyal and active. Their work is one of surprising achievement. Literature in 190 languages and dialects is being distributed. Thousands of volumes of our books, large and small, have been placed in the homes of the people. Magazines in larger numbers than have ever been issued before in the history of our publishing work are being circulated. The good tidings brought to the people in this manner have been cheerfully received, and the colporteurs in their work have not only sold the literature but, in many places, they have knelt in prayer with the people, have ministered to the sick and suffering, and have given Bible studies. Lives have been changed, hearts have been strengthened, and many souls have been won. Churches have been established, and an unknown amount of good has been achieved by these faithful messengers of the cross.

We can rightly pay high tribute to the work of the colporteurs. In all eleven of our great world divisions they are forging ahead in their work. It would be an interesting sight if we could get a bird's-eye view of our army of colporteurs at work. In all the great cities—London, New York, Paris, Buenos Aires, Calcutta—and in other great centers of population these colporteurs are working up and down the streets, in the stores and shops, and out into the isolated places. In rural districts, sometimes hundreds of miles from railroad facilities, colporteurs are finding honest hearts.

Truly the work that the colporteurs are doing is evangelical. Many people would never learn of the gospel message unless it was taken to them and offered with the conviction and consecration that is so characteristic of our colporteurs. Everywhere today we see a consciousness of the need of some outside power to help people. Many are looking for spiritual help, and the colporteurs, in their contacts and through the millions of pages of literature they are distributing each year, are surely bringing satisfaction to the hearts of many.

The third angel's message is going.

The lightning and steam give it flight.
Like a huge tidal wave, overflowing

The land with a great flood of light.
It has deluged the earth with its papers,

Is flooding the earth with its books

That shine in the darkness like tapers,

And stream through the earth like the
brooks.

—SELECTED.

With the Men Who Carry the Books

From the Antillian Union the Publishing Secretary sends in the following soul-winning reports of the activities of some of the colporteurs in that field:

"One day colporteur Criselio Jueves of Cuba got lost in the country. He prayed, asking God to send a man to show him the way. As soon as he opened his eyes he saw a man who led him to the right way. It was afternoon, and when he reached the first house, he asked permission to spend the night with them, to which they consented. That evening he sang, studied the Bible, and prayed with them. Next morning, without saying anything to him, the people of that house took all their images of saints and burned them. Later the colporteur gave this family more Bible studies, and also to their neighbors. Now he has eighteen people in that place keeping all the commandments of God, waiting for baptism.

"Brother Luis Martinez, also from Cuba, was having little success in the vicinity of a certain sugar plant. His companion advised him not to finish the work there, but he stayed. In the last house of that territory he found the man of the house and his three married sons. In the middle of the presentation one of them said: 'I remember now a dream I had last night. I saw you, and while you were explaining this, a dove came in and stood on my arm. The dove turned into an angel who told us: "Believe this man; his book contains the truth," and I awakened.' After this the father and his three sons ordered the book, *Your Home and Health*, by E. G. White, and paid the full amount for four copies in advance. On the delivery day the colporteur gave them a Bible and a Bible study and enrolled them in the Bible correspondence course. A little while ago the colporteur learned that the four families are keeping the Sabbath.

"In the Dominican Republic, through a copy of *Great Controversy*, five souls accepted the truth. In the same country six more people accepted the message through a copy of *Desire of Ages*. And one more accepted after reading *This Mighty Hour*. All those people were baptized in 1948."

On the Upper Amazon in South America Brother J. D. Replogle writes how he and a colporteur travel the great stretches of the Amazon River with their boat and literature:

"We, an Indian canvasser and I, are the only occupants of the 'Auxiliadora,' our mission launch, and it keeps us pretty busy from daylight until dark. Since the pump that cools the engine went bad several months ago, we use the gravity system, which consists of a barrel on the roof con-

nected with the engine which we keep filled with water bailed from the river. At first it kept three people busy filling the barrel, but now my helper has learned to do it alone while I steer the launch. After he fills two barrels with water, I can manage the launch all alone while he goes along the footpath for a couple of miles through the strung-out settlements along the river-bank.

"He is doing remarkably well, so much so that I would not be surprised if he heads the list in sales during the three months that we plan to be out together. People don't always have money, but he comes back with his pockets full of eggs, and two or three flapping hens hung beside his brief case. Sometimes he comes accompanied by a little boy struggling along under a big bunch of bananas which he deposits in the kitchen saying, 'I received this in exchange for an *Atalaya*.' His biggest problem now is that he is about to run out of literature, and he wonders how to secure more.

"We have quite a bit of medical work, and the new surgical instruments which Brother and Sister Blake helped me to secure come in very handy. A few days ago a man followed us for hours in his dugout. He wanted a tooth pulled. He said that every time he was about to catch up with us we moved on. Finally, at dusk in the rain, he reached us.

"Virtually village after village on the banks of these different streams extends its hands for the gospel. Nearly every night we give pictures on the life of Christ as we travel up the winding courses of these streams. During the day our canvasser was welcomed with his books and papers, and the people of the villages that we passed during the day tried in every way to delay us so that we would be with them for the night meeting. Several times we counted over 200 persons present in the schoolhouses where the meetings were generally held. In nearly every case the village police served as heralds to announce the meetings. Many times people came from their farms one or two hours' distance in the dark, paddling over logs and through the swift currents with their dugouts loaded to the gunwale with every member of the family. And invariably the hard question to answer was, 'When are you coming back?'"

The colporteurs are pressing into many unworked fields. An experience from Brother Eric Ristau of the Philippines tells how the colporteurs are opening up the work among the Moro people of Mindanao:

"After our recent colporteur institute in Misamis, Brother Gregorio Somoso was assigned the province of Lanao, which is largely inhabited by Moros. Brother Somoso first approached the Governor of Lanao, a

Moro and a staunch Mohammedan. He was received very kindly by the governor, who not only placed an order, but in beautiful Arabic wrote out a recommendation for the book.

"A Mohammedan priest had overheard the canvass and the conversation that followed and, as Brother Somoso stepped from the governor's office, he asked if he might be permitted to secure a copy. Then he informed our brother that he would help him to obtain at least a dozen orders if he would accompany him to his village. Brother Somoso agreed to do so. Taking his life in his hands, he stepped into a



bus filled with Moros and rode the thirty-eight kilometers to the village.

"Through the influence of the governor's letter and the priest, Brother Somoso sold more than two thousand pesos' worth of literature to the Moros in the Lake Lanao region in just two weeks. Now the assistant governor has invited him to come across the lake to sell to the Moros in that region. He promised Brother Somoso full protection if he would come, and he would also call together all the influential men and would personally request them to place their orders.

"We rejoice with Brother Somoso over this leading of the Lord and trust that full advantage will be taken of the providential opening thus afforded."

From other fields we glean these experiences:

"I was just praying for light on that subject," said a lady to a colporteur, "and I am glad you have a book that will give me the desired information."

On entering the home of one woman, a colporteur was told by her that when he knocked on the door she was bowed in prayer, asking God to give her light in regard to His Word. The ministry of literature has a far greater influence than we can begin to measure. It meets the needs of the honest-hearted who are seeking for divine guidance.

"In one place a copy of *Daniel and Revelation* was purchased and read. It was passed around and read by others. Later, when a count was taken, it was found that ten people had accepted present truth through just this one copy. One of the

members dedicated his life to colporteur service as an expression of appreciation.

"Canvassing in a fertile valley a colporteur called at a home and was ushered into the parlor by the maid. When the lady of the house appeared, the colporteur, with suitable dignity, showed her his book. Before he had finished, an elderly man entered the room and, looking over the colporteur's shoulder, watched the turning of the pages and listened. In a hostile voice he said, 'An Adventist book! An Adventist book!' He was the minister of her church! Her interest was soon gone, but the canvass was completed and the colporteur left, being shown to the door by the maid. Before he left, however, the maid whispered, 'Mrs. M. wants your book, I'm sure she wants it.' The colporteur went his way and called on a number of homes. Later in the day he was deeply impressed to go back and see the woman whom the maid was sure wanted the book. Dismissing the thought he pushed on. Finally the urge to go back came with such insistence that he believed God was speaking to him. Turning back, he found his way to Mrs. M.'s home. She was out in the garden. Addressing her, he asked to be pardoned for calling again, but he believed she wanted his book and he wished to know in which binding she desired it. She ordered the full leather. On receiving her book gladly, she read it with great care.

"A colporteur sold a copy of *Great Controversy* to a minister in England, who later moved to the United States. For twenty-five years the book remained unnoticed. Then one day the minister's son discovered the book in the library, became interested in its contents, was led to a full acceptance of God's message for this time, and became a worker in the cause of God.

"A very wicked blacksmith lived in an outback town [Australia]. He was a powerful man, and was noted for his heavy drinking and profanity. Ministers or Christian colporteurs, in fact all Christians in general, were subjects of his abuse and hostility. The time came when he met with an accident which necessitated his spending some time at home under medical care. Becoming restless he looked about for something to read. Running over the books on the bookshelf, he picked up *Great Controversy*. He soon put it down and left the room. Returning later, he found the book where he had left it—on the table. Picking it up, he read a few lines for the second time. He threw it down again, but before long he had it in his hands for the third time. This time he decided to read the book, which he did. The portrayal of the judgment scene greatly troubled him. How could he meet the Judge? Reading of the great love of Jesus he saw light, and hope

sprang up in his heart. The irresistible moving of God's Spirit upon his heart led him to fully surrender his life to Jesus. The day came when he decided to leave the anvil and the hammer and go out with the very book that brought light to him."

"More than 250 persons are now studying the truth as a result of the colporteur ministry, writes Elder A. R. Haig, of Jamaica.

"On the island of Tobago our colporteur, Brother Phillips, while hunting and fishing for souls, sold a book to a man who became deeply interested in the truth, and walked twenty-three miles to attend Sabbath services. With his family and some neighbors, eighteen in all, this man is now rejoicing in the hope of a soon-coming Saviour." Let us pray for these hunters of souls and fishers of men!

Missionary Leadership

Tragedy of Neglect

Those who are "do nothings" now will have the superscription upon them, "Thou art weighed in the balances, and art found wanting." They knew their Master's will, but did it not. They had the light of truth, they had every advantage, but chose their own selfish interests, . . . and they will be left with those whom they did not try to save.—Ellen G. White, *Testimonies to Ministers*, p. 237.

A Broader Dorcas Work

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. . . . If they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. There is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.—*Review and Herald*, July 9, 1895.

Return to God

If there is hope for the future of America; if there is to be peace and happiness in our homes; then we, as a nation, must return to God and to the practice of daily family prayer. Our nation is sadly in need of a rebirth of the simple life—a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips, and ended the day by gathering together to place themselves in His care. Our generation, it seems,

has allowed old, faithful, religious practices to slip into oblivion. As a result, family life has been weakened and the nation has suffered. A godless home is built upon sand; it is an inviting breeding ground for moral decay and crime. My hope for the future of this nation is predicted upon faith in God which is nurtured in the family.—J. Edgar Hoover, in *Argonaut*, August 27, 1948.

Can Parents Win Their Own Children to Christ?

During every year the average child spends the equivalent of 115 days in sleep, four or five days in church and Sabbath school, forty-two days in day school, and the other 203 days, under the influence of the parents and the home—dressing, bathing, eating, playing, worshipping at the family altar, doing homework, practicing, or doing his chores.

The parents, therefore, are responsible for four times the number of conscious hours in the child's life as the church and the school combined. No wonder, then, that we read, "Children will be what their parents make them."—*Ministry of Healing*, p. 131.

There is an abundance of instruction in *Ministry of Healing*, *Education*, and *Counsels to Parents and Teachers* to direct every parent to sure and positive ways of bringing up their children for Christ. But unfortunately many are indifferent or fail to begin early enough.

"But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop."—*Testimonies*, Vol. 3, p. 144.

"The lessons that a child learns during the first seven years of its life have more to do with the formation of character than all it learns in future years."—*Signs of the Times*, Mrs. E. G. White, April 8, 1903.

Fundamental Factors in Winning Children

The Spirit of prophecy has pointed out

some very definite factors that will help us hold our children for Christ.

Must be taught obedience. "One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus, to a great degree, may be prevented those later conflicts between will and authority that do so much to create alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine."—*Education*, p. 287.

Must have a family altar. "Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self."—*Ministry of Healing*, p. 393.

Parents must agree together on discipline. "In many families the father's authority is never fully acknowledged, and a series of excuses are offered for the disobedience of the children. In many families the daily life is one of variance, full of counter-working of the father against the mother, and the mother against the father. . . . If fathers and mothers are at variance, one working against the other to counteract each other's influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family."—*Review and Herald*, Mrs. E. G. White, March 13, 1894.

Unsteadiness in family government is productive of great harm; in fact it is nearly as bad as no government at all. The question is often asked, Why are the children of religious parents so often headstrong, defiant, and rebellious? The reason is to be found in the home training. "Too often the parents are not united in their family government. The father, who is with his children but little, and has little knowledge of their peculiarities of disposition and temperament, is harsh and severe. He does not control his own temper. He corrects in passion, and with a revengeful, vindictive spirit. The child knows this, and the punishment given fills him with anger. He is not subdued. He comes to feel neither love nor respect for his father. Thus are sown seeds of evil that spring up and bear fruit. The mother often allows misdemeanors to pass uncorrected which at another time, when she is more attentive, she will severely punish. The children never

know just what to expect, and are tempted by Satan to see how far they can transgress with impunity."—*Signs of the Times*, Mrs. E. G. White, February 9, 1882.

Parents must co-operate with teachers. "Parents, when the church-school teacher tries so to train and discipline your children that they may gain eternal life, do not in their presence criticize his actions, even though you may think him too severe. If you desire them to give their hearts to the Savior, co-operate with the teacher's efforts for their salvation. How much better it is for children, instead of hearing criticism, to hear from the lips of their mother words of commendation regarding the work of the teacher. Such words make lasting impressions, and influence the children to respect the teacher."—*Counsels to Parents and Teachers*, pp. 154, 155.

Parents must give children companionship. "The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction. Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline, in loving words and acts, mothers may bind their children to their hearts.

"Young children love companionship, and can seldom enjoy themselves alone. They yearn for sympathy and tenderness. That which they enjoy, they think will please mother also; and it is natural for them to go to her with their little joys and sorrows. The mother should not wound their sensitive hearts by treating with indifference matters that, though trifling to her, are of great importance to them. Her sympathy and approval are precious. An approving glance, a word of encouragement or commendation, will be like sunshine in their hearts, often making the whole day happy."—*Ministry of Healing*, p. 388.

Factors Certain to Ruin Children

Parental hypocrisy. "Your children have had your bad example before them; you have blamed, and censured, and manifested a passionate spirit at home, while you would, at the same time, address the throne of grace, attend meeting, and bear testimony in favor of the truth. These exhibitions have led your children to despise you and the truth you profess. They have no confidence in your Christianity. They believe you to be a hypocrite, and it is true that you are a sadly deceived man."—*Testimonies*, Vol. 2, p. 86.

Criticism of workers. "By hasty, unfounded criticism the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence leave to the teacher the unpleasant task of repairing

their neglect; and then by their own course they make his task almost hopeless. Their criticism and censure of the school management encourage insubordination in the children, and confirm them in wrong habits."—*Counsels to Parents and Teachers*, p. 161.

Neglect of discipline. "There has been, with many parents, a fearful neglect of duty. Like Eli, they fail to exercise proper restraint; and then they send their undisciplined children to college, to receive the training which the parents should have given them at home. . . . If the youth choose the society of the evil-disposed, and



Lessons are learned best in an atmosphere of comradeship between parent and child.

go on from bad to worse, then the teachers are censured and the school is denounced. In many cases the censure justly belongs to the parents. They had the first and most favorable opportunity to control and train their children, when the spirit was teachable, and the mind and heart were easily impressed. But through the slothfulness of the parents, the children are permitted to follow their own will, until they become hardened in an evil course."—*Id.*, p. 91.

Inconsistent punishment. "Some mothers are not uniform in the treatment of their children. At times they indulge them to their injury; and again they refuse some innocent gratification that would make the childish heart very happy. In this they do not imitate Christ."—*Ministry of Healing*, p. 390.

"Often we do more to provoke than to win. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason of this, and naturally felt abused. Then followed a quarrel be-

tween parent and child, and a sharp chastisement ended the scene as far as outward appearance was concerned; but that battle left an impression on the tender mind that would not be easily effaced. This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious action stirred the worst passions in the heart of her child, and on every similar occasion these passions would be aroused and strengthened."—*Counsels to Parents and Teachers*, p. 117.

What the Children Say

In London recently Professor E. D. Low conducted a campaign amongst 228 boys and girls from all walks of life, to find out if possible their requirements for ideal parents. In their quaint, childish way they told the things they liked and disliked in their parents' behavior.

The results were compiled into ten commandments for parents, which were published in *Parents* (England), December, 1947:

1. Never quarrel in the presence of your children.
2. Treat all your children with equal affection.
3. Never lie to a child.
4. There must be mutual tolerance between parents.
5. There should be comradeship between parents and children.
6. Treat your children's friends as respected guests in your home.
7. Always answer questions. Never say: "Don't bother me."
8. Don't blame or punish your child in the presence of children from "next door."
9. Concentrate on your child's good points, not on his failings.
10. Be constant in your mood and in your affection.

In the light of the teaching of the Spirit of prophecy we must agree that the children have told the truth, and by the grace of God we can measure up to these requirements of affection, companionship, self-control, and thus win and keep them for Christ.

"Parents have a great work to do in the matter of correcting and training their children, and in bringing them to God, and claiming His blessing upon them. By the faithful and untiring efforts of the parents, and the blessings and grace bestowed upon the children in response to the prayers of the parents, the power of the evil angels may be broken, and a sanctifying influence shed upon the children. Thus the powers of darkness will be driven back."—*Counsels to Parents and Teachers*, p. 118.

—ERIC B. HARR.

News from Soul Winners

Blind, She Guides Those Who See

The Saviour once spoke of the blind leading the blind and both falling into the ditch. But here is a case of a young blind woman leading those who are favored with eyesight into the truth of God. She is Suars, one of our believers who lives in the village of Ngatkip on the main island of the Palau group.

From the year 1923 she lived in the house of Brother William Gibbon while she was attending the Japanese school at Koror. During her stay in that house she learned about the Advent message from Brother Gibbon. From time to time this pioneer believer of ours in Palau talked to her about her soul's salvation, but the things of God did not seem to make any impression on her young heart. After four years of schooling she succumbed to a sickness which resulted in the loss of her eyesight. She went back to her native village to lead a life of loneliness.

Years passed. About the middle of 1934 we arrived to take charge of the work in that field. One day Brother Gibbon suggested that he and I visit this young woman. As we talked to her about the message she once spurned, it seemed to make a new appeal to her. Finally she made the decision to follow the Master and was baptized.

No sooner had she accepted the Saviour than she began to pass on to others the joy she had found. She took advantage of every opportunity to present the truth to those with whom she had contact. Her earnestness and enthusiasm are such as to bring conviction to her listeners. Among the first ones she was able to win to God was a couple who were friends of hers, and who lived in an adjoining village. Then followed two of her sisters. For some time she worked hard to bring her father to the truth, but at first her efforts seemed futile. At last he was led to accept the Lord Jesus with the help of Ngragiklang, the converted devil prophet. During our absence from the field one of her brothers was baptized through her efforts, and the remaining three are now interested. As neighbors call at her home, she gives them Bible studies as the opportunity presents itself. An elderly woman is now attending our meetings regularly, and three persons in the house in which the meetings are held are studying the message as a result of her labors.

Her commendable work continues. She has adopted some neglected children, and as she cares for them, she does not forget to train them in the way they should go by nurturing them in the admonition of the Lord. Surely her example in missionary activity should serve as an incentive to those who are far more favorably situated to work for the Lord.

—J. O. BAUTISTA.

Missionary Men Have a Job to Do

If every man in our movement, down deep in his soul, really believed the following words, we would startle the world with a missionary zeal that would be more effective and far-reaching than the missionary work accomplished by the apostles of old: "God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods."—*Testimonies*, Vol. 9, p. 30.

The Society of Missionary Men is the real answer to the oft-heard question: What can we do to make our church a working missionary church? Because of the many activities of the society, all can find a place in which to labor for the Master. If one would donate one hour a week to the service of his Lord, his heart, as well as the heart of some poor soul, would be warmed and strengthened to bring comfort and help to others.

I firmly believe in the organization of a Missionary Men's Society in all our churches, even though there are only half a dozen members. The possibilities are unlimited to a group who, inspired by their pastor, go forth to service. They can do a work that the minister is not able to

accomplish alone. Barriers of prejudice can be cleared away by the work of these zealous men whose lives God has touched, and who, in turn are able to touch others.

Remember, the twelve disciples were a group of laymen set on fire by the zeal instilled in them by the same Lord that you and I serve, and He is the same yesterday, and today, and forever.

Those who do not have fellowship with the Missionary Men are missing one of the most important functions of the church. The Christian brotherhood and firm, friendly handclasp of these men means much.

I consider it an honor to be a member of the charter society of Missionary Men; for it was in 1939, at Takoma Park, that a group of men of the Sligo church met with their pastor to discuss plans to do missionary work as a men's organization. This desire on the part of the men of our denomination has spread over our country and is penetrating into other lands. Many reports coming from the work of these societies are thrilling, and I believe we are just beginning to see the great possibilities of these missionary-minded men in consecrated action.

The Missionary Men's Society has a wonderful influence on the men of our church, a unifying influence and close fellowship with one another. This is voiced many times by different ones here at the largest church in our denomination.

Announcements concerning the work are regularly placed in the bulletin each Sabbath. Special invitation is extended to all the men to come and join in some real missionary activity each week.

At present our Missionary Men's Society conducts Bible studies in the homes of the people, and two groups visit hospitals, giving out literature, talking and praying with the patients. Others are distributing message-filled papers in a section where an effort will be held in the near future. Flowers are sent to sick members, and shut-ins are visited by different members. Food and clothing are given to the needy. Another group wraps and mails 500 copies of the *Signs of the Times* each week.

At each meeting of this Missionary Men's Society, special prayer service is conducted for all the above-mentioned activities, and many remarkable answers to prayer are reported from time to time.

Start a Society in your church and do not become discouraged, because the Lord will reap the harvest. Remember, we are to "sow beside all waters," and Christ has said: "Lo, I am with you alway, even unto the end of the world."

—H. E. BATTERSBY.



Famine Relief Offering
October 29

*Our Day to Be Grateful—
and Generous!*

Weekly Church Missionary Services

October 1

Another Relief Offering!

Yes, believing that when our loyal people realize the tragic shortage of food and clothing which exists today in various war-stricken countries, they would sincerely desire to help again, the General Conference Committee at Spring Council voted to call for another Famine Relief Offering to be taken on October 29.

Unfortunately last year, through unauthentic stories in the press and various other sources, many people got the impression that the crisis had passed and nothing more need be done for those overseas. As a result, the Famine Relief Offering suffered to the extent that warehouses had to be closed down and large relief shipments discontinued.

Within the past year more than 20,000-000 Chinese starved to death. During these postwar years we have not done much for China. A large exodus of people in India, involving some 12,000,000 people, took place last year when the country became independent and was divided into two separate nations. Approximately 4,000,000 of these are still refugees, possessing absolutely nothing.

It is estimated that in Europe last year 30,000,000 persons were homeless, refugees, displaced persons, expellees and exiles. Approximately 13,000,000 of these are still homeless refugees, wandering restlessly from one place to another in an almost fruitless effort to keep body and soul together. Millions have perished within the past year for lack of the necessities of life.

The very latest report from Pastor D. G. Rose, our general Relief Director for all of Europe, states: "Conditions in Eastern Germany are terrible. People are simply starving to death; but the need for clothing is just as desperate as the need for food. There were 2,700 people present at the union meeting today, and it was indeed shocking to see the destitution among our members. I have talked with a number of people directly from the Russian Zone, and they tell me that conditions there are about the same as they were in West Germany before the currency reform. It is absolutely impossible to buy clothes except at a price that the best-paid workers cannot afford.

"The shipments of Army Surplus clothing have been of untold value to our members because clothing and shoes will last for years the way they take care of them. I would like, therefore, urgently to request

that the Famine Relief Committee take advantage of any opportunities to procure Army Surplus clothing. . . . Our people are in much worse condition than I had thought possible."

One local Relief Director writes: "On the whole, conditions are still very sad, also amongst our sisters and brethren. It would be much worse if the housewives were not so saving and practical. It is sad to see how people are suffering from cold and hunger, and it is wonderful to distribute the valuable parcels. You can hardly imagine conditions in many families of our churches, those who cannot get jobs or are too old to work. It is especially tragic for children who do not have parents."

Indicative of present conditions in certain parts of Europe is the fact that absenteeism from school is very high. Excuses sent in by parents follow the general tenor of this one: "Please excuse my son from classes. I had to take him to the hospital on Thursday. On Friday he had stomach-ache from hunger. We had not even a piece of bread in the house. Will you kindly save his little bun on the days he is absent?"

Another statement: "We cannot get money to pay the high prices [shoes, \$40.00 a pair; a man's suit, \$200.00; work shirt, \$9.00]. All statements to the contrary are false. If you should read a favorable report in your newspaper about conditions here, do not believe it. I shall give this letter to someone going to the American Zone, as I don't want it read by the ——— authorities. Every day we tell each other that things cannot go on like this, but they change rather to the worse than otherwise."

To be sure, conditions are better in many places. But the following paragraph from a writer in *The Christian Century* (Nov. 17, 1948) aptly applies now:

"Europe is in the stage of artificial respiration. Into her famished, broken body fresh plasma must flow in the form of generous gifts from abroad, and into her broken spirit there must continually be transfusions of good will. Thus far our efforts have been like the initial gifts of a blood-bank which barely keep the spark of life glimmering. Now we must help Europe through the years of convalescence. To stop now would bring on a fatal relapse."

In imagination let us exchange places with these unfortunate ones and show true Christian generosity.

—C.F.T.

October 8

Forward in Faith

Seventh-day Adventists have earned a position in the radio world as leaders in evangelism. Well do we remember the first broadcast of the Voice of Prophecy in the Pacific Union Conference in the year 1937. At that time networks were skeptical. Since then religious programs have had their hardships through a lack of sympathy on the part of broadcasting policies and from lack of discretion on the part of some religious broadcasters.

The Voice of Prophecy has been consistently favored throughout these twelve broadcasting years. Today its most ardent supporters include leaders in the commercial field of radio throughout America.

The best evidence we have of this victory is the fact that on June 19 of this year the Voice of Prophecy commenced a year's contract on the American Broadcasting Company network. This means that every Sunday morning the program is aired over two major networks, Mutual and ABC. Along with spot outlets not affiliated with either system, they give a coverage of U.S.A. and Canada that permits at least three out of four families to hear the Voice of Prophecy. The program is heard on 450 stations.

Although the radio work throughout the world is carried on independently by each division in co-operation with the General Conference, its stockholders are the same. A growing work is going forward in every land through the radio and Bible Correspondence Schools.

The advent message is being carried on these broadcasting stations throughout the world.

Australian Inter-Union Conference	52
China	23
Far East	2
Inter-America	37
Mexico	50
South America	59
South Europe	9
North Europe	1
North America	450
Local broadcasters, aside from Voice of Prophecy, throughout the world (approx.)	100
Total station outlets	783

Seventh-day Adventists are pioneers in the Bible Correspondence Schools operating in conjunction with radio. Where radio has not yet opened to us, as in Africa and India, Bible Correspondence Schools are reaping a harvest.

Here are 1948 figures for the Voice of Prophecy in North America:

Number of stations	426
Average number of letters received a month	40,000
Baptisms (six-year period)	5,354
Unbaptized Sabbathkeepers (6-year period)	5,060
Unbaptized Sabbathkeepers, 1948	1,287
Total Bible School graduates (6-year period)	70,985
Total income, 1948	\$767,947.34
Donations from listeners	\$601,042.68

In England the enrollment in 1948 was 11,950; average monthly letters, 608. The Philippines have enrolled 10,000 without advertising the course. Influential Moslems are studying the lessons. The Middle East, the Cameroons, Italy, Germany, Japan, Ethiopia, Madagascar, and other sections of the world where progress has been difficult in preceding years, are now reporting results through these means.

We multiply the energies of our preachers an untold number of times when we utilize the radio and correspondence schools. The Holy Spirit present everywhere is using these channels to encourage millions with the hope of a better day to come.

To assure the continued advance of this work, let us: (1) pray; (2) give money; (3) give time to passing out radio logs and telling people about the broadcast; (4) help follow up the interest of converts after they are members of the church.

God bless you.

—PAUL WICKMAN.

October 15

Doomed People

Probably few of us take time to think what postwar conditions and scarcity of supplies of every type might mean to the comparatively few (yet numbering many thousands of people), who were already ill and required a special diet or constant medical treatment with drugs which are now impossible to secure.

Imagine yourself suffering from tuberculosis, with complete rest and a specially nourishing diet prescribed by your doctor, when suddenly you find it impossible to get milk, eggs, or any nourishing foods; or you are driven from your home or hospital and forced to do hard labor with nothing to eat for days but thin watery soup and roots or tree bark.

Suppose you were a diabetic. Insulin taken daily will regulate the sugar metabolism in the body so that you can live and work like a normal, healthy person. But you know that without this elixir of life, you cannot possibly live. Suddenly, the supply of insulin is cut off, and it is impossible to procure more than 30 to 40

per cent of the required amount. You are aware of the nature of your disease and the course it will take. Frantically, but from sheer necessity, you begin to stretch out the dose, hoping somehow relief may soon come, but living in dismay and dread of the certain future which awaits you. You think of every possible way out. Finally, in desperation, you write to some individual in North America whose name you have somehow learned. Hopefully, yet fearfully, you await a reply to your request for a small vial of insulin—which never comes.

You lose strength. Your vitality declines. You feel the dreaded coma drawing near, the unconsciousness resulting from the over-acidification of the blood, and then—death. If only a few units of insulin could have dropped from the sky!

These supposedly imaginary experiences have been very real ones for thousands of men, women, and children in Europe who were suffering from tuberculosis, diabetes, or other diseases at the war's end.

We have heard many appeals for food and clothing for the millions who desperately need them, but we have thought little about those who are doomed to slow but sure death because of lack of some certain life-sustaining medication.

Great rejoicing would ascend to heaven if our Famine Relief Offering this year could be sufficient to include a supply of insulin as well as life-giving foods to build up the diseased and broken bodies of those who are looking to us to save them.

—C.F.T.

October 22

"Rejoice With Them That Rejoice"

"I wonder if you have ever had the experience of not being able to sleep because of your great joy? Many people cannot sleep because they worry, but during the past weeks I've had so much joy that all my troubles cannot gain my attention."

So writes Mrs. Martha Weigelt, one of our European Relief workers, in a recent letter. One might conclude at first that her joy is the result of better conditions in those unfortunate countries which have suffered so tragically as a result of the war. But reading on further in the letter, let us discover the real secret:

"Your love packages have contributed much to my joy, because I could help so many people with just what they needed. They could make use of everything, every bit of material. I thank you most heartily on behalf of all those who benefited. It is too bad that you and the Lord are so far away. I would embrace all of you. As it is, I must see to it that I settle this

joy with myself. It is impossible in writing to recount all the experiences I have had, but will tell you something so that you may pass it on to our believers there. "In one package, right on top, lay a sleeping bag for a baby. I had prayed about this. One of the families has a little child nine months old, suffering from rickets and very much retarded. It has to sleep in a cold room, and always kicks the covers off at night. Since everything else had failed, I suggested to the mother that she make a sleeping bag for the baby. But what was she to use for material? Nobody has anything any more which could be used for this purpose. I said to her, 'We will pray over this matter. The dear Lord has until now always provided the things I needed, and He can give us a sleeping bag also.' Several days later your package came, and on top of the things lay this sleeping bag. I jumped up and down gleefully, and soon went off with my sack like Santa Claus. Now the little one is not cold any more, and I have been requested to pass the grateful thanks on to you.

"A soldier returned from Russia, from one of the prison camps. You should see these poor men. They are dressed only in rags, no shoes, frozen hands and feet, and half starved. There he stood in full sight of many people, and did not know where to turn. All his relatives had been killed in the bombing. Can you imagine how this poor human being felt? The people who stood around him immediately took up a collection. Each small coin contributed was worth its weight in gold. He then had a little money with which to buy some food, but there was no money for clothing. I took him with me and asked our supervisor to let him take a bath at our place, and then I gave him clothing. The poor man was speechless. He just silently pressed my hands, while tears flowed down my cheeks. I know what these things mean, for a short time ago my brother-in-law returned, with bullet wounds in his lung, arm, and legs. After being three years in a prison camp, he was in the same condition as this man. . . . You thus have a small conception of the value of your packages, and the blessings which are derived from them. And I beg you to tell the brethren and sisters not to throw anything away.

"I would also like to thank you heartily for the vitamin tablets and for the cod-liver oil. At the time they arrived, the spinal meningitis was raging here, and it helped to protect our children and young folks, as many of them were dying. Regensburg was a regular caldron. Many of the children were left crippled, and some are still in nursing homes. Oh, the need and the misery are so great! One would like so much to

(Please turn to page 30)

Department of Education

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

Music in the Home

Notes to Leaders

Congratulations to the Oregon Department of Education for having recently started to print the *Home and School Exchange* as an aid to the Home and School Association leaders and church-school teachers. The avowed aim of the educational superintendent and his assistant and office secretary is to have a live Home and School Association in every church where there is a school. During camp meeting they had a special meeting of all the Home and School Association leaders, to study plans and methods of making each organization a success. "We are interested [quoting from their *Exchange*] in the home life of every child as soon as it is born. We hope to help parents in the character development of their youth. Our teachers are the parents' right-hand helpers. The Home and School leaders are our representatives in our churches."

We wish Oregon speedy success in reaching their aim, and we are confident that each Home and School Association leader, with such enthusiastic help from conference headquarters, will do his utmost to co-operate. We are glad to welcome the Oregon *Home and School Exchange* to the group already functioning.

Shakespeare put in these words the importance of the topic we are considering this month:

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,

Is fit for treasons, stratagems, and spoils."

Truly it is little short of tragic that any child or family should live apart from a musical atmosphere. Music seems to speak directly to the soul. There was a time when music was something of a luxury, but that condition no longer prevails. Thinking parents will not be satisfied to have their children go to school to learn the best in literature, and then come home singing some cheap popular song. It is theirs to direct in every phase of living, and music is indeed one facet of life that should not be neglected.

This entire program on music has been prepared by Mrs. Elna Quade, who has worked with children for many years, hav-



The Arrow and the Song

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

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

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

—HENRY WADSWORTH LONGFELLOW.

ing lots of fun—and, of course, hard work, too. We know that the members of your society will profit from the study of this topic. The space allotted to us in this paper does not permit us to prepare as much material for you as we would like. An attractive feature to add to this program could be a brief story of a composer's or conductor's life, or just a few arresting incidents in a musician's life. Additional material on music can be found in *Life and Health* for December, 1948, "Music," discussing it as a hobby; and in the *Review and Herald*, July 8 and 15, 1948, "Give Them Music!" a series of two articles.

So many are the angles from which music could be made of top interest in the home. How fascinating becomes its study when we stop to think what different nations have contributed to our enjoyment of music! Many a student has been surprised to learn, in his college German class, that our best-known Christmas carol, "Silent Night, Holy Night," was originally written in German, of which ours is a translation. Russia has produced some of the greatest and most interesting folk music, of which the "Song of the Volga Boatmen" is perhaps the best known. We are scarcely aware of the gems

Music—What Is It?

BY MRS. ELNA QUADE

Music speaks a universal language, for it matters not the race, color, or creed of the listener, it creates within him moods of joy, inspiration, rest, or excitement. It can lift the thoughts to that which is pure, noble, and elevating, to high and holy meditation. And because the enemy of all good has perverted this precious gift of the Creator, music can also debase the soul by alluring the mind from duty and the contemplation of heavenly things. It is one of the strongest powers for swaying the emotions.

I like to think of the first great symphony that was played way back at the beginning of our world, when "the morning stars sang together" and earth was in harmony with heaven. Will you imagine with me the Garden of Eden in its state of perfection, the gentle breezes playing through the leaves and grasses, the laughing water of the river, the sounds of contented animals fresh from the hand of the Creator, the birds calling to one another, Adam and Eve singing God's praises, and the voice of the Creator climaxing it all as He pronounced everything very good, and blessed the seventh day and hallowed it? What a grand and glorious climax to a perfect symphony, and what an example for us to follow in harmony, symmetry, and rhythm!

Sound is one of the few things that has not changed, even though new members arrive in the family as time goes on. In God's loving providence we can still listen to the soft murmur of wind-blown leaves, the ripple of the stream, the song of the birds, the deep, rumbling voice of thunder, and to these add the beauties of instrumental music.

that other countries have given to us until we investigate.

We trust that by this time all Home and School Associations are fully organized and eager to carry on their purposes for the year. Do let us hear from more of you more often.

—ARABELLA MOORE WILLIAMS.

The Music Triangle

Comparatively speaking, there are, and have been, very few composers of good music. There are a few more interpreters, or performers. But all can belong to the third class, those who listen and appreciate good music. I say we all *can* belong to this class, but we all do not. It has been said that American children are musical, American adults are not. The chief reason lies in the wasted opportunities of childhood.

We should strive toward a process of musical education in our homes as well as in school which has for its object "being musical," and which takes into its fold every child, boy or girl, and keeps them there as man and woman.

Being musical does not mean one has to be a musician. If you can listen to the great musical themes and the uses to which they are put by the composer, enjoy the delightful harmonies, and feel the rhythmic movement of the great masters, so that as the music unfolds there is a response in your soul, then you are musical.

A knowledge of music will enhance its charms, it is true, yet much contact with it will develop this appreciation, too.

Do you spend some time every day, or even once a week, listening to great music? With a radio in every home today there should be no reason why we cannot make it a point to enjoy and cultivate a taste for the best the world has to offer. If you look at a current radio log, you can find the station that has a program of good recordings. Listen to such programs as the "Telephone Hour," the "Firestone Hour," and others. Then, of course, there are the concerts that one may attend, some of which are free.

We should be careful about what we cultivate a taste for, as it is easy to let our standards down and listen to just anything that comes along, forgetting the statement from the pen of the prophet, "Higher than the highest human thought can reach is God's ideal for His children." Do you think this applies to music?

In Volume 1, page 497, of the *Testimonies* are these words: "Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse." And again in *Patriarchs and Prophets*, on page 594: "Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."

And so, whether we are of the few who create or compose, or of the group of interpreters or performers, or in the class of listeners, or those who can only appreciate music, let us remember God's purpose and plan for the great gift of music.



Growing Up With Music

The story is told of a woman who approached a famous music teacher with her five-year-old child and asked, "When should I start this child's musical education?" He replied reproachfully, "Madam, you have started almost five years too late."

I would go back even beyond that point and suggest that the parents should have begun the foundation work before they even planned for the child. And why? Because just as it is important for a parent to know how to feed and clothe the child properly when he arrives, and just as surely as it is necessary to know how to teach that baby to talk and to grow up to be an obedient child, so is it desirable for the parent to know how to guide that child's musical education, and not wait until he is old enough to be turned over to someone else. Should all parents be musicians, then? Not necessarily, for most children will not become musicians; but they should be guided from the first into being musical.

It is a proved fact that very small babies will sleep peacefully while soft music is being played. Isn't that where the lullaby originated? It calms the nervous system, makes the children feel a sureness, security, and satisfaction. Strike a discord or harsh, strident tone, and what happens? No, don't even try it; it is not good for the child.

So the very first musical training of a child begins before he is even conscious of it. If the mother will continue playing lovely things—charming symphonies, beautiful hymns, and folk tunes—even before a child can talk he will hum the melodies. This will be the child's first contact with beauty, for pictures or poetry have no meaning to the infant mind. Music will make a lasting impression if continued over those first few years.

When baby's hands have learned to coordinate or to hold a rattle, start clapping or tapping rhythms. Rhythm, you know, is a fundamental part of music. All music is built on rhythm. In the dark places of the earth where primitive people know

little of melody or form, their music consists of rhythm alone. They use the beating of the drums and movement of the body to express joy, sorrow, fear, anger, victory, and worship.

Here I would like to pause to call your attention to the "swing" of today. It is almost entirely syncopated rhythm; the melody certainly is very secondary, in some instances entirely lacking. It takes very little thought or intellect to follow "swing" music.

When the child is a year old, you may tap with a rattle or a stick, or clap—tap, tap, tap—and the answer will come back—tap, tap, tap. This need not surprise you, for babies have a natural sense of rhythm waiting to be developed. They are perfect imitators. Clap again, just simple rhythms at first, and listen for the response. Always remember, though, that when baby's interest lags, he should not be coaxed to go on. He has not yet the powers of endurance, but he does like changes. Later the rhythms can be changed to long and short taps, as — — — — — or — — — — —. Always remember to advance slowly. Motion songs for the child as he gets a little older, marching songs, and musical games all help to continue the development of the sense of rhythm.

Later you may start using rhyme or verse, accenting the last word of the line; as Ding, dong, *bell*, Pussy's in the *well*; Who put her *in*? and so on. After several repetitions, the child will add *bell, well, in*, if you start the line. His sense of rhythm will compel him to finish the line. Use simple things, of course.

Next comes the development of tone quality. Again imitations will be utilized. Children sing naturally without inhibitions. Keep them singing softly and you need say nothing about *how* to sing. In teaching them a song, you, too, must sing softly and keep your tones focused high and to the front of your mouth, thus avoiding throatiness. A little exercise that will help you to accomplish this is to use the syllable "nu" pronounced *noo*. Practice singing the melody through on this syllable, softly, and then place the words in this same area. This will keep your voice clear, light, and flutelike, and the child will imitate it.

And now the question arises, What shall children sing? The great hymns of the church, of course, are good. Secular music is not to be scorned. There are fine secular themes that bring much joy and real fun when sung in groups, either with mother and father or with neighborhood children. Folk songs for children are ideal. They are the best things of each generation, the songs that have lived, lived because they are good music. Some of these are from themes of the great composers, and some of the

great composers have used folk tunes as themes in their fine works.

Some may think this music too far beyond children, but remember that much of our best music today was written by children. Mozart, for example, composed at the early age of six years.

I would suggest another means of increasing a child's knowledge and appreciation of the great music masters. There are many biographies of the lives of the composers available now for children. Read these to the children, and when they are old enough to read for themselves, they will re-read them many times. They will become acquainted with the musicians and receive inspiration from their experiences and accomplishments. I would suggest *Giants in Music*, by Louise Schawe (Keyboard Publishing Company, New Haven, Connecticut), as the first book. Then there is a set of books, one each on Handel, Bach, Mozart, Hayden, MacDowell, and others, by Opal Wheeler and Sybil Deucher (E. P. Dutton and Company, Inc., New York). For the older child there is *Minute Sketches of Great Composers*, by Hansl and Kaufman (Grosset and Dunlap, New York). All these and many others are splendid additions to any child's library. They may be ordered at any music or book store.

Now for the problem of music lessons. Should every child study an instrument? If he does, it will be to his social advantage, as well as a means of self-expression and a pleasure that will last through life. Be sure, however, that the instrument chosen is one which the child enjoys and to which he adapts himself easily. Then be careful who teaches your child. Be sure the instructor knows how to teach children, how to keep them interested and eager to learn. Then do your part as a parent by showing a genuine interest in his progress.

With all these methods use love and a joyful spirit, and your child will learn to appreciate one of the greatest gifts of beauty God has given to His creatures, while he is growing up with music.

*Music
is more than a
pleasure—it is a
necessity.*

ROMAIN ROLLAND.

The Influence of Sacred Song

"Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy."—*Education*, p. 168.

"There are few means more effective for fixing His words in the memory than repeating them in song."—*Id.*, p. 167.

"The commandments as given from Sinai, with promises of God's favor and records of His wonderful works for their deliverance, were by divine direction expressed in song, and were chanted to the sound of instrumental music, the people keeping step as their voices united in praise."—*Id.*, p. 39.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life."—*Id.*, p. 167.

"It [music] is one of the most effective means of impressing the heart with spiritual truth."—*Id.*, p. 168.

"As a part of religious service, singing is as much an act of worship as is prayer."—*Ibid.*

These statements and many more from the writings of the Spirit of prophecy are convincing evidence that sacred song has a very important part in our education as well as in our worship service. It has a definite part to play in family life. Happy is the home where mother sings at her work and, when the day's tasks are done, gathers her little flock around her for worship, when they sing together of God's love and care, sing His praises, and sing their love for Him.

When I think of my early childhood, there is one experience, often repeated, that stands out separate and above the rest. It was in the evening, by lamplight, at the organ in the parlor of the farmhouse where we lived. Mother had had no formal music lessons, but she played the hymns by ear, and we pressed in eagerly and all sang together from the heart, I can assure you. We were loath to leave, and only because we knew we would sing again "tomorrow night" would we have our prayers and then scramble up the stairs and tumble into our beds. I shall be eternally grateful for those experiences. Mother has always been a happy soul, humming or whistling hymns while she has gone about her work; and need I add that her home is one where people love to be?

There are endless lists of songs written for children, but let us choose the best ones, even among the sacred songs. Because a tune sounds attractive the first time through, and has a catchy melody, we cannot necessarily conclude that it is a good

tune. Will it last through a generation? Or is it just part of the passing parade of tunes without quality? Does it have a dance rhythm? Was it originally a secular tune, with secular words? Watch for these characteristics; such tunes do not belong with sacred words. We must be careful not to confuse sacred and secular things. Some of the tunes that are taught to children have been very aptly called "jazz sprinkled with holy water."

There is a place for the gospel song, the experience song as it is sometimes called, and some of them carry a very definite message of praise or prayer. Our children can learn any of these. If they are going to benefit by the statement in *Education* which tells us there is no means more effective for fixing His words in the memory than repeating them in song, then we shall have to sing the Scriptures too. And there are such songs, and children do love them. The solos from some of the great oratorios make beautiful song material for children. The tunes are not monotonous, and children love to be challenged.

In the *Church Hymnal* there is a section of fine hymns for children. I wonder how many parents know they are there. Then there are such brilliant praise hymns as No. 11, "The Lord Jehovah Reigns," and No. 17, "Rejoice, Ye Pure in Heart." They carry one right along and teach wonderful truths. Then there are such hymns as "Lead On, O King Eternal," and "O Come, All Ye Faithful," to which the children can march. "This Is My Father's World" is another they enjoy, and a whole list of others could be added.

Some may contend that these are too heavy for small children, but experience has taught me to differ with this opinion. Of course these hymns must be analyzed so the children understand every word of them. "Line upon line, precept upon precept," you know. Let me give you an example. In a group of second-, third-, and fourth-grade children, probably ranging in age from seven to nine, we were studying the hymn, "The Church Has One Foundation." We came to the third line of the second stanza, which begins, "One holy name she blesses." A third-grader's hand went up, and the question was, "How can it say 'One holy name' when we bless Jesus and God both?" What an opportunity, I thought, to bring out the lesson again, and started in to explain: "God is the Father, and Jesus the Son, and—" when the anxiety of a second-grader could no longer be restrained, his hand was waving so frantically in the air. At a nod from me he looked at the other little fellow and said, rather reproachfully, "Don't you remember in 'Ye Watchers and Ye Holy Ones' it says, 'To

God the Father, God the Son, and God the Spirit, Three in One?"—with double emphasis on the One. Nods of approval went all through the group. I did not need to explain further. We had used that hymn at Christmas time, and this was four months later. I commended the lad on his memory, and then nothing would do but they must all show me they remembered it. A chorus of "Let's sing it!" broke out, so sing it we did; they had not forgotten a word of it. And they never will. Is there a better way of teaching doctrine to our children?

I like the idea of a hymn-of-the-month club. I used it in schoolwork at one time, and the children memorized and understood nine of the great hymns of the church before the end of the school year. Why not do something like that at home? For family worship study a hymn for a month, along with your other devotions. Take only half a stanza to analyze at a time if there are very small children; if older ones, a stanza at a time. Memorize it, sing it over at least once a day. Learn who wrote the words, who wrote the music, and if there is a special reason why it was written. There is a very fine book for such study material, called *Lyric Religion*, by H. Augustine Smith. It will add so much to your children's interest in the great hymns of the church, as well as to your own. Think what this would mean over a ten-year period—one hundred twenty hymns from memory! What a wonderful accomplishment! What stores of knowledge of the truths of the church! There would not be much room left for froth. Let us "possess by preoccupation."

Remember that you must have a liking for the thing you are trying to do with and for the children, for they are very quick to detect insincerity; and "the lambs will follow the sheep, you know."

"Rejoice With Them That Rejoice"

(Continued from page 26)

help more. I wish at times for fifteen hands and feet.

"Several days ago one sister suggested that we should have bought a wagon so that I would not have to carry such heavy bundles all the time. Before the monetary reform, a Rollfix cost M 13, 75. Now we would not have money sufficient to pay for one. She was right, but what could be done about it? When I reached the office of one of my acquaintances, there was a Rollfix! On asking the price, I was told, 'I'll give it to you. Because you do so much for others, I want to do something, too.' I gratefully took my Rollfix and went to the other sister and showed her that now I had my

own 'carriage.' She was speechless, and I was happy. Now I have such help, and I am so happy that I could not sleep last night. Even if I do not have any money in my pockets, the Lord supplies my needs without money."

The joy experienced by this tireless Relief worker springs from an unselfish heart devoted to her God and to ministry to the suffering.

Have you tasted the joys of sharing with others?

—C.F.T.

October 29

"Weep With Them That Weep"

Seventh-day Adventist minister and Relief Director of the Central German Conference, W. Althoff, has learned sympathy through suffering. From a letter of thanks for relief packages for distribution we learned that twice during the war he lost his home and all their possessions. His eldest son died in service in the Black Sea; his youngest was killed by a terrible accident in the street, and the third boy is a prisoner of war in Russia and has not been heard from for six long years.

Then he adds: "How evil is this earth in suffering! But we are not discouraged. The service of the dear Lord has helped us to forget all this great suffering."

Evidence that he has not really forgotten his own heartaches, but, rather, has learned God's lesson from them, is revealed in a more recent letter from Pastor Althoff telling of his work as minister and Relief Director. We quote:

"On entering a poorly furnished room I see an old man who looks at me with an almost unearthly stare. His face reflects deep suffering. I try to call his attention to our missionary paper, but with no success. He indicates a picture hanging on the wall. It is a picture of a young soldier, decorated with ivy. I learn this is his son who has been killed. The old man looks at another wall. A similar picture hangs there. 'Is that your son too?' I ask. He sighs. 'Was he killed in the war?' He nods his head and weeps.

"The man, so sorely tried, turns and points to another picture of a soldier. I hesitate to ask any more questions. The third son also is covered with Russian soil. We stand facing each other silently. I can see from his face that he has another burden on his heart. His heavy heart does not permit him to speak. His hand continually strokes the side of the table. At last he whispers: 'My wife, my good, dear wife, could not live through it. She lay down and died. And my only remaining child, my little Frieda, sits in an insane asylum.'

"I could not find words adequate to comfort that desolate, heartbroken father. I experienced the words: 'Sorrow with the sorrowing.' How rich is this earth in its sorrow! When I asked him if I could pray with him, he was willing.

"The poor home of this troubled man became my chapel. When, a few minutes later, I was surrounded by the noise of the street, I felt so vastly different. I had attended a consecration service. This experience helped me to carry my own trials more lightly."

Immediately upon reading this letter, the following words came to mind: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Corinthians 1:4.

May God help us to truly sympathize with those who are suffering not only for spiritual food and comfort of soul but also for the physical necessities of life.

The Famine Relief Offering to be taken today will give us an opportunity to show our sympathy and love in a substantial way.

—C.F.T.

May God Save You from Being Hungry

(Continued from front cover)

We were half-starved when we left. On the way our group was again surrounded and robbed. I cried to God aloud for help—and the soldier dropped my knapsack. When we reached Stettin, we could buy some food. With the money I had sewed in our ragged clothes, I could buy one pound of oatmeal. We ate it raw, and how good it tasted!

"At last we came here to the British Zone—hungry and in rags. Hunger kept us awake nights. My husband was weaker than I and unable to work. I found some work in the city, but never enough to eat. I had to walk daily ten miles to and from work, and it took me two months of hard work to earn enough to pay for one bottle of smelly fish oil on the black market. God gave me the work and with it the strength to do it, though I was but skin and bones. I could not go again through it all. I only wish I could provide nourishing food for my ailing husband.

"We must be patient. We have learned to live without bedcover, without tablecloth, curtains, and so many other things. There is so very, very much distress in Germany and in other countries in this old world. We daily remember you in our prayers and wish we could do more to show our appreciation."

Unity of the Church

(Continued from page 4)

perfect trust in God, a childlike dependence upon His promises, and an entire consecration to His will. . . .

There is nothing too precious for us to give to Jesus. If we return to Him the talents of means which He has intrusted to our keeping, He will give more into our hands. Every effort we make for Christ will be rewarded by Him; and every duty we perform in His name will minister to our own happiness. God surrendered His dearly beloved Son to the agonies of the crucifixion, that all who believe on Him might become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity with one another, even as He was united with the Father, what sacrifice is too great for His followers to make in order to preserve that unity?

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church; but to yield to such feelings and views is unsafe, and will bring us into anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoined it upon His disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church.—*Review and Herald*, June 16, 1885.

Time and Eternity

(Continued from page 4)

2. The saints have their everlasting inheritance in the earth and enjoy it for eternity. Isaiah 32:18; 60:18; 65:21, 22; Matthew 5:5.
3. There the redeemed shall engage in profound study of nature, history, music and undertake great enterprises and realize their highest ambitions. Ephesians 3:20; Isaiah 51:3. *Education*, pp. 303-307.

OBJECT: To emphasize the fleetness of time and that this life is but a school to prepare us for the school of the hereafter where life's real purposes and true objectives will be realized.

Our Foreign Missions

Triumphs of the Gospel in Haiti

An extraordinary work is being accomplished in Haiti. The Haitians love the Bible; but, above all, they love the Bible as preached by the Adventists. One example will suffice to show how the work is marching on to triumph in spite of every opposition.

A young girl by the name of Marise was the pupil of one of our teachers. Her parents were Catholic. Not being able to take her sacrament for the first time in our Adventist school, she was withdrawn by her parents and placed in a state school for girls.

However, as soon as the July vacation began, this young girl declared herself a Seventh-day Adventist. She was threatened and severely treated, but she remained firm in her convictions. When classes in our school were begun again, she was the first to resume her place.

One Sabbath the father said to Marise: "You will not go to church today, for your shoes are not in very good condition."

"Oh, papa," she replied, "what are you saying? God will not see my shoes. I know that God will only look at my heart." But the father insisted that Marise should not go to church.

A little later the same Sabbath morning the father called his daughter and said to her: "Marise, go to the store and buy me some cigarettes."

"Papa," said Marise, "allow me to tell you something. God has blessed a day which no one ought to desecrate. That is what my teacher taught me. Besides, the cigarette is poison, and I do not have the courage to poison my father. Consequently I am sorry that I cannot obey you."

The father, angered by the unexpected reply of his seven-year-old daughter, said to her, "Marise, choose one of two things. Go and buy me some cigarettes, or get down on your knees." Promptly the little girl got down on her knees.

Her mother then approached the child, and wishing to prove her, said, "Do you not know that your papa is going to beat you with a big whip?"

"Well," replied the little girl, "it is better to be whipped by papa than to be whipped by God." And she remained on her knees, ready to receive the whipping.

The parents, surprised and deeply moved by the attitude of Marise, embraced her instead of punishing her, and thenceforth respected her faith.

The parents of Marise asked themselves this question, "Should we not follow the example of our little girl who has shown herself so faithful to the law of God?"

Today this family is preparing for baptism in the Seventh day Adventist Church.

Some of our young people have been driven out of their homes because of their faith; but nothing can move them from their position for they have been gripped by our message. Persecution, instead of driving them away from God, only serves to draw them closer to Him.

—ERNEST VEUTHEY.

Power in the Word

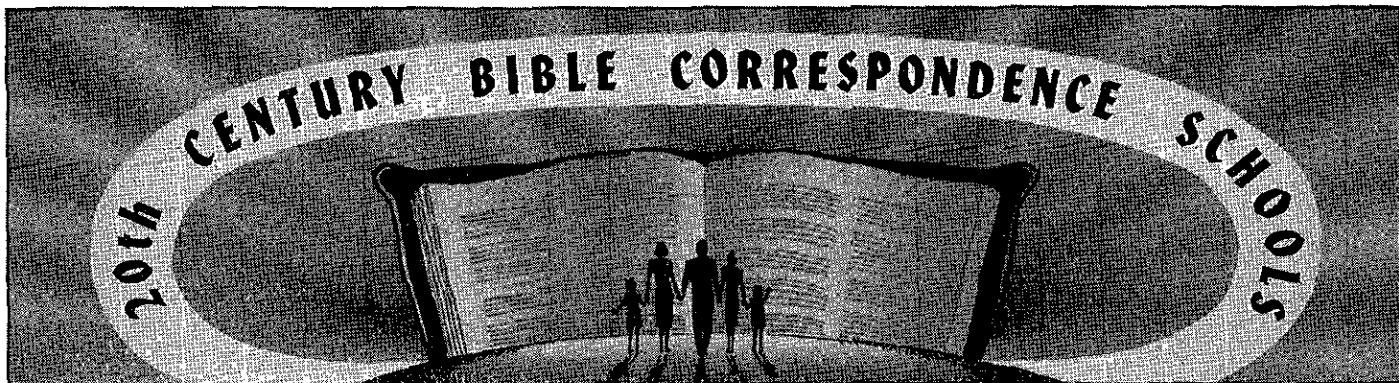
The gospel is "the power of God unto salvation." Wherever it has access to hearts, its power is demonstrated. When Jesus was here on earth, this power was often manifested in delivering poor, sin-enslaved souls from the power of Satan. In these days that same Word of God delivers men and women from the degradation of sin.

A striking example of this power is related by Pastor Montalban, president of the West Visayan Mission. It is the case of a woman drunkard. "She with her companion used to drink tuba (fermented drink made from sap of the coconut tree) every night. They danced and shouted when intoxicated. One evening one of her companions invited her to go to the tent meeting being conducted by the Adventists. But she replied, 'I do not want to hear the preaching. It is all foolishness.' She was asked to go for a walk in the moonlight. To this she consented. Upon reaching the meeting place, she shouted angrily at her companion, saying, 'They are foolish. Let's go home.' The next night she went back to the meeting place. This time she stood in the back of the tent. The next night she was seated in the midst of the congregation. The third night she was seated in front. From that time throughout the series of meetings she was always present. At the close of the effort she gave her heart to God. She forsook all her vices and is now a faithful Seventh-day Adventist.

—E. M. ADAMS.

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Arabs have found some very valuable Bible manuscripts in a cave in Palestine. The words are written on leather rolls, some of which are more than 2,000 years old. They were in earthenware jars, wrapped in cloth and covered with black wax.



20th Century B.C.S. News and Experiences

New School. The director of the South Central 20th Century school writes: "We have hundreds already enrolled in our Bible school, and we are seeing good results."

Doctors' Twofold Ministry. Two doctors in New York state enclosed 20th Century advertising in 700 of their outgoing letters, and a good number of new students have already been gained from this co-operative effort.

Missionary Volunteers True to Name. In one conference, Missionary Volunteers have distributed 20th Century invitations totaling 21,172. Fifteen senior and junior societies participated in this drive. A wonderful demonstration of "sharing their faith"!

Sabbath-School Boys Sow Seed. A Sabbath-school class of boys is covering every home in two near-by towns with 20th Century Bible Course invitations, and already we have proof that some of this seed has fallen on good ground.

Seven-Year-Old School. The 20th Century Bible school operated by the New York conference will soon be seven years old. Elder J. F. Bohner writes: "As we look back over the past six years of operation, we have much for which to thank the Lord. During this time 22,533 people enrolled in the Bible course. Of this number 1,858 finished the thirty-lesson course. . . . It is encouraging to note that the work is going forward with increased success from year to year. In 1946 and 1947, 123 of the students were baptized, and in 1948 we can definitely count 114."

Banner Year. During the past year 6,641 students have enrolled in the various courses offered by the 20th Century Bible school in the Caribbean union, and almost one third finished the course. Graduates numbered 2,057. A wonderful record! In this

union, during 1948, more students enrolled in the 20th Century Bible Course and as many were graduated as during the preceding three years of the operation of the school. To date we know of 189 former students who have been baptized and united with the remnant church.

Special Days and Offerings

October 1

Colporteur Rally Day

October 8

Voice of Prophecy Day

October 15-22

Message Magazine Campaign

October 29

Temperance Day

Famine Relief Offering

Almost a Thousand

During the past year, 993 students of the 20th Century Bible Correspondence Course fully accepted the third angel's message and were baptized. Under God's blessing this important agency has become a mighty soul winner. During 1948, from every section of North America, enrollment cards numbering 169,024 have come to the forty-six conferences directing 20th Century schools. Thus 1,350,166 Bible studies were given by mail in 1948. As the number of students completing the course increase, prospects for baptism multiply. Last year 8,059 finished Course 1 with its thirty lessons.

Listed here are the number of souls baptized through the 20th Century Bible Course in each union: Atlantic, 237; Canadian, 25; Central, 34; Columbia, 115; Lake,

101; Northern, 67; North Pacific, 19; Pacific, 128; Southern, 218; Southwestern, 49; Total, 993.

Those working among foreign people will be happy to learn that the 20th Century Bible Course is now available in the following languages: Spanish, German, Portuguese, Chinese, Japanese, Finnish, French, Jewish-English, Italian, Swedish, Danish-Norwegian, and Jugoslavian. Let us give the "strangers within our gates" access to the message in their own mother tongues.

Enlargers of the Kingdom

Years ago after a hard-fought military victory a European monarch ordered medals with the inscription "An Enlarger of the Kingdom" for everyone who had fought in that battle.

The great Heavenly Ruler offers us opportunity to enlarge His kingdom by winning souls. After the 20th Century lessons have been studied the students usually welcome a visit from a representative of the school. Trained church members, who have completed the 20th Century course or have taken a class in personal evangelism taught by their pastor or Bible instructor, can contact these 20th Century students and bring them to a decision point by point.

Near the close of probationary time this statement becomes more forceful. "In such a time as this, every child of God should be actively engaged in helping others. As those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward."—*Prophets and Kings*, p. 171.

Each church should have a band of "Enlargers of God's Kingdom" who are calling on these interested folks, and helping them to come to a full decision for the third angel's message.

Carry 20th Century B.C.S. Cards Everywhere! Enroll Someone Each Day!