

THE APPOINTMENT OF Officers for the Ensuing Year

E. L. MINCHIN

THE greatest care should be exercised in the appointment of men and women to positions of responsibility in the church of God. In these fateful days when the church is entering her final conflict, how vital is the matter of selecting those who will act as her leaders! Unconsecrated and inefficient leadership will bring weakness to the church at a time when she should find her greatest strength. Let us pray that the Spirit of God will be allowed to direct in the nominating committees, and that those elected to positions of sacred responsibility will be men and women whose lives shall be found witnessing for Christ in the home, in the church, and in their intercourse with unbelievers. They should be appointed not merely to give them experience in church work, but because by their experience, ability, and consistent living they have proved themselves worthy of the confidence and esteem of the membership, and will give to the church the service that is required.

The following counsel is given us through the Lord's servant: "Those who are chosen to bear burdens in the work of God are not to be rash or self-confident or selfish. Never is their example or influence to strengthen evil. The Lord has not given men and women liberty to advance ideas that will bring commonness into His work, removing the sacredness that should ever surround it. . . . The health of the general work depends upon the faithfulness of the men appointed to carry out the will of God in the churches."—*Testimonies*, Vol. IX, page 264.

The Nominating Committee

The nominating committee should be appointed not later than the first week in December, so that it can do its work and the new officers be appointed at least two Sabbaths before the close of the year. This will give them time to prepare for service.

It is the policy of the General and Union Conferences that all officers, including *Missionary Volunteer, J.M.V.*, and *Sabbath school officers*, be appointed for a period of twelve months. Experience has proved that generally speaking stronger work is done when officers are appointed for one year. It gives opportunity for training and development which a shorter period does not allow. We believe that nominating committees will see the wisdom of this policy and with as few exceptions as possible make their nominations in harmony with it.

Young People's Officers

At the recent Union Conference Session earnest consideration was given to the needs of the large and growing number of young people in our churches. The perilous conditions of our day, increased a thousand-fold by the spirit of war, the irreligion and abandonment on every hand, demand that we do much more than we have been doing to provide strong spiritual leadership for our youth in our churches. Nothing is of greater importance to this movement. May the Lord direct the nominating committees in choosing the strongest possible leadership for our local M.V. societies. Even in the appointment of secretaries and organists care should be exercised against selecting unconsecrated and unsuitable persons. The character of the *Missionary Volunteer Executive Committee* will give influence to the whole of the society.

The following action was passed at the Session, urging that the appointment of young

people's officers in the church be looked upon as next in importance to the appointment of elders:—

"WHEREAS the young people are the priceless heritage of this movement and call for strong leadership,

"VOTED: That after the nomination of elders, the nominating committee give special attention to the selection of officers for the *Missionary Volunteer Society* of the church."

Those who accept the responsibility laid upon them, should do so with the assurance of the confidence and co-operation of those who have elected them. The Lord will bless those who in the spirit of humility and self-distrust respond to the call to service in the church, and who enter the work with their whole heart.

"A man will gain power and efficiency as he accepts the responsibilities that God places upon him, and with his whole soul seeks to qualify himself to bear them aright. However humble his position or limited his ability, that man will attain true greatness who, trusting to divine strength, seeks to perform his work with fidelity."—*Patriarchs and Prophets*, page 255.

The end is near. As has been said, "What we do for our youth we must do quickly." Next year may be too late. What more tragic indictment could be made than that which has been levelled at certain world leaders—"too little and too late"! Unless we measure to the opportunities of this present hour, the Judge of the earth will some day charge us with doing and giving "too little and too late."

May the converting power of God be seen in the hearts and lives of all who handle the sacred work of the church this coming year, 1942. This will bring to our membership the spiritual leadership that this solemn hour demands.

Operating the Junior Society

HELENA K. LEWIN

MEN spend long years in trying to perfect some plant life. Again, no end of time is given to studying how to care for the animals on which mankind depends for food and clothing. Chiselling a statue out of stone, or working on metal to bring out a useful instrument, demands long, weary hours. There is yet another work which calls for even greater care than any of these. That which touches the human life needs skill and understanding, for no one can tell what possibilities lie dormant in the heart of a child. These impulses must be awakened, that the life may develop and thus fill the place that God has for that one. While other works are good, could any work be greater? Could any work bring larger joy, in the results that may be obtained in the lives of men and women made strong for God?

The boys and girls of our churches demand the best that we can give, for they are the "men of tomorrow," and what is done for them today will count very much to what they will be in the future. The leadership for these boys and girls requires men and women who have a love for them and a vision of what they may become. This work calls for an understanding of the age, as well as a knowledge of how to help best. Junior *Missionary Volunteer* leaders are appointed by the nominating committee of the church. This

means a man for the boys, young enough in spirit to be one with them, and a young woman of like nature for the girls. In large societies several assistants would need to be elected to work with these leaders. Furthermore, the church would appoint two or three persons who are professional in some way; for instance, a carpenter, doctor, nurse, or dressmaker. Such persons would be able to assist in the vocational work, and at the same time would act as counsellors on the J.M.V. Committee. If there are only six children of J.M.V. age, there should be a Junior Society. It may be necessary for these Juniors to meet with the M.V. Society, on a Sabbath afternoon, but they should constitute a Junior unit, and plans should be made for them to take part in the progressive class work and general J.M.V. activities.

Leaders, once elected, would meet together and plan their work. At this meeting consideration would be given first of all to dividing the society into units—planning the programmes, promoting the missionary side of the work, and assisting the Juniors in their progressive class work, while not neglecting the outdoor activities. At the first meeting after the Juniors have been enrolled as members, having declared their allegiance to the Pledge and Law, opportunity should be given to the Juniors to choose their own Junior leadership. Each unit should also appoint its own captain. Junior Leaders and Captains are re-elected every three months. Children of the Junior age delight in responsibility, and keeping them busy and active in this way is the surest and best method of preserving order.

Naturally it would be expected that J.M.V. leaders be Master Comrades, or at least planning to be before long, and once a Master Comrade, always a Master Comrade. While changes may need to be made in leadership, such changes should be rare, for they break the continuity of the work and hinder progress. A leadership that continues, learns through experience how to deal with individuals. Confidence is gained on both sides. The heroes and heroines of boys and girls are there to lead through the most critical time of life, and to help these Juniors to make right decisions, and most important of all, to bring them to know God as their own Friend and Saviour.

We do trust that as the time has come again to plan for the Junior work of our churches, that every care will be taken to see that this most important work is strongly carried forward.

Effect of Prayer in Soul-Winning

LOUIS HALSWICK

If we study the lives of great soul-winners, we will soon realize that they were men of prayer—men who, like Jacob, prevailed with God. A prayerless life can never be a soul-winning life. Jesus spent whole nights in prayer. The church in Jerusalem prayed and fasted before the great revival of Pentecost. Wesley, we are told, had his "prayer room." John Knox on his knees pleaded for the salvation of Scotland. Of David Brainerd we read: "He was, as all Christ's true men and women must be, mighty in prayer. It was his habit to spend long nights in the dark forests, with strong cryings to God, a very wrestling with the Almighty for the salvation of sinners." James White, Joseph Bates, O. A. Olsen, and other leaders in the Advent movement, were all men of prayer. To prevail with men we must first prevail with God.

From the pen of Mrs. E. G. White we read the following words to encourage prayer: "Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's store-

house, where are treasured the boundless resources of Omnipotence?"—"Steps to Christ," page 99.

And from another writer come these words: "The Christian should have a passion for souls. Prayer will accomplish their salvation when everything else fails. Do you yearn for the salvation of your loved ones? Then pray! Are you burdened for your unsaved friends? Then pray!"

One writer puts it this way: "You can do more than pray after you have prayed, but cannot do more than pray until you have prayed."

The story is told of a lady who was a sincere follower of Christ, but whose husband was unconverted. With burdened heart she talked to her pastor and told him that she had done all in her power to persuade her husband to become a Christian. "Madam," said the pastor, "talk more to God about your husband and less to your husband about God." This is good advice.

The Bible gives us many examples of prevailing prayer for others. Abraham prayed for Lot and his family in Sodom. Gen. 18: 23-33. Christ prayed for Peter. Luke 22: 31, 32. It must be seen very clearly from these and the many other examples about prayer in the Bible, that praying is very fundamental to the work of soul-winning.

Dr. W. J. Dawson, in speaking about a revival in Wales, said: "In one instance known to me, a simple farmer and his wife unlocked the door of a humble chapel on a lonely hillside, and began there to pray for their neighbours by name until in a fortnight, drawn by an invisible compulsion, more than fifty persons came to this unadvertised meeting and yielded themselves to Christ."

The effect of prayer in working for others is well illustrated in the following incident. The members of two families became regular attendants at a series of meetings held in our church. Soon one family embraced the truth, and in the other family the wife was baptized, but the husband hesitated. Much concern was felt for the salvation of this man. The pastor visited him, and others talked with him, but nothing seemed to help. The church then decided to call a special meeting, and one whole evening was spent in prayer in behalf of this case. The answer came, and after two weeks the man was baptized and joined the church.

The following statement, which appeared in a current religious journal, is worthy of thought: "From the day of Pentecost, there has not been one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three: no such outward, upward movement has continued after such prayer-meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified."

Successful soul-winners must first learn to be men and women of prayer. We can speak to the mind of men, but only God can speak to the heart.

SUGGESTIVE TALKS for Ten-Minute Exercises

December 6

House-to-House Labour

It is said that "our Saviour went from house to house." ("Gospel Workers," page 188.) Then again we read: "House-to-house labourers are needed." "The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave His disciples when He sent them out on their first missionary tour." "Among the members of the churches there should be more house-to-house labour, in giving Bible readings and distributing literature."—"Counsels to Teachers," page 540; "Testimonies," Vol. IX, pages 34, 127.

Surely nothing more need be said to impress upon our minds that house-to-house work is a very important part of personal missionary work; and it is clearly stated that giving Bible readings and distributing literature are methods suited to such visitation. There is perhaps no better way to begin house-to-house

work than the lending-library plan. At the recent Session held at The Entrance, N.S.W., it was voted,

"WHEREAS, it is abundantly evident that our literature is becoming increasingly fruitful and is proving a mighty factor in the finishing of the work of God in the earth,

"WE RECOMMEND, That all conferences promote strongly through their churches and companies the CIRCULATING LIBRARY PLAN, encouraging each Adventist to have a lending library dedicated to the Master's use."

We believe the time has fully come when every Seventh-day Adventist should be lending our truth-filled literature to men and women—the aged and the youth—so that souls may be able to read the truth for these times.

Many people "are on the verge of the kingdom, waiting only to be gathered in," and there is no more effective way of gathering them in than by knocking at the door from house to house and letting the literature point out the straight and narrow way which leads upward to the kingdom of God. PLAN NOW FOR A DEDICATED LENDING LIBRARY.

December 13

Tact in Contact

In John 4: 6-15 we have the record of an outstanding example of "tact in contact," revealed in the life of the great Master teacher. Concerning the conversation between Jesus and the woman of Samaria, we read: "The Saviour was seeking to find the key to this heart, and with the tact born of divine love, He asked, not offered, a favour."—"Desire of Ages," page 184.

A good definition of "tact" is, "Doing the right thing at the right time in the right way." The Lord did all this. Again we read: "In the work of soul-winning, great tact and wisdom are needed. The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful."—"Gospel Workers," page 117.

If more tactful methods were used in our contacts with others, there would undoubtedly be thousands coming into the truth where now there are hundreds. For we are told that "tact and good judgment increase the usefulness of the labourer a hundredfold."—*Id.*, page 119.

We should ever bear in mind that in seeking to win a person to the truth it is a first essential to win his confidence. By being tactful, we place ourselves on vantage ground for accomplishing this most important step in soul-winning. As we recognize our lack and inefficiency in this respect, we may take courage from the following promise: "The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armour on."—"Testimonies," Vol. VI, page 333.

Our constant prayer should be for that "tact born of divine love" which alone will enable us to become successful fishers and hunters of men.

December 20

What Shall We Do for Them?

HENRY F. BROWN

It is of timely importance that Seventh-day Adventists be alert to the opportunities offered by the army camps located in all parts of the country. The great aggregation of young men in the nation's defence preparation units adds to the length and breadth of personal missionary endeavour. This is a fact recognized by the leaders of the Catholic Church, as is clearly indicated in a recent editorial which appeared in the *National Catholic Weekly*, and from which the following is quoted:—

"You realize that in these camps hundreds and thousands of American men, mostly young men in their twenties, are living together, going through their routine duties, looking for diversion and entertainment, longing for home and loved ones, doing a lot of talking among themselves, about all sorts of things, good and bad, and picking up any sort of reading matter that may catch their fancy. These young men can be ruined or they can be helped by their experiences in the

camp. They can take up with good ideas or be infected by harmful notions. They are forced to do a lot of thinking, and their thinking is being matured. The point we are making is this: Thousands upon thousands of good literature, pounds and tons of it, should be distributed to these young men gathered together in camps and concentration points. The chaplains are appealing for leaflets, pamphlets, periodicals, books, any sort of good reading, that they can give out to the young men in their regiments. The chaplains are begging for more and more good reading. You are staying at home, but the boys are in the camps. Can you help by giving them something to read, something that will bring them closer to God, something that would strengthen them in their faith, something for them to think about, and talk about?"

Shall we not study how to meet the need that this opportunity offers us as Seventh-day Adventists, by arranging to send to the camps quantities of "Steps to Christ" and other literature?

December 27

A New Year Made New

T. A. MITCHELL

We are fast growing old, the years are rapidly passing one by one. When we were children we wished the years would move on more quickly so we could get past the grind of school life and into adult ways of doing things; when we are old we wish we could have remained youthful and have more time to carry out life's duties. It seems as though time is passing all too quickly, and year follows year in quick succession and time seems all too short, accomplishments all too few; while deeds of Christian help work combined with real service for others have been all too limited.

The New Year is a time when good wishes with Christian greetings are exchanged; a time when thousands, yes millions, of people in the old world spend money for expensive gifts to convey in a practical way their expressions of love and best wishes. Thousands upon thousands review the vicissitudes of the past and resolve to make a better success of the future; they determine the New Year will begin with new aspirations, new achievements, with a renewed spirit of friendliness and sympathy to those they contact from day to day.

The Christian's Year

We step into a New Year with no knowledge of the path we may be caused to tread, but as Christians we have nothing to fear, except as we forget the way the Lord has led us. We do know that each day and each year brings us that much nearer to the consummation of the Christian's hope, which is the glorious coming of the King of kings.

As Christians believing in the imminent return of Jesus, and seeing things taking place in the world which tell us in thunder tones that His coming is near, "even at the door," it behoves us one and all to make the New Year a new year in every feature; with new plans to help those in need, and giving more days to the Master's service. The best gift that can be given is the gift of self, firstly, as a "living sacrifice" to the Master; then to be used for the service of humanity.

God has been gracious to add one more year to our list of years; it may be our last, who can tell? One thing is certain, it is given to us that we may forget self and selfish things and do all in our power to bring honour and glory to the Giver of all good and perfect gifts.

We can secure the set of books for a Circulating Library, and lend them to our neighbours and friends. We can use the King's Pocket League plan, and always carry with us some tracts in a pocket or place which has been dedicated for the King's message-filled tracts. We can work more diligently with the *Signs of the Times*, either by giving them out free or securing a number of regular readers who will gladly pay the penny per week for them. There are gaols, hospitals, eventide homes, and military camps that could be visited, leaving literature with many people.

There are many, many ways to enjoy a new experience this coming New Year—plan today for greater service, as we live out the old year and welcome in the New Year, as we forget the past, and work for the things that last.

Missionary Volunteer Department

Officers' Notes

THANKSGIVING PROGRAMME

IN the February or March LEADER for 1942 there will be a Thanksgiving programme. We would suggest that you make an announcement in your society that there will be such a programme in the autumn, and ask the members to plan now by planting vegetables, etc., so that they will be ready for that time.

What Shall I Do on Sabbath?

ELIZABETH BARNES
Introduction

EVERYWHERE there comes continually to the leaders of our young people the cry of youth: "What shall I do on Sabbath?" From those of our young people who are alone in a non-Adventist community the cry is a bitter one. These youth long for companionship and the privilege of worship with others. Even those who have that blessed privilege, in the churches of our cities and towns, are often left with many Sabbath hours upon their hands. Sabbath-keeping is more than just refraining from physical work. We should find in it spiritual rest, too. "Remember the Sabbath day, to keep it holy." We can keep the Sabbath as it comes to us only if we remember it through the week, and plan for it as we would plan for any other special day. Too often we find that but for attendance at Sabbath school and church, the Sabbath is to many much the same as any other day; and with no special occupations planned, children and young people, and adults too, fall back on secular pastimes to while away the hours. This is a sad mistake. What, then, can an Adventist young person do to make the Sabbath a delightful time; welcomed at its coming, regretted when its hours have passed into eternity?

Talk: BEGIN IT RIGHT

The Sabbath will be rightly begun only if the hour of family worship is observed at sunset, and God's holy day welcomed by study and prayer. How sweet are the memories which come to many, of the "sing-songs" on Friday evenings round the family altar! But still there is time on hand for study or reading. These hours are a treasure-house of golden moments for the enrichment of heart and mind.

There are the church papers—*Signs, Record, Youth's Instructor, Little Friend*, etc.—to be read. There are also the Reading Course books so carefully selected for our young folk. The "Testimonies" with an index offer unlimited scope for the more studious. Take some subject, and prepare for your own benefit, and perhaps others, a short talk or reading on it. Take up nature study, learning what you can from books, and on your Sabbath walks watch out for specimens. If you like reading, your Sabbath evenings need never be empty.

Rise early. Says the Spirit of prophecy: "Let not the precious hours of the Sabbath be wasted in bed. All should be astir early. If they rise late all is confusion and bustle." "Let none form the habit of lying in bed late Sabbath morning if they would enjoy its peaceful hours to the full. To use it merely for physical rest is to prostitute it to the baser elements of human nature. Rise early, and quietly and efficiently go about getting ready for the hour of worship."

Talk: SABBATH SCHOOL AND CHURCH

Be faithful in your attendance at the services of the Sabbath day.

If you have no church to attend, set aside an appointed time for a Sabbath school hour just as definitely as if you were to attend a church. There may be in your vicinity another Adventist family or other folk who would enjoy meeting with you. Invite them, and so prepare your programme that it will prove a blessing to you all. Follow the usual Sabbath school programme, and use the MISSIONARY LEADER meeting, or a reading from the *Signs* or "Testimonies," for the after service.

"A certain home with three small children was shut off from church privileges, but they held Sabbath school and church without fail each week. Putting on their best clothes, they left the house by the back door and came in by the front, to an organized Sabbath school. After the service they reversed the process and 'returned home.' There is something valuable about such formality. It makes the home Sabbath school seem more real, and lessens the chance of growing careless."

Talk: TAKE OBSERVATION WALKS

"But what shall we do on Sabbath afternoons?" we hear you ask. There are many things you can do which will make this time not only enjoyable, but worth while spiritually.

Take observation walks. See how many different kinds of flowers or trees you can discover. Some friends and I went for a walk just recently, and nearing a patch covered with a profusion of wild flowers, we separated and wandered within sight and call for the best part of two hours, to see who could gather the greatest variety. On inspecting our specimens, we discovered that fifty kinds were held by all in common, while to this total were added some here, some there, that only one of us had managed to get, making in all 78 varieties.

Where possible, study them through a microscope. Remember Jesus said, "Consider the lilies," which does not mean a casual glance. Birds, trees, and insects also call for our attention. Any Juniors will appreciate a little help with their nature study. Collect leaves and flowers, study formation and bark, make sketches in a book, and write in the main points of each object. There are unlimited opportunities for widening your knowledge and increasing your interest in nature, on your rambles either in the bush or the parks of our cities.

Story: THE R. S. D. BAG

"Oh, mother," pleaded Alice, "what shall we do? We have read all these Sabbath stories, and looked at all the pictures, and it just won't stop raining. What shall we do?"

"Well now, let me think. I know. Let's make an R. S. D. bag."

"What's that?" they cried. "'S' must have something to do with Sabbath."

"It is a 'Remember the Sabbath Day' bag. While I go and get a bag, you girls be thinking of some Bible stories. When I get back I will hang it on the dining-room door-knob; then we shall each go and find something that reminds us of the story we were thinking of, and put it in the bag, and then when we all have something, we shall take them out one by one, and the others have to guess the story from the article. No telling, mind, so that it will be a surprise."

Soon mother was back with a pretty flowered bag, and suddenly Alice jumped up and ran into the bedroom. The others listened. What could Alice be getting from the wardrobe for the bag? Marjorie soon thought of a story, and ran into the play-room. Then mother went into the kitchen.

The minutes flew by, and when they were all back in the dining-room the sun was just going down. "We must have worship, children; we shall not have time to take the things out today, but let us wait till next Sabbath and then through the week we may think of some more stories and put more things in the bag, and then when Sabbath comes there will be lots of things to take out."

The children agreed, and through the week many interested glances were cast on the little bag, which was quite bulging.

When Sabbath came, after lunch two excited girls danced round the bag eager to open it and solve the mystery of its numerous bulges. Marjorie had first turn. There were so many things she did not know where to begin. First she pulled out a tiny doll in a crib.

"Who can guess the story this illustrates?" asked mother.

"I think I know," said Alice. "It is the story of Jesus' birth."

"Yes," said Marjorie; and she told the story of Jesus and the manger, for it was she who had put it in.

Next came a drinking-glass. "Whatever can this be?" they wondered. Then Marjorie shouted, "I know, I know. It is the story of Jesus making water into wine at the wedding."

"You are right," laughed mother, and she told the story of the feast at Cana in Galilee.

"Here is something we won't think of in a long while," Marjorie cried, taking out an old shoe. There was a sparkle in Alice's eyes, but she said nothing. Marjorie could not think of that one, but after a while mother guessed it, and Alice told the story of the wicked Gibeonites who took old clothes and old, mouldy bread and leaky bottles to the Israelites, and made them believe that they had taken a long journey, when really they had come only a short distance.

Next came a little coat with bright colours in it. A little sling and some stones, a red cord, and many other things. By the time they had finished, the sun was nearly set.

"Mother, that is the most interesting Sabbath game I have ever played." The girls were really excited. "Do let us play it next Sabbath, too."

"All right, and be planning for it all through the week," smiled mother.

Talk: MISSIONARY VISITS AND CHRISTIAN SERVICE

Sabbath afternoon is a good time for that short, cheery call on the aged or infirm members of your acquaintance. Take some flowers, read for half an hour from the Bible or some good book. Be cheery, and don't stay long. There may be a classmate who has been ill. A book, paper, fruit, or flowers will be appreciated here. You might give them a peep at the flowers through the microscope.

I have known a group of young people form themselves into a missionary band, gathering after their regular meeting for a brief season of prayer, and then going off in twos and threes to carry out some project planned the previous week. Sometimes it was to take some tiny children for a walk, and thus give some tired mother a much needed rest; sometimes to visit an invalid church member, to sing and read for a little while. The city offers unlimited scope for this kind of work.

Also for Sabbath afternoons there are branch Sabbath schools, Bible studies, cottage meetings, etc., for the older ones. The young people may distribute papers. In one country centre, two boys after lunch took their bicycles and a haversack of *Signs* and distributed them round the outlying farms, in some of which they began a series of Bible studies, and won several for Christ.

Dialogue for Two Girls:

"DOING THINE OWN WAYS—"

First: Well, of all things! You don't believe it's right to take photos today? And why not, pray tell?

Second: Because it is the Sabbath.

First: Yes, but what difference does that make? Taking snapshots surely isn't work!

Second: Perhaps not, strictly speaking; but isn't it doing our "own ways" and "finding our own pleasure"?

First: Oh, come, Jean, don't be so narrow-minded!

Second: That's the last distinction in the world to which I aspire, Susan; I'm only trying to spend my Father's time in ways that will be most pleasing to Him. And when He gives me six whole days out of every seven in which to do the things I want to do, isn't it only fair, as a sporting proposition, even if there were no other reason, for me to be willing to do His way just one day?

First: Oh, bother! Why drag religion into everything?

Second: Doesn't it belong in everything?

First: Well, maybe; but this is such a little thing!

Second: Aren't "little things" important? Remember it is the "little foxes" that spoil the vine, not the big ones, according to Solomon.

First: Yes, but honestly, Jean, would it hurt your conscience just to snap a few pictures while we are out for our walk today?

Second: Honestly, I couldn't do it, Sue—not and feel conscience-free—for it really doesn't

seem to me that taking snaps is in harmony with the real spirit of Sabbath observance.

First: Not ever? The girls are going in the morning, and who knows when we may be together again?

Second: Oh, I would hardly say "not ever." There might be exceptional cases when the taking of pictures on God's holy day would serve His purpose and be to His glory. But I don't consider this one of those exceptional occasions, even if "The Big Four" never get another chance to have themselves taken together. Do you, Sue? Really?

First: We-I-I, of course there is nothing so important involved, but it would be nice, and—

Second: There's our influence, too; we must not forget that.

First: To tell the truth, Jean, I've never stopped to think much about it. We're all so busy with studies and work and what-not, from dawn till dark on week days, and Sabbath there's time to go walking and riding, and we have on our best clothes, and—well—I guess it's just because Sabbath is the handiest day for doing such things that it's got to be a sort of habit.

Second: Yes, it's easy to follow the easiest way; but I wonder if it isn't usually the broad way, when we come right down to "brass tacks" and consider our comings and goings in the light of what Jesus would have us do. At least that's been my own experience.

First: There are a lot of questions in my mind about Sabbath keeping, and now that the subject has been opened for discussion, as it were, tell me, please, what do you think about motor driving on Sabbath?

Second: It would depend on what motive prompts the ride, whether it is wrong or right. If one goes just for the sake of going somewhere, for recreation, or "to pass a dull time away," as I've heard it expressed, then that certainly and without doubt would be "doing thine own ways" and "finding thine own pleasure," yes, and "speaking thine own words," too, as conversations run on such outings. But on the other hand, there are many proper and highly worthy Sabbath uses for the motor-car. Trips of necessity and deeds of mercy and kindness which a car makes possible and comfortable, are certainly above question. The Lord wants us to use the common sense He has given us, in carrying out His commands.

First: Yes, I believe that is true enough, though I haven't been stopping to analyse my motives much, I'm afraid, nor to consider why I was going, or where—just so I went! But really, I've been perfectly horrified lately to see my host—or hostess—nonchalantly drive up to a service station and buy oil and petrol on Sabbath, as if it were perfectly all right! And once when we stopped for service the driver of the car went across the street and bought a dozen bananas! When he came back with them, someone mentioned about its being Sabbath, and he had forgotten what day it was—so he said! We were on our way to a distant city church, too. Now what do you think of that?

Second: I think, Sue, that it's a good example of how Satan blinds our eyes and leads us astray step by step until he has us where he wants us to be—which is never in the narrow way. What were you going to the "distant city church" for on this special Sabbath day?

First: For nothing special—just going. None of us cared to hear the speaker at home.

Second: That's the point. Do you believe the Master can bless us in the use of His time for such unnecessary journeyings?

First: I never thought about it just that way before. Really, I suppose He can't. Here is one more question. Do you think it would be wrong to stop at the bakery on the way home from church to pick up fresh rolls for lunch, if they had been ordered and paid for?

Second: I certainly do not think such a practice is right, Sue, and I'm sure you don't, either. The Lord has designated a "preparation day" in which to prepare for His Sabbath. Carelessness, or forgetfulness, is no excuse for sin.

First: Then what about the baker and the milkman? Often, where I have been stay-

ing, the milk has been left on Sabbath, and the baker has brought the bread, just the same as on other days. Is that wrong, too?

Second: Whenever a sufficient supply of milk can be got on the Friday and kept on ice, or scalded, it should be done. And a double supply of bread can be bought on Friday, Sue, and more on Saturday evening, after sunset, for Sunday. Of course where there are little babies who have to have fresh milk, perhaps it cannot be avoided. Again we must use the common sense that God gave us. Our cows must be milked just the same on Sabbaths, too, and our stock fed. But all unnecessary work is wrong.

First: I've often wondered about it, and about listening to the radio, too, on Sabbath; and about visiting; and about reading, and what one should choose. I really want to observe this day so as to please Him in whose honour it was set apart, but I know I've been getting more and more careless about it. My conscience used to trouble me at first, but it really doesn't—hardly ever—any more.

Second: The voice of conscience is a "still small voice," you know. Perhaps you haven't taken time to listen.

First: I guess maybe that is true, but I will hereafter. Thank you, Jean, for your help. (Girls clasp hands in friendly way, and go out.)

Concluding Talk

The end of the Sabbath draws on, and its final moments should be spent in prayer, committing our lives to God for another week of toil. "We are inclined to take God's Sabbaths for granted, and not use them as we should. We do not realize their vast possibility for physical regeneration, mental growth, and spiritual uplift. Many of us observe the Sabbath in a careless, haphazard way, without system, planning, or consecration. Let us change all this, and from this time on take the gift of each new Sabbath as a priceless blessing."

The World's Greatest Book

Suggestive Hymns: "Advent Hymnal," Nos. 153, 620, 718

Note to Leaders

At the close of this meeting, appeal to the young people to enrol in the "Bible Year Course" for 1942. Give out the Bible Year outlines to those who require them. Take this opportunity also to encourage all to get their Morning Watch Calendars and become daily observers of the Word of God in this way too.

Blackboard Thoughts

"The Bible makes a new world for a man, and a new man for the new world."

"This Book will keep you from sin, sin will keep you from this Book."

Talk: WHAT IS THE BIBLE?

What is the Bible? It is inspired common sense. The humblest man reads it because it meets his various needs; it appeals to his sound judgment; it is reasonable.

What is the Bible? It is common sense adapted to every walk of life. It not only has a ministry for gladness and for sorrow, but it speaks with equal felicity to the tradesman and to the banker, to the man who runs the elevator and to the most brilliant passenger he carries. And in all particulars its effectiveness has not diminished since its first edition came from the press. Human publications have their day and become obsolete; but God's Word is like Himself—"the same yesterday, and today, and for ever."

But how inadequate would be any statement failing to emphasize the intimate and affectionate place of the Bible in the soul of man! There are many who seem to see only its severe passages; but pre-eminently the Bible is a love-letter—God's love-letter. The Bible is God's Word; and because God is different from every other father, so His Letter is different from every other parental epistle.

The Bible is God's Word about Himself. It tells us who and what He is. It describes His purposes and explains His plan. No man can ever find the fullness of the knowledge of God who does not search the Scriptures. The Bible is God's Word about His supreme creation.

If man would know himself, he must know the Book that Tyndale died to open. You may dispute the biologists of many schools, but with them all you will find yourself at last quoting the textbook that declares, "In the beginning God . . ."

The Bible alone of all the books opened to human thought, dares chart the course of both the body and the soul from the beginning to the end and into the beyond. It alone tells us whence and how and why we came, and whither we go. And because the Bible does reveal God; because it does explain man, his creation, his rise, his fall, his struggles, and his destiny; because it does introduce and interpret Jesus Christ, man's only sufficient Saviour, the Bible is and ever shall be the Book for the ages.—*Daniel A. Poling.*

Reading: THE BIBLE IS FOR US

"God speaks to us in His Word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. . . . We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character—like them to walk with God.

"Jesus said of the Old-Testament Scriptures—and how much more it is true of the New—'They are they which testify of Me,' the Redeemer, Him in whom our hopes of eternal life are centered. Yes, the whole Bible tells of Christ. . . . If you would become acquainted with the Saviour, study the Holy Scriptures. . . ."

"The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. . . ."

"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigour to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times. . . ."

"Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. . . . Angels from the world of light will be with those who in humility of heart seek for divine guidance." —*"Steps to Christ," pages 92-96, extracts.*

Poem: SEARCH THE SCRIPTURES

We should fear to skim the surface
Of the sacred Word of God;
Precious jewels lie beneath it,
We must dig, and delve, and plod.
See the miner in his efforts
To obtain the golden ore;
Eager his anticipation,
As he digs and digs for more.

We should fear to skim the surface.
Only those who seek shall find.
Daily food is daily needed
For the body and the mind.
Daily concentrated effort,
Careful thought, and earnest prayer,
All are needed in obtaining
Priceless jewels, rich and rare.
—*Mrs. A. C. Gilbert.*

Story: CONCEALED WEAPONS

Truly a discouraging town to work, thought Paul, the colporteur. The people were suspicious; the officials hostile, and, perhaps, only waiting for a pretext to make trouble. Time and again this Adventist colporteur kept meeting a rather tall man, whose hard glances filled him with uneasiness. Yet the weary day wore to a close without any of Paul's forebodings being realized. With a great sense of thankfulness he took a seat in the evening bus, and,

if he unobtrusively shook from his shoes what he could of the dust of that place, who can blame him?

Somewhat to his annoyance, he noticed that the tall stranger was a fellow traveller in the bus, though he sat at a distance which made conversation impossible. After the bus ride began a night-long train journey. The train was practically empty. Not only did Paul have the compartment to himself, but there seemed to be no one else in the entire carriage. Toward ten o'clock, as he was preparing to stretch out for a sleep, the door opened and closed suddenly, and Paul found himself faced once more by the unpleasant stranger. The colporteur was startled, but invited him to sit down.

"I think we travelled in the same bus from Y——," began the stranger.

"Yes," said Paul, "I noticed you even before that, in Y——."

"Do you carry much money with you?" asked the stranger, with a sudden change in manner.

"No. Why do you want to know?"

"As much as five hundred lire?"

"No. But what has it to do with you?"

"Four hundred lire, then?"

"I refuse to answer till you tell me who you are."

"Do you go armed?"

"Yes," said Paul, after a perceptible hesitation. "Do you?"

One quick move of the stranger's hand, and the colporteur found himself gazing at the flat side of a dark and efficient-looking pistol. "Now show me yours," he challenged.

"One minute. It's in my bag." As Paul stood on the seat and felt in the bag for a familiar object, he prayed for wisdom and deliverance. That haunting sense of danger which had been with him all day, seemed now to have clothed itself in flesh and bone and come to do battle in this lonely place. Yet Paul felt that One was here stronger even than this stranger.

"There," he said, stepping down, "there's my weapon."

The stranger stared. "You're crazy," he said; "that's not a gun—it's a book."

"Maybe it looks to you like a book; but with this very gun I've killed six men—perhaps more."

"You're crazy. How can such a little book kill a man?"

"Don't make any mistake. My gun is far better than yours. Yours kills whomever it happens to point at. Mine works only on the wicked; but it's sure death for them. I know, because when I was living a bad life, it did for me, too."

"How does it kill? How do you use it?" asked the stranger, interested in spite of himself.

"Put away that piece of hollow iron, and I'll show you how we use this, which we sometimes call the 'sword of the Spirit.'"

And so, under these curious circumstances, Paul began the familiar yet ever-powerful story of God and sin, of judgment and salvation. The stranger sat straining to catch and remember every word. At last, he burst out, "Faster! Please talk faster. My station is almost here, and I want to know the end."

Too soon the train slowed down, and the friends parted, one of them with the light of a new resolve shining in his eyes. "No one will know what your gun saved me from tonight," he confessed, just as the train rolled slowly off.

Talk: IS IT NECESSARY TO READ THE BIBLE THROUGH?

Bible study is essential to Christian living. How shall we study it? If we read here and there, "hit or miss," anywhere we happen to open, without plan or purpose, we are not likely to obtain any comprehensive knowledge of the Bible.

One way is to read the Bible through, book by book, chapter by chapter. Another way is to study it topically, going through from cover to cover and gathering what is said on a single topic.

I wish now to emphasize the importance of reading the Bible through, in large portions at a time. The division of the books of the Bible into chapters and verses for the sake of easy reference has probably prevented many from appreciating their unity and continuity of thought.

Paul was burdened for the church at Thessalonica. He wrote a letter to it. No one can truly appreciate the spirit and power of that letter unless he reads it through, and gets the complete message which the Lord gave him for the Thessalonian church at that time. And really, one is hardly prepared to select sentences from the letter to prove certain doctrines until he knows something of the setting in which the thoughts were uttered.

It is possible that the germ of life in the grain of corn might be removed from its starchy bed and placed in soil under such conditions that it would grow, but it is much more likely to develop when left where nature placed it. So detached sentences or verses from the Word of God may lodge in our minds and bring forth fruit, but we are much more likely to get the real thought of God (and hence the real help which we need), if we study the particular thought in the light of the story in which it occurs, or the whole sermon or epistle from which it is taken.

Even though we have read the Bible through, and have done much topical and critical study, we need often to read it all over again, lest in the topical study, by means of marginal references or concordance, or in the close study of isolated passages, we lose sight of the great plan; lest, too, we should overlook important texts in which there is much light for us, but which were not impressed on the mind when read.

While any plan for reading the Bible through in a given time would require definite assignments, these assignments are more to show us day by day how we are progressing than that we should read so much and no more.

It seems to me that we should frequently read an entire book through at one sitting. We scarcely know how the Bible tastes when we read such little bits at a time. Let a young man prayerfully read through without reference to chapters and verses, Paul's first letter to Timothy, and it will make such an impression upon his mind as can hardly be made in any other way. Or read the Gospel of Mark without stopping, and get the single comprehensive view which is given of the life of Christ. Then read the story as recorded by the beloved John. Jesus will appear more real to you than ever before.—*Selected.*

A Christmas Programme

Note to Leaders

Mrs. E. G. WHITE has said: "It [Christmas] can be made to serve a very good purpose. . . . Let everyone remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . If all, both old and young, will forgo giving presents to one another, and forgo the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's sake. . . . Shall we not have such a Christmas as Heaven can approve?"

Plan this meeting some weeks in advance. Ask the members of your society to prepare some gift that will be useful to those in need. It may be food or clothing for the poor in your district or clothing to be sent overseas. While preparing these things, do not forget the soul that may be just as hungry as the stomach. Save your papers, buy good tracts, make picture scrapbooks for children, etc. Decide before you announce the plan the cause for which you plan to work. If you have no way of using the gifts around your district, send them to your local Conference Secretary, who will be glad to pass them on to needy ones.

Introduction

"'Christmas is coming' is the note that is sounded throughout our world from east to west and from north to south. . . . But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. . . . But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time."—*Mrs. E. G. White.*

The lack of knowledge of the true date of our Saviour's birth need not deter us from holding the true Christmas spirit. A thorough Christian will put the Christmas spirit into every day of the year. We need to know that Jesus is our best Friend, and that He ever stands at our side to help us in the Christian way, and that it is He who speaks to the heart, "Peace, good-will to men."

Poem: THE SONG IN THE NIGHT

I'll tell you a story, children,
A story of long ago;
Come close to my chair and listen,
For I know you'll love it so.

The night was still, and the moonbeams
Were casting their silvery light,
As a band of humble shepherds
Were guarding their flocks by night.

Their eyes were growing heavy
As the lonely hours passed by,
When softly from the distance
There came the faintest cry.

With beating hearts they listened,
As nearer came the sound,
And then in humble worship
They fell upon the ground.

'Twas a choir of holy angels
Sent down from heaven to earth
To tell these simple shepherds
Of the Christ-child's lowly birth.

The hymn which the angels chanted
Was a song of praise and love:
'Glory to God in the highest'
To Him who reigns above.

The wondering shepherds worshipped;
Then, leaving their flocks behind,
They sought the lowly manger,
The sweet Christ-child to find.

Their gifts they brought to Jesus,
The Child of Bethlehem;
In worshipping and giving
Today we join with them.

—C. A. Russell.

(Have someone memorize the above poem. Then have a concealed choir or quartette ready to sing "Hark, the Herald Angels Sing," No. 47, "Advent Hymnal." Sing the first verse when the speaker ends the fourth verse, the second stanza after the next two verses, and the third when the poem has been completed. If you cannot arrange to have this sung in the way suggested, ask the congregation to be ready to sing.)

Symposium: THE OLD, OLD STORY

(Each should memorize his part. The last five speakers should be seated on the rostrum, if possible. The first one should face the other five when singing, then take his seat where the others face him as well as the audience when they speak.)

First Speaker: The Story Wanted

(Earnestly sing, "Tell Me the Old, Old Story.")

Second Speaker: The Story Told

"You ask me for 'the story of unseen things above, of Jesus and His glory, of Jesus and His love.' You want the 'old, old story,' and nothing else will do; indeed, I cannot wonder—it always seems so new! I often wish that someone would tell it me each day; I never should get tired of what they had to say. But I am wasting moments! Oh, how shall I begin to tell the 'old, old story,' how Jesus saves from sin? Listen, and I will begin it; God help both you and me, and make 'the old, old story' His message unto thee!

"Once in a pleasant garden God placed a happy pair; and all within was peaceful, and all around was fair. Alas! they disobeyed Him! the one thing He denied they longed for, took and ate it, and—they died! Yet, in His love and pity, at once the Lord declared how man, though lost and ruined, might after all be spared, for one of Eve's descendants, not sinful like the rest, should spoil the work of Satan, and man be saved and blessed. He should be son of Adam, but Son of God as well, and bring a full salvation from sin, and death, and hell.

"Hundreds of years were over; Adam and Eve had died, the following generation, and

many more beside. At last some shepherds watching beside their flocks at night were startled in the darkness by strange and heavenly light. One of the holy angels had come from heaven above to tell the true, true story of Jesus and His love. He came to bring glad tidings: 'You need not, must not fear, for Christ, your new-born Saviour, lies in the village near!' And many other angels took up the story then: 'To God on high be glory; good will and peace to men.'

"And was it true, that story? They went at once to see, and found Him in a manger—they knew that it was He. He, whom the Father promised so many ages past, had come to save poor sinners; yes, He had come at last! 'Twas His delight to do it, to seek and save the lost, although He knew beforehand, knew all that it would cost. He lived a life most holy, His every thought was love, and every action showed it to men, and God above. His path in life was lowly—He was a working man. Who knows the poor man's trials so well as Jesus can?"

Third Speaker: The Baptism of Jesus.

(Select from "the Desire of Ages" the most important sentences on pages 110 to 112, "in whom I am well pleased.")

Fourth Speaker: The Mount of Temptation

(Repeat Matt. 4: 1-11. Read: "After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon His face. The angels of heaven had watched the conflict, beholding their loved Commander as He passed through inexpressible suffering to make a way of escape for us. He had endured the test, greater than we shall ever be called to endure. The angels now ministered to the Son of God, as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love, and the assurance that all heaven triumphed in His victory. Warming to life again, His great heart goes out in sympathy for man, and He goes forth to complete the work He has begun; to rest not until the foe is vanquished, and our fallen race redeemed.")

Fifth Speaker: His Last Three Years

"His last three years were lovely! He could no more be hid, and time and strength would fail me to tell the good He did. He gave away no money, for He had none to give; but He had the power of healing, and He made the dead to live. He did kind things so kindly; it was His heart's delight to make poor people happy from morning until night. He always seemed at leisure for everyone who came—however tired or busy, they found Him just the same. He heard each tale of sorrow with an attentive ear, and took away each burden of suffering, sin, or fear. He was a 'Man of sorrows,' and when He gave relief, He gave it like a brother acquainted well with grief.

"Such was 'the Man Christ Jesus,' the Friend of sinful man! But hush! the tale grows sadder; I'll tell it—if I can. This gentle, holy Jesus, without a spot or stain, by wicked hands was taken, and crucified and slain! Look! Look! if you can bear it—look at your dying Lord! Stand near the cross and watch Him; 'Behold the Lamb of God!' His hands and feet are pierced, He cannot hide His face; and cruel men stand staring in crowds about the place. They laugh at Him and mock Him; they tell Him to 'come down' and leave that cross of suffering, and change it for a crown.

"Why did He bear their mocking? Was He 'the mighty God,' and could He have destroyed them with one almighty word? Yes, Jesus could have done it; but let me tell you why He would not use His power, but chose to stay and die. He had become *our* surety; and what we could not pay, He paid instead and for us, on that one dreadful day. For you and me He suffered; 'twas for our sins He died; and not for *our* sins only, but all the world's beside. And now the work is finished! the sinner's debt is paid, because on 'Christ the Righteous' the sin of all was laid. O wonderful redemption! God's remedy for sin! The door of heaven is open, and you may enter in; for God released our Surety to show the work was done, and Jesus' resurrection declared the victory won."

Sixth Speaker: The Story Finished

"And now He has ascended, and sits upon the throne, 'to be a Prince and Saviour,' and claim us for His own. But when He left His people, He promised them to send the Comforter to teach them and guide them to the end. And that same Holy Spirit is with us to this day, and ready *now* to teach us the 'new and living way.' This is the old, old story. Say, do you take it in—this wonderful redemption, God's remedy for sin? Do you at heart believe it? Do you believe it's true? And meant for *every sinner*, and therefore meant for *you*? Believe, and you receive it! Believe, and you shall live! And if this simple message has now brought peace to you, make known the 'old, old story,' for others need it, too."

Song: No. 189, "Christ in Song"

(During this item the gifts should be brought forward.)

JUNIOR M.V. DEPARTMENT

The Character of God

BIBLE STUDY

1. *The Greatness of God.* Isa. 66: 1; Ps. 139: 7-10; Acts 17: 24-28; Job 42: 2; Ps. 139: 2-4.

God's throne is in heaven, yet His presence is in every part of the universe, and He is near to every one of us. His power is so great that He can do everything, and He knows all things. Dwell on His knowledge of all we do, say, or think.

2. *God's Love and Mercy.* 1 John 4: 16; Jer. 31: 3; Ps. 103: 13; Eze. 18: 32.

Think of the person who loves you most, and would do most for you. Doubtless it is mother. Yet the Lord says that though she should forget you, He will not. Isa. 49: 15. In His tender mercy He pities us, even when we bring trouble on ourselves by our sin.

3. *God's Holiness and Justice.* Ps. 99: 9; 89: 14; 1 John 1: 9; Ex. 34: 6, 7; Rev. 15: 3.

The Lord is holy, and cannot do wrong. He is always just in His dealings with His creatures. "He is faithful and just to forgive us our sins," as He has promised. He is also faithful and just in dealing with those who cling to their sins. Unless we get rid of sin, we shall always be unhappy, and it would not be right for God to give us eternal life. When the great conflict between God and evil is over, all will see that God has been just in all His ways.

SEVEN THOUGHTS ON LOVE

First Junior: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

All sing (No. 650, "Christ in Song"):

"I love Thee, I love Thee, and that Thou dost know;
But how much I love Thee my actions will show."

Second Junior: "I love them that love Me; and those that seek Me early shall find Me."

All sing (No. 584, "Advent Hymnal"):

"I will early seek the Saviour,
I will learn of Him each day;
I will follow in His footsteps,
I will walk the narrow way;

"For He loves me, yes, He loves me,
Jesus loves me, this I know;
Jesus loves me, died to save me,
This is why I love Him so."

Third Junior: "If ye love Me, keep My commandments."

All sing (No. 55, "Christ in Song"):

"They shall walk the golden city,
Dwell upon the earth made new,
Who have kept the Ten Commandments,
Loving the dear Saviour, too.
Blessed are they, blessed are they,
Blessed are they that do His commandments—
Can it be said of you?"

Fourth Junior: "This is My commandment, That ye love one another, as I have loved you."

All sing (No. 585, "Advent Hymnal"):

"'Tis love that makes us happy,
'Tis love that smooths the way;
It helps us 'mind,' it makes us kind
To others every day."

(No. 581, "Christ in Song"):

"Angry words! oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip.

"'Love one another,' thus saith the Saviour;
Children, obey the Father's blest command:

'Love one another,' thus saith the Saviour;
Children, obey His blest command."

Fifth Junior: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

All sing—Duet, if possible (No. 194, "Christ in Song"):

"I will sing of Jesus' love,
Sing of Him who first loved me;
For He left bright worlds above,
And died on Calvary.

"Oh, the depths of love divine,
Earth or heaven can never know!
Lord, I own my heart is won;
Help me now my love to show."

Sixth Junior: "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."

All sing ("No. 476, "Christ in Song"):

"I love to tell the story
Of unseen things above;
Of Jesus and His glory,
Of Jesus and His love;
I love to tell the story,
Because I know 'tis true;
It satisfies my longing
As nothing else can do.

"I love to tell the story;
'Tis pleasant to repeat
What seems each time I tell it
More wonderfully sweet;
I love to tell the story,
For some have never heard
The message of salvation
From God's own holy Word."

Seventh Junior: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

All sing (No. 514, "Christ in Song"):

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!

A tent or a cottage, oh, why should I care?
They're building a palace for me over there!

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

What Jesus Is Doing for You Now

ILA MAY COLLINS

Suggestive Special Items:

"A Little Talk with Jesus," No. 26, "Joyful Songs for Boys and Girls."

"He Whispers His Love to Me," No. 144, "Gospel in Song."

BIBLE STUDY

1. What work did Jesus take upon Himself when He ascended to heaven? Heb. 4: 14. *Note.*—His sinless life made it possible for Him to be our great High Priest. He is the mediator between us and our heavenly Father.

2. Can any of us keep from being judged? 2 Cor. 5: 10; Rom. 14: 10.

3. Are we judged by more than one commandment? Eccl. 12: 13, 14.

4. What is the reward of those who overcome sin? Rev. 3: 5; 21: 7.

Leader's Talk: WHAT JESUS IS DOING FOR YOU NOW

Boys and girls, there is a wonderful court session going on up in heaven now. God sits

there as the Judge in this scene, with a large book open before Him. In this book your name is written, and under your name your good deeds and your bad deeds.

As God reads these records, Jesus stands there and listens. They pause and look at each other. It is then that Jesus pleads for you. He tells the Father that He gave His life for the person whose name They are discussing, and that that child is trying to be good and wants a home with Them up in heaven. Can't you picture Jesus standing by the Father, who sits on His throne, and pleading for us as our individual names come up?

Our meeting today is going to take up the topic, "What Jesus Is Doing for You Now." Besides His work up in heaven, He is always ready to help us away down here, and to be our best Friend.

Poem: JUST A WORD WITH JESUS

Just a word with Jesus
When you lie down at night,
Will make a softer pillow
Because the heart is right.

Just a word with Jesus
When you awake from sleep,
Will help you all the daytime
Your promises to keep.

Just a word with Jesus
When Satan makes attack,
Will drive away the tempter,
And make him turn his back.

Just a word with Jesus
When you a cross must bear,
Will make the burden easy,
For He your cross will share.

—Author Unknown.

Talk: JESUS' DIARY

When you keep a book in which you write events that take place in your life from day to day, you call it a diary. In your diary you usually write only the good things that take place in your life.

Jesus has a diary of your life. In it He writes down all you do—the good things you do or say, or the bad things you do or say. These things are kept for Him to read and look at. When the diary has good things in it, He is very happy; but when the deeds you have done are not good, He is very sad.

Often when you kneel by your bedside you ask Jesus to forgive you for some of those naughty things you have done. Jesus says, "I died for Johnny and Mary. They love Me and are sorry for the wrong things they have done, so We shall mark their sins forgiven." It makes Him feel sad when boys and girls disobey, but it makes Him feel happy when we ask forgiveness and turn away from doing those things that are wrong. He likes to mark out those sins from your diary page and to let you start in with a clean page.

This diary belonging to Jesus is called the Book of Remembrance. This book is very important to Jesus, as it tells just how we stand in the eyes of Heaven.

Poem: HIS LOVE STILL INTERCEDES

The wonders of redeeming love
Our highest thoughts exceed;
The Son of God comes from above,
For sinful man to bleed.

He gives Himself, His life, His all,
A sinless sacrifice.
For man He drains the cup of gall,
For man the Maker dies.

And now before His Father's face
His precious blood He pleads;
For those who seek the throne of grace
His love still intercedes.

—R. F. Cottrell.

Talk: YOUR BIG BROTHER

Jesus is your big Brother. He is always ready to listen to every one of your prayers. He lives in heaven, but you can talk with Him whenever you want to. He likes you to tell Him about things that make you happy and about things that make you sad. He is even more interested in you than your own brothers and sisters are.

He will not only listen to you when you call on Him for help, but will take care of you

at all times. The trials that come to us so often are to help us grow to be stronger young people spiritually.

This big Brother of yours works with His Father. At the present time They are judging people who have lived and are living on this earth. Jesus reminds His Father that He gave His life for them, and pleads with the Father for their salvation.

Jesus is always a true big Brother. He is always the same to all the younger brothers and sisters of His. Don't you think He is a wonderful big Brother to have? I do.

Poem: THINKING OF JESUS

I love to think that Jesus knows
When I am overcome with woes,
That He close by my side will stand
And strengthen me with loving hand.

I love to think that He will care,
And help me all my burdens bear,
And that all through the darkest night
He comes, and fills my soul with light.

I love to know He is my Friend,
The One on whom I can depend;
I love to go to Him in prayer,
And tell Him all my joys and care.

I love to think that Jesus sees
Just how I long my Lord to please,
Just how I long of use to be
In this dark world of misery.

I love to think that some sweet day
I with my Lord shall go to stay;
That His dear smile I then shall see
When He shall say, "Well done," to me.

—Clara Stockwell Hibbard.

Sabbath School Mission News

December 6

Sacrifices and Advances at Thekerani

E. L. TARR

Director, Thekerani Mission, Nyasaland

In these solemn days of significant crises which are passing in quick succession, we find the hearts of Africans stirred by the reports of these events, and many are turning toward God. "What do these things mean?" is a frequent question asked the missionary, and many a wayside sermon is preached to audiences of only two or three.

In more ways than these, however, God is urging on the last warning to a doomed world. Two months ago, evangelist Maynard Kamoto, who is in charge of the work in the low-lying and unhealthy plains along the Shire (shee-re) River, reported seven places from which calls are being made for teachers to open new schools. These places are in an area whose leading chief, though not unfriendly, some years ago pledged his whole area to another mission society.

The cause for these calls is unique in this country. About two years ago the wide valley of the Shire (shee-re) River was inundated by unusually heavy floods, and by an increased overflow from Lake Nyasa. A vast body of fresh water was created, of which this river is the only outlet. Where once there was a dense population, there are now swamps which in places are sixteen and twenty miles wide. Thousands fled to higher levels, some to the east, and others westward into the area belonging to this chief. Among these were many of our church members. As the homeless gathered in companies to build villages for permanent settlement, our members assembled in their particular groups. When the villages were completed, they made representation to the chief, and asked for permission to call for schools of their mission. Their requests were granted, and where doors were once closed, appeals are coming for us to enter.

May I explain for those who are unacquainted with mission fields in Central Africa, that the term "school" means more than it ordinarily does. The teacher of these schools is, with rare exceptions, a married man, and is pastor of the believers, evangelist to the heathen, and teacher for the children. In view of our denominational objectives, he holds a very responsible position.

The African heathen are not generally given to parting with possessions for philanthropic purposes, but the truly converted ones willingly sacrifice for the advance of the message. This is particularly noticeable when special offerings are being called for, such as the camp-meeting offering, the annual offering, and others.

The case of Aaron Mtopa is an outstanding one. Seven years ago he came with his wife and two children to attend school. He had as the height of his ambition the desire to become a teacher among his own tribe. But beginning school at his age was no easy task for Aaron. After some months, he and his teachers were convinced that it was beyond his mental ability to realize his ambition. Aaron decided

to return home. The day he left the mission he said: "I am not discouraged. If I cannot teach, I can go and find places where teachers are needed to teach my people of a Saviour who is soon to return."

For some time Aaron was not heard of. Then one day came a message from him and a chief calling for a school. After some delay, a teacher was sent, and a school was established in that area. But Aaron did not stay to see the results of his labours blossom into full fruition. After the teacher was settled, and was fully acquainted with the people and conditions, Aaron again moved farther on. There was a time when little was heard of him. Then another call came for a school, which subsequently was answered. As before, after the new teacher was settled, Aaron moved into still another vicinity. Up to the present writing, Aaron has gone with the message into a fourth locality. From this place he recently presented a list of thirty-five names of those keeping the Sabbath as a result of his efforts, and said that there were many children wanting to be taught. It is not an easy matter for this faithful man and his family to break up home and move so often. It means that each time a new home has to be built, a new field has to be procured from the chief, and it has to be cultivated; new acquaintances have to be made, and these have to be made in such a manner as to attract them to Christian principles of living.

In this region alone there are twenty-seven places from which calls have come. More workers must be sent. With the number of schools needed this year, the burden is beyond our resources. Will you not remember this field and its needs in your prayers?

December 13

The First-Fruits of the Samoan Training School

IRRALEE PETRIE

In the homeland it is always a joy to watch the progress of our youth as they enter colleges to be trained for service. So in the island fields we find great joy in watching the improvement and progress of our young men and women after they have given up their heathen ways and joined with our training schools.

The Vailoa Training School in Samoa has in attendance some thirty to thirty-five senior students. During the few years the school has been in operation these young men have applied themselves earnestly to the task of educating themselves, and it was not till 1939 that the first were ready to graduate.

In November, 1939, three fine young men graduated and went out into the work in Samoa. In 1940 three more young men finished their course, but so far only one of these graduates has been picked up. This year, 1941, will see more graduates ready to carry this message to many who are waiting to hear this truth; but, dear Sabbath school members, we lack the means to send them.

Now I am sure you would be interested to hear a short report of each young man who has graduated and entered the work. I will tell you of the first four.

Asotau has been in charge of the primary department of the Vailoa school for the past two years, and has done an excellent work. His teaching has been right up to standard, and the number of pupils in attendance is always on the increase. This is always a good recommendation, for in Samoa there are plenty of pupils but few schools, so the teacher who holds the interest and teaches English well, will always have a full school. This little school is always full—from thirty to thirty-five pupils in attendance every day. Asotau is also a great help in our J.M.V. work. He already has his Companion badge, and is working now for his Comrade.

Talosaga, a bright young man noted for his strength and wit, is in school work on the island of Savaii. This school has been in operation during 1941. It is a fine little school, and Talosaga is an enthusiastic teacher and leader of his young flock. Talosaga is a carpenter of no mean ability. He has spent many hours of faithful labour in assisting to build houses, both European and Samoan, in the construction of the Vailoa school.

Eliapo is of a bashful nature. He has been given charge of the Satomai primary school. This little school has been in operation for some time, and already a number of pupils from this village school have gone on to Vailoa and are now in training. So Eliapo continues to hold the ropes in this little centre.

Toulu is a bright, capable young man, trusted and respected by all. He is a good Bible student and a promising speaker. He is now in charge of the district of Samatau. When Toulu took over the supervision of this district, the Sabbath school attendance was eleven, but six months later when this young man gave his report at the General Meeting he was very proud to report a Sabbath school membership of 33. A 300-per-cent increase in six months was certainly something of which to be proud.

Our island schools need your help, dear Sabbath school members, and there are many young men yet to be trained that they may be prepared for service.

December 20

The Pilot

A. W. MARTIN

"We were travelling to Pejuku. On the way we deviated from our usual course in order to see the progress made in our new garden ten miles from the school. On resuming our journey I questioned the boys, "Who knows the way through the reefs here?"

"Not I," said Kanapala, "my home is far from here."

"Nor I," said Bola. "I am a native of Ranonga, many miles from here."

"Nor I," said Kirivisi. "I, too, am from Ranonga."

"There are just the four of us on the boat, so we shall have to do our best," I said.

So we started—Kanapala at the bow, Bola at the engine, and Kirivisi at the tiller.

We had gone but two hundred yards when "Goloso Bola," cried Kanapala at the bow.

Bola dived below and threw the engine into reverse, just in time to save the ship from running high and dry on the reef.

"We know that that isn't the way," we all agreed; so we turned round to try again. This time we tried a new system—Kanapala on the top of the mast to signal to Bola, who, in turn, signalled to Kirivisi at the tiller.

We progressed slowly, feeling our way. Several times after following what appeared to be an opening in the reef we had to turn back to try another. We worked by the method of elimination. We twisted, turned, and twisted again in our endeavour to evade those ravenous reefs. Finally we reached Pejuku.

On our return Kindo volunteered to guide us through the reefs. What a difference! No anxiety now. No retracing of our path. No lookout at the bow or at the top of the mast. Here was a man who knew the way.

"It's this way," explained Kindo as he sat at the stern and unconcernedly guided the little ship: "On coming out of the harbour, we steer to the left of that little island," pointing to indicate the one he meant; "then we skim past the right of that next island, and that just enables us to miss several big rocks just a few yards off our course." He pointed forward to where these rocks were situated, and, being somewhat incredulous,

I afterwards looked and verified his statements.

So he pointed out the bends, the rocks, and the dangers of that lagoon with the certainty of one who had travelled it often before. It seemed to me that he could read the sea as easily as we can read our Bibles.

To me it was a wonderful demonstration of the value of one who knows the way. But how many of us travel the journey of life without a pilot? Dotted about in the sea of life are the rocks of unbelief, pride, doubt, criticism, modernism—all waiting to wreck the life of the Christian. Millions follow the leading of fallible men, only to encounter shipwreck on these devilish devices. Millions who have been saved from utter loss have to retrace their steps again and again. But when the Master Pilot is aboard, how different everything is! He has travelled the way before us. He knows the satanic devices which have been set to bring disaster to God's people. He guides us safely through life till we reach our desired haven, the New Jerusalem. How foolish we are to travel without Him when He is so anxious to guide us!

December 27

How Shall We Invest?

A. E. WATTS

Vice-Principal Fulton Missionary School

My apologies, fellow investors in the cause of foreign missions, for not reporting more frequently on the part of the great vineyard where I have laboured. Several times a letter has come from the Sabbath School Department requesting an article, but it's easy when one has more work than one can do to lay a letter aside till a more convenient time— which rarely comes.

On furlough the burden is lifted for a while, and the same request given verbally today has made me remember my shortcomings.

We are embarked upon what I believe is the greatest venture ever undertaken by this denomination in the Pacific, namely that of centralizing and consolidating our educational work in Fiji in the establishing and maintaining of the Fulton Missionary School.

It has been prophesied that this school will become the "Avondale of the Pacific," and we firmly hope that under the blessing of God, from this school native ministers, teachers, and other workers will be sent forth to the hundreds of islands dotting this vast ocean to prepare the way for our coming King.

Even in this year of its inception, one student has come across the seas, and enrolled with us to secure a training as a teacher so that he may go back to his homeland—the neighbouring Tongan Group—to win others of his race for the kingdom.

I wish you could all get a glimpse of the school compound. It is the city of—no, not seven, but ten hills. The tops of these hills have been levelled off, and now our homes and schoolrooms are neatly placed upon them. All of these hills are connected by narrow ridges resembling a horse-shoe in shape, the break at the heel forming the entrance to the property, with the home of our principal, Pastor A. G. Stewart, standing guard on one side, and the "academic block" on the other. At the toe, on the highest hill of all, stands the 15,000-gallon water tower which means life to the township.

Our "academic block" consists of the old set of classrooms from Buresala and a similar one from Wainibuka, which are used by the secondary students, and two new buildings used as primary schools for the Fijian and Indian children respectively. Each of these primary schools is staffed by two native teachers, and the instruction is in the vernacular, English being taught as a subject in the upper grades.

In the secondary school most of the instruction is in English, with the vernacular taught as a subject. This is necessary in order for the students to compete for the Government examinations, and so that the different races may receive their instruction together.

The primary schools, as well as being feeders for our secondary school, also provide convenient places where our teacher trainees may receive instruction and practice in the art of teaching.

This year we opened our schools under great difficulties before the buildings were completed, but the staff and students have been

very patient, and thrown themselves wholeheartedly into the work.

The enrolment in the Fijian primary school is more than seventy, while that of the Indian primary school is just under that figure. In the secondary school the total number of students is about eighty. Some of these girls and boys have already taken their stand for Christ—nine affirmed this in a recent baptismal service—the rest are all prospects, as day by day they study with us from the Word of Truth, and come under the Christian influence that must be felt by all who dwell there.

And so, dear Sabbath school members, you who long to meet in the kingdom of God trophies from these isles of the sea, what better investment can you make than to continue to remember this great work in your prayers and to give of your means that we may continue to work with and for these dear people?

The minds of many are exercised as to the best way to invest their money at this critical time, and an extensive building programme indicates the decision of some; but the only safe place for our treasure is where moth, rust, and bombs cannot destroy.

THIRTEENTH SABBATH

Keep the Standard Flying

JESSIE WOOD

(Chorus and verses of Hymn 554, "Advent Hymnal," may be sung by children or congregation. You will notice in the third verse a blank is left for you to write in your percentage of attendance.)

Leader:

ARE you keeping the standard flying
At the top of the Sabbath school mast?
Say, what is your class record showing
For the quarter that's just gone past?

Is the banner of Prince Emmanuel
Floating high o'er our Sabbath school
In attendance, study, and off'rings—
Is "foursquare on all fronts" the rule?

First Child:

Our attendance throughout the quarter
Has been _____ per cent,
And we're sorry to find our standard
Has at times had a downward bent.

Second Child:

But the Lord has given us victory
Again and again o'er the foe,
And has helped keep aloft the banner
Of His love o'er His church below.

(Chorus, "Rouse, Then, Soldiers.")

Third Child:

Then the standard of daily study
Has our feet with the gospel shod,
Our sword is the sword of the Spirit,
And our shield is the Word of God.

Fourth Child:

And although our standard has fallen,
And our zeal at times has grown dim,
God has helped us again to lift it
And to bear it aloft for Him.

(Second Verse and Chorus.)

Fifth Child:

High aloft waves our off'ring standard,
For of what God has freely given
We gladly return Him a portion
To speed on the message of heaven.

Sixth Child:

And when Christ shall come in His kingdom
As Ruler from sea unto sea,
May He gather us all neath His standard
In the land of the pure and the free.

(Last Verse and Chorus.)

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