

THE CHURCH OFFICERS' GAZETTE

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No. 4



Prayer and Missions

By T. L. Oswald

was the reverent approach. Then what? "Thy kingdom come." That means missions. Daily bread follows.

So today God admonishes us to lift up our eyes and behold the whitened fields, for they are ready for the harvest. Each day the members of the family of God should pray for divine power to direct the lives of those that proclaim the message in all lands.

We are facing an unparalleled opportunity for the spreading of the third angel's message in many foreign lands. Japan's doors have swung wide open to the spread of the gospel. There is such a turning to Christianity that every church is crowded; many churches refrain from making announcements of services so that the scanty space may not be entirely occupied by inquirers, thus depriving the members of needed spiritual help. To an unbelievable degree, the Japanese have opened their

hearts to receive the love of our Saviour. It is the hour of destiny for the Japanese people. They need Christ as never before.

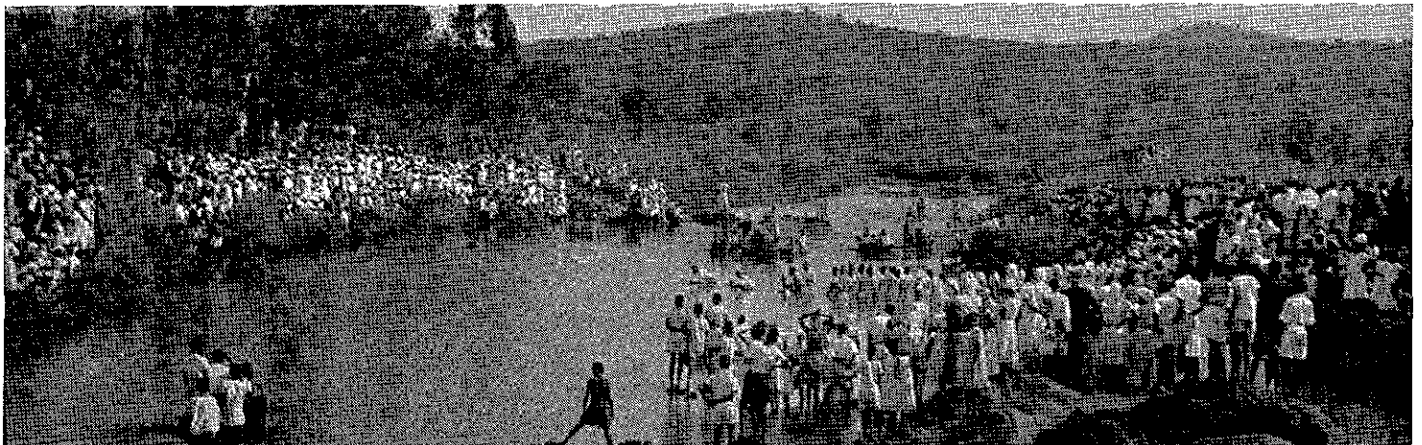
A new day is dawning in southern Asia. There is an interest in the Bible such as our old-time workers have never seen. Now is the hour to proclaim with power the message in India.

Australasia is appealing. Whole island populations have turned to the message of a risen and soon-coming Saviour. They have been lifted from the lowest degradation of spiritism to be valiant witnesses for Christ. On New Guinea alone we need two thousand teachers to gather the soul-harvest. To the west of New Guinea lies Indonesia—Sumatra, Java, Borneo, and the Celebes—to mention only the larger island fields. God has gone before us and prepared the way. What will be our response?

(Please turn to page 2)

*I*N THE business of missions, prayer comes first. When Jesus looked upon the whitened harvest fields, He might have called immediately for laborers, or organization, or money. Each plays an important part in the missionary enterprise. But more important is the release of divine power through prayer, so Jesus put prayer foremost in the business of missions: "Pray ye therefore the Lord of the harvest."

In the business of prayer, missions come first. When Jesus taught His disciples to pray, He said, "Our Father which art in heaven, hallowed by Thy name. . . ." That



Editorial

Stocktaking Time

As I write these lines, the year 1950 is just beginning. We have come to the half-way station in our journey through the twentieth century. It is fitting, therefore, that we stop and take stock of our movement and our objectives as we move forward into another decade.

We hold, as a people, some of the most solemn truths ever committed to men. These truths are ours only by possession, not by authorship. Our forefathers in the message discovered them—dug them out of the mine of truth, assorted and assembled them in their present beautiful setting—but the truths themselves are the thoughts and intents of God. They were committed by Him to holy men of old, who wrote them out for our learning "upon whom the ends of the world are come."

We need to remember that the men whom God chose to search out this message were men of deep conviction and profound students of the Word. They searched diligently day and night and drank deeply of the fountain of divine truth as they worked and studied together. They gathered the stones of truth one by one and built these eternal principles into the foundations of this movement.

Today we may express these truths in words of our own choosing, but the ideas, the truths themselves, represent the thinking and experience of the pioneers of this movement, who through days and nights of prayer and study gave to the remnant church the light that God had decreed should shine out from His Word in the last hours of human history.

We are, therefore, custodians of divine truth. For one hundred years the message has been tried and tested. The sound basis of its origin has been proved and the truths we hold have stood up against every attack from enemies within and without. Its foundation standeth sure.

But what of the future? If the past is a guide to the future, we need not fear. We read: "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us.

"We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word

of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God." —*Testimonies to Ministers*, p. 31.

Yes, thank God, He has led us thus far; and He will not forsake us now. The truth will triumph. "He that shall come will come, and will not tarry." Hebrews 10:37. This promise is sure. But what of our readiness for that event, Have we completed the task that He has given us? The Lord cannot come until the task is finished. For this He is waiting. He is counting on each one of us to do his duty this year.

Surely the time has come when those little jets of light that Sister White saw shining from cities and villages in all parts of the world should be multiplied a thousandfold and join their rays in a great flood of glory to light the whole world and make ready a people to meet their Lord. For this He is waiting. What are we waiting for? He is ready. Are we ready? I believe that the greatest task that lies before us in this mid-century year is to clear the way for the Lord to shine through every one of our hearts and lives that He may illuminate the world with the glorious message. He will then cut short His work in righteousness.

—THE EDITOR.

QUESTION CORNER

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

Other Denominations

Question: Do you think it is right for one of our churches to permit another denomination to use our church building for religious services?

Answer: Yes, under certain circumstances this would be in harmony with our practice in both the home and foreign fields. This has been done on many occasions, and some of our churches have also used chapels of other denominations for their services. Sometimes a church company is burned out

or is rebuilding their church home and desires some other place to worship for a time. Under such circumstances the Seventh-day Adventist church in the community has felt it a brotherly deed to offer the use of its building for a time to meet an emergency. In the same way Seventh-day Adventist congregations have used churches of other denominations on many occasions. When such arrangements are entered into, a complete agreement in writing should be made as to the time of the use of the building each week, the rental to be charged, the janitor work, the cost of heating, lighting, et cetera, and also the period for which the agreement is to continue. Such an agreement will prevent misunderstanding and build a spirit of co-operation between the two organizations concerned.

Prayer and Missions

(Continued from page 1)

To the south lie the great Inter-American and South American Divisions, where multitudes reach out for God. Hundreds, yes, thousands, once benighted, now prepare for the coming of the Lord.

How cheering is the good news from all these lands! Is it not time for us to consecrate our talents, time, and energies to God for the finishing of His work upon earth? In all solemnity, brethren, look over a perishing world. Then let us, one and all, pray the Lord of the harvest, and act on our prayers.

From behind these doors wide open for the giving of the gospel to the millions of heathen, can you not hear the call of God asking you again this year to put forth the supreme effort to bring in at least \$18.23 to support our foreign mission program for one minute? Many of us must do much more in our Ingathering in 1950. Let us each do with our might what our hands find to do—and what a task they find in this mid-century year!

Our goal for North America is \$2,500,000, but we must not be satisfied with only reaching the goal. We are aiming and praying for \$3,000,000. By the time this article is read, we shall have scores and scores of Minute Man churches. There will be Minute Man conferences, such as Florida and Alabama-Mississippi. These fields have worked hard. What Florida and Alabama-Mississippi have done, others will do, and many others could do.

In this hour of all hours, let us pray with new meaning, "Thy kingdom come." May you give your heart and life in a new consecration to God and to His closing work, and then go out and gather in or give at least \$18.23 to save judgment-bound souls.

May God abundantly bless you with all spiritual blessings.

Church Officers' Round Table

Responsibilities of Membership in the Seventh-day Adventist Church

Sacredness of Church Fellowship

"Now ye are the body of Christ, and members in particular." 1 Corinthians 12: 27. "Although you may feel that you are the least of all saints, yet you are members of Christ's body, and through Him you are identified with all His human agencies, and with the excellence and power of the heavenly intelligences. None of us liveth to himself. To each is assigned a post of duty, not for his own narrow, selfish interests, but that the influence of each may be a strength to all."—*Testimonies*, Vol. 7, p. 296. "We . . . are complete only in Christ Jesus, who will uplift His people from the low level to which sin has degraded them, and will place them where they shall be acknowledged in the heavenly courts as laborers together with God."—*Id.*, Vol. 9, p. 202.

"Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for men and women through whom God can reveal the power of Christianity.

"The church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her."—*Acts of the Apostles*, p. 600. "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard."—*Testimonies*, Vol. 7, p. 16.

Responsibilities of Church Membership

"The great day of the Lord is near; it is near, and hasteth greatly.' Jesus says, 'Lo, I come quickly.' We should keep these words ever in mind, and act as though we do indeed believe that the coming of the

Lord is nigh, and that we are pilgrims and strangers upon the earth. The vital energies of the church of God must be brought into active exercise for the great object of self-renovation; every member must be an active agent for God."—*Id.*, Vol. 5, p. 266.

"[The church of God] on earth is to assume divine proportions before the world, as a temple built of living stones, each one reflecting light. It is to be the light of the world, as a city set on a hill, which cannot be hid. It is built of stones laid close together, stone fitting to stone, making a firm, solid building. Not all the stones are of the same form or shape. Some are large, some are small, but each has its own place to fill. And the value of each stone is determined by the light that it reflects. This is God's plan. He desires all His workers to fill their appointed places in the work for this time."—*Id.*, Vol. 8, pp. 173, 174.

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His

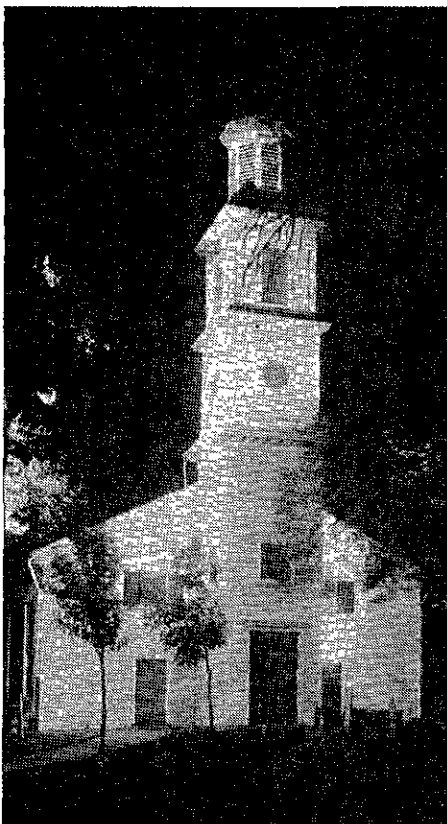
fulness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ: and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final full display of the love of God."—*Acts of the Apostles*, p. 9.

"We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, 'Whete two or three are gathered in My name, there am I in the midst.' The convocation of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain."—*Testimonies to Ministers*, p. 508. "We must seek His favors with the whole heart if the showers of grace are to come to us."—*Ibid.* "Then let us not forsake the assembling of ourselves together, as the manner of some is; but exhort one another; and so much the more, as we see the day approaching."—*Testimonies*, Vol. 7, p. 190.

"We are not to feel that the work of the gospel depends principally upon the minister. To every man God has given a work to do in connection with His kingdom. Every one who professes the name of Christ is to be an earnest, disinterested worker, ready to defend the principles of righteousness. Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ known to the world. We are to be missionaries, having for our chief aim the winning of souls to Christ. To His church God has committed the work of diffusing light and bearing the message of His love. Our work is not to condemn, not to denounce, but to draw with Christ, beseeching men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to the Saviour."—*Id.*, Vol. 6, p. 427.

"God blesses the work of men's hands, that they may return to Him His portion. He gives them the sunshine and the rain; He causes vegetation to flourish; He gives health, and ability to acquire means. Every blessing comes from His bountiful hand, and He desires men and women to show

(Please turn to page 32)



Prayer Meeting Helps

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

Is God Particular?

BY LOUISE C. KLEUSER

Text: Isaiah 28:17.

I. Introduction.

1. Governments are particular. Income tax paid to the dollar. Rationing boards particular about orders to the public. Banks particular about checks we write. Highway patrol particular about our speed limit.
2. God particular about His commandments. 1 John 3:4.
3. Gave Son to die because He could not condone sin. John 3:16; 1 John 2:2.
4. Present tendency to be indifferent to our own destruction.

II. Examples Proving God Too Is Particular.

1. Eden lost because of disobedience. Genesis 2:16-19, 24.
2. Cain's indifference caused his rejection. Genesis 4; Hebrews 11:4.
3. Mighty men of renown rejected in Noah's day. Genesis 6:4; 2 Peter 2:5; Luke 17:26, 27.
4. Sodom and Gomorrah destroyed because of disobedience. 2 Peter 2:6; Luke 17:28, 29.
5. Nadab and Abihu perished because of strange fire. Leviticus 10:1, 2. (What difference does it make? preacher's boys reasoned.)
6. Saul sadly learned God was very particular. 1 Samuel 15:22; 31:4.
7. Lessons from Uzzah and the ark. 2 Samuel 6:6, 7; Numbers 4:15-20; 7:9. Even an emergency does not excuse disobedience.
8. Naaman to dip seven times in river. 2 Kings 5:13-15.
9. Judas disobeyed to gain thirty pieces of silver. Acts 1:25; Matthew 27:3-10.
10. Ananias and Sapphira disobeyed and perished. Acts 5.

III. Acceptance of New Light Always Important.

1. Even good men like Cornelius needed added light. Acts 10.
2. Light for limited period only. John 12:35, 36.
3. Sabbath, God's special light in last days. Revelation 14:12; 12:17; Exodus 20:8-11.

4. Following majority is unsafe reasoning. Exodus 23:2; Matthew 7:13, 14.
 5. Even leaders not always safe guides. John 12:42, 43; Matthew 15:3-9.
 6. Must look to God, not man. Ezekiel 14:14; John 21:21, 22.
 7. Danger of procrastination. Acts 24:25.
- ### IV. Blessing of Obeying God's Word.

"Blessed are they that *hear* the word of God, and *keep* it." Luke 11:28.

(Earnestly appeal to walk in all revealed truth. Close with prayer.)



Obedience and Life or Disobedience and Death

BY VINNIE GOODNER

I. *Introduction:* Weak faith and lack of the right faith are present-day dangers. Provoking unbelief is another of Satan's strong tools to discourage Christians in stepping out on God's promises. Satan pictures problems and disasters that may result from stepping out on Bible faith. He promotes doubt and fear. How can we meet our greatest enemy?

II. Warnings Against Unbelief.

1. Israel's sin of unbelief. Hebrews 3:17-19.
2. Similar danger today. Hebrews 4:1, 11.
3. Unbelief separates from God. Hebrews 3:12.
4. Jews rejected because of unbelief. Romans 11:19, 20.

III. Victory Through Faith.

1. Our only hope. Hebrews 3:14; Romans 11:20, last part.
2. "Believe in the Lord, . . . so shall ye be established." 2 Chronicles 20:20, last part.

"Unbelief whispers, 'Let us wait till the obstructions are removed, and we can see our way clearly'; but faith courageously urges an advance, hoping all things, believing all things."—*Patriarchs and Prophets*, p. 290.

IV. Believe, Obey, Rest.

1. Rest and peace promised. Belief brings rest to the heart and peace to the mind. Hebrews 4:3; Isaiah 48:18.
2. "Confidence . . . hath great recompense of reward." Hebrews 10:35-37.
3. Perfect peace result of trusting God. Isaiah 26:3.
4. Just shall live by faith. Hebrews 10:38.

V. Two Ways of Decision.

1. Life or death. Jeremiah 21:8; Deuteronomy 30:15; Romans 6:23.
2. Obedience or disobedience. Hebrews 10:38, 39.
3. God's Word must influence our choice. Proverbs 14:12.

VI. Appeal.

What a privilege truly to believe God! Hebrews 10:35-39 is God's message to us today. Let us believe that God is able to give us a conquering faith. Then let us sweetly rest in Him knowing that "the just shall live by faith."



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Young People's Department



OF MISSIONARY VOLUNTEERS

NOTES TO OFFICERS

Hold the Line

Another Missionary Volunteer Week of Prayer has come and gone. Without a doubt, in all portions of the world field where this Week of Prayer has been observed, the Lord has fulfilled His promise and brought great blessings to the young men and young women who took part.

We are confident from previous statistics gathered that thousands renewed their consecration, purposing anew in their hearts to let God have His way in their lives. Others—a large host—for the first time in their experience made the supreme surrender in giving their hearts to the Master and by faith received Him into their lives. For all these blessed victories, we praise God.

In view of the blessings received, the victories gained, and the souls won during the week, we ask you now as Missionary Volunteer leaders, What next? Does our responsibility toward these struggling young people cease? Shall we now stand by and let them drift back into a state of worldliness, lukewarmness, and spiritual lethargy? God forbid that we shall leave these young people to themselves in their struggle to gain the victory over the world and its temptations. Now is the time for Missionary Volunteer leaders everywhere to plan wisely with their executive committees for aggressive help for these young people in their spiritual struggles, encouraging them in their daily devotional lives, directing them in their social affairs, advising them in their daily problems, and, last but not least, leading them into active missionary endeavor.

Surely none of us underrates the importance of the Share-Your-Faith plans, which are so actively pursued in many Missionary Volunteer societies. These missionary plans and endeavors not only accomplish much in the winning of souls but also are extremely fruitful in grounding and stabilizing the Christian experience of more recently converted members. We have some important Missionary Volunteer features which we like to call "holding features." We feel with Mrs. E. G. White that "the best way to prevent the growth of evil is to preoccupy the soil."—*Messages to Young People*, p. 282.

Here is where the devotional features—daily Bible study, the Character Classics, the Bible Year, prayer, and meditation—are indispensable. Young people grow in their Christian experience—overcoming besetments, resisting sin—to the degree that they avail themselves of these essentials:

(1) *Daily Bible Study*. "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11.

(2) *Daily Secret Prayer*. "Daily prayer is essential to growth in grace, and even to spiritual life itself, as is temporal food



Topic Tips—May

SENIOR SOCIETY

- 6 Operation Doorbell
- 13 Mother's Day
- 20 Holidays Afar
- 27 Satan's Trojan Horses

JUNIOR SOCIETY

- 6 Let It Shine
- 13 Mother's Day
- 20 Value of Hobbies
- 27 Guard Those Gates!

to physical well-being."—*Messages to Young People*, p. 115.

(3) "Meditation upon holy things will elevate and refine the mind, and will develop Christian ladies and gentlemen."—*Id.*, p. 426.

Let us encourage these recently converted youth to form the Morning Watch habit, to enroll in the Bible Year or Character Classics, and to interest themselves in the M.V. class membership. Is it not now high time that we pledge ourselves anew under God to the happy task of *holding* the youth to this message, of *tying* their hearts and minds inseparably to the movement? To make this possible in the lives of many of our young people, let us sincerely dedicate our service.

Feature the Bible Year

Are you pushing the Bible Year all through the year and keeping your members challenged to read the Bible daily? This is one of the Missionary Volunteer features which needs constant promotion. It is similar in this respect to the daily study of the Sabbath-school lesson. To be successful, it must be promoted excessively. Possibly half the members of your society—or more—could have received a Bible Year Certificate last year, but approximately ten per cent received them. Do you wish a new way and an interesting way to bring this project continually before the young people? There is a Missionary Volunteer leaflet entitled "An Hour with Christ." This M.V. Leaflet 24 is full of ideas for the devotional

secretary, and is to be used in promoting the daily reading of the Bible.

Also valuable to you in pushing this important project is M.V. Leaflet 15 "On the King's Highway"; M.V. Leaflet 16, which is the record of the Senior Bible Year; and M.V. Leaflet 18 "Read Your Bible." All these should be in the hands of the devotional secretary, whose responsibility it is to promote the Bible Year, the Morning Watch, and the Character Classics. These are available through your Book and Bible House.

It seems that the least that can be done is for the Missionary Volunteer leader to announce regularly the place of reading where one should be as a current reader of the Bible Year. Some interesting events or features to be found in the reading for the week to follow can be brought out. A Bible quiz can be arranged on the basis of the past week's reading. The Bible Year chart should be used for a permanent record of the progress of the members in this important work throughout the year.

The servant of the Lord wrote, "If the people of God would appreciate His Word we should have a heaven in the church here below."—*Testimonies*, Vol. 8, p. 193.

—SYF—

Years ago a businessman eagerly perused the book *Daniel and Revelation* which was sold to him by a colporteur. Later the book was lost, but the man had become deeply impressed by the sections he had read. For thirty years he searched for this book on prophecy. One day when he was about to board a train, he noticed an attractive rack. He hastily picked up a tract and was overjoyed to find in it the prophecies of Daniel and Revelation. Hoping that the publishers of the tract might help him to locate the long-lost book on prophecy, he wrote them for information. A colporteur in a near-by district called on him, sold him the wanted book and several others, and arranged for Bible studies. Today this business leader is in the baptismal class.

Consecration

Of Daniel we learn that in all his business transactions, when subjected to the closest scrutiny, not one fault or error could be found. He was a sample of what every businessman may be. His history shows what may be accomplished by one who consecrates the strength of brain and bone and muscle, of heart and life, to the service of God.—Ellen G. White, *Christ's Object Lessons*, p. 351.

Senior Meetings

April 1

MIRACLES OF NATURE

BY B. H. PHIPPS

ORDER OF SERVICE

SONG: "This Is My Father's World," No. 646 in *Church Hymnal*.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

SYF REPORTS.

SPECIAL MUSIC.

DISCUSSION TOPIC: "Miracles of Nature."
(See Notes to Leaders.)

SONG: "I Sing the Mighty Power," No. 93.
BENEDICTION.

Notes to Leaders

DISCUSSION GROUPS: Any of the topics may be used in a discussion group. Sample questions have been given at the close of the topic, "Life Processes Are Miracles."

ADDITIONAL POEMS: "A Miracle," by George Klinge, *Quotable Poems*, p. 162.
"Miracle," by L. H. Bailey, *Quotable Poems*, p. 92.

ADDITIONAL ILLUSTRATIONS AND STORIES:

1. J. Arthur Thompson
The Wonder of Life
2. E. L. Grant Watson
Mysteries of Natural History
3. James Ritchie *Design in Nature*
4. Merton S. Rice *My Father's World*
5. Edwin Way Teale *Near Horizons*
6. Allen Devoe *Lives Around Us*
7. Allen Devoe *Reader's Digest*
February, 1945, p. 93
April, 1945, p. 123
May, 1945, p. 93
August, 1946, p. 88
November, 1946, p. 126
May, 1949, p. 121

This program may serve as an impetus to further nature study by your group. Capitalize on this awakened interest and organize various nature groups as called for or thought best.

Miracles of Nature

DEFINITION

A miracle is a contrary of the ordinary happening. It cannot be explained by known laws. In spite of these statements it is probable that many of the conditions that we call miraculous do follow some orderly divine law about which we know very little at present. Undoubtedly many of us long for the day when these things will be made plain, as much as we desire other wonderful things that have been promised to those who love God.

LIFE ITSELF IS A MIRACLE

Life exists everywhere about the earth. It is present in the giant redwoods of California and in the microscopic one-celled plants that inhabit the neighboring pool. No man has ever created life. No one can explain it.

Some persons remind us that it is always associated with protoplasm. But what is protoplasm? That, too, is a mystery. Others claim that it comes about through some chemical reactions. If this were true, we would still be at sea because we are ignorant of the reactions referred to.

But everywhere life goes on growing, moving, manufacturing, reproducing, and dying—evidences of an all-wise God and of our small intellectual stature.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."
—Alfred, Lord Tennyson.

LIFE'S PROCESSES ARE MIRACLES

Plants are able to take carbon dioxide from the air and water from the soil and by some unexplained process manufacture most of the foodstuffs that people and animals eat. We name the process and we know that a green pigment in the leaf and the sunshine take part, but with all our boasted techniques we cannot duplicate it.

One of the most wonderful phenomena is that which we call metamorphosis. A large, green tomato "worm" spends its days eating leaves. It eats more than its own weight in leaves each day. It probably has no other pleasures, and it spends its time digesting and storing immense quantities of food. After a time it begins to secrete a substance through its skin, building a protective case about it. This is its dormant or pupa stage.

The pupa case does not conform to the shape of the worm, but if it is examined closely, one can see grooves where legs will lie and others where the folded wings will develop. There is a "jug handle" through which the coiled proboscis will grow. During this dormant season all the digestive organs disintegrate, and then gradually but surely new organs develop so that when it hatches it will be a beautiful Sphinx moth. It will not go back to the tomato plants now to eat leaves, but instead will be found fluttering above the petunia blossoms with its proboscis deep in the nectar bowls of the flowers.

When thinking of this we are led to ask questions like these:

1. Does the tomato "worm" know when it has eaten enough to carry it through the dormant stage?

2. Does the tomato "worm" have intelligence enough to anticipate its change and consciously start building its case?

3. Does the tomato "worm" know that it will be a moth and so build the case to conform to a moth rather than the larva?

4. Is there consciousness during the pupa stage?

5. Does the Sphinx moth remember that it did eat tomato leaves?

6. How does the Sphinx moth know how to use its wings and proboscis?

7. What causes the Sphinx moth to go back to the tomato plant to lay its eggs?

LIFE'S RELATIONSHIPS ARE MIRACULOUS

The jellyfish and most of its relatives have stinging devices by which they protect themselves from enemies and also by which they secure their food.

There is one animal, however, that does not seem to be affected by the stinging devices. It is a large relative of the snail, which is called a sea slug. The slug eats relatives of the jellyfish, stinging cells and all. After entering the digestive system of the slug, the stinging cells work their way through the tissues until they come to rest at the surface. Now the slug can go about its way protected by the stinging cells which it has appropriated from the jellyfish.

The larva of the Pronuba moth exists entirely on the seeds of the yucca. In order for this to take place the moth goes from flower to flower laying an egg or two in each flower. In order to reciprocate, the moth carries pollen and pushes it in crevices where it can do the most good. As one thinks of this relationship, it is evident that neither can get along without the other. The yucca needs the moth to pollenate it, and the moth needs the yucca to provide food for its young.

The yucca like many other plants has its "off years" when it does not blossom over wide areas. This would seem to be a catastrophe, because the young Pronuba moths would have nothing to eat. In this case the moth would disappear. If that happened the yucca could no longer be pollinated and would become extinct. Providence, however, has made provision so that in the yucca's barren years the Pronuba remains in its pupa case another year to await the blossoming.

INSTINCTS ARE MIRACLES

J. Arthur Thompson tells us that when some newly hatched water birds are thrown into the water, they swim instinctively.

Some bees do not have a proboscis long enough to reach the nectar in the flowers of the wood vetch. In this emergency they cut a hole in just the right place—exactly over a nectar hole—where they can reach it with the least difficulty.

The story is often told of Eumenes, a wasp, which places five measuring worms that have been previously paralyzed into a nest with an egg that will hatch into a male, and ten worms into a nest with an egg that will hatch into a female. The amount of food does not make the difference. Whether it would be male or female was determined before the egg was laid. We do not know how the wasp is stimulated to put different amounts of food in each nest. We name this ability, instinct, which is merely a name for something we do not understand.

MIGRATIONS ARE MIRACLES

One of the most interesting examples of migration is that of the Monarch butterfly. She comes back from the south with wings frayed and worn. She lays her eggs upon a milkweed plant and dies subsequently. The eggs hatch into caterpillars, which feed on the leaves of the milkweed for a time, pupate, and finally become full-sized adult butterflies.

In September they begin to get uneasy and eventually fly to a tree, perhaps some miles away, to meet hundreds of other Monarchs. This same tree may have been the congregating place for their parents and grandparents. Shortly afterward they start south to find a spot they have never seen, with no guide that has made the trip before. Many questions enter our minds about their knowledge of the butterfly tree and the stimulus that causes them to move away from coming winter.

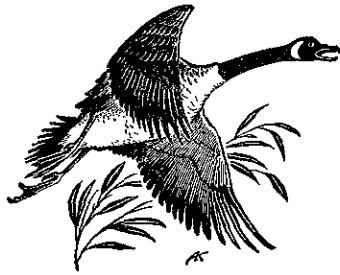
If one could find a place on an island in one of our northern lakes where he could not be seen, and watch the autumn migration, he would see thousands of birds of a dozen different species arrive during the day. The shallows about the island would be alive with waterfowl. The trees would be full of chipping and chattering perchers. Early the next morning they would all be gone, some toward the bayous of Louisiana, some toward Mexico, and others headed for a flight across the Gulf of Mexico to South America, each species having a different destination, which they know instinctively.

How is it that birds time their spring migrations so accurately that one could almost tell the day of the month by watching their return? It was many centuries ago that Jeremiah said, "Yea, the stork in the heaven knoweth her appointed times; and the turtle [dove] and the crane and the swallow observe the time of their coming." Jer. 8:7.

How do birds make these remarkable journeys with such accuracy? How, indeed,

do they find their way? They *do* follow definite routes, like the Mississippi flyway, but how do many of them know they are on the route when they travel at night? These are questions we cannot answer.

(Here quote all or portions of Bryant's "To a Waterfowl.")



HIBERNATION IS A MIRACLE

Some creatures fall asleep in winter when food becomes scarce. The bat hangs up in an attic or hayloft by his hooks, the frog crawls into his watery hole, the ground hog seeks a distant part of his burrow.

These animals eat no food, their respiration and heartbeats almost cease. They do not excrete. They become dormant. Some call it suspended animation.

* * *

April 8

THE MUNITIONS OF ROCKS

BY DONALD F. HAYNES

ORDER OF SERVICE

DEVOTIONS AND FEATURES

OPENING SONG: "A Mighty Fortress," No. 261 in *Church Hymnal*.

PRAYER.

OFFERTORY.

SYF REPORTS.

SPECIAL MUSIC.

DISCUSSION

LEADER'S INTRODUCTION.

SCRIPTURE: Psalm 91 (read responsively or recited by someone).

PROLOGUE.

DIALOGUE: "The Munitions of Rocks."

CLOSING

SONG: "Lord of Our Life," No. 262.

BENEDICTION.

Leader's Introduction

In *Testimonies*, Volume 9, page 43, we find this message from Mrs. E. G. White, penned many years ago: "We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us."

Our program today will perhaps help us realize how near that time of trouble may be, and yet give us renewed courage and faith in God's protection and care.

If you wish to increase the length of the meeting, you might ask those taking part to read farther in the chapters in *The Great Controversy*, entitled "The Time of

Trouble," and "God's People Delivered," and in the dialogue to discuss their remembrance of the statements made by the Spirit of prophecy about God's care for His people during the last days on earth, and His deliverance of the faithful commandment-keepers.

Prologue

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. . . . This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts.

"The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble."—*Great Controversy*, pp. 615, 616.

"As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the 'munitions of rocks.' But many of all nations, and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God will pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help."—*Id.*, p. 626.

"Though enemies may thrust them into prison, yet dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sung praises at midnight in the Philippian dungeon."—*Id.*, p. 627.

"Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as powerless as a straw. Others are defended by angels in the form of men of war."—*Id.*, p. 631.

The Munitions of Rocks

SCENE: A quiet vale in the Blue Ridge Mountains.

TIME: One week after the beginning of the time of trouble.

CHARACTERS: Brother Davis Harris, Sister Harris, George Harris, Jane Harris, Brother Herbert McKnight, Sister McKnight, John McKnight.

SETTING: The Harris family are gathering for family worship in the entrance of the cave they have occupied since they were driven from their home in -----

BROTHER HARRIS (to George): It's hard to believe, son, I know, but I don't have any idea that this is going to last very long.

GEORGE: Don't you worry about me, Father. I'm here because I want to be here. I settled all this when I decided for Christ and was baptized into the church. I am determined to see Jesus. I don't think it will be long either.

SISTER HARRIS: Father, what do you suppose has become of our place in -----?

BROTHER HARRIS: I imagine the authorities have taken over.

JANE: I have been doing a lot of wondering about the other Adventists in ----- and what has become of them.

BROTHER HARRIS: They have been scattered, I suppose, to the four winds of heaven. My only regret now is that I did not heed the warning of the Spirit of prophecy and pull up our stakes a long time ago. But the only thing that matters now is keeping our gaze upon the day so soon now to dawn when we will see Jesus. (*Footsteps heard in distance.*) Listen! Do I hear footsteps? Yes, I do, and they are coming closer! (*Pause—more footsteps, and Brother McKnight steps into the circle.*) Oh, it is Brother McKnight! Good evening, Brother, and welcome to this temporary hearthstone in the hills. (*Motions him to a seat on a low stone.*) We are getting ready to begin family worship at the coming of the Sabbath. Tell us, where is your family?

BROTHER MCKNIGHT (*Sits*): I wish I knew. Martha and John were separated from me when the authorities hailed us into court for not going to church on Sunday under the provisions of the new National Sunday Law. We saw it coming and agreed that if we were separated, we would meet at or somewhere near this spot. I am hoping that they are well on their way here.

BROTHER HARRIS: You were still in town when we made our escape. Tell us about the church.

BROTHER MCKNIGHT: The church has been taken over.

JANE HARRIS: And the school building?

BROTHER MCKNIGHT: It has been turned into a training school for the new secret police.

SISTER HARRIS: What a difference a week has made! One week ago we were all anticipating the opening moments of another Sabbath. We had worship in our homes. We went to young people's meeting as usual. Then the first thing Sabbath morning, before we had arisen from our beds, we were routed out of our homes and ordered to appear in the local magistrate's court to answer the charges of the Protestant Ministerial Council. We were given thirty minutes to make out appearance. We chose instead to flee from the city in harmony with the instruction of the messenger of the Lord. And now, here we are, alone in the mountains, cut off from our church, our fellow members, our homes, alone in the mountains with God and our memories.

GEORGE: Father, I think I really appreciate tonight for the very first time the wonderful worship times we used to have at home at the beginning of the Sabbath.

BROTHER HARRIS: Yes, and how glad we all are that even here nothing can keep us from family prayer.

JANE: Not even the absence of a Bible or a hymnal. Here's where those wonderful memory verses are going to come in, and the hymns we have stored away in our hearts.

BROTHER HARRIS: Let us begin our worship by repeating our favorite texts. Mother, will you start?

MRS. HARRIS: Right now, I think my favorite text is Psalm 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

BROTHER HARRIS: That's mine, too, Mother, but here is another one, Psalm 46:1, 2: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

GEORGE: Those texts really meet our need tonight. And now, here is mine, Psalm 91:1, 11: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . For He shall give His angels charge over thee, to keep thee in all thy ways."

JANE: I like every one of those. But my special text is Psalm 78:15: "He clave the rocks in the wilderness, and gave them drink as out of the great depths."

BROTHER HARRIS: Now, Brother McKnight, we would be happy for you to take part. Do you have a text to add to this testimony?

BROTHER MCKNIGHT: I certainly do. A promise is in two places in Isaiah, 33:15, 16 and 42:11: "He that walketh righteously, . . . his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. . . . Let the inhabitants of the rock sing, let

them shout from the top of the mountains."

BROTHER HARRIS: In harmony with these inspired words let us sing that great hymn by Annie Smith, "Long upon the mountains, weary, have the scattered flock been torn."

(*Group sing, without accompaniment. Then faint footsteps are heard in distance.*)

SISTER HARRIS: Amidst the rest and peace of this Sabbath which has come to us here in this quiet place, I have a strange sense of movement out there in the darkness. Have I been actually hearing or imagining the approach of footsteps?

BROTHER MCKNIGHT: I thought I heard something, too. Of course, that's very easy for me as I live in continual hope of seeing my loved ones again.

(*Enter Sister McKnight and John. Brother McKnight jumps to his feet and starts toward them. Others all arise.*)

BROTHER MCKNIGHT: My dear ones! God has spared you and brought you here!

SISTER MCKNIGHT: Ah, at last we made it. Father, it is not imaginative fancy. We are really here, by the miracle of God's preserving grace.

JOHN: Father, I'm so glad to see you. I never had a job like this before. I've always counted on you for everything. But this time I was all alone to take care of mother.

BROTHER MCKNIGHT: Oh, how happy I am that our family circle is complete again! Now for a little while here and it will all be over. Brother Harris, you will forgive this interruption in worship.

BROTHER HARRIS: Bless you, forgive it? We welcome it. This is the time to sing, "Safe in the Arms of Jesus."

(*Group sing, unaccompanied.*)

* * *

April 15

SPIRITUAL SECURITY

BY FRANK H. YOST

ORDER OF SERVICE

OPENING SONG AND PRAYER.

OFFERTORY.

SYNOPSIS REPORTS.

SPECIAL MUSIC.

DIALOGUE: "Security in Christ Jesus."

BIBLE STUDY.

STUDY: "Three Phases in the Work of Salvation."

CLOSING SONG.

BENEDICTION.

Security in Christ Jesus

PASTOR: Come in, Tom.

TOM: I would like to talk to you about something that has been on my mind for quite a while. What must I do to be saved?

PASTOR: That is the very question the jailor in Philippi asked Paul and Silas the night the earthquake opened the prison

doors there. Paul's answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

TOM: That sounds pretty easy.

PASTOR: It is. It is intended to be easy.

TOM: A lot of people don't find it too easy to be Christians. I don't find this matter of going straight too simple a job myself.

PASTOR: Now you are talking about something else. You are talking now about the total Christian life. I am talking about the moment when you accept Christianity, when you can say that you are saved.

TOM: What's the difference?

PASTOR: Let me illustrate. That boy that lives next door to you enlisted in the army, didn't he?

TOM: Yes.

PASTOR: When did he become a soldier?

TOM: As soon as he enlisted.

PASTOR: When did he become a well-trained soldier?

TOM: Not for about six months. He was pretty awkward at the start.

PASTOR: But he was a soldier right from the beginning?

TOM: Yes.

PASTOR: But it took about six months for him to become an efficient soldier?

TOM: Yes.

PASTOR: That applies to Christianity. A man or woman, boy or girl is saved when he surrenders to Jesus Christ—when he enlists in the army of the Lord, so to speak. If his surrender has been genuine and sincere, he belongs to the Lord at that point and claims salvation as a child of God. He is not at that point an experienced Christian. Very often it does not appear that he is a very successful Christian. But as soon as he makes a genuine surrender to Jesus Christ and accepts by faith the idea that Jesus Christ has given him salvation, he is a Christian.

TOM: Is that what Paul means?

PASTOR: That is exactly what Paul means. We do not know what kind of life the jailor lived after that night when Paul told him how to be saved. We have every reason to think that the jailor accepted the salvation that Paul offered him, because he was baptized. We hope and believe that he lived after that a Christian life which became increasingly successful the longer he walked with his Lord. This is the way it is to be with us.

TOM: Then I am saved as soon as I accept Jesus Christ?

PASTOR: Yes, but we must not leave that statement to stand alone. You are saved at that moment in the sense that all your sins have been forgiven. If at the moment that you accept Jesus Christ as your personal Saviour you could be taken up to heaven and look at the books of

record there, you would find that your page would be just as white and clean as though you had never done anything wrong. Instantly, as soon as you sincerely and genuinely accept Jesus Christ as your personal Saviour, the blood of Jesus Christ comes between you and your past sins, and your record is clear. If you were to die at that moment, you would be saved in the kingdom of heaven.

TOM: But suppose I live on. That is what I have done since I have become a professing Christian, and I haven't been always as good a boy and as successful a Christian as I know I should have been. How about that?

PASTOR: That corresponds exactly to the period of training through which your neighbor soldier friend went. Salvation is instantaneous in that when you accept you are completely forgiven of your past sins if your repentance is complete and genuine—and you become a child of God. But after that there must come the Christian life. You must, as Peter puts it, "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. Paul says of his progress in the Christian life: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14. Just as the commanding officer in the army expects his soldiers to make progress every day as soldiers, and just as an employer expects a good employee to become more efficient at his work every day, so Jesus Christ expects us to become more and more efficient and effective as Christians each day we live. This is Christian growth. This in fact is the process of sanctification of which Mrs. E. G. White speaks, and which she calls the work of a lifetime. (*Acts of the Apostles*, p. 560.) This is a process of salvation, and it is not accomplished in one day. It is, we may say, a second phase in this matter of being saved.

TOM: This part of the thing is important, I guess, isn't it?

PASTOR: Indeed it is. It means exercising faith and being obedient. It means claiming and accepting the power of Christ. It means having the constant presence of the Holy Spirit in our lives, and His presence every Christian can have if he wishes it. It means getting spiritual strength from the Bible, the word of God. It means talking to the Lord in prayer. In fact it means friendship and loyalty to the Lord.

TOM: Are there any more phases to this matter of being saved?

PASTOR: Yes, there is one more. There would be no point to Christ's giving us the

gift of salvation when we repent and accept His forgiveness at the very start of our Christian life, if we did not grow in our Christian life afterward and enjoy that phase of salvation which is called the process of sanctification. Just so there would be no point to these two phases of salvation if there wasn't a time coming when Jesus Christ would save us from this earth and take us into His own presence in the heavenly kingdom. This is the third and last phase of salvation. It is that phase of salvation which Jesus Christ speaks of as redemption, when He says, speaking of His second coming: "When these things [the signs of Christ's second coming] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. This, I say, is the third and final phase of being saved. It is just as certain as anything possibly can be. There is no question that Jesus Christ is coming again. There is no question that when He does come the righteous living will be translated into His presence in the heavenly kingdom. There is no question that when He comes the righteous who have fallen asleep in Jesus will be resurrected and together with the living righteous will be taken up to meet the Lord and be with Him.

TOM: I have always believed that.

PASTOR: Yes, I know you have, Tom. Now the other phases of salvation are just as certain as this. Just as certainly as you know that Jesus Christ is coming again, so certain is it that when you surrendered yourself to Him, you actually became a child of God at that moment and received the gift of salvation. It is just as certain that day by day Jesus Christ is working out His will in you and by His abiding presence is developing in you a Christian character.

TOM: But I make so many mistakes.

PASTOR: Do you remember David? The Lord called him "a man after mine own heart." (Acts 13:22.) But what kind of man was David? Do you remember that in his early boyhood he was rather proud of himself, and probably pushed himself forward more than he should? Do you remember that the Bible calls him a man of blood? Do you remember the awful sin recorded against him in the matter of Bathsheba, the wife of Uriah the Hittite? And yet God called him a man after His own heart. How do you account for that?

TOM: I have been puzzled by that.

PASTOR: Let me remind you that David was determined to serve the Lord. He knew that he belonged to God. He made his mistakes, sometimes awful ones, too, often willful ones. But down underneath he always knew he belonged to God and that God was saving him. When he sinned, he repented; he was not overwhelmed with discouragement, but renewed his relation-

ship with the heavenly Father whom he loved. The result was that when he died he was accepted of God, and when Jesus Christ comes, David will enter into the third phase of salvation—redemption—by being taken into the kingdom of heaven.

TOM: I suppose God is the same today.

PASTOR: Yes, "Jesus Christ the same yesterday, and to day, and forever." Hebrews 13:8. He loves us just the same, and is just as merciful as He ever was. We know better today than ever before what is right and what is wrong. There is less excuse for us today for making mistakes than there ever was in times past. But God is just as forgiving. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Jesus Christ means just what He says. Our sins cannot keep us out of heaven if we repent of them and believe that we are forgiven. The only reason we remember our sins is to draw from our past experiences the lessons that will help us in the power of Christ not to repeat the wrong things we have done. In this way we can be assured that Jesus Christ has given us salvation.

Bible Study

1. What separates God and His children?
 - a. Iniquities and sins. Isaiah 59:2.
 2. How can sin be removed from a child of God each time it occurs?
 - a. Repentance. 2 Corinthians 7:9-11.
 - b. Confession. 1 John 1:9.
 - c. Willingness to "sin no more." John 5:14.
 - d. Acceptance by faith of Christ's cleansing from sin. 1 John 1:7, 9.
 - e. Realization that Christ has taken our sin upon Himself. 2 Corinthians 5:21; 1 Peter 2:24.
3. Why have God, Christ, and the Holy Spirit made this way of removing sin between us and them?

John 3:16—(emphasize *so loved*.)
4. What draws God and His children together?

Romans 8:35—(emphasize *love*.)
5. Can anything except sin separate God from His children?

Romans 8:35, 37-39—(emphasize from *tribulation to sword*, and from *death to creature*.)
6. What are some of the secure and permanent ways in which we are held firmly in fellowship with God?
 - a. *Adopted* as sons of God. Romans 8:14, 17.
 - b. Taken into *partnership* with Him. Matthew 11:29, 30; Philippians 4:19; Ephesians 3:20; 1 Corinthians 1:9.
 - c. Enlisted as *soldiers* of Christ. 2 Timothy 2:3.

- d. Called as *sheep* to the shepherd. John 10:14, 15.
 - e. Named *friends* of God. James 2:23; John 15:13-15.
 - f. Made *living stones* in His spiritual temple. 1 Peter 2:5, 9.
 - g. Accepted as is a *bride* by the bridegroom. Revelation 21:2.
 - h. *Heirs* with Christ to inherit the kingdom of glory. Romans 8:17; Matthew 25:34; John 14:2, 3.
7. How securely are we held in the protection of the Lord?
John 10:28, 29—(emphasize *neither shall to out of My hand, and no man to My Father's hand*.)

NOTE: Illustrate the security promised in this scripture by taking a coin to represent the child of God and placing it in the left hand of the speaker. This represents security in Christ, as promised in the twenty-eighth verse. Then place the right hand around the left hand, as representing the double security within the Father's care, promised in the twenty-ninth verse.

Additional Material

ON SECURITY IN CHRIST JESUS

"Recently," said an evangelist, "I talked to a man who had been attending my meetings and urged him to accept the Sabbath. I knew that he was a professing Christian, who believed the Bible. When I suggested that he should observe the seventh day, he said, 'I do not need to do that. I am saved.'

"I told him that saved men obey God and that 'the righteousness of the law' is fulfilled in those 'who walk not after the flesh, but after the spirit' (Romans 8:4). If he were truly saved and living by faith as a Christian, he would 'establish the law' in his own heart and life, and the law of God includes the Sabbath. The more completely a man has received salvation, the more eager he will be to do the will of God. (John 7:17.) It took much prayer and further study of the Bible to convince this man that as a Christian he must obey all that Christ has commanded.

"I am glad to say that this man is now a faithful commandment-keeper and is proving by his obedience that he has received the gift of salvation."

DO NOT SAY, "I AM SAVED"

It is a mistake to claim to be saved because of pride in one's own spirituality and goodness. Security in Christ is security in *Christ Jesus*, not in one's own goodness.

Mrs. E. G. White uses Peter's experience to illustrate this danger. She says:

"Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he

could deny his Master. Never can we safely put confidence in self, or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, many shall be purified, and made white, and tried. Only he who endures the trial will receive the crown of life."—*Christ's Object Lessons*, p. 155.

Three Phases

IN THE WORK OF SALVATION FOR EVERY MAN

1. SALVATION FROM PAST SINS: 1 John 1:9; Psalm 103:12.

"You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It *is* so if you believe it."—*Steps to Christ*, p. 55.

2. SALVATION AS A CONTINUING DAILY EXPERIENCE: 2 Peter 3:18; Philippians 2:12, 13; Ephesians 2:10.

"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience."—*Acts of the Apostles*, p. 560, 561.

3. SALVATION UNTO THE KINGDOM OF GLORY:

When Christ redeems us at His second coming: Luke 21:28; Isaiah 25:9.

These three phases of salvation are summed up by Paul in 2 Corinthians 1:10.

April 22

NEW HORIZONS FOR MASTER COMRADES

ORDER OF SERVICE

SONG: "Living for Jesus," No. 32 in *M.V.*

Songs.

SCRIPTURE.

PRAYER.

OFFERTORY.

SYF REPORTS.

SECRETARY'S REPORT.

DUET OR QUARTET: "Others," No. 64 in
Gospel in Song.

TALK: "God's Challenge to You."

TALK: "Wanted—Leaders!"

POEM: "Needed—A Big Brother."

DIALOGUE: "Common Excuses."

REPEAT IN UNISON: *M.V.* Pledge.

ORGANIZATION OF MASTER COMRADE
CLUB.

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

Notes to Leaders

The discussion of this topic today should arouse an interest in your society to continue or to organize (1) a Master Comrade club, (2) *M.V.* Honor classes, (3) *J.M.V.* clubs, (4) branch Missionary Volunteer societies, and (5) Junior Camp counselors. No Master Comrade should be satisfied to sit back and do nothing. His training and this program should be an inspiration to do great things for God, our church, and our young people. It is suggested that you include present and prospective Master Comrades in your plans.

Perhaps some who are studying and working toward Master Comradeship need an impetus to complete the course. Perhaps others need to be inspired to begin to prepare themselves for leadership among our Juniors. There are many new horizons for our Master Comrades.

Before this meeting, write to your conference *M.V.* secretary for information relative to Master Comrade clubs. Obtain from your Book and Bible House copies of *M.V.* Leaflet 14 "Be a Master Comrade," the *Master Comrade Manual*, Master Comrade Record cards (*M.V.* Record blank 25-S), and the *M.V.* Achievement chart. Lay definite plans for a group to be organized at the close of this meeting. Use your best leadership possible. Arrange for *M.V.* Honor clubs, which will appeal to your youth. Of the 107 honors there will be many your group will wish to complete. Present them to the club later through talks, displays of collections, or finished objects. Enthusiastically begin another *M.V.* Honor class as soon as one is over.

Much will be accomplished when the youth realize their responsibility for the development of their lives for larger service and for giving the work of their Master Comrade club priority in their plans and energies. Give to each member a copy of *M.V.* Leaflet 10 "40,000 Boys and Girls Deserve Leadership"; study with them the expanded *J.M.V.* activity program outlined here; and decide on the expanded program for your church and society.

SLOGAN FOR YOUR SOCIETY: Every Senior *M.V.* a Master Comrade!

God's Challenge to You

(To be given by the one who could lead out in the Master Comrade project.)

"To know our Juniors is our first responsibility as young men and young women and older members of God's family. It is the work that lies nearest to us as church members.

"In childhood the heart is like wax in receptiveness to impressions, but like bronze in retentiveness. Statistics show the Junior age to be the harvesttime of souls; the majority of conversions occur during that age."

Therefore, "shall we not recognize the necessity of doing strong, intelligent work to win the boys and girls for Christ, and the importance of receiving that training which will qualify us to work for them in the most effective way?"



Needed—A Big Brother

There is many a lad who is willing to go
And youth who are anxious to do,
But where is the big brother who knows the
way
That will help them their task to pursue?

There are many young hearts that are full
of God's love

And are anxious to serve Him today,
They are waiting for someone to say, "Follow me."

They want someone to show them the
way.

There must be hard tasks that you need to
have done.

Young hearts are just waiting to help
you.

Come, my friend, you be captain and tell
them the plan.

They will work till the job is all through.

There would be many workers in ranks of
our youth

If someone were willing to lead.

Who will earnestly give of his strength and
his time

And answer this call, this great need?

—NOLA B. SKINNER.

"The Junior age is foursquare—physical, social, mental, and spiritual. The Juniors live seven days a week, twenty-four hours a day, not merely an hour or so on Sabbath. Their spiritual impulses are received and expressed in the physical, social, and mental activities in which they are engaged during the week. Any work attempted for boys and girls which ignores this fourfold life, cannot be a success."

"If our Juniors are to pattern their lives after the divine example, they must—physically, socially, mentally, and religiously—find the best and build it into their lives."

Adolescence is the age of hero worship, and whether the Junior's hero is an athlete, a pirate, a Christian doctor, a missionary for God, or you—a Senior Missionary Volunteer right in his own home church—depends largely on the influences that surround the Junior in his early teens and upon the influence *you* have over that Junior.

"One of the greatest needs of the church today is the need for consecrated young men and young women who will enter the lives of our Juniors and lead them to become acquainted with the Christ; and at the same time so direct them in all their activities, that they may make a symmetrical, well-balanced growth.

"Such leadership must be trained. To furnish this training the Master Comrade Class has been provided." Will you help save our Juniors?

(At this point the leader will introduce definite, specific plans already laid by the executive committee for the first group meeting of those who desire to study to become Master Comrades. Also at this time the yellow Master Comrade Record card, *M.V.* Record blank 25-S, listing the requirements, should be distributed, so that the members of the society can acquaint themselves with the outline of requirements to be covered.)

[The above quotations are taken from pages 3-5 of the *Master Comrade Manual* and are offered only as a suggestion for attaining the purpose of this meeting. The one chosen to sponsor the Master Comrade class will vary the appeal to suit the needs of his particular society.]

—JEAN CRAGER PLEASANTS.

Wanted—Leaders!

Never was there such a shortage of leaders among Seventh-day Adventist young people as there is today. Fifty thousand members in the Missionary Volunteer ranks here in North America could greatly increase their influence in the thousands of communities throughout the land if leaders of vision and courage could be recruited. Many groups are immobile which should be activated to accomplish worth-while objectives through the enthusiasm of the right

leader. Think of the unanswered calls, the community needs unsupplied, the unwarned people living near us, yet no one stands up to direct and inspire latent forces. A still greater cause for concern is the large number of our youth who are enlisted by a representative of Satan before a leader for God challenges them to employ their talents and powers for this third angel's message.

The church is full of followers; it is still looking for leaders. The Missionary Volunteer Society with its various bands and soul-winning projects, its social and recreational activities, its nature and vocational hobby groups cries out for someone with organizing ability to transform a motionless potential into a dynamic force for the accomplishment of amazing results. The Sabbath school likewise offers possibilities. Progress and achievement are directly proportional to the zeal and efficiency of its leadership.

Leadership for Junior-age youth, however, is even more imperative. Environment and associations during adolescence have lasting effect on the life and often decide destiny. Junior Sabbath-school division leaders and teachers are wanted. Increasing numbers of boys' and girls' clubs are being organized to foster the progressive class plans and organize activities suitable for this age level. Church-school teachers of the caliber worthy of the honor of shaping the future for the child are in great demand.

"If it takes a \$50,000 man to
Guide a client,
Develop a coal mine,
Put a corporation on its feet,
What is the teacher worth, who takes
that
Boy of yours,
Guides him,
Develops him,
Puts him on his feet, and
Makes a man of him?"

This age of hero worship certainly stimulates a leader to live his best every day and all the time.

Yes, leadership exacts a price and pays its dividends. It takes time and effort, but the investment is rich in returns. It must take priority claim on your schedule of activities, but it will help you to avoid less profitable use of time and talents. It is like the purchase of government bonds—it isn't a gift but an investment in the safest of securities.

The satisfaction of enriching another's life has no counterpart even approaching it. I challenge you to try it.

—L. A. SKINNER.

Common Excuses

(Have three persons take part, one asking the questions in turn, one with the badge "Counterfeit M.V." answering first, and one with the badge "Genuine M.V." responding last. Use the dialogic form.)

1. Will you give a talk at M.V. meeting on consecration?
2. Will you be leader of our Literature Band?
3. Will you lead the girls' prayer band?
4. Will you please make contact with these five young people who ought to be attending our meetings?
5. Will you memorize and give this poem at our meeting?
6. Will you be our M.V. secretary for the new year?
7. Please take charge of our Ingathering singing band.
8. Will you teach this class in Christian storytelling?
9. Will you prepare this musical number for next week?
10. Please plan to read the scripture and offer prayer at our next meeting.

A COUNTERFEIT M.V. REFUSES

1. Someone else can do it better.
2. I don't have time.
3. I'm not prepared nor qualified.
4. I'm not interested.
5. I'm afraid I'll fail.
6. I'm too shy or timid to stand before people.
7. I like to help, but I can't lead.
8. I've never done that before.
9. Someone will laugh at my mistakes.
10. Some other time I'll take part.

A GENUINE M.V. ACCEPTS

1. I'll try my best.
2. I'll take time to do it.
3. I'll read instructions and prepare myself.
4. I'm interested in the success of our society.
5. I'll attempt this assignment.
6. I'll be glad to improve my ability to stand before people.
7. I've never led before, but I'll be glad to learn.
8. It's my first time, but I'll try.
9. Even if they do laugh at my mistakes, I'll take my turn.
10. I'll be present and take part although I was to be absent.

—L. A. SKINNER.

A Schoolteacher Comes Through

The depression had found its way into the Gas Creek region, deep in the Rockies of Colorado. David Morton, ten years resting heavily on his thin young shoulders, was not thinking of it in terms of stocks and bonds or world conditions; he was concerned over something to eat and wear and a place to live.

"It's not fair!" he suddenly shouted to a chattering blue jay in a near-by spruce. "She's the onliest sister I got." He tried to think, but the doctor's words kept bothering him. "She needs to cry," the

doctor had said. But mother couldn't let her cry for fear she'd disturb the people downstairs, who let them have the rooms free of rent. It wasn't father's fault that there wasn't work for him, that there wasn't enough to eat. David wouldn't complain even if father's cut-down overalls and shirt *did* make him look like a scarecrow. Those rubber boots for shoes weren't so warm, either. As he rounded the bend and the stone schoolhouse came into view, one of the "gang" caught sight of him and yelled derisively, "Hey, fellers, here comes Boots!" They all laughed with that unconscious cruelty of youth.

The school bell rang, and the sturdy, rosy-cheeked youngsters filed into the school-room. There were only fourteen or fifteen in all, and they came in quietly; for even the most mischievous of them had a great respect for Miss Nelson, the new teacher. She was very different from all their other teachers. How vividly they remembered that first morning at school! When all were in their seats, she said in a soft, clear voice (little they knew the courage it had taken to do so), "Before we begin our school this morning, let us bow our heads and ask Jesus to be with us." Every morning since then she opened school with a prayer.

In answer to their many questions as to why she closed her eyes and to whom she was talking, she taught them the story of Jesus—simply, so that they could understand. And she explained that prayer was talking to Jesus, asking Him for the things they needed, or if they were in trouble, asking Him to help them.

Classes began, but David, incongruous in his baggy trousers and big boots, was not intent on his arithmetic and spelling; he was wondering desperately about prayer and Jesus. Recess passed without his having a chance to ask his question, but during the noon hour, while the others were shouting outside in the snow, he approached the teacher timidly. "Miss Nelson," his voice was anxious, "if I asked Jesus for just three things, d'you suppose He'd give them to me?"

Miss Nelson smiled. "If you ask, and believe that He will answer. What three things do you want, David?"

The words tumbled out, "I'd like some clothes like the other fellows wear, so they won't laugh at me any more; an' I'd like for us to have enough to eat, so we wouldn't always be hungry; but, Miss Nelson, I want *most* of all a new place to live, so little sister can cry—she'll *die* if she doesn't! Will He give me these things, *teacher*; will He?"

Miss Nelson's heart was touched, and her faith was shaken. Too well she knew the poverty of this home, the father's inability to get work, and even if they had been able to pay, which they weren't, she knew of no vacant house for rent in the settlement. But she stilled the doubts in her heart and answered, "Yes, David, I believe that He will. Do you?" His face shone with happiness; of course he believed that her Jesus would send the things. Hadn't she *said* that He would?

All day, as she listened to classes, Ruth Nelson's heart was heavy; she did not see how the prayer could possibly be answered. Here was a test for her faith as well as David's. Was all she had taught these children about prayer to be shattered in

this first test? No, no, that simply couldn't be!

School over, the last tasks at the school-house finished, she started for the settlement. Every time she thought of David and his simple faith, the tears came. Reaching her boarding place, she went in, her eyes red with weeping. Planning to go directly to her room, she was stopped by her landlady's voice. "Come in a minute, Ruth," she called. But when the girl appeared in the doorway, she exclaimed, "Why, Dearie, what *is* the matter?"

Having found a sympathetic listener, Ruth Nelson poured out the whole pitiful story of David's three desires. She finished with a sob, "And now if his prayer fails, he'll never believe again, never!" Until she was almost through her story, she had not noticed Mrs. Black's visitors. Mrs. Howard, a neighbor, and Mrs. Richards, the leader of the district Parent-Teacher Association, were in the room. The three women were moved deeply by the story, and when it was finished, there was a moment of absolute quiet. Who dare say that the voice of God was not speaking to their hearts?

Mrs. Black was the first to speak. "I know how the second request of that prayer is going to be answered," she said. And as soon as her company left, she made a number of trips to the cellar bringing back vegetables, jars of fruit, and other canned goods, which all found their way into a big basket. When it was full, she surveyed it with a smile. "You won't get hungry for awhile, laddie, and when this is gone, there will be more." Later that evening the heaped basket found its way to the Morton door.

As Mrs. Richards was leaving, she took Ruth's hand and said, "I know how the laddie's first request is to be answered. Our organization will be glad to help this needy child and family in our midst. I'll see that he has plenty of warm clothes for the rest of the winter." The next morning she visited the owner of one of the general merchandise stores in town, explained what she wanted; and that is how David became the proud owner of not just one complete new outfit of clothes, but two! No more boots or overalls or ragged coats for him!

But the third and most important part of the prayer was as yet unanswered—a place to live. Mrs. Black's other visitor went home without making any promises. That evening she told her husband the pitiful story. He listened in silence until she said that none of the women knew of any place where the family might move. "Why, I have a place," he interrupted gruffly, "that house I've been using for a granary. It isn't much for looks, but it is a good tight house. Two rooms can easily be cleaned out, and they can move in there. I don't want any rent, and the baby can cry all day!"

And so David's prayer, prayed in simple faith, was answered. Several days later, when these wonderful things had been accomplished, he approached Miss Nelson's desk one noon and looked up into her face with shining eyes. "Teacher, Jesus is so good! I mustn't forget to thank Him, must I?"

"Let's do it right now, David," she suggested, and there in the quiet schoolroom they knelt together.

—MRS. LOUIS PINGENOT.

Junior Meetings

April 1

SABBATH NATURE TRAILS

BY MARIE PFEIFLE

ORDER OF SERVICE

SONG: "O Forest Fair!" No. 136 in *M.V.*

Songs.

SCRIPTURE: Job 12:7-9.

PRAYER.

SECRETARY'S REPORT.

OFFERING.

INTRODUCTION BY SUPERINTENDENT.

SYMPOSIUM: "Why Walk on Sabbath?"

SPECIAL SONG OR POEM: "This is My Father's World."

ILLUSTRATED TALK: "Identifying Trees."

TALK: "Suggestions for Juniors Going for Nature Walk."

BENEDICTION.

ORGANIZED WALK: See suggestion in Notes to Superintendents or use ideas for nature treasure hunt as given in *Recreational Plans*.

Notes to Superintendents

This program has been planned to help make nature walks beneficial and interesting. It includes plans for a walk to be taken after the meeting. Since species of plants and animals vary with the locality, each leader will need to make adaptations in the plan for the walk.

Different types of walks may be planned. You may want to look for trees only, or for birds only. You may plan to observe as much as possible in a specific area such as a marsh, a pasture, a sand dune, or a creek bank. Or you may plan a walk for a certain time of day, for instance an early morning walk to watch the sun rise and listen to the world awaken.

Whatever type of walk you plan, you will find the following suggestions useful:

1. Go over the trail ahead of time by yourself.
2. Secure permission for your group from owner of the property where you are to go.
3. Present some definite objectives to the group.
4. Discuss your plans with the group. Help them to know what to look for and how to find it.
5. Divide into small groups of eight to ten, if possible, with an adult leader for each group. Provide each group with a handbook to help identify whatever you are observing.

Why Walk on Sabbath?

1. TO BECOME ACQUAINTED WITH PLANT AND ANIMAL NEIGHBORS.

All over the world there are hundreds of plants and animals. You should get acquainted with those that live near you.

You can find new friends almost every day.

Have you ever wished you knew someone who had traveled to a faraway land? Then get acquainted with some great travelers—your bird neighbors. You will find that birds are also cheerful singers. If you listen quietly, they will give you a wonderful concert.

Would you like to know bridge builders, architects, soldiers, carpenters, nurses, and paper makers? You will meet all of these and more among your insect neighbors. Do you know mothers who cannot travel, yet provide their children with transportation for a trip? Some of your "tree-mother" neighbors supply their "seed-children" with balloons, wings, or parachutes. You should learn to know them. You will find clever advertisers among your flower neighbors. They use bright colors and perfume to attract insects to use their nectar and carry their pollen for them.

Have you met the original user of gas for defensive warfare? Did you know that an animal has had bifocals for thousands of years? Have you met the animal with the first nonskids? Do you know the living tank? If not, how about getting outdoors and making friends with some of our animal neighbors? You will gain some lifetime friends by walking in God's great world.

2. TO BECOME BETTER ACQUAINTED WITH GOD.

"God has two gates by which He comes to us, Nature is His outer gate. He comes through the glories of earth and sky. Day by day, year by year, He reveals Himself to us. Let us see Him, feel Him, in the wild flowers, the fragrant woods and the happy birds."—John Pulsford. (Quoted by H. W. Clark in *Ministry of Nature*, p. 94.)

"In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. . . . In the natural world, God has placed in the hands of the children of men the key to unlock the treasure house of His word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws."—*Counsels to Teachers*, pp. 186-188.

"So far as possible, let the child from his earliest years be placed where this wonderful lesson-book shall be open before him. Let him behold the glorious scenes

painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator."—*Education*, pp. 100, 101.

3. TO PROVIDE MYSELF WITH WORTH-WHILE ACTIVITY.

John Burroughs has said, "To understand nature is to gain one of the greatest resources of life."

"No one who is interested in nature is ever bored by having nothing to do. No naturalist ever has to kill time. He always has a wholesome interest and a profitable activity to engross his energies and occupy his time. No matter where he is, whether in city or country, whether it be a humble-bee visiting a roadside flower or a mud-dauber wasp provisioning its nest with spiders, or the common house sparrow picking up its living in our crowded cities,—there is always something at hand to absorb his attention.

"In anyone's dooryard there is more than he can master in a lifetime."—G. Clyde Fisher in the foreword to *Nature Encyclopedia*.

Identifying Trees

NOTE TO SPEAKER: If possible use slides to illustrate. (You can make slides by using 3¼- by 4-inch etched glass and slide inks or crayons available from Keystone View Company of Meadville, Pennsylvania.) Or prepare large pictures; or use the blackboard to illustrate the talk.

Today we are going to get acquainted with some tree neighbors. Before we take our walk, we shall discuss some facts that should help us to know the trees.

We can recognize some trees by their shape. The Lombardy poplar resembles an exclamation mark. The American elm is a beautiful fan or vase shape. The apple tree looks like an apple with the stem end down. (Illustrate these and others native to the local area. Use outline drawings.)

Bark is a distinguishing characteristic of several trees. Smooth gray bark, usually with many initials carved in it, belongs to the beech tree. You will know the shagbark hickory by its shaggy, dark gray bark that hangs in shreds along the trunk. The smooth white bark of the birch tree discloses its identity. (Use drawings of a portion of the trunk of each tree.)

Flowers and fruits also help us to identify our tree friends. Aconns grow on oaks, but we shall need to look at leaves and bark to know which of the fifty species of United States oaks any particular tree belongs to. Locust pods mark the trees of the locust family. The flowering dogwood and the redbud are known for their flowers.



In summer leaves are an excellent means of identification. You can match a leaf from the tree with the pictures in your tree handbook. (Show drawings of several leaves of trees to be observed.)

After you get acquainted with a few tree friends, you will want to learn more about some other habits and traits they possess, such as their buds and leaf scars.

This afternoon we shall observe the bark, leaves, and general shape (and flowers if present) of ten different trees.

This Is My Father's World

This is my Father's world,
And to my listening ears,
All nature sings, and 'round me rings
The music of the spheres.

This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise;
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world;
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

—MALTBE D. BABCOCK.

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Suggestions for Juniors Going for Nature Walk

1. Know what you are looking for. Are you observing trees, flowers, or insects?
2. Observe safety rules at all times.
3. Follow your leader's instructions.
4. Walk quietly.
5. If you have a handbook of flowers, trees, or birds, take it with you.
6. Keep your eyes and ears open.

April 8 CHOOSING YOUR FRIENDS

W. B. CLAWSON, JR.

ORDER OF SERVICE

OPENING SONG: "My Lord and I," No. 599 in *Christ in Song*; No. 532 in *Church Hymnal*.

SCRIPTURE: Proverbs 18:24.

PRAYER.

REPORTS.

OFFERTORY.

DUET: "The Best Friend Is Jesus," No. 50 in *Christ in Song*.

POEM: "Be a Friend."

TALK: "Can You Make Friends?"

SYMPOSIUM: Quotations on friendship.

STORY: "George's Friends."

POEM: "Friendship."

FRIEND-O-GEMS: To be read by a group of Juniors.

CLOSING SONG: "I've Found a Friend," No. 531 in *Church Hymnal*.

BENEDICTION.

Be a Friend

Be a friend. You don't need money;
Just a disposition sunny;
Just the wish to help another
Get along some way or other;
Just a kindly hand extended
Out to one who's unbefriended;
Just the will to give or lend,
This will make you someone's friend.

Be a friend. You don't need glory.
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Cheer the youth who's bravely trying,
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend.

Be a friend. The pay is bigger
(Though not written by a figure)
Than is earned by people clever
In what's merely self-endeavor.
You'll have friends instead of neighbors
For the profits of your labors;
You'll be richer in the end
Than a prince, if you're a friend.

—EDGAR A. GUEST.

In *Collected Verse of Edgar A. Guest*, copyright 1934 by The Reilly and Lee Co., Chicago.

Can You Make Friends?

Have you ever wondered why it is that some other girl—we'll call her Joyce—is so much more popular than you are? It has nothing to do with brains or looks or being good at games. You can beat Joyce in all these points. Yet wherever she goes, Joyce is the center of a laughing, chattering group, while you are *not*.

What is it about Joyce that draws people to her?

It is simply this. She has learned the art of making friends. That is her secret—a very precious one—and because of it Joyce will always walk on safe ground.

But how is it done? The two main ingredients of friendship are (1) unselfishness and (2) interest.

There is an old saying, "To have a friend you must be a friend"; and that is what is meant by unselfishness. You must be prepared to put yourself out a little bit, to remember things like birthdays and that so-and-so is terrified of cows.

Suppose, for instance, you hear that a friend in your class wants to buy a pair of skates; later, reading your local paper, you see a pair advertised. Take the trouble to let him know—phone him, even write to him.

Then it is no good expecting to make friends if you talk only about yourself and what interests *you*. Naturally the other person wants you to be interested in him, too.

If people feel that you like them and are interested in them, it puts them at their ease. They expand. Because of your interest they tell you things—things which are important to them, but which they are usually far too shy even to mention. You have made them feel that they *count*, and they like you for it and want to see you again.

Now for the other point—interest.

This does not necessarily mean that you yourself must be interesting. It does mean, however, that you must keep your eyes and ears open.

Read books other than those assigned by your teachers and know a little of what is happening in the world outside the school gates. This will keep your mind from getting one-tracked and "soggy"; besides it will prevent those awful gaps in conversation when you wish the ground would open and swallow you up. In this way, too, you will find an amazing number of unexpected mutual interests—which, after all, is the idea, isn't it?

Remember, you never make friends and you never win popularity by sitting down and waiting to become popular. "A man that hath friends must show himself friendly."—E. M. Ferguson, Adapted.

Symposium

Jesus is our best friend. John 15:14, 15.

"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

If we choose friends who have evil habits, we shall surely become evil. Proverbs 13:20.

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

We shall have friends in heaven. Steps to Christ, page 131.

"Then the redeemed will be welcomed to the home that Jesus is preparing for them. There their companions will not be the vile of earth; . . . but they will associate with those who have overcome Satan, and through divine grace have formed perfect characters."

To have friends, we must be friends. Proverbs 18:24.

"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."

Friends of Jesus will try to please Him. John 15:14.

"Ye are my friends, if ye do whatsoever I command you."

The gift of making friends is one of God's best gifts.

"Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's own self and seeing and appreciating whatever is noble and loving in another man."

—Thomas Hughes.

George's Friends

George Haynes was very popular with all the boys. Not only was he a good athlete and a fine fellow, but he also had more pocket money than the other boys and was always generous with treats.

Then came the crash and Mr. Haynes lost heavily. Not only did George have a much smaller allowance, but he also began working after school hours and on holidays. The family moved into a smaller house and gave up their extra automobile.

At first George was too busy with his new work to notice that some of his former mates seemed less friendly. Then one day he asked Jim Barnes, whom he had once helped to build a hut, to help him move some heavy lumber in his yard. "Oh, I'm too busy," said Jim. Later George saw Jim sitting idle on his porch.

Frank Jackson offered to move the wood with George. As they worked together, George said, "What's the matter with Jim? He always used to be glad to do things with me."

"Oh, he's one of those guys that are friends as long as he can get anything out of you—treats and auto rides. But now he thinks it isn't worth while to cater to you."

"Hum," said George, "nice kind of friend to have. Well, I'm glad to find out who are my real friends," he added with a kind look at Frank.

"It strikes me that you are the same boy," said Frank, "just as fine a fellow, and perhaps even better than when you

had more money. I'm proud to be allowed to be your friend."

"Shake," said George.

—RUTH MOWRY BROWN,
in *Young People's Leader*.

Friendship

One whose grip is a little tighter,
One whose smile is a little brighter,
One whose deeds are a little whiter,
That's what I call a friend.

One who'll lend as quick as he'll borrow,
One who's the same today as tomorrow,
One who will share your joy and sorrow,
That's what I call a friend.

One whose thoughts are a little cleaner,
One whose mind is a little keener,
One who avoids those things that are meaner,
That's what I call a friend.

One, when you're gone, who'll miss you sadly,
One who'll welcome you back again, gladly,
One who, though angered, will not speak madly,
That's what I call a friend.

One who is always willing to aid you,
One whose advice has always paid you,
One who defends when others flay you,
That's what I call a friend.

—JOHN BURROUGHS.

Friend-O-Gems

"Every man should have a fair-sized cemetery in which to bury the faults of his friends."—Henry Ward Beecher.

"Our friends see the best in us, and by that very fact call forth the best from us."—Hugh Black.

"If our friends are badly chosen, they will inevitably drag us down; if well, they will raise us up."—Lord Avebury.

"True friendship is like sound health; the value of it is seldom known until it be lost."—G. C. Colton.

"A man's friendships are one of the best measures of his worth."—Charles Darwin.

"Be slow in choosing a friend, slower in changing."—Benjamin Franklin.

"Do good to thy friend to keep him, to thy enemy to gain him."—Benjamin Franklin.



April 15

LET'S GO CAMPING

BY HENRY T. BERGH
ORDER OF SERVICESONG: "O Forest Fair!" No. 136 in *M.V. Songs*.

PRAYER.

SCRIPTURE: A psalm on nature.

OFFERING.

SYF REPORTS.

LEADER'S INTRODUCTION. (See Notes to Superintendents.)

SPECIAL SONG: "Church in the Wildwood."

READING: "Things I Like About Junior Camp."

DIALOGUE: "Guess I'll Go, Too!"

POEM: "The Hiker's Creed."

TALK: "Planning for Summer Camp."

POEM: "Did You?"

DIALOGUE: "Set Campfire Burning."

POEM: "A Prayer for Campers."

DISTRIBUTE CAMP APPLICATIONS.

CLOSING SONG: "To the Mountain," No. 12 in *M.V. Songs*, or the camp song for your J.M.V. summer camp.

Notes to Superintendents

It is the right of every Junior to grow and be vigorous, to enjoy nature, to breathe the crisp, morning air, to enjoy a tramp and a hike, to know something of the woods, of the birds, of the insects, to partake of exercise that will make of him or her a happier, better, brighter, nobler young man or young woman. Summer camp helps you realize these ideals.

Contact your conference M.V. secretary for camp applications, a copy of your camp song (if there is one), and other supplies that will be helpful to you in giving this program.

"Guess I'll Go, Too!"

(Jerry Smith is carefully checking various items from his Junior Camp check list as he tosses each item toward his partially-wrapped bedroll.)

JERRY (*aloud to himself*): Toothbrush . . . toothpaste . . . bathing suit . . . hmmmh, I can hardly wait to get into that water. . . Flashlight . . . packsack . . . (*tries it on as he says*): With this new packsack I'll be able to take the longest hike this year. (*Stretches and flexes muscles adjusting imaginary load on packsack. While he is musing to himself, door breaks open and Jack enters.*)

JACK (*speaking excitedly*): Jerry, guess what just happened. I was going down to . . . (*Abrupt stop is followed by pause, then Jack questions*): Say, Fella, what's happening?

JERRY: Oh, I'm just getting ready for summer camp. I go every year.

JACK: You mean camp where you go hiking, and cook your own breakfast out of doors, and learn how to track and trail in the woods?

JERRY: Yes, that's right. And at our

camp we make things like whistle cords, belts, key cases, necktie racks, and wall plaques. Remember that carved dog I have on my dresser?

JACK: Yes. Did you make that at camp, too?

JERRY: Sure, it was easy. I whittled it out during the craft time in the wood-carving class.

JACK: Say, that's great! What else did you do at camp?

JERRY: Oh, we did lots of things. During the nature time last year I learned all about snakes, and we had some real live snakes at camp, too. Of course they were in cages.

JACK: I'd like to learn about snakes. What else do you do?

JERRY: One of the best things at camp is the campfire we have every evening. At campfire we sing some funny songs, and lots of choruses, and listen to stories. Last year we had a missionary at camp, and he told us the best stories. There's going to be another missionary there this year.

JACK: Say, do you think they would let me in this late?

JERRY: I think they would. Why don't you try?

JACK: I'm going to see my dad right now, and I'll be with you at camp.

Things I Like About Junior Camp

T—Treasure hunt
H—Healthful habits
I—Identifying birds
N—Nature at its best
G—Good food
S—Sabbath in the meadow

I—Invigorating climate

L—Likable leaders
I—Interesting campfires
K—Kitchen duty
E—Early to bed and early to rise

A—Amateur hour
B—Baseball in the meadow
O—Overnight hikes
U—Under the trees for powwow
T—Time to eat

J—Joyful songs
U—Useful crafts
N—Night time
I—Inspiring morning exercises
O—Old.....(name river near camp)
R—Regularity of work and play

C—Christian training
A—Accommodating nurse
M—Marching to dinner
P—Prayer bands in the morning

—ORVILLE LEWIS, age 12,
Barstow, California.

The Hiker's Creed

To find a sense of the gladness of life,
To teach a love of the winding road,
To find the measure of your comrade's step;
To learn to carry your share of the load,
To love wind-in-the-hair and rain-in-the-face,
To give you possession of a far-off place,
To feel yourself akin to the sky,
To find coolness in streams that go rushing by;
To smother complaints when the road grows long,
To bury fatigue in the joy of a song,
To find when you come to the journey's end
A fire and food and the comfort of friends;
To measure yourself by the tall, straight pines—
This is a fragment of the joy one finds
Who shoulders his pack and starts away
To be lord of the earth on a hiking day.

—AUTHOR UNKNOWN.

Planning for Summer Camp

(The person who presents this talk should be, if possible, one who is planning to attend the J.M.V. Summer Training camp, and who has earned all or part of his camp fee and expenses.)

I am glad to tell you that I am planning to attend Junior Camp, and I have earned my camp expenses by (Here have the Junior tell how he has earned, or is now earning, all or a part of his camp expenses.)

I know we will get more enjoyment out of camp and get more satisfaction out of it, because we have been able to earn our own way. Camp is still several weeks away, and I suppose many of you have other plans for raising your camp money. I am sure we would all like to hear from some of you about how you are raising your money and what you are doing to pay your way to summer camp.

(Here let a few who are working on their camp expenses or have good ideas to suggest and who have been coached in advance come forward and briefly explain.)

Many plans have been tried in every part of the country for meeting camp expenses. Raising gardens, caring for lawns, running errands, washing windows, selling *Bedtime Stories*, and selling good magazines have proved their worth for raising camp expenses.

I hope everyone who plans to attend camp will earn his own way, for it is one of the finest projects we could work on this summer.

Set Campfire Burning

(Five or six boys sitting around campfire of small logs with light hid under some red cellophane. Two of the boys are Jack and Jerry).

SONG LEADER: Come on, fellows, let's sing it again and really sing it out.

(Boys sing, "Set the Camp Fire Burning," M.V. Songs, No. 155.)

CAMP LEADER: Now, boys, we are going to have a campfire story.

STORYTELLER: A hardened criminal was being pointed to the great, forgiving heart of God. His hands were stained with the blood of several murders, and his soul was tainted with many vices. Again and again he repulsed the appeals of the chaplain to accept Christ. It was no easy matter now to find the Saviour's forgiveness.

"If I could just see how He could do it, I'd feel better over it all," he said.

But the chaplain told him, "You must not expect to see it or to feel better over your sins; you must believe He forgives you, because God recorded it for you in His Word. Listen. 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' That means *you*, Charlie Black!" Then the minister read the text again, inserting Charlie's name in place of "whosoever."

"Read it that way again," said the criminal, as beams of light from the throne of God penetrated his sin-darkened soul. "Whosoever! Whosoever! Lord, did you mean that for *me*?" He wept as he realized how good God is to sinners—to him.

From then on his life in prison was an example of helpfulness. He was able to bring his new-found Saviour to many others who, like him, had transgressed the law. The lesson of "whosoever" was now Charlie Black's constant appeal as he led men to the loving Saviour.

SONG LEADER: Let's sing that song, "Into My Heart," boys, and really sing out now on this last evening of camp. (M.V. Songs, No. 30.)

CAMP LEADER: Now, boys, this is our last night at camp, and we would like to know how you have enjoyed it. Who'll be first to tell us how he feels?

CAMPER: It's great to be a Christian. If any of you fellows don't know what it is to follow the Lord, I hope you'll find Him before you leave camp.

JACK: I'm really glad that I got to come to camp. I have learned things about the Lord that I never knew before. I want to be a Christian and want you to pray for me.

CAMP LEADER: Now fellows, we must turn in. But first let's stand and sing our good-night song. (Sing, "Taps," M.V. Songs, No. 168.)

"We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow
To those we love the best."

A Prayer for Campers

For busy days at camp, dear Lord,
We thank Thee, and request
Thy watchful guidance through the night
And sleep, by heaven blest.

For friends whom we have met while here,
We offer praise to Thee,
And trust that we may not forget,
Wherever we may be.

For hills and river, flowers and trees,
We offer up our prayer;
Because we know that when we seek,
We find Thee, Father, there.

For skies alight with myriad stars,
For campfire's lovely glow,
For songs that spring from happy hearts,
We thank Thee ere we go.

—MARY LOU O'BRIEN.



Did You?

Did you ever watch the campfire
When the wood has fallen low;
And the ashes start to whiten
'Round the embers' crimson glow;
With the night sounds all around you,
Making silence doubly sweet;
And a full moon high above you
That the spell may be complete?
Tell me, were you ever nearer
To the land of heart's desire,
Than when you sat there thinking
With your feet before the fire?

—AUTHOR UNKNOWN.

* * *

April 22

The Deadly Weapon

BY KIMBER D. JOHNSON
ORDER OF SERVICE

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

SCRIPTURE: James 3:2-5.

PRAYER.

OFFERING.

ANNOUNCEMENTS.

REPORTS.

SPECIAL MUSIC.

INTRODUCTORY REMARKS.

STORY: "The Blue Shirt."

POEM: "Kind Words."

TALK: "Out of the Abundance of the Heart."

REPEAT JUNIOR PLEDGE.

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

BENEDICTION.

Notes to Superintendents

Our Juniors hear naughty words, swear words, and unkind words constantly as they rub shoulders with the world. This program should help them to sense the importance of their words and cause them to begin praying for strength to be pure, kind, and true in their conversation.

The Blue Shirt

It was suppertime at the Jensen home.

"I've found a place to go to church, Dad," announced Carl. "I'm going to Sabbath school tomorrow with Kenny King, the boy next door."

"Tomorrow?" questioned his father. "How's that? Tomorrow is Saturday, and we have some things to unpack and put away in the garage. Moving is no easy task; it takes a good while to get settled in a new place."

"That must be the Seventh-day Adventist church," said Mrs. Jensen. "Aunt Mary attended there before she died. They are such nice, friendly people."

"That is just what Kenny said, Mother. He asked me which church we belonged to, and when I told him we *really* didn't belong to *any*, and that since we had just moved to this town it didn't matter which one we went to, he seemed glad. And right away he invited me to go with him tomorrow. He said they have a good boys' class, and he knows I'll like the teacher. And they have a Junior club, too. I'll go and see how it is; then if it's all right, sister and I can take the boys next time."

"But," objected Mother Jensen, "how about your clothes? I haven't had a chance to wash since we moved, and you have only one clean shirt left—that blue one."

"Oh, that will be all right, Mother. I mentioned it to Kenny, but he said at his church they never notice one's clothes so long as they are clean and neat. That blue shirt is starched and ironed; so it will be all right. Please pass the potatoes, Dad."

"How are your shoes, Son?" Mr. Jensen inquired. "I can't get you new ones until next week."

"Oh, a little polish will fix *them*. I'll keep my feet flat so that no one can see the holes in the soles."

"And the collection?" asked dad. "How much do you have to give?"

"Oh, Kenny explained that, too," said Carl. "He said each one gives as he is able. His dad pays tithe—that's ten cents on every dollar—but he said I was to bring just what I could."

Mr. Jensen leaned back and felt in his pocket.

"Well, here's three cents, Son. That's all I can spare until payday. I'll have more for you next week."

"Thanks, Dad; that's just fine. I know I am going to like Sabbath school. Kenny told me so much about it. I'll help you unpack the things in the garage tomorrow night. There will be a Junior meeting in the afternoon, and Kenny wants me to go to that with him, too. They learn so many things there. He says I can copy from his notebook, so I won't be so far behind. Excuse

me, Mother; I'll see if I can find the shoe polish."

After the two smaller boys were in bed, Mrs. Jensen and sister washed the dishes while Carl blackened his shoes.

"Are you *sure* that blue shirt will be all right, Carl? There's a patch on one elbow. Look and see if all the buttons are on. Next week I shall have your white ones laundered."

"And you will have new shoes, too," added Mr. Jensen.

Mrs. Jensen was sure that Seventh-day Adventists are not the kind of people to criticize one's clothing. Her Aunt Mary had been a member of that church, and a more kindhearted person would be hard to find. She lived as she believed: "Thou shalt love thy neighbor as thyself." How fortunate it was that Carl had discovered Aunt Mary's church, for the children would be taught the Bible there.

Carl was ready when Kenny called for him in the morning. His shabby shoes were well polished, his unruly hair was plastered down with water, and his blue shirt, clean, though patched, reflected the blue of his sparkling eyes as he jingled the three cents in his pocket. He was excited as he and his new friend walked down the sidewalk toward the church. This would be his first experience in *Sabbath* school.

All too soon, it seemed to the visitor, the bell rang for closing. The sweet notes of the organ filled the air with a solemn benediction as the boys left their classroom. The lesson had been the story of the Good Samaritan, and the memory verse was still ringing in their ears, "—and thy neighbor as thyself."

After pausing a moment in the hall to exchange friendly greetings, Carl and Kenny were soon on their way home.

"Didn't I tell you we had a good class? And our teacher is the best ever. He likes you, too, Carl. He told me to be sure to bring you to Junior Missionary Volunteer meeting this afternoon at his house. It's at three o'clock, but I always like to be there early."

Carl was silent. Conflicting emotions were stirring under the blue shirt. Should he go as he had planned? *Could* he go after what he overheard in the hall as they were coming out? How could he disappoint his good friend, Kenny, and the teacher who seemed so interested in him, who had so earnestly applied the lesson and the memory verse, "—and thy neighbor as thyself"? But, of course, neither the teacher nor Kenny knew about those three boys in the corner of the hall. They had not seen the lifted eyebrows nor heard the cutting remarks.

Kenny was still talking about the coming meeting.

Kind Words

Kindly words—oh, speak them ever,
Let them never cease to flow
Like the gentle rain, refreshing
Those we meet with here below.

For 'tis kindly words that help us,
While our lonely way we go,
To be cheerful and courageous,
Ne'er submitting to the foe.

Speak a kind word to the lowly,
Speak a kind word to the great,
Speak a kind word to the stranger
Who must pass within thy gate.

Kindly words will cost us nothing,
As we journey far and near,
But they make the path seem brighter
As some toil-worn heart they cheer.

Then speak kind words—do the kind
deeds,
As you journey on today;
Help each fellow traveler upward,
Leave a smile with him today.
—SARAH M. HEALE.

"You'll be ready to go about two-thirty, won't you, Carl?"

Carl remained silent.

"Shall I stop for you at two-thirty?"

"I'm not going," said Carl quietly.

Kenny nearly stopped in his tracks.

"*Not going?* Why? What's the matter, Carl? I thought you had planned all the time to go."

"I'm not going," repeated Carl; and in memory he could still see the rude glances, could still hear the stinging words:

"From the country—smell the shoe polish—only three cents—spoiled our class record—patch on elbow—blue shirt."

Blue shirt—of course that meant him. No, he was not going where he would meet those boys—not *ever*.

Kenny could not understand, but Carl would give no definite reasons for his changed attitude. Oh, he had to help his dad unpack some things in the garage. But Kenny knew that was only an excuse.

So Kenny went alone to the Junior Missionary Volunteer meeting, and Carl wandered about downtown and finally came home and unpacked a few things to pass away the time.

It was not until several weeks had passed that Mrs. King learned the real reason why Mrs. Jensen refused to send her children to Sabbath school.

"Yes, I wanted them to go to your church; I wanted them to go where they would be taught the Bible, I was so glad when your boy invited Carl to go with him to the church my Aunt Mary used to attend. But I cannot force my children to go where they will be ridiculed."

Then with tears in her eyes she told Mrs. King the story of the shoe polish, the three cents, and the blue shirt.

—MRS. JOHN F. UNDERHILL.

Out of the Abundance of the Heart

"If any man offend not in word, the same is a perfect man." Wouldn't it be proper to change that just a little and make it read *this way*, "If any boy or girl offend not in word, the same is perfect"? Can that be true? Are words that important? It must be true, and words must be important or it wouldn't say so in the Bible.

Here is another Bible text which shows how important it is to be careful about our words: "Out of the abundance of the heart the mouth speaketh." This text simply means that you can tell whether a person is good or not by the way he talks.

Jesus expressed this thought in another way when He said, "By their fruits ye shall know them." Here's an apple. What kind of tree did it come from? That's right. It came from an apple tree? That's simple, isn't it? Here is an orange. What kind of tree did it come from? Again the answer is so easy and so simple that it sounds foolish to ask it. Oranges always come from orange trees.

So often the Junior who lives on the farm and helps with the harvest finds thistle growing in the grain fields. This Junior knows that he can't destroy thistle by cutting out wheat plants or barley plants. He knows that thistle plants produce thistle seeds so he goes after the thistle plants.

Here is a bad word. We won't mention it because we just don't say bad words. What kind of Junior did this word come from? That's simple, too; it came from a bad-minded Junior. "Out of the abundance of the heart the mouth speaketh."

Here's a swear word. Where did it come from? It came from a profane person. That's the only kind of person who thinks swear words and says swear words.

Just as surely as night follows day a bad tree will bring forth bad fruit and a good tree will bring forth good fruit. A bad heart will produce bad words, and a good heart will produce good words.

Now it may be that some of us are producing the wrong kind of words. Some of us may be saying unkind words which make quarrels and drive folks away from Jesus and away from the church. Some of us may be saying bad words and swear words. Some of us may be speaking lying words. What shall we do?

Let's pray for clean hearts. Let's pray the prayer which David prayed: "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

Home Missionary Department

For God and Humanity -- A Greater Ingathering!

Suggestive Program for Sabbath, April 1

OPENING HYMN: "Hark! the Voice of Jesus Calling," No. 447 in *Church Hymnal*.
 SCRIPTURE READING: Psalm 18:1-3, 25-35.
 ANNOUNCEMENTS.
 OFFERTORY.
 READING: "What Ingathering Means to Missions."
 READING: "Advancing God's Work Through Ingathering."
 SPECIAL MUSIC OR HYMN: "How Beautiful Are Their Feet," No. 442.
 READING: "Wanted, A Worker."
 READING: "Organizing for a Speedy Campaign."
 ANNOUNCEMENT OF LOCAL INGATHERING PLANS.
 EXPERIENCES.
 CLOSING HYMN: "Christ for the World," No. 452.
 BENEDICTION.

What Ingathering Means to Missions

BY W. G. TURNER

There is a close connection between the money we receive in our annual Ingathering appeal and the operation of our world mission program. Next to the Sabbath-school offering, Ingathering provides the greatest single amount annually devoted to overseas' enterprises. It has made possible both the development and maintenance of our overseas' work. Without these funds numbers of our workers would lack support. Medical, publishing, and educational institutions would be compelled to close, or find themselves seriously restricted in their service for others. We thank God for Ingathering!

In terms of mission activity, what does Ingathering mean to our home churches? Of necessity it revives in all who actively engage in the effort a personal interest in the cause of missions. Armed with a magazine filled with round-the-world stories and fortified with the zeal that this information produces, the church members cannot fail to find a revived interest in overseas' missions. To present the paper and to discuss with the prospective donor the world-embracing topic of missions is in itself refreshing and invigorating to Christian experience.

In this way, if a large percentage of the members share in the service of Ingathering, there is witnessed and maintained a warmth of fellowship, a growth in membership, and a continuing and enlarging interest in world missions that mean much both to the workers and the work overseas.

Leaving the home field upon which we are so dependent for the major part of our funds, what do we find in the fields overseas? What does Ingathering mean to our mission work there? It means much more than we sometimes visualize.

In the hearts of the people in many of



these overseas' fields there is today a consciousness of a tremendous need and a great yearning for light and truth. The troubled conditions of society, the disasters and aftermath of war, the disturbed thinking of millions who until recent years lived settled and spiritually casual lives, and the increasingly dark outlook for the future all contribute to deepening the sense of need and to developing an attitude wherein men are ready to turn toward God in the hope that in Him may be found a solution to their problems. Ingathering funds contribute a great deal toward meeting this extremity.

The funds provide men and material that can be employed to turn others to God. From the year 1908, when the Ingathering plan was first launched, tens of millions of dollars have been received through this one channel. These funds have been distributed throughout the world field. Although money

alone would be insufficient to advance the cause of God, it provides much of the material equipment. In addition, there must be workers to employ this equipment. Then with all in proper combination and always directed by the Holy Spirit in service, encouraging progress is noted.

Leaving for the time being the advances made in the great land areas of earth, we shall briefly note what Ingathering has meant to the people of the islands of the South Pacific Ocean.

Pastor Robert Salau, who recently visited Europe and North America, is a product of our mission work in the Solomon Islands. He is but one of thousands in the South Sea areas who have found God. The development of our work in these island fields was largely made possible by our Ingathering efforts.

Hundreds of American families are unbroken today because of the service of men like Pastor Salau. When loved ones were in grave danger during the years of bitter fighting in the Pacific Islands, mission natives found them, attended to their wounds, fed them, protected them, and oftentimes through enemy-occupied territory safely conveyed them back to their own lines, and rejoiced to see them safe and well.

Had it not been for Ingathering help, the work might have stood still in the South Pacific during the pre-war years. It was the sacrificial efforts of our missionaries in the early days that changed the habits of the savages, transformed their lives, and led them in later years to be heroic savers of others.

In my own visits to these island groups I have frequently witnessed remarkable transformations. In 1934 when visiting the St. Matthias Group, lying a little to the north of New Guinea, I learned from the government officials in charge of these areas the miracle that had been performed by our Solomon Island teachers in Mussau and Emira. One officer told me that he had never seen, heard, or read of anything like it in his life. He asked, "What is it that your teachers have done for these people?" and concluded his statement by saying, "It is a miracle."

Mr. W. C. Groves, Research Fellow in Social Anthropology, later in 1934 visited

this group in behalf of the Australian government. In reporting his findings to the *Sydney Morning Herald* of August 1, 1934, he said:

"I was no friend of the Seventh-day Adventists. I mean I had no special desire to further their cause. I simply wanted to see just what was happening, and how; to evaluate the work from the point of view of present native social and economic welfare and future development.

"From the moment we dropped anchor at Emira, where we met 'old' Naphtali, a fine, honest, hard-working, true Christian, Fijian teacher, and saw the whole of the island's population hurriedly and excitedly gathering together at the point on the beach where our dinghy was landing us—from that moment of enthusiasm and joyous welcome—I knew that the 'Seventh-day' mission 'had' these people, knew, unmistakably with my very eyes, that here was no decadent people; here no racial malaise such as I had recently seen in parts of New Ireland.

"I soon got off alone amongst the natives themselves, in their settlement. . . . From every angle I approached them—trying suggestion, cajolery, ridicule, upon individuals and groups. Fast they stood, fast for the new life, with no regrets, and, as far as I could see, no possible ill-effects on their social or economic lives. In fact, in the latter connection I found that under Naphtali's leadership they had abundance of food, including varieties previously unknown.

"I was particularly struck with the faithfulness of the Solomon Island teachers—such black-skinned, joyous types as Oti, whose genuine Christian belief was apparent in his every action. Truly the S. D. A. stations will become, have become already, the focal points of new interests, the radiating centers of new life.

"And what does it all mean to the people of Mussau? For those who seek immediate spiritual results the crowded services at both stations should be sufficient.

"Improved housing and village hygiene may be expected as a result of the mission's example and teachings; what, indeed, may the S. D. A. Mission not accomplish amongst these people, to the lasting credit of the mission and the salvation of what was a decadent society, if it proceeds along lines of enlightenment and understanding and allows of continuity of policy without undue in-

terference from authorities outside? . . .

"What a unique opportunity has the S. D. A. Mission at Mussau, starting in these days of educational enlightenment, to show all other organizations the way!"

As we engage in our Ingathering for the current year, we must realize that we have little time left in which to work. We face great opportunities. Labor while it is day; "the night cometh when no man can work."



Wanted: A Worker

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

Moses was busy with his flocks at Horeb. Gideon was busy threshing wheat by the wine press.

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

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock. Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.

—Selected.

Advancing God's Work Through Ingathering

Among the things that make life stimulating for the servant of God is his contact with all types of humanity. He meets those who think, those who do not; those with vision, those without; those with a desire to know, those lacking any urge for betterment. What a mixed multitude it is! Yet, in the sight of God all are precious. With Him there is no discrimination. All souls are as pearls. Regardless of the apparent greatness or lowliness of the one who stands

before you, God says, "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

We must never forget that God gave all that "whosoever" might have the opportunity to know Him and have everlasting life. Everyone, everywhere is desired by the heart of love of a true God. There are no exceptions. All are to have the privilege of accepting or rejecting. The scope of the work given to you and me is almost too much for our finite minds. Too often we fail to recognize that the souls of men are subjects for the kingdom of God.

Our heavenly Father left nothing undone for the completion of the task to bring sal-

vation to man, "Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me." —*Desire of Ages*, p. 57.

Have you seen the worth of a soul as is pictured here? All the riches of the universe were made available to win the souls of men. Not only were all things made available, but the instrument in whose hands they were placed was made our Elder Brother that He might reveal to us the love of God.

"Go out into the highways and hedges, and compel them to come in," Christ says, "that my house may be filled." Luke 14:23. It is not enough to invite them to come to Christ. Compel, or urge them to come. Work with a steady purpose, an undying interest in behalf of the souls of men. We must have the spirit of urgency, imploring men of every walk of life to come to Christ.

We cannot be selfish with "the pearl of great price" that we have found. It must be made known to all men. It is the desire of God to give everyone the opportunity to help speed His work, and for this reason He has given us the Ingathering plan. Every line of mission endeavor—both home and foreign—is fostered in the Ingathering work. We work personally for the souls we contact; and, through the funds collected, evangelize those in faraway fields. Thus God's work is advanced in the entire world field. Ingathering is a unified work for the souls of all men everywhere and a preparation of

one's own heart for the reception of God's Spirit.

To be successful in Ingathering, as in any other phase of the work, one must draw near to God. "Nothing is more needed in our work than the practical results of communion with God. . . . Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived."—*Gospel Workers*, p. 510. "Pray and work" must be the motto of the successful Ingatherer.

This past year approximately one half million dollars was gathered in the Pacific Union to help in the foreign and home mission program, and we feel that this was largely made possible through the efforts of a consecrated people communing and working with their God.

Many have reported praying with and for those they contacted. The results have been seen in larger donations, as well as interest in our beliefs and attendance at Sabbath services. Prayers that bring tears of repentance to those solicited bring also a desire to know God.

What a wonderful plan Ingathering is—an opportunity to reach for the souls of men and enlist them to help us advance the work of God in all the world! Did you pray with those you visited last year? If not, try it this year and receive a twofold blessing as you help to advance His cause among all peoples.

—C. L. BAUER.

Organizing for a Speedy Campaign

"Time is short, and our forces must be organized to do a larger work."—*Testimonies*, Vol. 9, p. 27. Every successful project must be well organized. This was brought strikingly to our attention during World War II, when armies worked out in detail every minute procedure. Especially was this true in the Normandy invasion of the continent. Thorough advance preparation assured its success.

A lawyer before going to court spends hours and days in preparation. He would not think of waiting until time for court to convene to organize his case. Likewise, a church cannot wait until Ingathering field day to organize the members and the territory. "Those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act."—*Christian Service*, p. 62.

When building a lean-to we get a few poles and a little lumber together and put a

few men to work. In a short time the structure is finished. When building a large, beautiful structure, however, we spend hours of work in preparation, dig a solid foundation, and secure the many materials. The beautiful mansion is soon completed with a large crew of men following the blueprints. Why not make definite plans for the largest and greatest Ingathering crusade your church has ever launched?

Plans, of course, will vary according to the size of the congregation and the location of the community. A short campaign with everyone working is much more successful than an extended one with only a few members working. Any church activity is meant for all and not just the few—such as the elder or the church officers.

There are various types of organizations. In larger churches the most successful way has been to organize into bands. In many cases leaders may be the Sabbath-school teachers. The pastor, elder, and missionary leader should work out all details with the band leaders—such as territory to be worked and plans for coverage. "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Testimonies*, Vol. 7, pp. 21, 22. All those who are qualified to call on

Notes to Leaders

If the service that launches the Ingathering campaign is to be a success, it must represent a harmonious balancing of inspiration, instruction, and organization. Assign the various readings far enough ahead that adequate preparation can be made by those participating. Try to include persons of various age levels. One of the readings may be given by a young person; the brief essay "Wanted, A Worker" might be given by a Junior. Try to create the feeling that Ingathering is a church project. Some splendid organizational plans are given in "Organizing for a Speedy Campaign" by Don R. Rees.

Fifteen minutes or more may profitably be spent in a recital of good Ingathering experiences by church members. If desired, some good experiences may be gleaned from various articles in the general material included in the Home Missionary section of this month's GAZETTE. Plan these ahead, rather than calling for volunteers and running the risk of things slowing down because of people's hesitancy to speak.

Enthusiasm is essential throughout the service. Stress the importance of all swinging into action for a quick campaign. There is inspiration for the individual member in the knowledge that the rest of the church is working hard, too. A word of good cheer from each band leader is in order if time permits.

business organizations may be placed in one or more groups. The residential territory may be divided and given to other groups. The Juniors may have a goal. The young people may work in the singing bands. When the campaign is presented to the entire church, the organization will be fully understood by the band leaders. It is possible to raise the entire goal in one week if every member of the church has been properly fitted into the wheel of organization.

Smaller churches, of course, will not need so many groups or so much detail in organization. In any case, those who call on the business firms should know what they are going to say and how they will meet objections. Everybody should know the canvass well and be thoroughly acquainted with the content of the Ingathering paper. A good preparation removes the fear of meeting the public. Smile and thank even those people who turn you down. It is said that an ancient king of Persia demanded the death penalty for all those who came into his presence without a smile. Times have changed, but the productivity of a cheerful face is still with us. It is hard to resist the positive force of a smiling face.

Carol singing and singing bands in large and small churches are very effective. In the smaller churches where there are not enough members to have a singing band, a public address system with loud speakers on the top of the car may be used featuring sacred recordings. Even with a band of three this can be done. One can drive and operate the machine while the others solicit each side of the street. However, if you have more solicitors, several can work on each side of the street very efficiently. In the Kansas Conference last year we carried on this program in every district. The major part of our increase was obtained by the singing band method.

Those who are aged and cannot get out can write letters. Many members receive hundreds of dollars every year through the mail.

Make covering the territory a goal. Two ministers who thought they had finished the entire territory noticed across the tracks a little house that had been missed. One suggested to the other that they call at this home. They received a \$5 donation.

In another church the minister appealed to every member to participate in some way. Everyone except a nurse indicated his willingness to respond. She was too busy, she thought, to take part. The minister called on her personally and suggested that she should take as a personal goal \$500. She accepted the challenge. In three weeks she had called on all the doctors, nurses, and wealthy patients that she knew; and she turned in \$500.

One lady called on her neighbors. To her next door neighbor, she said, "We have talked over the fence many times, but I have never called at your home to visit you. My mission this morning, you may feel, is rather an odd one, but I have come to tell you of the wonderful work that Seventh-day Adventists are doing around the world. Here is a little pamphlet that tells of our work." After explaining this and the participation of each of our members she asked that her neighbor place her name at the top of the donor's list. She followed this plan with all the folk in the block and received approximately \$25 for the day's solicitation. Have you ever systematically solicited your neighborhood? If not, then try it.

One isolated member living in a western

section accepted the invitation to work in his neighborhood. The first person he called on—to his amazement—gave him \$25. After the day's soliciting he had over \$100.

We appeal to every member to give of his talents in whatever way he can approach the public. Learn your canvass, study your Ingathering magazine, be thrilled over the way the work is going around the world and the nearness of Jesus' soon coming: then you cannot but go out and appeal to your neighbors and friends to help us in the final conflict with the adversary. With a detailed organization and every member working in a short and snappy campaign, you will accomplish greater things for your Saviour in 1950.

—DON R. REES.

Missionary Leadership

How Ingathering Is Done in China

The methods used in the Ingathering work in China, and probably in other mission fields as well, are not necessarily the same as those used in the homeland. They must be adapted to the customs of the people where one is laboring. Having spent the larger part of my life in China I can best mention those methods found successful in the land of my adoption. Thorough and careful preparation is a prerequisite in any field.

The large offerings here are usually received from government officials and executives of large firms and banks. It is not easy to contact such men, for they are constantly being approached for donations to help charitable organizations—some worthy, some not so worthy. There are many people who make it a business to live without working, and such make it difficult for others to receive donations for worthy projects.

It means much to know how to get in to see the prospect. It is most essential to know his name. If it is new territory, from which no record has been made, the names and addresses of officials and firms can be secured from an up-to-date business directory or telephone book. A list of the names of donating firms or officials, their addresses, the amount given, and the name of the solicitor is kept in the local mission office, and a copy is sent to the division Home Missionary secretary. After these lists are received, a letter of appreciation is sent to each donor from the division office. This does much to bring confidence to those who contribute

and often results in larger donations the following year. The list left in the local mission office is used the following year for reference in making the contacts for that year.

The materials used in the Ingathering campaign consist of the following:

1. Name Cards. Unless it is an old acquaintance, one cannot secure an interview unless he first sends in his name card by a gate man or secretary. On the name card there is space for the prospective donor's address, phone number, name of the organization he represents, and his position. Some have felt it best in the past not to put the name of a religious organization on their name cards when soliciting, but by later experience we find in most cases it is an advantage rather than a disadvantage.

2. Ingathering Papers. For our work in Chinese they are printed at our publishing house in Shanghai. The medical, educational, and relief work is stressed; for there is little prejudice against giving donations for such lines of work. Large clear-cut pictures showing institutions and activities help get attention. During the short time taken by the canvass, it is not possible to read any printed material. But for those who take time later to look through the report, a few articles are included explaining what was accomplished during the previous year, the purpose of our medical, educational, and other lines of uplift work, and our needs for the current year. Also included is an article on our message. This year an announcement of the Bible Correspondence School has been included with an enrollment blank.

3. Signature Book. Experience has taught us that loose-leaf signature books are the

most successful. At the beginning of the campaign we call on a few prospects who know our work and who yearly contribute substantial sums. Their signatures are then photographed and sent out to those leading in the campaign in the unions and local missions. These signature sheets are put into their books as a guide for their prospects to follow when they sign for their contributions. It is not customary for a donor to sign for more than the amount listed for the last donor in the book. If he should sign for a small amount, which they often do, the loose-leaf arrangement permits it to be taken out so as not to influence the next prospect to sign for a small amount. I personally carry at least two signature books with me, one for large amounts and the other for smaller sums. If I know the financial status of my prospect, I show him the book containing amounts comparable to what I feel he will be willing to give. The power of suggestion means much in determining the amount received in the Orient.

4. Receipt Book. For many years a standard bilingual receipt book has been prepared by the China Division for the Ingathering campaign. We feel it an advantage to use the same form each year, as it is recognized as being our mission's official receipt. To save time and not have to return later to collect the donation we, as soon as the donor begins to sign for his donation, take out the receipt book and begin to fill it in. He immediately recognizes it as our receipt and prepares to pay immediately.

Always it must be remembered that no method will prove a success unless the Holy Spirit is present to bless in each contact made. Much prayer mingled with tried methods will greatly increase the amount received and result in more souls saved in God's kingdom.

—GEORGE J. APPEL.

Angels Are Waiting

"Thousands upon thousands, and ten thousand times ten thousand angels are waiting to co-operate with members of our churches in communicating the light that God has so generously given, that a people may be prepared for the coming of Christ."—*Testimonies*, Vol. 9, p. 129.

"The message is first to be given 'in the highways,'—to men who have an active part in the world's work, to the teachers and leaders of the people. Let the Lord's messengers bear this in mind. To the shepherds of the flock, the teachers divinely appointed, it should come as a word to be heeded. Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers

of the gospel whose minds have not been called to the special truths for this time,—these should be the first to hear the call.”—*Christ's Object Lessons*, pp. 229, 230.

About ten years ago a Sabbath-school teacher read and reread that statement. She caught, in a small degree, a vision of the possibilities of organized planning and its power to bring into a reality the command involved in those words from the book, *Christ's Object Lessons*.

She invited the young people of her Sabbath-school class to a party at her home, and shared with them the plan. They caught the thought, and gladly organized as a group to send the *Signs of the Times* to the members of the President's Cabinet. Then other members of the church caught the spirit of the idea, and now the members of both Houses of Congress receive the paper. The under-secretaries of the Cabinet, the Supreme Court Justices and their associate Justices also have been added to the list of official families to receive the *Signs of the Times*.

The story has been told from coast to coast, and through its inspiration thousands and more thousands have sent the *Signs* to the leaders of our public thought and responsibilities. The churches of Loma Linda have found in these experiences a blessing as they have systematically sent the light from the press to the members of the legislative, judiciary, and executive branches of our nation's capital.

Let us catch a glimpse of future possibilities. Why cannot our churches in every state of the union reach the judiciary, legislative, and executive personnel of their own states in just as systematic a way? After the forty-eight states and territorial officials have been provided for in an organized manner, then the same plan can be developed in each county seat. But why stop there? Let us continue until every "city father" of every city, town, and hamlet is given the privilege of having our silent minister enter weekly into his home to show him the way and the light through this night of storm, that he may lead his flock safely.

"Often prayer is solicited for those who are suffering from illness or adversity; but our prayers are most needed by the men entrusted with prosperity and influence."—*Ministry of Healing*, p. 212.

"The greatest men of earth are not beyond the power of a wonder-working God. If those who are workers together with Him will do their duty bravely and faithfully, God will convert men who occupy responsible places, men of intellect and influence."—*Id.*, p. 216.

And angels are waiting to help. "Thou-

sands upon thousands, and ten thousand times ten thousand angels are waiting to co-operate with the members of our churches in communicating the light that God has so generously given, that a people may be prepared for the coming of Christ."—*Testimonies*, Vol. 9, p. 129.

—EVA JEUNE MCASSEY.

The Power of Love

Love illuminates the countenance and subdues the voice; it refines and elevates the entire man. It brings him into harmony with God; for it is a heavenly attribute.—Ellen G. White, *Testimonies*, Vol. 4, p. 560.

Ingathering Publicity

The good will generated by Seventh-day Adventist news stories is ordinarily rather difficult to measure. Once a year, however, the church "cashes in" on its publicity program in a tangible way. Announcements of the Ingathering drive in the newspapers and over the radio are showing remarkable results.

In city after city such announcements are bringing our fellow townsmen to our doors with generous gifts—before we can visit them. They help double the size of the donations of previous years and give Ingathering solicitors a dignity in the eyes of the community which they have not previously

enjoyed. These announcements make it easy to obtain official permits, too.

All of these things actually happened last year in places where the publicity kit prepared by the General Conference Press Bureau and the ad supplied by the Home Missionary Department were used. It sounds like magic; but actually we are just discovering for ourselves the truth of the old slogan, "It pays to advertise."

Again this year the two departments have co-operated in preparing materials for giving over-all publicity to the campaign. These include:

1. Mats from which newspapers can print full, half, and quarter-page advertisements. These may be obtained from your local Home Missionary secretary.
2. Three newspaper releases to be used at intervals during the campaign.
3. A mat or glossy picture of a mission scene to be used with the first of the three releases.
4. Six radio announcements of varying lengths.
5. Detailed directions for using both the advertisement and the releases.

Items two and five will be mailed to all pastors and church press secretaries. If you fail to receive your set by two weeks before the opening of your drive, please notify the General Conference Bureau of Press Relations, Washington 12, D. C.

What They're Saying

ABOUT INGATHERING PUBLICITY

If you have not used the Ingathering publicity kit to make your drive shorter and easier, you will be interested in what pastors and reporters who have tried it are saying.

* * *
Elder L. H. Pitton, pastor in Gadsden, Alabama, reported at the close of last year's drive:

"I cannot say too much in praise of this material worked out to help in the campaign this year. Here in Gadsden, Ingathering was something new to a good many of the businesses. Many of these men who were contacted for donations remarked that they had read about it in the newspaper, and some said they had heard about it over the radio. We feel that it was a great aid in our Ingathering program. Three times more was raised this year than ever before. We feel that the ad and the news stories helped us in this achievement."

* * *
In Port Colborne, Ontario, Mrs. Bernice Black found that a single article about the Ingathering campaign made a world of difference: ". . . and then perhaps I get \$5 where \$2 is the most I've gotten before or \$2 where it has been \$1 for years."

Oklahoma's press director, Howard Weeks, supplied a mat of one of our South Pacific mission launches along with an Ingathering story to most of the papers in his state.

* * *
When Mrs. Vera Luthye went to ask for the official permit required in Perry, Oklahoma, for solicitation of the business section, she found the city manager very nice and courteous. Although the permit had previously been denied, there was no difficulty about getting it after the news story appeared. The city official had seen the article and "was very favorably impressed." He said, "You should get that and carry it around with you."

* * *
"As we visited the various places of business," Mrs. Luthye reports, "I believe half the people mentioned having seen the article about the boats and thought it very wonderful. I believe it really paved the way for our work."

* * *
In Calgary, Alberta, Elder G. D. Hagstotz found that the advertisement and stories gave the church members themselves enthusiasm and confidence they had never felt before. "Our goal was never reached so easily," he reported.

News from Soul Winners

Ingathering in the Bahamas

The famous Lady Oakes lives in Nassau and owns much property there. Elder Harold Colburn and I tried to get an appointment with her to make an Ingathering solicitation, but we had to approach her secretary first. The young man was quite insistent that we tell him *why* we wanted to see Lady Oakes. Since it was evident that he would not get us an appointment until he knew, I gave him a thorough canvass and told him all the needs of the work. He became deeply interested and assured us that he would make an appointment for us. He was to let us know the next morning. In our prayers we asked that God would guide this woman to give at least £100 (approximately \$400). Next morning the secretary called us and told us that Lady Oakes was getting ready to leave Nassau and could not see us. When he told her why we wanted to see her, however, she told him to send us a check for £100. Surely God answered our earnest prayer.

For four days we tried to find one businessman; and when we finally did, he told us to come and see him the next morning. When we arrived at his office, he was not there; so we waited. When he arrived, he apologized for being late and went right into his treasurer's office. In a few minutes he came out with a check in his hand and invited us to come into his office. I caught a glimpse of the check and saw that it was made out to us for £10 (approximately \$40). We had hoped to get more from him, and we were afraid that he was just going to give us the check and usher us out of the office. Brother Colburn and I walked to his desk and sat down on two vacant chairs. I immediately began to tell this businessman about our work. He laid the check on the desk in front of him, but I acted as if I had not seen it. I told him some stories of how the Gospel had transformed the lives of men in heathen lands. Especially did I stress the story of Kata Rago and how the Japs had tortured him for protecting American soldiers. The businessman was amazed at what the Gospel had done for Kata Rago and others like him, and I made an appeal for a large offering. While we were talking, we saw that his interest was deepening; and soon he began to play with some envelopes on his desk. Then he very adroitly pulled the envelopes over the check and covered it. We still acted as if we had not seen the check. After we made the appeal, he ex-

cused himself and went to his treasurer's office. In a few moments he came back with a check for £20 (approximately \$80). I am convinced that the more we stress spiritual accomplishments the more we shall receive.

Another businessman we contacted gave us £50 (approximately \$200), and the rest of our contributions varied from £5 (approximately \$20) to £20 (approximately \$80). From twenty-three businessmen we gathered \$1,368. When we stop to realize that in 1944 the total amount raised in all the Bahamas was only £198 (approximately \$792), and in 1946 only £325 (approximately \$1,300), we recognize that God has indeed blessed us.

—W. B. BARCLAY.

Little Medical Missionaries Ingather in Walla Walla

In Walla Walla, Washington, seventeen boys and girls raised \$166.24 for Ingathering last year. This was done through singing bands, writing letters, and street soliciting.

Laurin, 11, and Diane Dunlap, 7, son and daughter of Mt. and Mrs. Edson Dunlap, were dressed to represent our medical work. Diane wore a white dress and a nurse's cap, and Laurin completed his professional physician's appearance with a stethoscope around his neck. Properly supervised they solicited downtown one hour a day for seven days. In these seven hours they received \$61.74.



Laurin and Diane Dunlap

Cash, \$2; New Members, 29

One of our sisters who was Ingathering in British Columbia heeded the counsel of the messenger of the Lord to be alert and watch for souls. One morning she contacted a lady from whom she received a donation of \$2. She saw great possibilities in this soul, and she told her husband that she believed she had found a new Seventh-day Adventist. In the next few days she returned with literature to this lady, asked her to be sure to read it, and told her she would be back the following week with some more interesting material. This went on for a few weeks; she finally felt brave enough to suggest Bible studies. Arrangements were made.

The first study was on the twenty-fourth chapter of Matthew; and, though the husband of this new student of the message had said he would not be home for the Bible reading, when the time came, the entire family was present. They were all so impressed that they gladly invited this sister back for another study the following week.

To this one contact twenty-four people trace their joining of the Seventh-day Adventist church, and through their influence at least five others have already accepted the message. My wife is one of this latter group.

—R. D. STEINKE.

What Ingathering Has Done for Me

This was my first year Ingathering in the business district of our town. In fact, it was the first time the downtown area of Lone Tree had ever received attention during an Ingathering campaign. I had been afraid to start; but, though the tempter was pulling one way, God was calling me to go.

I went with our district pastor, who helped me get started; and his presence was a real encouragement. I listened and watched how it was done.

Though I felt very timid, I went alone the following day and finished the unworked territory. In doing so I learned many wonderful things.

The first and most important lesson I learned was to rely on God for the right words to say at the right time. He never fails us, and I am so thankful that I didn't fail Him.

The next lesson I learned was how to meet the public. I had always feared meeting businessmen during the Ingathering campaign. Perhaps the fact that I am handicapped by the loss of hearing and must wear a hearing aid has made me overly timid in public, but by going Ingathering in the business district I learned to remain calm and make myself understood in a moderate tone.

I learned to be very considerate concerning the time of busy people. By courteous patience and perseverance I was able to break down prejudice against our message by presenting our attractive bulletin of our world-wide mission work. Then I rejoiced in the fact that the money given will help spread the Gospel at home and abroad. Also, during my soliciting I found people who seemed especially interested, to whom I can send more of our literature.

The following poem by Mark K. Bullock seems to express what I have found to be true in the experience I had this year in Ingathering:

"Sometimes God seems so far away
My feeble lamp of faith grows dim;
But still He's promised to draw nigh
If I will draw nigh unto Him.
And so I to my chamber go
With earnest heart to kneel and pray.
God always keeps His promise sure,
But I must meet Him half the way."

—LORETTA EDEN.

Champion Kansas Ingatherer

Undoubtedly no one in Kansas has helped the cause of Ingathering more than our general solicitor, Mrs. A. R. Carrick of Duquoin. For years she has worked untiringly from four to nine months of the year, soliciting in our larger cities and also in many scattered towns.

For a number of years she has faithfully and systematically solicited the cities of



Mrs. A. R. Carrick

Hutchinson and Salina, building up the total donations from several hundred dollars to several thousand dollars. In Salina she learned to know the businessmen very well through her Ingathering contacts, and was able, after the Ingathering campaign, to solicit them and receive several thousand dollars to be used in the erection of a beautiful church in that city. During 1948 she personally received almost nine thousand dollars, besides doing much to train others to do efficient Ingathering solicitation.

This year she worked in Wichita for three months and has succeeded in adding scores of new donors to our lists. Each day the members of the church were anxious to work with her and learn her fine methods. While soliciting she enrolls many business men in

the Bible Correspondence School and hands out many pieces of literature.

Kansas truly appreciates the fine work of Sister Carrick and the inspiration she has brought to the members of our churches, as she has worked to make Ingathering a great success throughout the years.

—LEROY J. LEISKE.

A Thirty-One Year Ingathering Record

Lulu J. Jones dates her Ingathering experiences back to the days of our first Ingatherer, Jasper Wayne. For the inspiration and encouragement of others, her record of financial returns is given. The larger record, that of souls won, will be revealed only in the judgment.

1919	\$136.00	1935	\$265.00
1920	114.65	1936	271.50
1921	140.75	1937	292.00
1922	217.60	1938	278.25
1923	89.79	1939	219.50
1924	188.69	1940	276.00
1925	370.68	1941	223.94
1926	492.15	1942	277.75
1927	451.25	1943	292.00
1928	483.60	1944	650.00
1929	615.00	1945	1036.25
1930	472.25	1946	675.75
1931	270.35	1947	1097.36
1932	213.14	1948	1145.30
1933	165.50	1949	1014.00
1934	135.80		
			\$12,570.80

HER OWN STORY

The first year that Brother Jasper Wayne began the Ingathering work, he came to our home in Sioux Falls, South Dakota. He was then selling tile used for draining swampy farm lands, and he asked my father, L. W. Jones, who was well known in that vicinity, to accompany him and introduce him to the farmers near Sioux Falls.

We had bundles of the *Signs of the Times* which my uncle, Elder E. G. Hayes, had accumulated in his work and left at our home. Since father never wished to have any of our literature wasted, he suggested that they take these papers with them on the trip and hand them out as they traveled. This they did, sometimes receiving a little donation for missionary work.

I understand that from this small beginning Brother Wayne carried on the work which has grown into the enormous and magnificent enterprise called Ingathering.

Several years passed before I had the courage to enter into this work. I greatly admired those who did, but it just seemed that I could not go to a stranger and ask for money.

Finally, Elder E. T. Russell, president of the South Dakota Conference, invited me to

enter the Bible work. When Ingathering time came, I felt that I should at least endeavor to try to do what I could, that my example might be on the side of right.

At first I went to my father's acquaintances and told them that I was the daughter of L. W. Jones, and I think it was for his sake that they gave to me. Thus encouraged I ventured further.

One year Elder Russell held an Ingathering convention at Madison, South Dakota. I was asked to speak on the subject "How to Obtain Large Donations." I said in my remarks that my donations that year ranged from 2 cents to \$2, and the only way I knew was to just keep at it.

It was October 14, 1919, that I came to Long Beach, California. Soon after arriving the church members learned that I had been in the Ingathering work in South Dakota; so I was immediately urged to enter the work here.

For the past thirty years I have had part



Lulu J. Jones

in the Ingathering campaign in Long Beach, California. I have had many grand experiences and have met many wonderful people. They seem now to be looking for me from year to year, really inviting me to come

again and some thanking me for coming.

This year one gentleman, from whom I have received a liberal donation for a number of years, said with a smile, "You never forget a fellow, do you?"

I answered, "Well, no, I try not to." He gave me the usual offering.

My work has mostly been with business people. I usually take someone with me, either one of my immediate family or a member of the church. I think that is the example Jesus gave us; and, thus, someone else is helped to reach his goal.

Often I have gone with the pastor of our church. In the 1945 campaign Elder D. R. Schierman and I were together, and he told me to set my goal at \$1,000. I thought that quite a high goal; but we undertook it, and with the Lord's help and blessing we made it.

This year the donations have ranged from 25 cents to \$100.

My trust is in the Lord, for I have proved Him; I know we can do all things through Him who strengthens us.

—LULU J. JONES.

Weekly Church Missionary Services

April 1

Minute Men Are Missionaries

Into the heart of every sincere Christian has come, at one time or another, the intense desire to be a missionary. There surges in his heart the thought: "Oh, that I could go and give the gospel!"

That is not always possible, because some must remain behind and, as Carey stated, as he descended into the fearful pit of heathenism, "Hold the Ropes."

This truth is beautifully illustrated in the story of two young men both desiring to be missionaries. They talked it over, and the older said: "You are the younger; you have better possibilities than I. I will stay on the farm, I will care for father and mother, and I will support you when you go to the mission field." This he did during the long years of his life. Was he not as truly a missionary as was his brother? Is not this the principle stated by David, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike"? 1 Samuel 30:24.

But on the other hand, why should we expect these fine missionaries to cut themselves from the comforts of civilization, the conveniences of modern homes, the opportunities of rearing their children in pleasant surroundings, the pleasant association of fellow civilized people, and undergo health hazards and a multitude of other privations while we, who linger by the stuff, do not supply them with the sinews of war? If they go in our stead, we owe it to them to support them.

Our hearts were touched repeatedly as the natives urged our missionaries in Africa to extend a little farther into the villages beyond with medical help, with schools, and with the gospel, but the missionaries sadly shook their heads, saying, "No funds."

Yes, minute men are our missionaries at home just as truly as those are who serve in foreign fields.

—HENRY F. BROWN.

April 8

Ingathering—a Search for Hungry Hearts

God has marvelously blessed our people in gathering funds for missions during the past year. The staggering sum of \$2,682,748.37 that was raised by our faithful workers and church members during 1949 emphasizes the fact that Ingathering is a heaven-born plan and that God is richly

blessing it. However, in the midst of financial prosperity there is danger for the church. We must not focus our eyes on monetary gains to the extent that we lose sight of souls. Ingathering should be and can be one of the greatest missionary campaigns of the year.

The aim of Ingathering is twofold, embracing both the spiritual and the financial phases; and we should always keep a true balance between the two. We should ponder carefully the following words from the messenger of the Lord, "One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions."—*Christian Service*, p. 167.

I remember the time I solicited a certain man; he gave me a donation of \$25, then looked up and said quietly, "I hope you are not going to be like previous solicitors who have visited me. They have taken my money and have run without giving me any spiritual help. I need help. Would you be willing to pray for me?"

This was a tremendous rebuke to me, for I had not expected to tarry long. I was getting ready to leave and had no plans for doing that "better part." Not all we visit express themselves as freely as this man did. However, there are many hungry hearts that need our help, and I trust this experience will inspire each of you to be more diligent in your search for needy souls as you do Ingathering work.

Here in the Southland two sisters were calling on a certain storekeeper who, while he was giving them a donation, said, "So you are Seventh-day Adventists. The man living in the second house from here is a Seventh-day Adventist, also."

The solicitors could hardly wait until they had called on the man concerning whom the storekeeper had spoken. When they arrived at his house, they were cordially invited in; and the man told them that if he could be called anything, he could be called a Seventh-day Adventist. He stated: "I don't do any work on Saturday, because I believe it is the Lord's Sabbath. I believe that the Seventh-day Adventist Church is the true one, though I am not a member. However, I would like to study the Bible with someone who could explain it more fully. Furthermore, I believe that I can fill this room with my friends who would also like to study. Do you suppose it would be possible for someone to study with us?"

The two sisters received this man's \$10 donation and immediately reported the interest to the pastor. The pastor called on the

gentleman and during the visit, although nothing was said about Ingathering, \$20 more was received. Arrangements were made for Bible studies. Only God knows what the outcome will be, yet I am very sure that a hungry soul like him will not turn back as the truth is presented.

As a result of an Ingathering call some years ago an entire family was baptized; and, all told, eleven united with the church as a result of follow-up work by the one who did the soliciting.

Let us all determine that during the 1950 Ingathering campaign the spiritual phase of our Ingathering work will be more fully emphasized and that by precept and example all our leaders will do everything in their power to cause every member to realize the divinely-appointed twofold purpose of this great missionary campaign.

—G. R. NASH.

April 15

Ingathering Gives Me a Lift

Because Ingathering impels me to call at the homes of thousands of people each year to converse with them about the goodness of the Lord and to ask them to give of their means for the advancement of the precious cause, I get much spiritual help myself. "He that watereth shall be watered also himself." Proverbs 11:25. These visits to the homes of rich and poor help me to understand their problems. Getting acquainted with people and sympathizing with them in their poverty or troubles give me an opportunity to tell them of a Friend who understands and whose help never fails. Occasionally I meet individuals who reveal an earnest interest in the truths which we are proclaiming, and what a joy it is to explain some point of truth and later to send them literature or possibly enroll them in our Bible Correspondence School!

Ingathering gives me a lift when at the close of a busy day I count the receipts and visualize the help this money will bring to some struggling worker in a far-off mission station. Ingathering gives me a lift when on the Sabbath I see the pastor or church missionary leader listing the receipts which represent what the church members have gathered for the week. To hear church members relate their experiences as they have gone forth in faith to solicit funds is truly inspirational.

And what a blessing I receive as I, in company with other church members, call upon businessmen to request substantial gifts to sustain our world-wide work. Knowing that Ingathering is a part of God's plan for spreading the light of truth throughout the world, I get a lift through enthusiastic participation.

—R. H. FICKLING.

April 22

"Ask and Ye Shall Receive"

Many people are influenced and prompted to give Ingathering donations because they know some good Seventh-day Adventist. Two of us were visiting stores and offices. In one office we asked to see the manager.

"I'm not interested in giving to the Seventh-day Adventist Church. I belong to the Methodist Church," he said. We smiled and began to tell him something about our local welfare work. Then he surprised us with a smile bursting all over his face. "Oh, I know all about Seventh-day Adventists. My mother-in-law is a good member of your church. You people do a marvelous foreign mission work. I'll tell you what I'll do. If you will promise to use my contribution for work across seas and not use a penny for your local church, I'll give you this," and he flashed a \$5 bill.

Here was a business man who was more interested in foreign missions than in home missions. Some feel just the opposite, as the next experience will demonstrate.

In another city two of us were again working the business district. One place was marked "Restaurant," but from evidences on the inside it appeared that they sold more drinks than food. It is well at the very beginning to tell people that we are Seventh-day Adventists. Thus, we approached the manager.

After our brief interview, he said, "I'll give you a dollar if you promise to spend it for the poor in this city. Otherwise, I won't give a penny."

Should I accept it and give his donation to the Dorcas Society for local welfare work? I wondered. No, I decided to tell the man that it was for foreign missions; and I left the results with God.

I said, "We do local welfare work and would like to do more, but this is for foreign missions. There are other organizations which give temporal aid, such as the Salvation Army and the Red Cross. Right now, however, we are interested primarily in the souls of men. It is one thing to put shoes on a man's feet, a shirt on his back, and food into his stomach. It is another thing to strengthen his character. The shoes and shirt will wear out, and he'll become hungry again. If we can help him to be a man and thus help himself to be a help and blessing to his family and community, and unashamed to meet God at the end of the way—then we have done something even greater than meeting the needs of his physical body." At that moment it seemed that the hard cold look on his face vanished. Without saying a word he reached into the cash register and handed us a dollar. We thanked him and walked out. On the street we looked at each other and wondered at the sudden change

in attitude. We agreed that it pays to be frank and truthful in order that God may do His work upon human hearts.

The campaign was over, but we wanted an overflow. We thought of one man whom we had not yet seen. So the office stenographer and I went to his place of business. He was the owner of a large moving van and storage company. His company had moved one of our ministers from Texas to Baltimore, Maryland; so I told him that we were from the Seventh-day Adventist conference office. He listened intently as I leafed through the Ingathering prospectus.

"Do you want a donation; is that the purpose of your visit?" he asked me.

I smiled and said, "That's right."

"How much do you expect?" he returned.

A few days before a similar company had given us \$10; but now I ventured to ask, "Would \$50 be asking too much?"

"No," he said, "I think we can give you \$50. Do you want it now?"

Of course, we told him that we would prefer to take it with us. Since he had never seen me before and since \$50 is a sizable sum to give to a stranger, he asked me for my credentials. He took my card in his hand and mentioned something about our local welfare work. In less than two minutes we had the check in our hands.

When I assured him that we would turn any possible business his way, he said, "I'll appreciate that, but I'm not giving you this because of any business you give me. You are doing a good work, and I'm glad to help you."

God will impress people to give, but we must ask.

—H. E. VOORHEES.

April 29

Ingathering and Dorcas Team-Up

We have been told by the servant of the Lord that "we should endeavor to disarm prejudice by placing ourselves in the proper light before the people."

The Ingathering campaign is primarily a missionary enterprise. Those who engage in it should be constantly searching for souls. In *Christian Service*, page 167, we are told, "One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions." And again in the same book, on page 169, we are told, "Search diligently for perishing souls. . . . Watch for souls as they that must give an account." Therefore, Ingathering must have a dual purpose. If one is to work for the individual he is privileged to visit, he must first make the right impression and then gain confidence. One way to do this is to let the individual know that you are kind and sympathetic toward the needs of the local community.

With this in mind we have, in different places, tried an approach somewhat like this:

"We have called to solicit your help in finding needy cases. We are members of the Dorcas Welfare Society of the Seventh-day Adventist Church here in this city and are prepared, as far as our resources will permit, to give help in cases of sickness, material need, bereavement, or discouragement. Do you happen to know any worthy person in this community who is in real need of help? If so, we would appreciate it very much if you would let us know the individual's need. Here is one of our Dorcas Welfare cards that will explain the type of work we have done in the local community. It also gives our telephone number so that you may call us if you happen to find anyone you feel would be worthy of our attention. You understand, of course, that we are not looking for professional beggars or those chronic cases who refuse to help themselves. We are on the lookout for those in genuine need, that are down and out temporarily through no fault of their own and who need moral encouragement as well as temporal assistance. May I suggest that if you have any good used clothing or anything else of that nature which you would like to see used in this good work, you give us a ring. We can assure you that it will be used to good advantage.

"Now, while I am here on this visit, I would like to introduce another phase of our work which is world-wide in its scope. Perhaps you are already acquainted with it as a result of our past visits."

(Now give the regular Ingathering canvass, emphasizing that our program is world-wide in its application and that the funds are used in foreign lands as well as in the homeland to carry on medical, educational, uplift, and evangelical work for needy peoples.)

One lady following the above approach visited twenty-four homes in her experiment. Twelve of these homes were in the slums and twelve were among the better class of people. She received \$24 all told, or, in other words, averaged \$1 a doorbell rung. She also received a goodly amount of excellent used clothing and found two individuals who needed help—one in a spiritual way and one in a temporal way. In another section a lady following this same method collected \$65 in half a day in virgin territory. The method can be followed by men as well as women. The men can turn their cases over to the Dorcas Welfare Society for follow-up.

It is my opinion that the Ingathering and Dorcas team-up is good not only for Ingathering but that it is a splendid way to win friends and do a high type of missionary work.

—G. R. NASH.

Department of Education

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

Speech Harmony in the Home

Notes to Leaders

We realize that many of our smaller societies are denied the privilege of hearing the practical, instructive lectures given in person by our prominent educators, doctors, or executives. But such societies need not feel discouraged or neglected, for we endeavor to bring to you also, in these pages, some of the best material presented to our larger societies situated in favored centers.

This month we present just such a program. Dr. Charles E. Weniger, head of the speech department at the Theological Seminary here in Washington, D.C., has adapted for the GAZETTE the inspiring material he has presented to some of the near-by Home and School associations. We trust that every society will take advantage of this program, for we as parents definitely need the help that is given here.

—ARABELLA MOORE WILLIAMS.

The Gift of Speech

BY CHARLES E. WENIGER
PROGRAM SUGGESTIONS

Purpose. It is the purpose of this program (1) to study the importance of acceptable speech in home, school, and community; (2) to describe the characteristics of good speech; and (3) to give, in nontechnical language, a few basic exercises that will help parents, teachers, and children to develop pleasing speech habits.

Method. Try to depart from the formal custom of having only one speaker or a few formal speakers. Encourage active participation by parents, teachers, and children. If the program is carefully directed, all who attend will derive much benefit from sharing the experience of discussion, demonstration, and unison exercises.

Background Reading. Participants in the program should study prayerfully the following references in the works of Mrs. E. G. White: *Counsels to Teachers*, pp. 238-240; *The Desire of Ages*, pp. 253-255; *Education*, pp. 198, 199, 234-237.

Hymns. Appropriate atmosphere for the program may be created by using the following hymns, either in chorus or as solos or quartets: in *The Church Hymnal*, "My Father Is Rich in Houses and Lands," No. 614; "Take My Life and Let It Be," No. 273; "If Any Little Word of Mine," No. 629. The following are in *Christ in Song*: "Love at Home," No. 580; "Angry Words! Oh, Let Them Never," No. 581; "Look for the Beautiful," No. 523.

Scripture Reading. Choose Bible verses such as the following, recited by children alone or in speaking-groups, or spoken by members of the group: Proverbs 18:21;



25:11; 10:31; 12:18; 29:20; Psalm 15:1-3; Colossians 4:6; Titus 2:7, 8; Matthew 12:34; Luke 6:45; 2 Timothy 1:13. Psalm 19:14 is an appropriate covenant to precede the benediction.

Recitations and Songs. At appropriate places in the program the following are suggested:

A Speech Round

(Tune: "Row Your Boat")

1. Relax, relax,
Relax every day.
Father, mother, sister, brother,
Relax every day.
2. Stand tall, stand tall,
Stand tall every day. Etc.
3. Breathe deep, breathe deep,
Breathe deep every day.
Fathers, mothers, teachers, others,
Breathe deep every day.
4. Speak out, speak out,
Speak out every day. Etc.

Here are some lines that you may speak or chant in unison, or perhaps sing to a tune that one of your members may compose:

Let's all yawn together, Ah-ah-ah-ah-ah!
Never mind the weather, Ah-ah-ah-ah-ah!
If you're from the East or West, or from
the North or South,
Don't forget your manners, hold your hand
before your mouth,
And let's all yawn together, Ah-ah-ah-ah-ah!

Visual Aids. Posters on relaxation, posture, etc., may be made by grownups and children.

Look for pictures of babies smiling, and of babies and little animals yawning or lying completely relaxed. Secure posters on posture. The Samuel Higby Camp Institute for Better Posture, Empire State Building, New York 1, N. Y., can supply such posters, as well as excellent free pamphlets on good posture. Simple line drawings on the blackboard are effective. Magazines and newspapers will yield pictures and cartoons of value. Watch for "The Voice With a Smile."

Choice Quotations. Use orally, on posters, or as mottoes the following selections, or similar quotations of your own choosing:

"The chief requisite of language is that it be pure and kind and true—the outward expression of an inward grace."—*Education*, p. 235.

"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good."—*Christ's Object Lessons*, p. 335.

"There is no index of character so sure as the voice."—Disraeli.

"Think well before you speak because your words may plant the seed of either success or failure in the mind of some other person."—Napoleon Hill, *How to Sell Your Way Through Life*, p. 293.

The Dignity of Speech

"I'm a child of the King, a child of the King!
With Jesus, my Saviour, I'm a child of the King!"

Wonderful thought—"I'm a child of the King." You and I, mothers and fathers and teachers, and our boys and girls: all are children of the King and sons and daughters of God, created in His image and candidates for immortal life. To us, as sons and daughters of God, is given the privilege of living and thinking. And, unlike the other creatures that our heavenly Father has placed on the earth, we can express our love and our thoughts in words.

Speech Power and Beauty

Words are powerful things. When Jesus, the Son of God, came to earth, John called Him the Word of God. Jesus was the complete expression of the character of

God. He came to earth to express what God means. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made." John 1:1-3. At creation God said, "Let there be light: and there was light." Genesis 1:3. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9. God had only to speak to bring into being the beauty of His ordered creation. Words are not dead things; they are symbols of life and activity. They are the active expression of love and thought. They are creative. "Some say, 'A word is dead when it is said'; I say, 'It just begins to live that day.'"

Perhaps no greater compliment was ever paid a man than that given Jesus when it was said of Him that "the common people heard Him gladly." Mark 12:37. And it was not only *what* He said but *how* He said it that influenced people to hear Him. "And all . . . wondered at the gracious words which proceeded out of His mouth." Luke 4:22. "He taught them as One that had authority, and not as the scribes." Mark 1:22.

Speech and Personality

Speech may be viewed as one of the chief factors of personality. Indeed it is often considered the chief overt factor in personality. Some time ago a number of psychologists studied several hundred successful persons in an attempt to analyze the elements composing their personalities. The study revealed that these successful personalities showed four cardinal traits: (1) liveliness (every person was active and vital—he was not a dead fish floating downstream); (2) fairness (each person played the game honestly and squarely); (3) originality (each person was different from others; he was not merely imitative; he was individual, not a stereotype); (4) a pleasant voice (every man had a reasonably pleasing voice devoid of those characteristics that bring displeasure to the hearer).

It is no wonder that we often form our opinion of a person when we first hear him speak. Have you ever had to go to a new doctor or dentist? Have you sat outside his office and felt a great sense of comfort as you heard the kind, firm, pleasant voice that came from within? Or, on the other hand, did you feel painful foreboding as a hard, unsympathetic voice met your ears? Unconsciously you formed your opinion from voice alone. You were glad or sorry that you had come to seek his help.

Tests of Acceptable Speech

What is acceptable speech? Speech is not an end in itself. It is a medium employed to reach an end. Its purpose is to convey thought and feeling. Adequate speech is a transparent medium. To the extent that the medium is crude or slovenly, or over-precise; to the extent that the attention of the hearer is distracted from the thought to the vehicle of expression, the speech medium is defective.

What, then, are the tests of acceptable speech? Ask yourself the following questions: 1. Can I be heard easily in a classroom of average size? Being heard is chiefly a matter of throwing out one's voice with adequate abdominal support. 2. Can my words be understood? Being understood is largely a matter of articulation. It involves free use of tongue, free-moving lips, and relaxed jaw. 3. Does my pronunciation follow the commonly accepted standard of educated people of my geographical region? Is it free from slovenly expressions, from crude sound substitutes? If I speak English, do I say *gimme* for give me; *gonna* for going to; *cancha* for can't you? Do I say *tin* horns, when I mean ten horns? Do I say *git* for get; *reddish* for radish? Do I say *goin'* and *comin'* and *singin'* and *eatin'* instead of going and coming and singing and eating?

Acceptable pronunciation requires careful listening and constant practice. 4. Do I read ordinary prose interestingly, and do I read the beautiful language of the Bible expressively? Achievement here requires full realization of meaning and feeling as one reads. 5. Do I speak in a conversational, direct, and interesting manner that catches and holds attention? Eye-to-eye communication requires a desire to share and an interest in the listener. 6. Does my voice have a reasonably pleasing quality? Is it harsh, throaty, strident, nasal, guttural, shrill, weak, metallic, monotonous, singsong? A pleasing voice, unless there is physical or physiological impairment, is the expression of a buoyant, confident, well-rounded personality. It may be possessed by everyone who is willing to pay the price. 7. Do I have a persuasive voice? Does my voice say, "Come now, and let us reason together"? Only the persuasive, conciliatory voice brings harmony to home and school, to church and neighborhood. Harsh, dictatorial tones separate friends, spoil the morale of the classroom, and ruin the spirit of the home.

Building Acceptable Speech

How shall we satisfactorily meet these tests of acceptable speech? Three foundations must be laid: controlled relaxation, acceptable posture, and efficient breathing.

Relaxation. We are living in an age of extreme tensions. Minds are tense with the

strain of living and hearts are breaking with the stress of things. Nervous systems grow tense and human bodies tighten. And, since the whole is equal to the sum of all its parts, body tension includes tension of the vocal organs, which in turn produces tight, disagreeable speech. You cannot make a pleasant tone with a tight throat. You cannot produce an agreeable sound when the delicate muscles of the larynx are distorted by tension of the great muscles of the throat and neck. The throat must be the channel of communication. The foundation of effective speech is laid in the practice of relaxation.

Try the following exercises in the family circle, in the classroom, or alone. (All exercises should be performed as a part of the program and, if done in a group, given by a leader who has thoroughly assimilated their meaning and method.) Sit comfortably erect, feet flat on the floor, hands idle in the lap. Dismiss all cares and worries, and reaffirm your trust in God. Quote such texts as: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3. Read *Education*, pp. 260, 261. Feel complete mental relaxation. Stretch your arms and legs and then relax them completely. Wiggle your fingers and try to shake off your hands. Wiggle your toes, stretch your feet out and then let them fall limp and heavy to the floor. Remove tenseness from leg and arm joints. Allow your muscles to relax and hang loose. Communicate the same feeling to back, abdomen, chest, and shoulders. Relax your facial mask. Let the eyelids drop loose like curtains over the eyes. Let the muscles of the cheek, nose, and jaw sag. Let the nostrils dilate and relax. Let the lower jaw drop loosely from its socket and the tongue lie limp. Extend this head relaxation to the neck, employing light massage with the fingers, and allow the head to drop forward until the chin touches the chest. Then gently and slowly rotate the head toward the right shoulder, then back, then toward the left shoulder, then forward to the first position with your chin again resting on the chest. Be sure that your lower jaw sags and that your mouth is open throughout the exercise. Finally, slowly raise the head to an erect position and yawn, imagining that you are swallowing your chin—your mouth still open.

Note that you have a relaxed, wide-open throat, as when you respond to the doctor's order to say "ah." If this exercise is faithfully performed, there can be no tension of the vocal mechanism. The ability to relax completely and especially to relax the throat and the jaw is the foundation of acceptable speech. Learn to yawn frequently.

Posture. The second foundation is that of good posture. You cannot speak well

when you do not breathe well, and you cannot breathe well when your body is cramped. Do you go about hanging your head like a drooping flower protruding your abdomen, and letting your whole stodgy weight come down upon your heels? If so, learn to prefer a body that resembles an exclamation point rather than a question mark. As a doctor-friend of mine said, "Ladies and gentlemen: Face the world with your head and not with your stomach." To attain satisfactory posture, try standing with a sense of stretching tall. Imagine that hooks are inserted in the bones of your head just behind the ears and that ropes attached to these hooks are gently drawing you toward the ceiling. "Keep a level eye" and observe how tall you are. Note how straight your back becomes. Note, too, how much better you feel. Now try walking with the same sense of tallness. Perhaps the old exercise of carrying a heavy book on your head will help you to cultivate an acceptable posture. See *Education*, p. 198.

Breathing. With this foundation in posture you are now prepared to breathe well. Breath is the stuff of which speech is made. Your lungs are the storehouse of this breath. Your diaphragm and the other muscles of the abdomen and thorax are the powerhouse of control. Acceptable speaking depends upon deep breathing.

Here is a little exercise that will help you breathe well. Relax and try it. Sit or stand comfortably erect. Relax the lower jaw and let the lips and teeth slightly part. Now imagine that there is beneath your feet a tank of cool mountain air fresh with the scent of pine and balsam, and that your lungs are connected with this air supply by means of pipes extending up through your legs to the base of your lungs. Draw up from below a little gentle breath. Do not try to fill the lungs with air. Breathe quietly. Observe that the bottom of your lungs fill first and that there is no noisy sound to your breathing. Exhale easily and repeat the exercise. Habitual use of this exercise will cure bronchial breathing and give strength and support to your tones. See *Education*, pp. 198, 199.

With foundations of relaxation, posture, and breathing well laid, you are ready to consider articulation and voice quality.

Articulation. For articulation the lips must be mobile, the jaw must be loose, the tongue must be flexible.

Does your upper lip move freely as you speak? Or does it hang dead like a heavy curtain draping the space under your nose? Clear, resonant speech is impossible with dead lips. To overcome stiff lips, try this exercise: Close your teeth lightly—don't clench them. Now pucker your lips and extend them forward as far as you can. Then,

with teeth still closed, relax the lips and open the mouth in a wide smile. Repeat the exercise as rapidly as you can and say oo-ee-oo-ee-oo-ee as rapidly as you can.

Is your jaw loose? Does it swing freely as you speak? Or do you sift your words through almost-closed teeth? To loosen your rigid jaw, try dropping it open till you can insert two or three fingers between the teeth without stretching. Just drop your jaw till you imagine that your chin is touching your throat, or better, your chest. Try swallowing your chin. Now repeat *yes* or *yellow* rapidly.

Is your tongue flexible, obedient to the commands of clear speech? Or does it lie lazily on the floor of your mouth or fill your mouth with an uncontrolled mass of muscles? Try flattening your tongue on the floor of your mouth. Now let the tip of your tongue count your teeth as it moves about the inside of the mouth. With mouth open, project your tongue between your teeth; groove it; try to touch your chin, your nose, your ear. School your tongue to obey your commands.

Voice Quality. To attain pleasing voice quality, no practice is better than humming. Hum a familiar hymn tune or folk song and, while you smile with your eyes, feel the vibrations in mouth and throat and head. Then sing. Sing with free, relaxed abandon; and while you sing, think of the meaning of the words. Sing at family worship, sing at church, sing as you go about your routine duties. While you are making melody with your voice in song, you are improving your voice in speech. See *Counsels to Teachers*, pp. 239, 240.

The Child's Speech

Whether the child speaks acceptably or not depends largely upon the home, the school, and the community in which he forms his language habits.

The following suggestions are to the point:

1. Other things being equal, normal speech development in the child depends on the formation of satisfactory health habits. Sufficient rest and sleep, relaxation, recreation, and exercise; ample food of sufficient variety, with care in the matter of vitamins and minerals; proper personal hygiene with habitual elimination; and, above all, a well-balanced nervous system: these are essential. Frequent physical check-ups are recommended. Especial attention should be given to the child's hearing. In the United States one child in every twenty has some hearing loss. Inadequate hearing is the cause of much poor speech.

2. The home environment is the soil in which the plant of good speech flourishes. An atmosphere of order, good cheer, hope-

fulness, joy, and peace encourages the normal growth of the plant. Encouragement, trust, a sense of being wanted—these are the gentle breezes that fan the young leaves. And the sun of God's love supplies the vital strength of growth. Where the speech of the parents is calm and confident, without haste and criticism or resentment, the child's speech follows the pattern supplied and develops normally. Encourage the child to take part in the family discussions; do not repress his attempts at speech. And be sure to provide the comfort of family worship and the privilege of audible co-operation in the singing, the praying, and the Bible reading of the worship hour. Herein lies one of the richest contributions of the Christian home to the development of the child's speech.

The speech example of the parents is of prime significance in the life of the child. In a recent speech survey it was learned that fifty-two per cent of speech-defective children had mothers with the same defect. Constant association with the mother caused the child to imitate her speech defect. How important then that the parents should furnish a speech pattern worthy of imitation.

If the child displays a speech defect—baby talk, cluttering, lisping, stuttering, etc.—in all cases treat him as if he were normal. In general ignore the defect and attempt to break up the false patterns by inspiring confidence. If the defect involves the faulty production of individual sounds, he will probably outgrow it by the time he is eight or ten. If he lisps or stutters, seek the help of your grade teacher or of a speech correctionist and co-operate in the application of remedial agencies. In any case be sure that your physician and dentist have examined the child. There may be an underlying physical or physiological or nervous cause. After all, most speech defects are symptoms, not diseases, and yield to the general, over-all treatment of the child's total physical-mental-spiritual personality.

3. It is the privilege of home and school to unite in the production of acceptable speech in the child. It is the business of the teacher to set before the child an example of speech worthy of emulation. It is the business of the parents to reinforce the example of the teacher and to encourage the child in stabilizing worthy speech habits. Herein lies the challenge to the Home and School Association and the Christian Home Council. What a blessed partnership!

Finally, let us be sure that acceptable speech is "pure and kind and true—the outward expression of an inward grace."—*Education*, p. 235. Good speech comes spontaneously from the inside. It is never put on as a mere decoration. It should be the external evidence of a loving and lovable Christian experience.

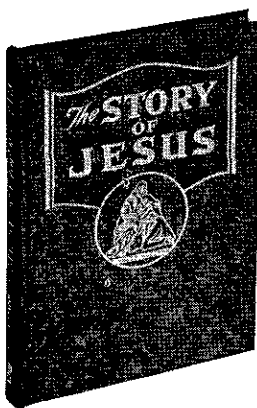


New Books for All the Family

We are most happy to announce some new books at this time when everyone is looking for gifts. Here is something for young and old. They will make lifelong remembrances — gifts which will uplift and entertain.

THE STORY OF JESUS

For many years we have had a life of Christ for the children under the name of *Christ Our Saviour*. This book has been reset and reillustrated, some of the pictures being in color. A good book to add to any child's library. Cloth bound. Price, \$2.50. Special price, \$1.60.

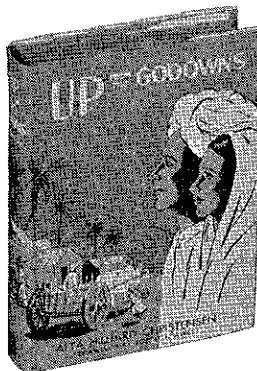


HILLTOP VISTAS

A book for youth and adults—short, spicy, uplifting chapters written by D. D. Rees. It is really a look at life from the heights of experience. It will make an excellent gift. Price, only \$1.00.

UP FROM THE GODOWNS

Here is a fresh, interesting, and inspiring story of India by Mrs. Alta Hilliard Christensen, who spent some years in this far-off land. Illustrated by Robert T. Ayres, an Adventist artist. Price, \$2.00.



MAN'S ONLY HOPE

A good book to loan. Excellent for missionary work. It gives, in an interesting way, the fundamentals of the message. There are many story illustrations throughout the book to hold the reader's interest. Author, Robert L. Boothby. Heavy paper binding. Price, 75 cents.



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SOUTHERN PUBLISHING ASSOCIATION, BOX 59, NASHVILLE 2, TENNESSEE

Our Foreign Missions

Miraculous Conversion at Eleme, East Nigeria

Some time ago we started a branch Sabbath school in the little town of Akpajo. We had only two interested people there. Since that time our Missionary Volunteers have worked hard, visiting regularly and preaching in the open markets and beneath the trees, until today we have a little company of twenty-four souls worshipping there every Sabbath.

Now it so happened, as it often does, that the devil had seen our little efforts there at Akpajo and determined to undo our work. The committee of the N.D.P. (Anglican Church) and the town elders (chiefs of the village) joined forces to bring our work to nought. A plan was laid and a day appointed when all young men of the town were told to turn up for work on the Anglican church-school building. When our young men failed to turn up, a charge was laid against them in the court, and they were told of severe penalties which might be enforced.

This case was never heard, however, for at the very time when our members should have been tried, the leader of the accusers was miraculously converted and gave his heart to God, testifying that there is power in the Adventist Church. No human agent had worked for his conversion; it was the power of God. We solicit your prayers in behalf of this little company at Akpajo. Surely "we have nothing to fear for the future except as we forget the way that the Lord has led us in the past."

—ZACCHUS IMO.

Hula Village Accepts the Third Angel's Message

Some of the brightest and best boys here at the Papuan Missionary School come from the village of Hula on the coast of Papua east of Port Moresby. Until 1945 this village was completely controlled by the London Missionary Society, which conducted school and other activities very successfully, as is shown by the work of some of their ex-students we have here today. In 1945 some of the boys came in contact with a Seventh-day Adventist teacher, and after listening to some of his stories were converted. Here is the story as told me by Joseph, one of the boys concerned.

"I left the London Missionary Society on January 3, 1945. I had seen Seventh-day

Adventist people and wanted to hear their story. Then one day a teacher came with a picture roll. When we saw it, we were very surprised because of the story of Jesus coming again. We had not seen nor heard this at the London Missionary Society.

"One day we thought we would like to change over to the Seventh-day Adventist mission. How could we do this? Two of us talked together and we said, 'We will work on Sunday.' So the next Sunday we started work. We were cleaning the place around the mission house when the L.M.S. teacher saw us. His name was Cook Island.

"On Monday when the bell rang, we went to school and lined up. Then Cook Island came, and he said, 'Who worked on the Sabbath day? They have broken the Sabbath.' He told me to stand up. Iga and I and five girls stood up. Then he said, 'Now you can go straight to the S.D.A. Mission.' We were very happy when he sent us.

Special Days and Offerings

April 1

Ingathering Day

Topic: Ingathering Mission Advance

April 1—May 13

Ingathering Campaign

April 8

Second Sabbath Mission Offering

"Now I have been four and a half years with the mission. I was baptized on April 12, 1947. The man who baptized me was Pastor Tauku from the Solomon Islands."

Hula village today is in two sections. The S.D.A. members of the community live at one end of the beach and the L.M.S. at the other. And so the work of God continues and grows in this "Land of Dohore" (which means by-and-by).

—B. WISEMAN.

Responsibilities of Membership

(Continued from page 3)

their gratitude by returning Him a portion in tithes and offerings—in thank offerings, in freewill offerings, in trespass offerings.

They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world."—*Prophecy and Kings*, pp. 707, 708.

Transfer of Membership

"When a church member moves from one locality to another for a period of longer than six months, he should make immediate application for a letter of transfer to the church nearest his new place of residence. Such letters are valid for three months from date of issue, and unless acted upon within that time are void."—*Church Manual*, p. 89. "Students are encouraged to transfer their membership to the church at the school which they attend, and to change it again promptly when they leave the institution."—*Working Policy*, p. 82.

Method of Granting Church Letters

"Application for a letter should be made to the clerk of the church with which the member desires to unite. The clerk then sends the request to the clerk of the church from which the member desires to be transferred. On receiving this, the clerk brings the request to the pastor, if he is an ordained minister, or to the church elder, who in turn lays the request before the church board. After due consideration the board recommends to the church that such letter be granted. The pastor or elder then brings the recommendation to the attention of the church, announcing that this is the first reading. Final action is then deferred one week, when the request is again presented to the church and a vote of the church is taken. The purpose of deferring action is to give any other member opportunity in the meantime to object to the granting of the letter if he knows of any valid reason for withholding it."—*Church Manual*, pp. 89, 90.

Keep in Touch With Your Church

Keep the church clerk informed as to your latest address. If you are away, let the church hear from you at least once every three months. "It is a serious thing for a church member to regard the obligations of church membership so lightly that he can absent himself for indefinite periods and make no report of his faith and hope to the church. After an absence of two years such a member may be dropped from the rolls of the church by a vote of the church, provided the church officers can certify that they have faithfully endeavored to locate and encourage the absent member, but without success."—*Id.*, p. 106.