



THE MISSIONARY LEADER



VOLUME 38

SYDNEY, NOVEMBER, 1950

NUMBER 11

DORCAS WELFARE ADVENTURES FOR GOD

HENRY F. BROWN

In Isaiah 58 we find the charter of the final movement of God's grace on earth. It outlines a double reform. It institutes a reform concerning the broken law of God, bringing the Sabbath once more to men's view and challenging them to observe it. The other phase of the reform is that of doing good to humanity. "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58: 6, 7.

This scripture is significant for our time, as these quotations reveal:—

"Read Isaiah 58, ye who claim to be children of light. . . . The prophet is addressing Sabbath-keepers, not sinners, not unbelievers, but those who make great pretensions to godliness."—*"Testimonies,"* Vol. II, pages 35, 36.

"The whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time to be given over and over again."—*"Special Testimonies,"* Series B, No. 2, page 5.

"The fifty-eighth chapter of Isaiah contains present truth for the people of God."—*"Evangelism,"* page 516.

"In this scripture [Isaiah 58] the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and He desires that this vineyard shall be worked unselfishly."—*"Testimonies,"* Vol. VIII, page 218.

"The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, gathering from God every day grace and strength that will enable us to reach to the very depths of human misery, and help those who cannot possibly help themselves. In doing this work we have a favourable opportunity to set forth Christ the crucified One."—*"Testimonies,"* Vol. VI, page 276.

"The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God."—*"Evangelism,"* page 517.

"The work specified in these words [Isaiah 58] is the work God requires His people to do. It is a work of God's own appointment. With the work of advocating the commandments of God, and repairing the breach that has been

made in the law of God, we are to mingle compassion for suffering humanity."—*"Welfare Work by Seventh-day Adventists,"* page 2; *"Special Testimonies,"* Series A, No. 10, page 3.

Too often we have looked upon the Dorcas work as being the sum total of all the welfare work that should be done by the church of God. In this we have greatly underestimated the needs of the field at large, our own opportunities, and the responsibility that God has allowed to rest upon us. The instruction is very plain that this work is not something that should be given to a few sisters.

"I cannot too strongly urge all our church members to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. . . . The nearer we approach the end, the more urgent this work becomes."—*"Testimonies,"* Vol. VI, page 265.

Notice the statement, "The nearer we approach the end, the more urgent this work becomes." During a recent visit to England, Field Marshal Jan Smuts made a pronouncement which received very wide publicity. He said: "We are living in a twilight world. They talk about a life behind the curtain, but here are dull skies. I do not know if it is dawn or sunset because it is all very mysterious. I wish someone could tell whether we are at the end or beginning. . . . The people are confused. . . . Today there is a sense of fear and anxiety and menace which did not exist after the first world war. . . . Tremendous movements seem to threaten to sweep over the people and submerge them. Events move in waves, but we are not on the crest of the wave, we are at the bottom." Then he says that we are facing "the gravest situation the world has known for a hundred years. . . . The torpor must be shaken off. Things are on the move—very sinister things."

NO TIME TO WASTE

Here is a question, the answer to which will determine our future course in relation to two department features.

Shall we continue in 1951 the Home Missions "DID YOU KNOW?" and the Sabbath School "IS THAT SO?"

We have no time to waste and have no desire to unnecessarily use yours on any phase of work not needed. Are these features helpful to the officers concerned? Your answer should reach us right away, for we work three months in advance.

Address answers to Home Missions and Sabbath School Secretary, A.I.U. Conference, 148 Fox Valley Road, Wahroonga, N.S.W.

We Adventists are not in darkness respecting the future. There is no confusion in our minds. We know very clearly that all the occurrences about us today are the plainest indications that we are entering the end of time. Our failure, if failure there be, is that of not realizing what a wonderful opportunity the occurrences of the day offer to us as a denomination. We lack clear vision of the possibilities before us and the plan God has for us—the plan that God has marked out for His final people. We suffer from an inferiority complex, and tend to underestimate the privileges and the possibilities granted to us.

As we take hold of the task about us and endeavour to measure up to the expectation of God for His people, we shall find that this will bring new life into our churches. "I have been instructed to refer our people to the fifty-eighth chapter of Isaiah. Read this chapter carefully, and understand the kind of ministry that will bring life into the churches. The work of the gospel is to be carried by means of our liberality as well as by our labours. When you meet suffering souls who need your help, give it them. When you find those who are hungry, feed them. In doing this you will be working in lines of Christ's ministry. The Master's holy work was a benevolent work. Let our people everywhere be encouraged to have a part in it."—*"Medical Ministry,"* page 263.

The results of doing this work are pictured in Isa. 58: 8: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

As one carefully reads the New Testament, he discovers that religion was a very practical thing in those early days. The very first definition given to the Christian religion was, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

After quoting this verse, the Spirit of prophecy gives the following comment: "Good deeds are the fruit that Christ requires us to bear: kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlour and a place in your heart, angels are coming very near. . . . Every act of justice, mercy and benevolence, makes melody in heaven. The Father from His throne beholds those who do these acts of mercy and numbers them with His most precious treasures. 'And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.' Every merciful act to the needy, the suffering, is regarded as though done to Jesus. When you succour the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus."—*"Testimonies,"* Vol. II, page 25.

The ideal of pure religion is further commented upon: "In the story of the good

Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness. . . . Christ bade the lawyer, 'Go, and do thou likewise.' Doing, and not saying merely, is expected of the children of God. . . . The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighbourhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*"Desire of Ages,"* pages 497, 504.

As this work is carried on, financial support will flow in from new sources, according to Isaiah 60.

"There are wealthy men who have in trust the Lord's money, and we have a perfect right to ask them to help us in our missionary work. We have a work to be carried on in all parts of the world, and must have means. Will not some of these wealthy men come to our help? The scripture we have referred to (Isaiah, chapter 60) encourages us to believe that they will. There are some who would consider it a privilege.

"We are to do special work for those who are in high positions of trust. The Lord calls upon those to whom He has entrusted His goods, to use in His service their talents of intellect and of means. Some will be impressed by the Holy Spirit to invest the Lord's means in a way that will advance His work. They will fulfil His purpose by helping to create centres of influence in our large cities. Our workers should represent before these men a plain statement of our needs. Let them know what we need in order to help the poor and needy, and to establish the work on a firm basis."—*"Medical Ministry,"* page 329.

This approach will bring into existence a completely new evaluation of Seventh-day Adventists. People who have felt that through the years we have emphasized merely doctrines will see that we are emphasizing the life of Christ, who "went about doing good." (Acts 10:38.) Thus, kindness will win for us a multitude of souls.

We are instructed, "A different order of things needs to be established among us as a people in doing this class of work [Samaritan work]. There would be created an entirely different atmosphere surrounding the soul of the workers." (*"Evangelism,"* page 567.) "A new element needs to be brought into the work. God's people must receive the warning, and work for souls right where they are. . . . Christ sought the people where they were. . . . As He went from place to place, He blessed and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute."—*"Medical Ministry,"* page 319.

★ ★ ★

The Christian and His Money

Money is stored-up personal energy. When it is used, it represents the personal energy and service of the owner. Man works, and is paid for that work, and that remuneration is his tangible energy. With it he first renders to God that portion which He asks of him as His steward—one tenth. The other nine-tenths will go farther with His blessing than ten-tenths without it. And with his share man

gets the necessities of life—shelter, food, clothing—and maybe some of the comforts.

Some hold the opinion that they have worked hard for their money and that, after they have given tithes and offerings to the Lord, the rest may be used as they would like to use it. "But in this they are mistaken. All we possess is the Lord's, and we are accountable to Him for the use we make of it. In the use of every penny it will be seen whether we love God supremely and our neighbour as ourselves.

"Money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defence for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing Christ's cause.

"Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. . . . He who realizes that his money is a talent from God will use it economically, and will feel it a duty to save, that he may give.

"The more means we expend in display and self-indulgence, the less we can have to feed the hungry and clothe the naked. Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honour and glory which should flow back to Him through the improvement of His entrusted talents."—*"Christ's Object Lessons,"* pages 351, 352.

Some of the avenues wherein we may put our money so that it may be helpful to mankind are the Sabbath school, the Missionary Volunteer society, the Ingathering, and local welfare work. We may pay our tithes and give liberally to many organizations; yet we have not done our part, for the Spirit of prophecy tells us: "There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labour in winning souls to Christ. Donations of money cannot take the place of this."—*Id.*, page 343.

Satan told his angels: "Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. . . . Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. . . . Make covetousness and love of earthly treasures the ruling traits of their character. . . . When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."—*"Early Writings,"* pages 266, 267.

The writer of the above quotation goes on to say, "I saw that Satan carries out his plans well." When we look to money as an idol, when we do not want to give, or give grudgingly, we need to take inventory.

Our minds go to the parable of the foolish rich man, recorded in Luke 12. This man did have plenty, but it was not alone through his efforts that he had it. God had permitted the sun to shine upon his land and the showers to fall. These things come both to the just and to the unjust. Instead of thinking of how he might bless others with his abundance, he thought only of self. He built barns to hold the large crop. He lost a great opportunity of

helping others by withholding his means. God called him a fool, and took away from him the blessings which he desired for himself alone.

Those who are poor in this world's goods, yet who are rich in faith, will some day be lifted above those who have plenty of money, position, and honour, but who do not know God as the giver of every good and perfect gift. This is illustrated by the parable of the rich man and Lazarus. Lazarus was in need of help; he had no friends, home, money, nor food. The rich man could have supplied all these, yet he lived only unto himself.

"There are today close beside us many who are hungry, naked, and homeless. A neglect to impart of our means to these needy, suffering ones places upon us a burden of guilt which we shall one day fear to meet. All covetousness is condemned as idolatry. All selfish indulgence is an offence in God's sight."—*"Christ's Object Lessons,"* page 261.

It is a privilege to make money; let us determine more than ever to use it in blessing others. Read 1 Tim. 6:7-10; Heb. 2:1.

★ ★ ★

Officers' Corner

BIG WEEK

In the October number of the LEADER we called your attention to Big Week coming along in November. Now we have reached that date, November 4-11, and the event.

Plans should be laid well in advance, and the organization perfected early, with supplies on hand and everything ready for everybody to begin on time. There is power in united action. In union there is strength, and especially so in the ranks of God's people who are sacrificing and working for the finishing of His glorious work on the earth. "We are not divided, all one body we."

An excellent set of books have been ready since August the first. The names of these, with prices, follow:—

Doctrinal book—*"Time's Last Hour,"* by Maxwell ———— price 2s.
Children's Book — *"Scrapbook Stories,"* by E. G. White ———— price 2s.
Youth's—*Morning Watch*, in two bindings ———— price 8d and 1s.
The magazine, *Health* ———— price 1s.

It would be well to have someone read one book and another the other volume in advance and come prepared to give a review of contents a couple of weeks before the opening date of the campaign. In that way additional workers will be encouraged.

All who have been distributing tracts will find a good field for sales among their readers, who will be happy to reciprocate by buying a book, or set of two, from the one who has been delivering free literature and praying with them in their homes. It will make another step in acquaintanceship.

There is a great dearth of clean, wholesome literature for children today. Comic strips and obscene pictures and stories are increasing. Many parents are resenting such. *"Scrapbook Stories"* will appeal to thousands. We should scatter it widely. As for the doctrinal book, the time was never more appropriate than now for its message.

Excellent work has been done through Big Week activity, since it started in 1921, in helping to build up:—

1. Our publishing work.
2. Our medical ministry.
3. Our educational programme.

During the past four-year term this territory has sold 233,354 pieces of Big Week literature, which brought into the treasury for various mission projects £13,689. During 1949 the proceeds were £3,598, while 56,577 pieces of literature were sold.

You will find your band organization very helpful in realizing success. Each leader of eight or ten persons will be able to give attention to his group, who should report to him. When everybody is informed, armed, knows where he is to work, and when and how to begin, success is sure to follow.

The missionary secretary should have supplies laid in early, and keep a record of all books released. In larger churches, a splendid helper is found in the M.V. secretary, who down through the years has been a great source of strength to the senior secretary of the church missionary organization. Big Week, like Ingathering, is not a one-department item. It is a denominational project, claiming the hearty support of every church member, young and old, on the church record. Such support has made it a blessing to the work all over the earth. We are launching the thirtieth campaign.

It has been a real pleasure to hear of what you have done in Big Week in this Australasian field, and to observe how freely you handle the literature. You are setting an example to several other areas. And may the Lord bless you to an even greater extent in this tri-decade anniversary campaign. Success to you and all your members in the 1950 Big Week literature drive!—George Butler.

TEN-MINUTE MISSIONARY SERVICE

NOVEMBER 4, 1950

Note to Leaders

In launching your campaign you will need all of this service to announce your plans, bands, territory, and distribute your books and give sample canvasses. Articles have been provided in the special "Big Week" programme for the service to follow. You will, we are sure, keep the Big Week project before your members, inspiring and encouraging everyone to do his best.

We are praying the good Lord will bless you in this 1950 campaign.—George Butler.

☆ ☆ ☆

NOVEMBER 11, 1950

Note to Leaders

It would be just too bad to take your time with an article to read this morning, for your members will have experiences to relate, and interesting reports to present. You will also need time to plan for the following week, for not all could take part the first week. This ten-minute service should be interesting and profitable to all. Left-over books can be placed in the hands of willing workers. Would you write us a few lines on the high points in your campaign?—George Butler.

☆ ☆ ☆

NOVEMBER 18, 1950

And the Time Has Come

E. E. FRANKLIN, Associate General Conference Publishing Secretary

We have today a very highly organized colporteur work in which many are engaged in full-time service and by which they support themselves and their families. As a result, a large volume of literature is placed in the field. However, we must never hold to the idea that all our literature distribution is to be accomplished by a special group of well-trained persons selling our literature. The work of the regular colporteurs should be supplemented by a large group of our church members who

may be able to devote a few hours each week or month selling our literature. All Protestant organizations are effective in distributing a large amount of literature each year. One church group of over 100,000 people spend a definite time each month selling the literature from their presses. We admire their zeal in doing this work, though we do not recommend this method.

There are two statements from the Spirit of prophecy that have exerted an influence in behalf of the greater circulation of our literature: "Our power and efficiency as Seventh-day Adventists are largely dependent on the literature which comes from our presses," and "the circulation of our books and papers is doing even a greater work than the living preacher can do."

Consider the great and deserving work done by the living preacher and the amount expended for his support. Then in comparison with this, consider how little is expended by our church members in the circulation of our literature, which we are told is doing a work comparable in results to that of the living preachers. Today whole churches and scores and hundreds of people have received their first impressions of the truth and have become members through some form of the written word.

One of the greatest needs in the cause of God throughout the entire world today is a strong, systematic, and powerful plan that will inspire every man, woman, and child in the denomination to scatter various types of literature. We appreciate the fine missionary spirit of our people; but this is the time to increase greatly our endeavours. It is time for a great missionary reformation. There are large possibilities for the sale of our literature—books, tracts, and magazines. The time has come that is spoken of on page 62 of "Testimonies," Volume IX, "Our publications should go everywhere. . . . Let us now, by the wise use of periodicals and books, preach the Word with determined energy, that the world may understand the message that Christ gave to John on the isle of Patmos." The time has come when another prophecy should apply: "In vision of night presentations passed before me of a great reformation movement among God's people. Hundreds and thousands were seen visiting families, and opening before them the Word of God."

In these closing hours of time as referred to by these exhortations and this prophecy of the future, may we not expect to see our church members become more actively engaged in distributing our literature? There is a large field for part-time colporteurs and missionary workers.

☆ ☆ ☆

NOVEMBER 25, 1950

Adventuring

NORMAN SHARP, Student at Union College

It was on a Sabbath afternoon that one of the church deacons asked me to aid in a census drive for the church. The purpose of the drive was to get acquainted with the folk in and around College View, to learn what their religious affiliations were, and to find out how many were in the family. I was eager to assist, so territory was assigned to me.

I rapped on several doors before finding anyone at home. As I rang the doorbell of this particular home, I was met by a distinguished-looking gentleman. I promptly introduced myself, shook hands, and told him the purpose of my call. He immediately invited me into his very comfortable living-room. We chatted about various things for a few minutes, and then I proceeded to get the information desired. Upon being asked what his religious affiliations were, he hesitated a moment and then said, "We don't belong to any church. My wife and I don't believe in any churches."

Immediately I began talking about the Bible as the guide-book of life, and the necessity of knowing what its sacred pages contain. He agreed that the Bible was the Word of truth. Then I asked him if I might have the privilege of studying the Bible with him, perhaps once or twice a week for an hour at a time.

"Well," he said, "I'm not a Bible student. In fact, I know very little about the Bible." I promptly replied, "We could learn more about it together, couldn't we?"

Just then his wife came downstairs. After introducing me to her, he began telling her of the proposition.

"It's very strange," she said, "that someone should want to study the Bible in this day and age. But that's a very good idea; I want to know more about the Bible."

How thrilled I was as I left that home! I have been studying with them ever since, and what a joy I am experiencing in my heart by sharing my faith with others! It is a taste of the joy that will be ours when greeted in the New Jerusalem by those who will exclaim, "It was you who invited me here!"

Oh, what a privilege it is to work for the Master while the precious hours of probation still linger! And I give Him all the praise, glory, and honour. May you, dear brothers and sisters, accept the challenge to lift high the banner of truth, and carry it forward to victory.

☆ ☆ ☆

Training Class—How to Start and How to Finish

GEORGE BUTLER

In a time when there are ninety or more "starters" to one "finisher," it is an easy matter to enrol members to start a class in "How to Give Bible Readings" or, using the new title, "Training Light-Bearers." To carry that class right through to a successful finish is a different proposition, as experience has too often proved.

It is very important that we begin. It is more important that we have a sound reason or urgent need. Where there is a need for an understanding, it is more likely that the project started will go through. Thank the Lord that in spite of the general indifference of man today, there is still left in the human heart a willingness to help in time of stress and need.

That principle applies to starting a training class. For instance, if your church is not organized for systematic, aggressive soul-winning work in its community, and your members individually are not out among the people presenting the message, a training class will die shortly after being started. Why? Because you have no known persons desiring studies. Why spend time on something which is not apparently, to say nothing of urgently, needed.

On the other hand, let a firm believer in personal work take over the leadership of that same church, organize it for service, and lead its members from door to door with the printed page. It will not be long before you will find people who will welcome Bible studies in their homes. Right there you create a need, and some members will earnestly endeavour to fill it. Then, with one or more members, start the training class; and it will, nine times out of ten, carry through.

The steps involved in starting a successful training class are few and simple:—

1. Develop a real missionary spirit in your church. This is done by going from house to house making a systematic distribution of literature.

2. Have every working member take time to talk to his readers and, in the course of time, suggest the possibility of Bible study some evening in the home.

3. Secure and preserve names and addresses of all such prospects, and file them with the missionary leader or secretary.

4. Present the challenging need to your members, offering the advantages of a training class. With people asking for studies, the need for it becomes obvious.

5. Write your conference Home Missions secretary for printed matter on the subject—including enrolment cards, class record cards, envelopes, syllabus, etc.

6. Set the date to begin the class, and let the instructor be there on time, with his carefully planned outline well in hand.

7. As the class progresses, let the students actually practise among those who have requested studies. With a programme like that, you will not only be able to start a class, but you will also have the joy of seeing it go through. And as it goes along, new members will be added to the church. That is the best elixir for continued missionary endeavour seen this side of Pentecost.

☆ ☆ ☆

How to Organize a Lay Effort

E. F. FINCK

When a conference evangelist expects to conduct an effort, he looks about for helpers and lays definite plans to prepare for the campaign. It may be that his wife is his sole helper, and that he must call upon non-Adventist friends to usher and assist in his meetings, or he may have many helpers and a large church to work with him. In either case he must have a thorough, yet simple and practical organization.

Likewise, a lay evangelist must carefully organize for a lay effort if he is to be successful. Definite plans must be laid well in advance of the opening of a campaign, whether he is almost alone in his venture or backed by a strong church.

It is always necessary to work very closely with the pastor or district superintendent, seeking counsel and co-operation and getting the support of the church board and the membership. After the lay evangelist has tentatively decided on the location and time for the effort, in counsel with the minister, it is the part of wisdom to seek the approval of the church board. This assures him of the support of the church in the advertising, conducting, and financing of his meetings.

In counsel with the church board, it would be well to select a music director, a pianist, a publicity director, ushers, a treasurer, some consecrated, tactful, trained lay Bible workers, and other helpers that might be needed. By inviting the members of the church to assist him in these various ways, he gains the full support of the church, which is most necessary.

The music director, in counsel with the pianist and the evangelist, should lay detailed plans. A piano may be needed, the song-books should be selected and secured, and talent for special musical numbers be canvassed by this committee. Remember that music provides a strong evangelistic aid if properly used.

Advertising is a very important feature. A three to six weeks' tract campaign may be decided upon to precede the effort. Handbills, if used, should be carefully prepared and wisely distributed. Window cards are helpful. Newspaper advertising, whether in the town paper or the local weekly, depending on the territory, is good if attractively laid out and planned in good taste. By all means, an earnest attempt should be made to secure free write-ups.

These are most effective. The publicity director, selected because of his special aptitude for this work, will work very closely with the lay evangelist. He will also lead out and organize the church and the territory for any tract or handbill distribution that is planned.

A head usher should be chosen, and the ushers should be informed of their work and the times when their services are needed.

The treasurer chosen for the effort should plan with the layman evangelist for the raising and expenditure of funds. The treasurer, the publicity director, the lay evangelist, and the church pastor should form the financial committee to decide on problems of a financial nature.

In every church, members will be found who, when properly trained in a "Bible service

DID YOU KNOW?

91. That all baptized church members are members of the church missionary organization.
92. That every member is to be assigned a place in a band.
93. That each band, and each member of the band, has a definite piece of territory.
94. That the church board is the church missionary committee.
95. That this committee is responsible for the organization of bands, territorial assignments, and selection of band leaders.
96. That this board, or committee, holds the same relationship to all its church members and territory as the conference committee does to the conference staff and the whole conference territory.
97. That as in the conference there is no programme operating independently of the committee, so in the church all missionary activities are planned and fostered by the board.
98. That all departments of the church are represented on that board.
99. That all church officers included on the board should be present at its meetings.
100. That the Dorcas leader is now a member of the board.

training course," will make Bible workers, and can be selected to follow up the interests under the direction of the lay evangelist.

The evangelist will bear the heaviest load. He, in counsel with his pastor, will need to decide on the topic arrangement and the length of the campaign that will best suit the neighbourhood and its social and religious background. Many other items will need his attention. If the meeting-place is a church that is in use or a rental hall, not much cleaning or decorating may be needed. If, however, the meeting-place is an empty schoolhouse, a vacant store building, or an abandoned church, much cleaning needs to be done. In all cases a decorating committee is most desirable. They should see that fresh flowers or plants are well arranged and that the building is kept clean and inviting.

The above suggestions are practical when the lay evangelist can depend on the church to assist him. When, however, he is working in new territory with the aid of his family or possibly one or two isolated members, much more work will fall on his own shoulders. Nevertheless, just as much planning and organization will be necessary. Even though little musical talent is available, he will need to plan for the song service. He may need to select ushers from his audience for the taking up of the offering. He will need to do his own publicity work. He will need to do his own visiting, or share it with one or two others. But be it large or small, a lay effort must be organized in a practical way and always under the guidance of the pastor or district leader if it is to succeed. Plans should be laid at least three or four weeks in advance of the opening night's service.

A workers' meeting is a necessary part of the programme. This meeting can be held after the evening service, or at any other convenient time; and it need not be lengthy. The evangelist and those assistants mentioned above can plan at this time their future programme and give study to the developing interest and its follow-up. At these meetings the workers should earnestly pray for the Lord's guidance, and especially remember the interested ones attending the effort. Such workers' meetings bring in a spirit of harmony, and awaken a deep burden for souls. When regularly held, they will prove a tower of strength.

SABBATH SCHOOL DEPARTMENT

OFFICERS' ROUND TABLE

GEORGE BUTLER

A New Year just ahead! Yes, in our work as Sabbath school officers we live months in advance of the current month. It is not too early to begin to plan for 1951, in order to have our organization as sound as it is humanly possible, and to have our supplies on hand for a prompt start on the first Sabbath of the year.

Each division of the school—seven in all where conditions demand, and including the Extension Division—should be considered, and necessary changes and needed supplies noted.

It would be well to arrange for a class in "Teaching Teachers to Teach." We can never become too efficient, and advances being made in all phases of life today demand that we keep abreast of the best methods. The department has prepared a text-book that has universal value and is widely appreciated. Plans should include a spare teacher or more to fill in the absence of the regular one. Such would be greatly helped by taking the Teachers' Training Course.

Supplies for divisions should receive special attention. Tools are very necessary to good

workmanship. In many cases the individual pays for what he uses, but where this is impossible, the whole school meets the need through the expense offerings, so that no department suffers by lack of necessary supplies.

There are two series of supplies. One is free, the other the individual or the school furnishes. The free supplies are ordered direct from the Conference Sabbath school secretary by the local Sabbath school secretary. The supplies which you buy are ordered by the Sabbath school secretary through the church missionary secretary who is the representative of the Book and Bible House in your church. All supplies should be ordered early.

Among the most necessary tools are: The Sabbath School Worker, Youth's Instructor, lesson quarterlies, Picture Roll, memory verse cards, and other materials and papers for the lower divisions. In well organized schools all the needs for the year are listed, added up and divided by weeks, then shared among the classes, each class bearing its portion of the whole.

The expense offering usually covers these costs.

The extension division, formerly home division, needs special attention in every school

where there is one or more church members not attending. To those who are physically, or otherwise legitimately unable to attend we can bring blessings, comforts, and encouragement of the Sabbath school. A secretary should be appointed to look after all who are not enrolled in the parent school. His duty is to visit, write, or otherwise contact such at least once a quarter. He can work through regular members who live close to the absentees.

The home division member should be supplied in time to maintain continuity of daily study, a lesson pamphlet, a Missions Quarterly, a birthday envelope, and a regular record envelope, and where there are more than one in the family, a supplementary card, and a home missions report card. He can be encouraged to help bear his share of the cost by enclosing an expense offering envelope. Seasonal material such as spring and autumn investment and Rally Day will also be furnished. Accompanying this should be a nice friendly note or letter, giving news items from the parent school or elsewhere. The secretary can enlist the service of junior or senior volunteers in helping to hand-write these letters where they cannot or need not be mimeographed—a real nice task for some Saturday night, or other convenient hour.

By all means, officers, let us keep in touch with every member of the church who is not enrolled in the parent school. It is good Sabbath school evangelism.

The matter of promotions from one division to another is important also. In the Northern Hemisphere this exercise is carried out shortly after the close of public school closing programmes in late June and early July. In these latitudes where seasons differ, perhaps promotion could be made a part of the new year's functions. Whatever your date, it should be made an interesting item in Sabbath school procedure. Some schools make it a real public feature, with special invitations to all to attend.

We have mentioned a few activities. You are thinking of these and others. Your work is important, and the Lord has promised to strengthen you in its accomplishment. You are devoting many hours to it behind the scenes, hours and labour that the rank and file know nothing about, but an accurate record is being kept by the angel who reports to our heavenly Superintendent. May He be with you and bless you richly as you plan early for the New Year.

☆ ☆ ☆

The Superintendent Judges Himself—No. 3

CARL P. ANDERSON

Sabbath School Secretary, Southern New England Conference

This is the last article in the series on the "self checkup" for Sabbath school superintendents. If we follow the suggestions that have been successful, we shall have a well-balanced and successful Sabbath school. We shall complete our questionnaire with the last seven aims, or objectives. Study them carefully. Secure all the necessary books and leaflets, in order to keep yourself informed as to the progress the Sabbath school should make.

20. Goals

a. Attendance: Are we reaching our attendance goal? The attendance goal is as follows:—

"That the aim for Sabbath school attendance be based on an increase of ten per cent above the average attendance of the preceding year, based on the General Conference plan of computing goals."—*Report of the North American Division Sabbath School Secretaries' Council*, Dec. 2-5, 1946, page 38.

b. Offerings: (1) Does our school reach the average of 35 cents per week per member?

IS THAT SO?

GEORGE BUTLER

91. Has your school participated in 1950 in one or more of the Sabbath school evangelistic items.
92. That Sunday schools, leading to branch Sabbath schools, are helpful in building the Sabbath school.
93. That Sunday schools are started sometimes by Sabbath school members gathering a few, or a larger group, of children and telling them Bible stories.
94. In some cases such opportunities open up among those who are receiving tracts regularly each week.
95. In others our juniors have the pleasure of finding and following up these Bible story hours—a practical way to "Share Your Faith" in "Youth for Youth" endeavour.
96. That November, mid-month of the quarter, is the time for lifting the Investment returns.
97. That several classes have recently been started in the Sabbath School Teachers' Training Course. In one place two dozen text-books were bought by the teachers.
98. That now is a good time to plan for a 1951 class, ascertaining the number who will enrol, and ordering the books to arrive on time.
99. That each school should have "supply" teachers to take over in the absence of a regular.
100. That if not already done the officers should check up on all supplies needed for all departments of the school now for 1951, and place orders early through the church missionary secretary.

(See "Evangelism in the Sabbath School," pages 152, 153.) (2) Does our school reach at least one dollar per member for the Thirteenth Sabbath? (See "Evangelism in the Sabbath School," page 158, question 50.)

c. Sabbath School Investment: (1) Is our school striving to reach the goal, "Everyone doing something for Investment"? (2) Did our school raise any Investment last year? (See "The Soul-Winning Sabbath School," pages 208-210.) (3) Did you know that the suggested goal for Investment is an average of five dollars per church member? What a wonderful opportunity we have to help our mission programme! If all would take hold of the Investment plan, we could accomplish much.

21. Card-Index Check-up System. Is our school using the Card-Index Check-up System to advantage? (See "Evangelism in the Sabbath School," page 151, question 37.)

22. Children's Division. Do we have adequate facilities for the children's division? (See "The Soul-Winning Sabbath School," pages 48-90.)

23. Sabbath School Council. Do we conduct at least one Sabbath school council meeting per month? (See "The Soul-Winning Sabbath School," pages 40, 41, and "Evangelism in the Sabbath School," page 182.)

24. Child Dedication. Does our school realize the soul-saving potentialities in the "Child Dedication Service," such as the following:—

- a. Emphasizing parental responsibility.
- b. Possibility of encouraging parents of this child who may be growing careless in Sabbath school attendance.
- c. Effect of service on congregation.

25. Sabbath School Reference Books. Do we have access to the following reference books?

- a. "The Soul-Winning Sabbath School."
- b. "Evangelism in the Sabbath School."
- c. "Counsels on Sabbath School Work."

- d. "Building Better Sabbath Schools."
- e. "Those Tiny Tots."
- f. "You and Your Sabbath School."
- g. All the Sabbath school leaflets that are furnished free from the conference Sabbath School Department.

26. Reception Committee. Does our school have a reception committee and a visitors' or "guest" book?

SABBATH SCHOOL SELF-EFFICIENCY CHECK-UP

20. Goals:	
Membership	50
Attendance	50
Offering	50
Investment	30
21. Card-Index Check-up System	30
22. Children's Divisions	70
23. Sabbath School Council	50
24. Child Dedication	20
25. Sabbath School Reference Books	30
26. Reception Committee and Visitor's Book	20
Total Points 1-26	1,000

Note.—"A" grade—800-1,000.

"B" grade—700-800.

"C" grade—500-700.

Conclusion.—As we bring this series to a close, no doubt most of us can see wherein we can improve. I want to make one further suggestion. Make sure you have the up-to-date Sabbath school recommendations. Every Sabbath school officer should have the latest recommendations as published by the Sabbath School Department of the General Conference. These are contained in a leaflet, "Recommendations on Sabbath School Work," which is furnished free by the Sabbath School Department.

Our prayer is that this self-checkup may help all of us to be alert and on our toes; that it may help all our Sabbath schools to be up to date and to be real soul-winning agencies.

☆ ☆ ☆

A Branch Sabbath School Grows

L. C. COOMBE

Sabbath School Secretary, South New South Wales

Many times I have reflected on the thought of growth and the thrill connected with it. The time when as a boy I stood by the bathroom door and measured my height, stretching my body as much as possible so as to reach a pre-determined mark. The thrill of achievement and growth is really wonderful whether it be in boys and girls, pets, plants, or Sabbath schools.

Some few years ago a seed of truth was sown through the Voice of Prophecy in the hearts of some earnest Christians at The Rock, South New South Wales. This seed was nurtured by Brother S. K. White and the Voice of Prophecy, until toward the close of 1949 it had sprung into a branch Sabbath school, cared for by the Wagga Sabbath school.

In 1950 the school stretched a little more, and attained the mark of a full Sabbath school. Of course, it is still being cared for and helped, and its growth is an inspiration.

Take a look at the report of this growing youth for the second quarter. A baptized membership of eight, and a Sabbath school membership of double that number, with an average attendance of fifteen. Does your Sabbath school membership double your church membership, and is your average attendance so near the one hundred per cent?

What of offerings? Yes, just think! For the Thirteenth Sabbath the offering averaged

just on 6s. per Sabbath school member. The offerings for the quarter were £19 7s. 3d. or £2 8s. 5d. per baptized member. Truly this school is growing. Maybe it is outstripping yours. If it is, and you want a thrill, there are two ways to get it. First stretch a little yourself and reach a higher standard, and then begin a branch Sabbath school and get the thrill of watching its growth.

☆ ☆ ☆

News Notes from North New Zealand Conference Sabbath Schools

H. J. TRESSLER
Sabbath School Office Secretary

Tauranga Sabbath school has a record offering of £447 9s. 5d. Being a live missionary band, they realize that the end is near and are giving until it really hurts, to help finish the work.

In giving suggestions re investment among many other things, donating the proceeds from Sabbath eggs was mentioned. Next week 10s. came in from one of our isolated members near Te Kuiti.

Although the executive committee set October 7 as the starting date for the change over of birthday offerings going to new mission work, some schools think the idea so good that they have written into the office asking for expense envelopes so that they can give their birthday offerings to missions right away. Gisborne, Opunake, Te Aroha, and Te Kuiti gave their second quarter's birthday offering to new mission work.

Rotorua Sabbath school is on fire. They have reached one hundred per cent membership. Every effective member of the church is a member of the Sabbath school. Not only that, but they had ninety-eight per cent for perfect Daily Study. They realize how essential it is to study the Bible systematically. Fifty members out of fifty-one attend each Sabbath school, "come shine or rain."

Hastings Sabbath school is doing a splendid work through the Extension Division. They have an extension division leader who keeps in touch with those members who cannot attend, and keeps them informed as to the goings on of the Sabbath school. Wellington and Napier are building up their extension division, too. Through taking an interest in each one individually many are being brought back to their first love of the truth.

☆ ☆ ☆

North New South Wales Conference

MISS F. CHERRETT
Sabbath School Secretary

Rain! rain! and more rain! Streams gathered up the waters and emptied them into creeks. Creeks became rivers; rivers overflowed and became inland seas. Winds whipped up the rushing waters; boats and army ducks were the only means of transport in many large towns along the coast of North New South Wales. Such were conditions when Thirteenth Sabbath, June 24, came around. Eight Sabbath schools were unable to meet, representing over three hundred members!

Under these circumstances it is not to be thought strange that the Thirteenth Sabbath offering was less than usual, especially as several weeks elapsed before meetings were back to normal. It is rather a selfish viewpoint, perhaps, but maybe extra offerings will flow in this present quarter, and our own island fields will benefit!

Woy Woy Sabbath school is comprised of fourteen members—practically all elderly. They meet in a home on the banks of the Hawkesbury River—a veritable beauty spot. On June 24 last they gave their record Thirteenth Sabbath offering—an amount of £25 3s. 7d. Tamworth also gave its record Thirteenth Sabbath offering of £10 7s. 4d. Tamworth has a membership of thirty-six, of which sixteen are children. The members of Tamworth have worked very hard for many years to erect a church building, and they now rejoice in being able to meet in a very nice brick edifice consecrated to the glory of God.

The Investment offering last quarter was the highest in years. Pages of the file had to be turned back to December, 1943, before the amount of £108 0s. 5d. was exceeded. Unfortunately some Sabbath schools did not report the Investment separately from the general offerings, or the total would have been even greater. Special mention might be made of the efforts of Grafton Sabbath school, which raised £34 5s. 6d.; College, £25 19s. 6d.; Woy Woy, £15; Toronto, £9 0s. 6d.; Tenterfield, £8 17s. 6d.; and Coff's Harbour, £4 18s. We know of individual members who have devoted much time and have displayed a great deal of patience and persistence, in order to be able to give extra offerings to the saving of souls and the hastening of the Lord's return. But, as one dear, faithful sister remarks, "Every minute spent by me in the work [sewing for investment] will be a gem of sweet memory and happiness. . . . I hope to have a good investment, with the Lord's help, for next Thirteenth Sabbath. So far I have £2 in, and with some weeks to go, I trust to help generously." The spirit of the early pioneers still lives!

☆ ☆ ☆

"Happy Birthday to You!"

CLARA M. STRIPLIN

"MOTHER, when is my birthday?" inquired a little child.

Children who love the Sabbath school live from Sabbath to Sabbath and from birthday to birthday. These are the two great memorials that stand out the brightest in the life of a child; one named by God Himself in memory of the world's birthday, and the other set apart in each child's household—his own birthday.

Because the birthday is so outstanding in the heart of the child, it should be given due prominence in the Sabbath school, where he is taught to acknowledge and reverence the Giver of all gifts, and to know and to love the greatest Gift of all—the loving Jesus.

The birthday exercise is not meant to attract attention to the child by having him the only honoured guest at the birthday table, with attention focussed on him alone. If there are others whose birthdays are to be celebrated the same day, it is good to invite them all at once, making a little birthday party. As many as two or three have graced the birthday table at one sitting, and what a glorious time they had! The invitation song was used just once, inviting all who had a birthday to come. The candles were lighted, beginning with the youngest and left burning until all had announced their ages as they deposited their thank offerings in the pretty little receptacle provided for that purpose. The lighted candle added interest as they demonstrated how bright even little lives can make this dark world of ours! The leader reminded them of God's blessings as she presented each one with a little picture card wishing him the Lord's blessing. (A birthday tag or button may be used for a change.) They were all included in the closing song, which asked God's blessing on the entire group:—

"Father in heaven, bless them here today.
Help them to show their love to Thee in every way."

The time saved and the pleasure multiplied

by having the entire group at one celebration is obvious.

When and if there is only one child to be honoured, shall we appeal to his ego by building a throne for him as if he were "King for a Day?" There is already too much self in the lowliest of us, and instead of enthroning the child, let us place him at the regular birthday table, and—

"Life Him up, the risen Saviour,
High amid the waiting throng."

Let us show the child how much Jesus loves him, how much He has done for him, and how much his little offering will spread the gospel in new places where missionaries have never been. What a privilege each child has to contribute once a year to this most unusual fund! Like the widow's mite, who of us can prophesy how much good the birthday offering of a child can do when he knows what it is going for, and is anxious to see it go for that purpose!

Keeping in mind that it is Jesus whom we wish to enshrine in the hearts of our little ones, let us plan our birthday exercise carefully. Let us eliminate any appeal for gratifying self, either by giving the child a gift, or by appealing to his appetite by giving him candy, fruit, or little cakes. Why give a child a gift bought from Sabbath school expense that costs more than the offering which he brings? How can the work prosper with such financing? The mail box and other "everyday" ideas incorporated into the Sabbath school encourage this double danger, appealing to the child's desire for gifts, and cancelling the value of the birthday offering. The giving of edibles to the child appeals to his appetite, but does not strengthen his love for Jesus or his ability to deny himself luxuries in order that others may be privileged to learn of Jesus.

So let us, in the birthday exercise, give honour where honour is due, and encourage our children to look beyond themselves to the little children in far-off lands who have never heard of Jesus. Let us instil in them one great desire—the desire to meet children in the kingdom who are there because of their birthday offerings!

☆ ☆ ☆

South New Zealand Conference Sabbath School Department

FRED L. TAYLOR
South New Zealand Conference

Looking over our second quarter's report there is one outstanding item—the Sabbath school offerings. The graph covering recent years shows that the first quarter of 1946 was the bottom of a trough. From then until the second quarter of 1948 each quarter's achievement was better than the one before. That second-quarter 1948 offering was then an all time record, and was not exceeded until the first quarter of this year with a splendid offering of £740. We expected that quarter to be good because our camp Sabbath school offerings alone amounted to over £150. Naturally we had some apprehension regarding the second quarter. Could we hold such progress? Imagine our joy when the graph went up to £806.

Checking a little closer we found that the twelve Sabbaths' offerings, which had risen phenomenally during the first quarter, had dropped a little over £30, while the Thirteenth Sabbath had risen by over £100. That fact, supported by many statements from members showing concern about the hospital for the Cameroons, leads us to believe that the missions quarterly is at the back of this splendid advance. But back of the missions quarterly are officers whose hearts are alive to the need of world missions. And backing them, our loyal group of Sabbath school members, who are ever ready to respond to the cry of need.

MISSIONARY VOLUNTEER DEPARTMENT

OFFICERS' NOTES

CLOSING THE YEAR

ALFRED W. PETERSON

Is your society a good finisher? Does it complete what it undertakes? The approach of the end of the year must make us thoughtful regarding the past and also the future. The society executive committee would do well to take a retrospective view of the year that is passing. It should endeavour to tie off the loose ends of society activity. Those reading the Missionary Volunteer Reading Courses should be encouraged to finish their reading. Young people who are studying Bible Doctrines or Denominational History should be encouraged to finish their reading. The Bible Year ought to be finished on time, and as many of the other activities should be finished as early as possible. Certainly the executive committee should encourage those who are reading the Character Classics, or who are doing the work of the honour classes, to finish. It would be well if the year could be closed with a good investiture service for those who have completed their honour-class requirements.

The society leader should check over with the society secretary to see that all records are properly entered, that all reports have been written up and those due to the conference sent in, and that all records of requisitions are in proper order. The cash account with the church treasurer should be in order. All bills owing to the Book and Bible House or the missionary secretary should be paid. The executive committee should arrange with the church board for someone to audit the society's books.

The following supplies should be ordered so that they will be on hand when the new year opens:—

1. The Missionary Volunteer society secretary's record book.
2. The application for Senior Membership cards. If it is a senior society, order M.V. blanks No's. 1-5. If it is a junior society, order Missionary Volunteer record blanks 1-j.
3. A supply of Morning Watch calendars sufficient for each member of the society and for each family of the church.
4. Pads of M.V. record blank No. 4 for individual reports of missionary work.
5. Subscriptions to the MISSIONARY LEADER, perhaps the Church Officers' Gazette, and the Youth's Instructor. Supplies may be ordered through your church missionary secretary.

The secretary should study with the society executive committee the records in the record book to see that the society membership record is up to date; to ascertain that all minutes of the society executive committee meetings and of the society are in proper order.

The society librarian should check over the books in the Missionary Volunteer library. Books that are out on call should be returned, and the records brought up to date. In fact, all of the properties and resources of the society ought to be looked over so that when the year closes, all records, reports, supplies, and books of the society are ready to be turned over to the incoming society officers. Perhaps no occasion is so revealing of character as the closing up of the records of the year. A bit of carelessness in completing the records or sending in reports may embarrass, not only the society, but the conference later on.

Are your society records and reports up to date?

REPORTING

Reporting is a sacred duty of the Missionary Volunteer. During the time of His ministry upon earth when He was organizing and directing the establishment of His church, Jesus frequently called His disciples apart in some secluded place and asked them for reports of their work. The Sacred Record says that they told Him all that they had done. (Mark 6: 30.) He expects His modern disciples to report what they have done. To be a Missionary Volunteer in good and regular standing the member must report at certain intervals.

The General Conference in general council has outlined the reporting plan for Missionary Volunteers. Missionary Volunteers are to report in their own society meeting. The society executive committee should arrange every detail of the meeting including that of reporting so that as full a report as possible may be secured with as little delay as possible.

When members enter the meeting, ushers should be ready with report slips, M.V. Report Blank 4, and hand one to each member. During the opening exercises of the society meeting the secretary should call for the reports to be filled out. They should be taken up by the ushers when the offering is received. The adult members of the church are expected to make their report upon the Home Missionary cards during the time appointed at the church missionary service, but Missionary Volunteers are to report in their own meeting. In churches where there is no society, young people are expected to report on the cards during the church missionary service with the adults, but only if there is no Missionary Volunteer society in the church.

A good report cheers, encourages the society, and enables the society executive committee and the M.V. Department of the conference to plan intelligently for the future work of the society.

★ ★ ★

NOVEMBER 4, 1950

How to Bring Men to Christ

GEORGE E. VANDEMAN

Order of Service

Song: "Love Divine," No. 142 in "Church Hymnal."

Secretary's Report.

Prayer.

Offering.

S.Y.F. Reports.

Scripture: John 4: 3-42.

Discussion.

Leader's Introduction.

"How to Bring Men to Christ." (5 parts.)

Song: "I Would Be True," No. 425.

Benediction.

Leader's Introduction

Sharing your faith is interesting business. It is the most thrilling work that you can do. God has given us helpful suggestions on how to make this work easy, and above all, successful. Mrs. E. G. White said, "Christ's way of presenting truth cannot be improved upon." ("Evangelism," page 56.) If Christ's methods cannot be improved upon, then we should carefully watch Him so we will know how we are to do it. Our Scripture reading today presents one of the most striking illustrations of how Jesus won others to Himself. Let us gather around and witness the Master Soul-winner as He "shares His faith." The following five steps indicate how Jesus did it.

HOW TO BRING MEN TO CHRIST

1. Ask a Favour

The first step in opening a conversation with friends or acquaintances is sometimes the most difficult. In Jesus' experience at Samaria we see that He began by asked a favour. He requested a drink of water. This was Jesus' usual method of dealing with people whom He was about to help. It is a sure way of getting the other person's attention, and in the end winning a response. If you appeal to someone just because you believe he needs what you have, you will not arouse his will; you will not stir his enthusiasm; you will not grip his interest. But the request for help does these very things.

A number of years ago we knew a man who belonged to the Catholic church. His wife was a Seventh-day Adventist, but it seemed most difficult to reach him. We pitched a large tent in this man's city, intending to hold a series of evangelistic meetings. We requested this man's help in pitching the tent. In fact, we gave him the longest, heaviest rope to pull when the huge centre poles were being hoisted into place. Later he remarked, "When I was pulling the hardest and perspiring the most, I decided that I was going to become a Seventh-day Adventist."

It is a fundamental law of human nature that when we request favours from others, we are indirectly complimenting those persons, and when we are indebted to them, we have a far greater hold on their interest than if they were indebted to us. Jesus asked for a drink of water first. He did not start talking about the Sabbath question, or the state of man in death, or smoking, or drinking, or the rite of baptism. He sought to make friends by asking a favour. That led to greater things.

2. Think of His Interest

This leads us to the second factor. The true soul-winner—the young person who is attempting to share his faith—must completely forget himself and think of others and their interests. Many fortunate young people have already learned this secret. That is why they are popular. If we can forget ourselves and think of other people, we will have greater power to influence them. If we can come close to others by sharing their interest and showing deep and sincere desire to understand them, we are on the high road to winning them to the Lord Jesus Christ.

One writer points out that people do not easily let others into their inner lives. That is true; but if the first tendency is to close up when another wishes to talk about our inner selves, the second tendency of human nature is to reveal, for folk long more than anything else to share their inner selves with someone in whom they can have genuine confidence and with someone who will understand. So do not become discouraged when people throw up barriers. Jesus shows us how to handle such problems. When the Samaritan woman began to discuss the age-long feud between the Jews and the Samaritans in an endeavour to put Jesus off the track, He brought her back to His train of thought by talking about something far more important than the objection she raised. That is a good point to remember. We must lead our friends to think about something more important, and the objections they raised will be lost in insignificance. That is the way Jesus did it, and remember, His methods cannot be improved upon.

3. Show Confidence

We are now ready for the third method Jesus used to influence souls—to show confidence. This may be difficult to do, but if we try hard enough, there will always be something in every life in which we can reveal confidence.

If we ever expect to influence people for God, we must believe in them in spite of what they are. Do not tell people how bad they are, but how good they might become in Christ.

E. Stanley Jones once said: "Nag people and they sag; believe in people and they bloom." Let me ask, have you ever failed to be stirred by the challenge of the confidence expressed in the familiar hymn:

"I would be true, for there are those who trust me;

I would be pure, for there are those who care?"

Please remember that this point will always win—it never fails—to bring the best out in others. Watching for the best in others will also bring out the best in us.

4. Avoid Argument

Now for one caution. We do not win souls through argument, and yet many an individual would like to argue, thus urging the soul-winner away from his main purpose. The Samaritan woman tried it with Jesus. She asked, "Art Thou greater than our father Jacob?" She was all ready to compare the work of Jesus with Jacob. When one realizes the bitterness existing between the Jews and the Samaritans concerning father Jacob, he can see how Jesus might have been thrown into a heated discussion. I suppose if one of us had been in Jesus' place, he would have said, "Oh, woman, you know that your father, Jacob, was a scoundrel. He was a thief; he was a liar; and so forth." We might have "told her off," but a soul would have been lost, feelings would have been hurt, and deep wounds would have been made. Just so, people today bring up comparisons. They say, "Do you think you are right and all the rest of the world wrong? How could a small group of people of your size have greater truth than all of the large churches and learned ministers?" But please do not argue. In winning an argument we may lose the people.

Young people will ask, "Is it a sin to smoke?" And in our desire to faithfully present the answer we sometimes drive them away from further help. Somehow, we might tactfully lead them to understand that God judges us according to the light that comes; that the question of smoking is a health question; and that if, in view of certain information, a person should be convicted on the matter and then continue to use tobacco, when he believes it is wrong, God certainly could not hold him guiltless, etc. So there is a way of handling these questions which does not antagonize, and yet holds the standard high.

There comes a time when we need to meet issues squarely, when we need to discuss faithfully all God's counsel regarding the great Bible truths, but in most situations the listener will want to jump ahead. He will want to discuss the controversial truths for which he is not prepared. We should do everything possible to fully prepare a soul before he faces these crisis truths; and to keep him seeking for the Saviour is the best way to do it. There is, however, a time and a place for giving some of the controversial truths. God will lead if we ask Him. There may be times when the Sabbath truth will lead a person to desire further information about our message. In the majority of instances, however, we need to take care, for so few really understand God's Word that to bring them face to face with requirements they do not fully understand at the very outset may bring deep discouragement. We must lead them to Jesus and let them realize His pardoning love. We must help them to know that they are accepted and that their sins are forgiven. Then tactfully we are to help them to understand God's great

plan for their lives now that they are fully surrendered to Him.

Have you noticed that Jesus did not wait for some great occasion or some dramatic moment to share His faith? It was the kind of opportunity you have every day. He was tired; He rested; somebody came; He asked a favour. A conversation followed; a heart was changed; a name was written down in the Lamb's book of life. That was how Jesus did it. What a thrill to follow His plan! Remember, Christ's way cannot be improved upon.

5. Teaching Others to Pray

In every life there is some deep problem of sin. It is our task to lead that individual to realize his need of confessing it. We need not receive the confession. God alone needs to hear it, but we must always remember that he must do the confessing and the asking. We need to lead men to pronounce their own need with their own lips, for then the Holy Spirit can work. As we ask questions and lead the soul for whom we are labouring to speak of his need, then the heart responds. Notice how natural, how courteous Jesus was in coming to the very heart of this woman's problem. He said, "Go, call thy husband." Was not that the natural and safe thing to do? And yet, see what it brought from the woman's lips—confession of her own state, "I have no husband." Now, of course, this was Jesus to whom she was speaking. In most instances it is not wise to listen to a recital of sin. It is our duty to direct their minds to the Saviour who alone can forgive and heal. This is the most delicate portion of our work, and it must be done tenderly and kindly.

To lead people to their knees and ask them to tell God about themselves will yield results. God's way is to lead that friend to speak his need with his own lips. We should kindly and helpfully suggest a simple prayer, pointing out that God hears and understands the most simple petitions. One man prayed, "Dear Father, I am a sinner and lost, but repentant. Don't leave me to perish." The ones with whom we are working should always pray first, and then remember that our prayers should be simply worded. How embarrassed they would be if we begin with an easy flow of theological words. We must earnestly ask God to hear and answer the sincere and earnest prayer which has just been spoken.

One young man, several years ago, was given the privilege of contacting a ruler of one of our mid-European countries. This man was a royal prince and had jurisdiction over a large section of an empire. Somehow, in contact with one of our workers, he had met this young man. The friendship so fascinated this gentleman that he suggested that the youth come to his office and study the Bible with him. When the appointed day arrived, our brother approached the mansion rather timidly. But he was admitted freely, and the ruler was most gracious in his welcome. He frankly stated that he had laid every other responsibility aside, and that the time belonged to the young man. Since he knew nothing of religion, he was as a child in our brother's hands. Our brother simply said he thought it might be well to open the conversation with prayer. At this the man remarked, "But how do I pray?" Our brother suggested that they kneel. "How do I kneel?" he pleaded. After being shown the position in which to kneel, he then said, "Now what do I say?" Little by little, from the very first elementary step, this great man of the world was led to seek God. Is it any wonder that he eventually took his stand for this faith and became a blessing to his people?

Fellow young people, more times than you think you can lead others to pray, and remember that something happens when your friend is on his knees. Try it soon.

Ask a favour; seek his interest; show confidence; avoid argument; teach him to pray. These are the steps Jesus used. They will work for you, too.

★ ★ ★

NOVEMBER 11, 1950

Series: The Final Crises— SPIRITISM

WILLIAM A. FAGAL

Order of Service

Song: "Give Me the Bible," No. 59, in "M.V. Songs."

Sentence Prayers.

S.V.F. Reports.

Announcements.

Secretary's Report.

Offertory.

Special Music.

Bible Study: "Spiritism in the Bible."

Talk: "The History of Spiritism."

Talk: "Some of the Teachings of Spiritism."

Talk: "The Future of Spiritism."

Closing Exercises.

To the Leaders

This is the first topic in the series of Senior Youth Topics on "The Final Crises" in the world's history. These topics are based on the closing chapters of "The Great Controversy."

We would suggest that all the participants in today's meeting read as a background to their own thinking and presentation of the subject, chapter 34, entitled "Spiritualism," and chapter 33, "The First Great Deception," in "The Great Controversy." It would be well at the close of the meeting to suggest that each member read these two chapters on his return home.

BIBLE STUDY

Spiritists declare that the first seance was conducted in the garden of Eden when the serpent as the "medium" talked to Eve.

1. What was the first experience of man in dealing with the supernatural "spiritist" forces? Gen. 3: 1-3.

2. When the Bible later referred to this experience, how was the serpent identified? Rev. 12: 9.

Note: Up to the time of Eve's experience no one had yet died. Therefore, no departed loved one could possibly have been speaking through the serpent. Rather, the Bible plainly states that the power speaking was actually the devil.

3. Can the dead return and communicate with the living? Job 7: 9, 10.

4. What was one of God's earliest warnings regarding familiar spirits? Lev. 19: 31.

5. How strongly did God feel about the matter of consulting familiar spirits? Lev. 20: 27.

6. When the first king of Israel, Saul, went and consulted the medium (witch) of Endor, how did God punish him? 1 Chron. 10: 13, 14.

7. Who does God's Word plainly state is behind the miracles of spiritism? Rev. 16: 14.

8. What is the standard which is to keep us from being deluded? Isa. 8: 19, 20.

Note: "All whose faith is not firmly established upon the Word of God will be deceived and overcome. . . . But he [Satan] can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, . . . will find, in the God of truth, a sure defence. . . . He [the Saviour] would sooner send every angel out of heaven to protect His people, than leave one soul that trusts in Him to be overcome by Satan."—"The Great Controversy," page 560.

9. What common lack will distinguish those who will be deceived? 2 Thess. 2: 9-11.

NOVEMBER 18, 1950

Series: The Final Crises—II

THE TIME OF TROUBLE

DONALD F. HAYNES

Order of Service

Opening Devotional Features.

Offering.

Society Reports.

Special Music.

Scripture Prologue: Ps. 121: 5-7; 91: 3-11.

Simulated Broadcast: "The Time of Trouble."

Closing Song.

Benediction.

THE TIME OF TROUBLE

Characters: Bill, Sarah, Nell, Doug, George.

It is planned that this programme take the form of a simulated radio broadcast. The participants should be seated around a table, with microphones before them, discussing the topic. If you wish to lengthen the programme, more quotations may be given from chapter 39, "The Time of Trouble," in "The Great Controversy."

BILL: Is the time of trouble in the past, or is it yet to come?

SARAH: Does it occur before or after the close of probation?

NELL: Questions like these call for straightforward answers. And young people in the Seventh-day Adventist Church know where to go to get them. We are so thankful for the Bible and the gift of prophecy.

BILL: In the sequence outlined by Jesus in Matthew 24, He says the tribulation comes first, then the darkening of the sun and moon, the falling of the stars, the shaking of the powers of heaven, and then His second coming.

GEORGE: In Dan. 12: 1, though, a parenthesis is introduced, not a contradiction, but an added detail, another Bible illustration of the soundness of the principle of "precept upon precept; line upon line, . . . here a little, and there a little" (Isa. 28: 10). This parenthesis reads, "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book."

BILL: Just a minute, George. I should like a further word on how we may be sure that this is a parenthesis to be placed within the sequence of Jesus' own prophecy in Matthew 24.

GEORGE: First, it is Michael, or Jesus, standing up. He is laying aside His priestly robes, closing His work of intercession, or as Daniel describes it, "The great prince which standeth for the children of thy people." He has determined, by the record, who are His. He has called, and those who have chosen to be His, have answered.

These things have not taken place at the time of the great tribulation of Matthew 24.

DOUG: In the description—that is in Matt. 24: 21—a great tribulation is pictured; and it is after that that the false christs and false prophets appear here and there around the world showing great signs and wonders and being stopped just short of deceiving the very elect.

GEORGE: That takes care of the time element very well, Doug. At this time of trouble the world's rebellion is complete. Here is a final and absolute rejection of a Saviour's love. The world has no Saviour. And God's people have no Intercessor. His pleading has been judged successful. He has won His case for

10. Is it safe to shrug off the evidences of spiritism as mere trickery?

"Many endeavour to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. . . . Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God."—"The Great Controversy," page 553.

The History of Spiritism

Spiritism is not new. The frequent references to it in the Bible indicate that it has always been existent side by side with truth. The Bible is filled with frequent warnings against spiritism and those who believe in it and practise it. However, spiritism in these latter days has quite a different dress from that which it has had in years gone by.

Modern spiritism had its beginning in Hydesville, New York, in 1848. There lived in that town a man named John D. Fox, who had six children. His two youngest—Margaret, aged 15, and Kate, aged 12—were still living at home. The family had just moved into another house when the daughters heard rappings on the walls, window-panes, and shutters. On the night of March 1, 1848, after the family had retired, the rappings were particularly loud. The father arose from his bed and shook the sashes, much as one might shake them if he were trying to decide whether their looseness was causing the disturbance. Imagine his surprise when the noise produced by his action was duplicated in rappings from the wall. Finally, Kate, the younger daughter, said, "Here, Old Splitfoot, do as I do," and she snapped her fingers. Instantly an answering rap came back from the wall.

Margaret, the older sister, developed a method of communication with the personality that was behind the rappings through working out a code whereby each letter was represented by a number of raps. By this means it was possible to give and receive messages. One of the first messages that came through in this way was that the identity of this rapping spirit was supposed to be that of a certain man named Charles B. Rosma, who had mysteriously disappeared many years before. The spirit gave the exact location in the cellar where his body was supposed to be buried. Subsequently, when those investigating the message dug into that spot in the cellar, they discovered the bones of a human being which contained enough identification so that it was certain that this body was that of Rosma. From this beginning with two young people who talked with "Old Splitfoot," a name which was obviously meant to imply the devil, modern spiritism has grown with leaps and bounds until it now circles the earth and exists in a somewhat Christianized form.

It is most important that Seventh-day Adventist young people know the identity of the power behind spiritism in order that they might prepare themselves and fortify themselves against it.

Some of the Teachings of Spiritism

Spiritism today has adopted a Christian guise so that many individuals regard it as "just another church." They are, therefore, not very fearful of its teachings, and more or less welcome its adherents as fellow church members. For this reason it is important that we have an understanding of the teachings of spiritism.

It can hardly be called Christian, because it quite positively denies the divinity of Jesus. These following statements will help us to see this fact. "Jesus the man was a powerful psychic, but a man just as you and I are men." ("Practical Spiritualism," page 55.) "The life of the man Christ Jesus on earth was a pattern

life intended for the example of man, but in so far as it was deemed to be an atonement by way of a sacrifice for sin, this was a foul falsehood, degrading to God."—"More Spirit Teachings," page 18.

Sir Arthur Conan Doyle, speaking in London some years ago, foretold the fact that in his opinion spiritualism would "sweep the world and make it a better place in which to live. When it rules over the world, it will banish the blood of Christ."—"Signs of the Times," Sept. 13, 1938.

A leading spiritist journal, *The Progressive Thinker*, in its issue of August 28, 1920, made this sweeping statement: "Spiritualism is a religion; but it is a religion free from the absurd and superstitious features that mar the system known as Christianity. Some of these doctrines are merely foolish, but some of them, like the blood atonement theory, are absolutely vicious and lead to wicked and immoral living. While we gladly accept many beautiful things taught by Christ, we cannot afford to call ourselves Christians, for that would imply that we believe His blood really cleanses from sin, and we deny that. The orthodox theory of the atonement, together with the doctrine of justification from sin by faith only, are doctrines that inevitably encourage sin and immoral conduct."

Spiritism denies the judgment of the wicked by stating, "Each mind will judge itself and not another." "The judgment will be right, because it is the judgment of self. . . . The throne is within you." (Quoted in "The Great Controversy," page 554.)

It will thus be seen that Satan has through the teachings of spiritism denied the divinity of Jesus, the blood atonement of Christ, justification from sin by faith, and the judgment. By spiritism's own statement it cannot be called Christian, and it is more to be considered as related to the forces that oppose Christ and His truth.

The Future of Spiritism

For a good many years Satan has been preparing for the last great deception that he will bring upon the world. This is to be a great enlargement of spiritism to include miracles being wrought all over the earth simultaneously. The Bible has foretold this last great deception, stating that Satan will bring down fire from heaven in the sight of men to deceive those that have the mark of the beast. (Revelation 13.) The servant of the Lord to this people has stated that in the last great conflict "the Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—"The Great Controversy," page 588.

In that day when spiritualism reaches its height, the sick will be healed, and many undeniable wonders and miracles will be performed among men. At that time Satan will profess to be converted; and through spiritualism he will appear as a benefactor of the race, professing to present a new and more exalted system of religious faith. But while Satan will be appearing before the children of men as a great physician, he will actually be bringing disease and disaster until populous cities are reduced to ruin and desolation. It is most important, therefore, that in these days we prepare our hearts for the overwhelming delusions that are about to come upon the world. May God help us Seventh-day Adventist young people to be so well fortified against spiritualism that when it is universally accepted and is performing deeds that will call forth the respect of all, when even Protestantism and Catholicism are united with it under a great threefold union, we may yet stand fast and cling to God's last-day message, which is destined to triumph.

a fallen race. Their names are now found "written in the book."

NELL: The heavenly Advocate leaves the heavenly sanctuary. Gross darkness covers the earth. It fills every life and every heart.

BILL: What is the great trouble then that the redeemed are to pass through?

SARAH: Is this the time when it is made crystal clear once and for all, so clear that even the wicked can understand what it means to be in the world and not of the world?

DOUG: I think so. The people of God are still in the world. But their cases have been settled. They are clear before God, but they have not been translated. Sin and darkness are all about them, but their names are found "in the book." They are still in the world. But they are not of the world.

BILL: What is the reason then for the unparalleled trouble through which the people of God are to pass?

DOUG: Jer. 30:5-7 answers, "We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

If we are going to understand the time of trouble, we shall have to take a minute to analyse this analogy—"the time of Jacob's trouble."

GEORGE: Jacob had a lot of trouble. He stole his brother's birthright. He lied to his father in grasping for his blessing. Esau hated him and sought to kill him. He was forced to flee for his life. He plunged headlong into a long career of domestic infelicity with his wives. His favourite son was taken by violence and sold into captivity by his own brothers. And he ended his days in a foreign land.

SARAH: But you haven't named any particular time of Jacob's trouble.

DOUG: This was the night of his anguished wrestling with the angel. In spite of his manifold sins, God had given him many evidences of Heaven's favour. He had been prospered with vast possessions. But on this night he hears that Esau is coming: What will he do? I should like to read this word from "The Great Controversy" on how Jacob prepared for his time of trouble (page 616): "Jacob's company, unarmed and defenceless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach; for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defence must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother, and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience."

GEORGE: Our verse in Jeremiah 30 closes with the assurance, "He shall be saved out of it." Hosea adds that Jacob "had power over the angel, and prevailed." Hosea 12:4. "The Great Controversy" comments on page 617, "Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven."

SARAH: I'd like to know more about the exact point of Jacob's trouble. He knew that he had been accepted. He sincerely offered to heal the breach between him and his brother. What, exactly, was the point of his trouble, Doug?

DOUG: He stood before the angel alone. He thought an adversary had come to kill him. At the moment every indication was that everything and every man's hand was against him. He was engaged in a struggle for his

very life. He was all but overcome by mental anguish. He was in the world, and at the same time warring with it in every member.

BILL: Now, how does all this compare to the time of trouble through which the remnant church is to pass?

GEORGE: God's people are tried by the same fires of uncertainty. They remember that they are sinners. They are in the world. They recall how faltering has been their faith. They see the feeble efforts they made in service for Him who did so much for them. They are overcome at the remembrance of their unworthiness. Cut off from the intercession of Heaven, they quail before the mighty power of Satan, acutely conscious of their weakness. They hear the taunts of the wicked that their cases are hopeless, that the prophecies haven't worked out, that the gospel has not triumphed, that the world has rejected their message, that the Sabbath has been repudiated, that their own possessions have been wiped out, and that their influence has been destroyed—and what for? They are ridiculed for trusting in a Christ who has not come, a kingdom which has not materialized. They are surrounded by their enemies and forsaken by their friends.

NELL: The greatest shaft of all is the fear that their repentance has not been complete, that they may have overlooked or neglected at least one sin.

DOUG: All about them God's peculiar people see the forces of Satan plotting their destruction. Their only recourse is to prayer. And they are glad now that they did not wait until this hour to pray. The prayers which have gone before have done their work. And now this prayer, too, is heard.

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed. . . . But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."—"The Great Controversy," page 620.

GEORGE: As we contemplate these impending days, right now is a good time to give diligent heed to this word from "The Great Controversy," page 620: "All who endeavour to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honourable the position which they hold, the more grievous is their course in the sight of God, and the more sure the triumph of their great adversary. Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless."

It is clear then that if we are both in and out of the world, and remain in that course, there is no way out.

DOUG: It is during the time of Jacob's trouble that Satan's crowning deception takes place. He personates Christ. The messenger of the Lord has written in "The Great Controversy," pages 624 and 625: "In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness. . . . The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them. . . . His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed

character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overwhelming delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.'"

Heaven's answer to this blasphemous perfidy is the pouring out of the seven last plagues.

BILL: In addition to the mental suffering, will there be any other kind of anguish for the people of God?

NELL: Yes, on page 629 of "The Great Controversy," I read this paragraph, "The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. That God who cared for Elijah, will not pass by one of His self-sacrificing children. He who numbers the hairs of their head, will care for them; and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants."

DOUG: The final word on the time of trouble is a note of comfort from Mal. 3:17; Isa. 26:20, 21; and Ps. 27:5.

ALL VOICES: "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity."

"In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me."

☆ ☆ ☆

NOVEMBER 25, 1950

Series: The Final Crises—III GOD'S PEOPLE DELIVERED

M. J. PERRY

Order of Service

Theme Song. (By all Missionary Volunteers.)

Secretary. (Enters alone, presents report.)

Theme Song. (Played softly on piano or organ.)

All Speakers and Leader Enter.

Opening Song: "Keep Looking Up!" No. 25 in "Gospel Melodies." (Soloist singing stanzas; congregation singing each chorus.)

Prayer. Assign five young people to give sentence prayers as follows:

1. Pray for this service that all may get the most out of it.

2. Pray for more faith that we may "keep looking up."

3. Pray for more courage to share our faith today.

4. Pray for our fellow youth who lost the way and need help.

5. Pray for deliverance with God's people during the time of trouble.

Special Music (Unannounced): "Be Still, My Soul," No. 112.

Narration with Music: "God's People Delivered," with special introduction.

Closing Prayer. (A prayer of thanks for promised deliverance.)

Special Song (Unannounced; congregation remains standing): "I Would Draw Nearer to Jesus," No. 117.

This programme is based on chapter 40 in "The Great Controversy," entitled, "God's People Delivered." The purpose of this presentation is to acquaint our young people with the events that must transpire, and the experiences they must go through, during the time of trouble before deliverance comes. If you wish to lengthen the programme, use further quotations from "The Great Controversy." Appropriate colour slides, if available, may be woven into the programme very effectively. The narrator and other participants, including those presenting special music, should be close at hand to avoid any delay or time interruptions.

INTRODUCTION

This programme may be effectively introduced by any of the following three ways, or by a combination of all; so long as the paragraph from "The Great Controversy" given below is embodied in the information presented:—

1. A messenger boy appears on the stage, carrying the regular armload of newspapers, shouting, "EXTRA, EXTRA . . ." A group of Christians walking across the stage from the opposite side are attracted by his announcements and stop to procure a paper. While they all look with interest, one reads aloud a prepared article embodying the paragraph given below. This article should be written in good newspaper style.

2. A simulated radio programme giving the news events for the day. This may be given by direct wire from another room through radio placed on platform, or by recording previously prepared. This news presentation should carry several items of world interest, climaxing with the information pertaining to Christians given below.

3. A young man dressed as a messenger boy appears on the stage and reads the well-worded law just passed. (The following information should be written in legal style to be most effective.)

PARAGRAPH from "The Great Controversy," page 635:—

"When the protection of human laws shall be withdrawn from those who honour the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."

GOD'S PEOPLE DELIVERED

Special Introduction: As suggested above, unannounced.

Special Music: "Faith of our Fathers," "Gospel Melodies," No. 236.

Narrator (While piano continues "Faith of Our Fathers" as background): As the day of the Lord draws nigh, God's people—"some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. . . ."

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness deeper than the darkness of night falls upon the earth."

Special Music: "Jesus, Lover of My Soul," "Gospel Melodies," No. 101.

Narrator (With feeling): Then suddenly, "a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful fore-

bodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness."

Piano Background: "Keep Looking Up!" "Gospel Melodies," No. 25.

Narrator: Then, as from a dream, the people of God hear the clear, ringing words of counsel saying, "'Look up,' and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven, and see the glory of God, and the Son of man seated upon His throne."

Soloist (Sings chorus):

"Keep looking up, thy God is still the same today,

Keep looking up, He will not fail thee, come what may;

Keep looking up, the darkest cloud will roll away,

So do not doubt, but keep on looking up!"

Narrator (Continues with expression): "It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, 'It is done.'

"That voice shakes the heavens and the earth. There is a mighty earthquake, 'such as was not since men were upon the earth, so mighty an earthquake, and so great.' The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest."

Piano (Begins background): "Master, the Tempest is Raging!" "Church Hymnal," No. 677.

Narrator (Continues with expression): "The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness, are swallowed up by the angry waters. Babylon the Great has come in remembrance before God, 'to give unto her the cup of the wine of the fierceness of His wrath.' Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free."

"Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. . . ."

"Thick clouds still cover the sky. . . . Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all; but they are distinctly understood by the false teachers. . . . Their wails are heard above the sound of the elements. . . ."

"Through a rift in the clouds, there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. . . . Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, 'The heavens shall declare His righteousness: for God is judge Himself!' That holy law . . . is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. . . ."

"The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. . . . Fearful will be the doom of him to whom God shall say, Depart, thou wicked servant."

"The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. . . ."

"Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud. . . . Jesus rides forth as a mighty Conqueror. . . ."

"Before His presence, 'all faces are turned into paleness.' . . ."

"The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. . . ."

"There are those who mocked Christ in His humiliation. . . . Those who derided His claim to be the Son of God are speechless now. . . ."

"Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. . . ."

"The living righteous are changed 'in a moment, in the twinkling of an eye.' . . . Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. . . ."

"Before the ransomed throng is the holy city. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. . . ."

"The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were 'destitute, afflicted, tormented.' . . ."

"In this life we can only begin to understand the wonderful theme of redemption. . . . Through the eternal ages, new truth will continually unfold to the wondering and delighted mind. . . ."

"The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. . . . As the nations of the saved look upon their Redeemer, and behold the eternal glory of the Father shining in His countenance; as they behold His throne, . . . and know that His kingdom is to have no end, they break forth in rapturous song, 'Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!' . . ."

Special Music, or by Congregation: "Redeemed! How I Love to Proclaim It!" "Church Hymnal," No. 635.

JUNIOR MEETINGS

NOVEMBER 4, 1950

Sowing Beside All Waters

T. O. WILLEY

Order of Service

Opening Song: "Living for Jesus," No. 32 in "M.V. Songs."

Scripture Reading: Matt. 13: 3-9.

Prayer.

Secretary's Report.

S.Y.F. Experiences.

Offering.

Introduction.

Special Song: "Sowing in the Morning," No. 621 in "Church Hymnal."

Reports: "Sunshine Band," "The Correspondence Band," "The Literature Band."

Appeal.

Closing Song, No. 111 in "M.V. Songs."

Benediction.

INTRODUCTION

The J.M.V. leader appears first and begins to make an explanation of the work of the J.M.V. society.

J.M.V. LEADER: Today we bring to you a short explanation of the work of our J.M.V. society. We have been organized for a two-fold purpose: First, we endeavour to prepare ourselves for greater service as we grow older. We are aided in our preparation by reading the Reading Courses each year, by observing the Morning Watch and reading God's Word, and by making the most of our social life and well-planned recreation. But most of all, we prepare now for our place in the church by helping to spread the message that Jesus is soon coming. We often refer to this as "missionary work."

At this point a J.M.V. enters with a newspaper bag (or substitute) about his neck. He is throwing pieces of literature about from the bag.

J.M.V. LEADER: Wait a minute, sonny! We try to keep our city clean. We don't want paper thrown all over like that. What are you doing that for?

J.M.V.: Don't you know what I'm doing?

J.M.V. LEADER: What are you doing?

J.M.V.: I am sowing, and I'm also reaping. You see I'm sowing beside all waters, but I am also reaping friends:—

"Two or three minutes, two or three hours,
What do they mean in this life of ours?
Not very much if but counted as time,
But minutes of gold and hours sublime
If only we'll use them once in a while
To make someone happy, make someone smile.
A minute may dry a little lad's tears,
An hour may sweep aside the trouble of years.
Minutes of my time may bring to an end
Hopelessness somewhere, and bring me a friend."

SECOND J.M.V. (enters carrying box and key, and smiling):

If I knew the box where the smiles are kept,
No matter how large the key,
Or strong the bolt, I would try so hard
'Twould open, I know, for me.

Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew of a box that was large enough
To hold all the frowns I meet,
I would like to gather them every one,
From nursery, school, and street.

Then folding and holding, I'd pack them in,
And turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—Author Unknown.

J.M.V. LEADER: Our J.M.V. members are indeed a busy lot. You'll find them wherever a good deed is to be done. But more than that, they really are broadcasting smiles where smiles are not always seen. They have a work to do. And they do it cheerfully.

A smile will help accomplish
Any task that you've begun,
For you never see the shadows
When you're walking in the sun.
—Mary Taylor Turner.

Let's listen today as the boys and girls tell us of the work of our J.M.V. bands.

SUNSHINE BAND

I am a member of our Sunshine Band. We have a task to do in helping to sow beside all waters. We go to the homes of the aged, and to the hospitals. We find old people, sick people, and the poor people. They cannot get out very much. They do not go to church often. So we sing for them the songs which they like so well. Then we give them flowers, too.

Here have a little girl step forward and hold out a flower and repeat this poem:—

I have a little garden
Filled with sun-kissed blossoms fair.
How sweet it is to gather them!
How good it is to share
Their beauty and their fragrance
With all of those I know
Who have no little garden
Where lovely flowers grow!
I have a little corner
Tucked away within my heart,
Where love and faith and hope may live
From guile and fear apart;
How sweet it is to harbour these!
How good to set them free,
And share them with some other heart
To bring tranquillity!

—Rena Danciger.

But that is not all! We enjoy watching the smiles and hearing the words of appreciation of those we visit. You see, you cannot give a blessing but that a blessing comes back in return. So the Sunshine Band works both ways.

Today, even more than ever, we invite others to join our band, and to help us bring to others the joys we like. Are you needed? In "Messages to Young People," page 217, we are told:—

"Those who have the gift of song are needed. Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song the springs of penitence and faith have been unsealed. Church members, young and old, should be educated to go forth to proclaim this last message to the world. If they go in humility, angels of God will go with them, teaching them how to lift up the voice in prayer, how to raise the voice in song, and how to proclaim the gospel for this time."

THE CORRESPONDENCE BAND

Instructions: Have one of the members of the Correspondence Band seated at a table. He is silently writing when two of his friends walk in. They are talking, and then they go to where the writing is being done.

FIRST: Look! Do you suppose she is keeping the Sabbath properly by writing letters?

SECOND: Perhaps we ought to talk with her about this.

FIRST: That is a good idea. Maybe we might be able to give her some good help in proper Sabbath-keeping.

SECOND (addressing the one writing): Don't you know that today is Sabbath? What are you doing?

WRITER: I'm helping to sow beside all waters. I'm sowing letters.

FIRST: Sowing letters! Why, I've never heard of any such thing before. You have aroused our curiosity. Please explain.

WRITER: I belong to the J.M.V. Correspondence Band. We "sow beside all waters" by writing letters to people who need some word of encouragement. We watch the obituary columns of the papers, and we send to them these booklets of comfort. Did you know:—

Oftentimes it makes you better
When you're ill, to get a letter.
Oftentimes when you are sad,
A wee note will make you glad.
Sometimes when you're all alone,
In a letter's friendly tone,
You will find the sympathy
That you need. It seems to me
Letters are an easy way
To make brighter someone's day.
Letters make the miles seem fewer,
Letters make old faiths seem newer;
Letters make a friendly hand
Warmly reach from land to land.
Oh! I think we should (don't you?)
Write more letters than we do.

—Author Unknown.

FIRST: Isn't that just fine! That is a good band to belong to. I think that we ought to join.

SECOND: Maybe that's what Solomon meant when he said:—

"As cold waters to a thirsty soul,
So is good news from a far country."

THE LITERATURE BAND

Introduction: Have twelve Juniors, each with a letter spelling out the theme: "Today Is Yours."

ALL (Repeat together): We are sowing beside all waters.

A J.M.V.: We are members of the Literature Band. We are helping in the Big Week Rally Day, which will not only support our work in mission lands by the proceeds of the sale of literature, but will also place in the homes of the people reading matter which will send them on the right road toward the kingdom. We Juniors can do this just as well as the Seniors, and can have the thrill of finding people who are anxious to learn how they can find the way to a better world. This Big Week Rally Day is a real challenge to us as well as to all other Seventh-day Adventists, for we now have the reputation of sharing the message that we love. Even newspapers and weekly magazines are writing about us and our work. For example, in the *United Presbyterian Magazine*, "It is reported that our Seventh-day Adventist brethren are planning to visit six million homes in 1950. One of the leaders declares, not elegantly but forcefully, 'It is time for religion to put on its boots and walk out to where the people are.' It is a large contract which the Adventists are assuming, but they have developed a habit of doing what they set out to do."

As younger members of the Seventh-day Adventists, we want a part in this great Big Week Rally Day campaign because we wouldn't want to disappoint any of our friends who regard us so highly. They expect us to do what we set out to do. We must not fail. Therefore, we enlist today to help in this Mid-Century literature distribution endeavour.

APPEAL

If it is at all possible, have someone read this appeal from behind the curtain or concealed in some unnoticed or inconspicuous place; or you might, if you have the equipment,

have him read so it will come over the loud speaker.

"The Lord is calling upon His people to take up different lines of missionary work, to sow beside all waters. We do but a small part of the work that He desires us to do among our neighbours and friends. By kindness to the poor, the sick, or the bereaved we may obtain an influence over them, so that divine truth will find access to their hearts. No such opportunity for service should be allowed to pass unimproved. It is the highest missionary work that we can do. The presentation of the truth in love and sympathy from house to house is in harmony with the instruction of Christ to His disciples when He sent them out on their first missionary tour."—*Messages to Young People*, page 217.

★ ★ ★

NOVEMBER 11, 1950

Count on Me!

ALICE LABONTE HALSEY

Order of Service

Song: "My Daily Prayer," No. 22 in "M.V. Songs."

Prayer by Three Juniors.

Announcements.

S.Y.F. Reports.

Offertory.

Secretary's Report.

Special Song: "Can He Count on You?" No. 49.

Superintendent's Introduction.

Symposium: "Reliability."

1. Reliable Signboards.

2. Reliable Timepieces.

3. Reliable Promises.

4. Reliable Friendships.

Song: "Steady and True," No. 64.

Talk: "Count on Me!"

Closing Prayer Song: "I Would Be True," No. 58.

Note to Superintendents

This topic affords an opportunity to emphasize the value of reliability on the part of the members of your Junior M.V. society. Let there be a friendly debate or informal discussion of the different points. Do not indulge in personal criticisms that will hurt anyone's feelings, but let all face fairly the question of reliability; try to point out clearly ways in which they may cultivate the habit of being reliable, or dependable, or trustworthy.

INTRODUCTION

Almost every moment of our lives we rely on other people. A great many things we do would be really dangerous were it not for the reliability of countless others of whom we have never heard. In our homes and schools we walk about many feet above the ground and have no fear that at any moment we might fall through the floor. Our trust grows out of our faith in the reliability of the workers who prepared the wood and built the building.

How many times mother opens a tin of food and serves it to the family with no fear of poisoning them! Yet if the cannery workers were not reliable, every meal would bring its unseen dangers.

In times of illness we take medicine or follow a course of action suggested by our doctor, and thus stake our lives upon his reliability.

As we think about the reliability of others, we must remember that many of these other people also rely upon us. Let us discover the kinds of dependability we should have in order to maintain the confidence and the friendship of others.

RELIABILITY

Reliable Signboards

"Out in the country at almost every cross-roads there is a tall post, and at the top of the post is a signboard that tells people where the road leads and how far it is to the nearest towns. Often strangers are driving through the country. All at once they come to a cross-roads. They do not know which way to turn, and there is no one there to tell them. But they look up at the signboard, and there it is. They follow the direction that is given, and very soon they reach their destination.

"But sometimes the signs are wrong. One day a man wanted to go to a town called Charlestown. He did not know the way, so he stopped and looked at a signboard. It read 'Charlestown seven miles' and pointed toward the south. So he started off in that direction. After he had gone a long way, he began to feel that he must be on the wrong road. He stopped at a house to inquire, and was told that Charlestown was miles and miles back the way he had come. So he turned around and went back. When he reached the place where the signboard was, he looked at it again. Sure enough, it pointed the way he had gone. He couldn't understand it, so he asked a man whom he saw why the signboard pointed the wrong way.

"'Why,' he said, 'you know a few weeks ago a storm blew a tree down across the road here, and as it fell, it broke down that signboard. When the tree was removed, the workmen set up the signboard again; but they were careless, and they put it up pointing the wrong way.'"

Each boy and girl is a "signpost" for someone; therefore, he must be a reliable one. Long ago the Apostle Paul said, "Ye are our epistle, . . . known and read of all men." 2 Cor. 3: 2. This is what he meant: People are looking to us for direction as to how they are going to live. If we live the right kind of life and point the right way, they will go that way, too. But if we point the wrong way, then they will go astray, like the man who travelled so many miles in the wrong direction.

Reliable Timepieces

In one of our country towns a few years ago a clock in a jeweller's window along the main street stopped for half an hour at fifteen minutes to nine. I couldn't tell you how much trouble that clock caused because it had gone wrong. Children were on the way to school. They looked at the clock, and saw that it was fifteen minutes to nine. They thought they had time to play, so they were late to school. Men on their way to catch the 8.55 train saw that clock, thought they had plenty of time, and missed the train. Professional men saw the clock, stopped to talk in the streets, and were late for the first time in their lives. The whole town was upset that day because one clock had gone astray.

Once there was a little boy in school whose teacher said, "John, if your father had twenty sheep and one were to jump over the fence, how many would be left in the field?" John answered, "None." "I am surprised, John," said the teacher, "that you do not know your arithmetic better."

"I may not know much about arithmetic," replied John, "but I know something about sheep. If one sheep jumps over the fence, all the rest will follow."

Boys and girls are much like sheep. What one does, the rest do. Others are looking to us, watching what we do. If we do well, so will they. If we do wrong, they will follow.—*Selected.*

Reliable Promises

Every Junior should ask himself the question, Can my friends depend on my word? If not, I ought to be careful in making promises, and try very hard to keep every promise I make, asking Jesus to help me.

One afternoon a long time ago three lads were idling along a country lane in Ireland.

"Come on, let's go swimming," said one of the boys.

"Oh, yes!" chimed in the second, tossing his cap into the air. "Come on, Arthur. You haven't any objections, have you?"

The lad called Arthur, a blue-eyed, freckled-faced fellow, with a shock of brown hair that half covered his high forehead, hesitated briefly before he answered:—

"No, I haven't any objections, and I think a swim would do us all good; but we promised Master Goodhue that we would hoe his garden for him, and we ought to keep our word."

"Oh, come on, Arthur," cried the first lad. "As if you, an earl's son, would hoe a poor man's garden!"

"But we promised," replied Arthur; "and besides, he is an old soldier, and I mean to be a soldier, too; and a soldier must always do his duty."

"Oh, pshaw; as if it were your duty to care for an old man's garden! I am going to the river." This came from the second boy.

"And I am going to keep my word," answered Arthur sturdily. "I can have my swim afterward."

"Well, I wish you joy in your task," shouted the others as they kept on their course to the swimming-hole, where the boys of Dublin school were accustomed to take their weekly swim.

The boy called Arthur turned in at the rustic gate of a poor cottage, where an old man with a crutch and a wooden leg greeted him.

"Well, you have not forgotten the old soldier," he said. "Some boys would."

"I try to keep my word on all occasions, and I could not forget a man who lost his leg at Culloden."

The old man gazed at the proud face and grave eyes of the boy, and something that he saw there made him say, "My lad, you will be a great man some day. Determination, hard work, and faithfulness to duty will help anyone to succeed."

With these encouraging words lingering in his ears, the boy stripped off his coat and vest and went to work. It was toil to which he was unaccustomed; and before an hour had elapsed, his hands were sore, and he was dusty from head to toe. But he worked on with a brave spirit till the task was done.

It was that very afternoon—an eventful day in the career of the young student—as he was returning from his belated swim in the river, that he showed himself to be a hero of another kind.

A carriage driven by a coachman in livery was dashing along one of the streets of Dublin. Suddenly, and without apparent cause, the leading horses took fright. In the driver's attempt to hold the frantic steeds, one of the reins snapped in two; and the coachman sat dazed and helpless in his seat. A glimpse of a young girl's face, pale with terror, and of a middle-aged gentleman, evidently her father, the tearing horses, and the heavy coach lurching dangerously from side to side was enough to set young Arthur's feet a-flying. Darting swiftly across an intervening street that ran at right angles to the other, the lad rushed out in front of the galloping horses. He made a leap like that of a bloodhound, and he had the frightened animals by the bridle.

He was lifted from the ground, but he clung like grim death. He could not be shaken off. At last he succeeded in checking the mad pace of the horses. In a few minutes more they came to a halt. As the coachman sprang to the ground, the coach door opened; and the grey-haired gentleman and the girl alighted. The gentleman said in surprise:—

"Why, if this is not the son of my friend, the Earl of Morington! You have saved our lives and proved yourself a hero. I am Lord Longford, and this is my daughter, Catherine Pekenham. Young man, I predict great things for you. England will not hold your fame." As he marked the lad's flashing eyes, he placed his hands upon the boy's head as if pronouncing a benediction, "And dying, you will sleep with England's great men."

These words all came true, for young Arthur became the great Duke of Wellington, field marshal, conqueror of Napoleon, and peer of the realm, who was accorded honours beyond those given to any other of England's heroes. Great victories were to be his, great honours and moments of supreme exaltation; but never, in a life that was destined to touch the summit of earthly glory, did he show greater manhood than he did when he kept his word with Master Goodhue; nor did he perform a braver deed than when he saved the lives of Lord Longford and his daughter at the risk of his own life.—Adapted.

Reliable Friendships

What do we really mean when we say, "John is a real friend. I can always depend on him?"

First of all, we may mean that John does not change. If a person seems very cordial one day, but will not speak to you the next, you probably will not go out of your way to choose him as a friend. We like to feel sure of the way our friends will greet us. Consequently, we realize that our friends feel the same way toward us, and we should strive always to be cordial and cheerful even though it requires an effort.

Also, we like to find our friends dependable in keeping confidences. One hears boys and girls say sometimes, "And you mustn't tell a soul, because I promised that I wouldn't breathe it to anyone!" Could you count on that type of person?

Then we think of those people who are willing to be friends as long as they can gain something by this friendship. We are glad most friends are not of this type.

George Jackson's father had lost money heavily through no fault of his own; but the loss meant that his family had to do without many things to which they had become accustomed. George found work to do to help out financially, and soon he was so busy that he did not notice that some of his schoolmates were less friendly.

One day he asked Joe Brown to help him move some heavy objects in the yard. He had helped Joe build a hut. But Joe was too busy. Later he saw Joe sitting idly on his porch. Bill Green came by and offered to help George. As they worked together, George said, "What's the matter with Joe? He always used to be glad to do things with me."

"Oh, he's one of those boys who are friends as long as they can get anything out of you—treats and car 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." And he looked appreciatively at Bill.

Bill replied, "You are just the same boy, just as fine a fellow as you were when you had more money, and perhaps even better. I'm proud to be your friend!"

One of our greatest privileges is that of friendship with our Master, Jesus Christ. There are many ways in which we can show our dependability as Christians. Can the Master count on you?

Count on Me!

"You needn't worry at all," said Mrs. White when her niece fretted for fear the boy she had engaged to take a package to the five o'clock train would be late. "John is a reliable boy, and he'll be here."

"But boys of fourteen are sometimes so headless," lamented the young woman. "I wish I had found someone more reliable."

The words were scarcely out of her mouth when the boy arrived, and the parcel was delivered in time. "I always keep my word," he said in answer to her many questions. "Of course, I might fall and break a limb, but I don't think you need worry at all."

"Some of the best and brightest and most trustworthy boys and girls I know are Juniors," said one of our neighbours. Just a few weeks ago a girl I know gave up a car trip to which she had looked forward with much pleasure, just in order to look after the home duties and take care of the baby, because her mother was not well.

One mother used to say to her boys and girls, "Be reliable. Be sure that people can depend on you, and you cannot fail in life. Above all things, be faithful in the little things."

And do you know, the little things are the hard ones? If we do them well, we may rest assured that when the big ones come, we shall know all about managing them. A boy who longed to rush into a burning building and rescue a child almost shed tears when his mother asked him to weed the garden.

The boys and girls who can be depended on now are the ones who will be the successful men and women by and by.—Adapted.

★ ★ ★

NOVEMBER 18, 1950

The Bible—The World's Best Seller

ERIC B. HARE

Order of Service

Opening Exercises.

Talk: "How Much of the Bible Do We Need?"

Talk: "Why We Need It All."

Symposium: "Interesting Facts."

Talk: "Why Are There Only Sixty-six Books?"

Song: "Give Me the Bible," No. 59 in "M.V. Songs."

Talk: "Do You Value Your Opportunities?"

Talk: "A Great Famine Coming."

Special Music: "Living Bibles," No. 52.

Talk: How to Study the Bible.

Closing Exercises.

HOW MUCH OF THE BIBLE DO WE NEED?

When Jesus was vanquishing the tempter He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. I want to emphasize that word "every."

There are 773,692 words in the Bible, grouped into 31,173 verses, 1,189 chapters, and sixty-six books; and God has put life into "every" word. Our physical food contains grains, vegetables, and fruits, prepared in such a way that some are tasty, some sweet, some sour, some easy to eat, and some character developing (spinach and those other things you don't particularly like). Yet all are essential for our physical growth. In like manner, the Bible contains promises, instruction, poetry, songs, prophecy, stories, history, and chronology. Always remember there is life in every word, and we shall receive spiritual strength and health by reading every word of our daily portion.

"Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels are whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. . . .

"Its great words grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, 'Good-bye, we shall meet again,' and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light."—Henry Van Dyke.

WHY WE NEED IT ALL

Without the Book of Genesis, we could never know the origin of things—of man, of worlds, of nations, of languages, of Babel and the Flood.

Without Exodus, we would lose the record of God's dealing with the proud people of Egypt and the murmuring of Israel.

Without Kings and Chronicles, we could not complete human history or tell in whose line Messiah came.

Without the Gospels, the life of Christ would remain untold, and the great prophecy of Isaiah would become a meaningless thing.

Without the Epistles, our lines of doctrine and theology would be incomplete.

Without the Book of Acts, we would lose sight of the apostles and their work, the establishment of the early church, and the beginning of the great missionary work of the gospel.

Without Daniel, Isaiah, and Revelation, the future world would be all dark, and we could not see the completion of God's designs.—R.H.

INTERESTING FACTS

The world's smallest Bible is a book with pages less than half the size of an ordinary postage stamp. This miniature New Testament is three-fourths of an inch high, one-half of an inch wide, and one-quarter of an inch thick. It was exhibited under a powerful magnifying glass at the Century of Progress Exposition in Chicago. The volume is not only the smallest Bible, but the smallest book containing a large number of words. It was printed from plates made under a microscope in Glasgow in 1895. Four years were required to make the plates. Only three books were printed. One of these and plates were destroyed by fire, and a second copy was lost.

The middle verse of the whole Bible is Ps. 118:8. The longest verse of the whole Bible is Esther 8:9, containing ninety words.

Ezra 7:21 contains all the letters of the alphabet except j.

Second Kings 19 and Isaiah 37 are almost alike. Ezra 2 and Nehemiah 7 are similar.

The last two verses of 2 Chronicles and the opening verses of Ezra are similar.

The name of God does not occur in Esther or the Song of Solomon.

In Psalm 107, four verses are alike: 8, 15, 21, and 31.

Each verse in Psalm 136 ends alike.

The Old Testament was divided into chapters by Cardinal Hugo de Santo-Caro, about 1236.

These chapters were divided into verses by Rabbi Mordecai Nathan, adopted by Robert Stephens, a French printer, in his edition of the Vulgate in 1555, and transferred to the Authorized Version in 1611.

The Scriptures have been translated into over one thousand languages or dialects.

The first complete English translation was by Wycliffe in 1380.

The oldest manuscript of the Bible in the British Museum is the "Codex Alexandrinus." The "Codex Vaticanus" is the oldest at the Vatican Library in Rome.

There is a Bible in the library of the University of Gottingen written on 2,470 palm leaves.

WHY ARE THERE ONLY SIXTY-SIX BOOKS?

John declares that if all the books were written that could be written about the life and teachings of Christ, the world could not contain them. (John 21:25.)

The British Museum contains miles of bookshelves, with over 4,000,000 volumes on them. Still there is plenty of room for more books, so of course John simply meant that the people of the world would not receive them.

It is interesting to know that there are several historical books referred to in Scripture, two of which are the Book of Jasher (Joshua 10:13 and 2 Sam. 1:18) and the Book of Enoch (Jude 14). But these books have never been numbered in the Bible. They are not usually accepted by Protestants as part of the Bible, for these reasons:—

1. In Hebrew they appear subsequent to cessation of prophecy.
2. They do not claim to be inspired.
3. Neither Christ nor the apostles ever quoted from them.
4. The Jews never received them.

DO YOU VALUE YOUR OPPORTUNITIES?

The story is told of a certain rich young woman who one evening sat in a little boat drifting idly about on a lake. All nature rejoiced, and everything lent itself to ease and luxury. As this young woman, charmed by her surroundings, sat drinking in the glories of the evening, she played almost unconsciously with a necklace of pearls. One by one she let the beautiful gems pass through her fingers; and then, unknown to her, the string broke, and one by one her treasures dropped off into the lake. When at last she realized what had happened, it was for ever too late. Her pearls were gone. Opportunities and days that are ours now are like those priceless pearls. Let us take advantage of them and use them, lest, charmed with the pleasures of this life, we fail to realize that they are slipping by until it is for ever too late.

A GREAT FAMINE COMING

Store up supplies! Get ready for it!

During the past year in America the long-shoremen's strike, combined with a sympathetic strike of the other labour unions, threatened to tie up supplies. One day we read that no more petrol would be permitted to come into the city. Another day the street-cars stopped running. Vegetables and fruits disappeared from the stores and markets, and everybody laid up stores and supplies while stocks lasted.

We filled our cars to the limit with petrol, and were very careful not to run around in them unnecessarily. Men could be seen taking home cases of canned milk, canned soup, and canned fruit, because if the strike continued, there would be a famine; and we had all read enough of the horrors of famine to want to be prepared.

There's another famine coming—a terrible one—but not for bread. Amos 8:11, 12 tells of a terrible famine for the Word of God which

is coming upon the earth. How fortunate that we know and have time to prepare! Start laying up the treasures, the gems, the promises of the Word of God, in your hearts now.

You've read your Bible through before? Read it again! Every time you read it you'll find something new!

Are you nearly through? Finish up your Bible Year, this year!

Have you just finished? Start your Bible Year again, this year!

Have you never completed reading your Bible? Start now to follow the Bible Year!

Then when frantic, fearful, panicky multitudes are rushing around trying to find out what the Word of God says, you will be safe.

HOW TO STUDY THE BIBLE

"The Bible is a beautiful palace built of sixty-six blocks of solid marble—the sixty-six books. In the first chapter of Genesis, we enter the vestibule, which is filled with the mighty acts of creation. The vestibule gives access to the law courts, the five books of Moses; passing through which we come to the picture gallery of the historical books. Here we find hung upon the wall scenes of battle-fields, representations of heroic deeds, and portraits of eminent men belonging to the early days of the world's history. Beyond the picture gallery we find the philosopher's chamber, the Book of Job; passing through which we enter the music room, the Book of Psalms, where we listen to the grandest strains that ever fell on human ears. Then we come to the business office, the Book of Proverbs, where, right in the centre of the room, stands facing us the motto, 'Righteousness exalteth a nation; but sin is a reproach to any people.' From the business office we pass into the chapel, Ecclesiastes, or the preacher in his pulpit; and thence into the conservatory, the Songs of Solomon, with the Rose of Sharon and the Lily of the Valley and all manner of fine perfumes and fruit and flowers and singing birds. Finally we reach the observatory, the Prophets, with its telescopes fixed on near and distant stars, and all directed toward 'the Bright and Morning Star,' that was soon to arise.

"Crossing the court we come to the audience chamber of the King, the Gospels, where we find four vivid lifelike portraits of the King Himself. Next we enter the workroom of the Holy Spirit, the Acts of the Apostles; and beyond that is the correspondence room, the Epistles, where we see Paul and Peter and James and John and Jude busy at their desks; and if you would know what they are writing about, their epistles are open for all to study. Before leaving, we stand for a moment in the outside gallery, the Revelation, where we look upon some striking pictures of the judgments to come, and the glories to be revealed, concluding with an awe-inspiring picture of the throne-room of the King."—"How to Understand the Bible," Martin Anstey, pages 44-46.

✱ ✱ ✱

NOVEMBER 25, 1950

A Family Worth Knowing

STELLA PARKER PETERSON

Order of Service

Opening Exercises.

Talk: "Rocks and Minerals."

Quia: "Stones of the Bible."

Symposium: "A Family Worth Knowing."

Memory Gem.

Closing Song: "We'll Build on the Rock,"

No. 579 in "Church Hymnal."

Benediction.

Notes to Superintendents

Memory Gem:

"Unshaken as the sacred hills

And fixed as mountains stand,

*Firm as a rock the soul shall rest
That trusts the Almighty hand."*

Future Plans:

Doubtless there will be several Juniors in your group who may become interested today in learning more about rocks and minerals. Be sure to capitalize on this interest and enthusiasm today, and tell them your plans for working together on the M.V. Honour. Consult authorities in your locality, delve into all the nearby sources, and then go afield as necessary.

ROCKS AND MINERALS

When God created the earth, He put on the earth, above the earth, and under the earth all the things that are necessary for man's physical life and happiness.

Today we are to think about some of the wonders which He has placed within the ground. These we call rocks and minerals.

Everything on earth belongs to one of the three great "kingdoms." The mineral kingdom includes all substances without life; the plant and animal kingdoms comprise living things.

In the first chapter of the Bible, we read how the things of these three kingdoms came into existence: At the word of God they were created. On the third day He separated the waters from the dry land and called the dry land "earth." (Gen. 1:9, 10.)

When God created the earth, everything existed in perfect order. But when sin entered, what a difference that made! When sin had become so great that God had to destroy the wickedness with a world-wide Flood, the beautiful rocks and minerals were never the same again.

The messenger of the Lord tells us: "The entire surface of the earth was changed at the Flood. . . . A violent wind which was caused to blow for the purpose of drying up the waters, moved them with great force, in some instances even carrying away the tops of the mountains, and heaping up trees, rocks, and earth above the bodies of the dead. By the same means the silver and gold, the choice wood and precious stones, which had enriched and adorned the world before the Flood, and which the inhabitants had idolized, were concealed from the sight and search of men, the violent action of the waters piling earth and rocks upon these treasures, and in some cases even forming mountains above them. . . . The earth presented an appearance of confusion and desolation impossible to describe. The mountains, once so beautiful in their perfect symmetry, had become broken and irregular. Stones, ledges, and ragged rocks were now scattered upon the surface of the earth."—"Patriarchs and Prophets," pages 107, 108.

Thus are the mountains and the rocks and the stones a reminder to us of the Flood.

The Bible is full of facts about rocks and minerals. Scientists today take pages and pages to describe what the Bible tells in a few words. Any boy or girl will learn a great deal about rocks if he will take a Bible concordance and look up the texts under *rocks, stones, metals*. This is a fine Sabbath afternoon project.

Job, who lived about the time of Abraham, knew a great deal about minerals. He said in Job 28:5, "As for the earth, out of it cometh bread." In those nine simple words he stated the great fact that God had put into the rocks and soil, minerals which all growing plants needed, and which they would pass on to the people who ate them.

Without minerals, all plant life, all animal life would cease. That is why God created the mineral kingdom first.

A FAMILY WORTH KNOWING
(To be given by five Juniors)

Throughout the Bible, stones are often mentioned. They served many purposes and were useful in many ways in Bible lands. Natural rocks served as places of observation and safety in danger, as shelter for the poor, as shelter in heat, and as landmarks.

But man found other uses for them, and carried them away to be used for altars, for houses and other buildings, for walls of farms and cities, for mills for grinding flour, for weights for balances or scales, for tombs, for memorials, for idols, and for warfare.

As limestone of many kinds and of varying degrees of hardness is found in Palestine, most of the stones referred to in the Bible belonged to that great rock family. Practically all of the Holy Land rests upon a floor of limestone, which is just below the top soil, and which makes the land very fertile.

STONES OF THE BIBLE

1. What is the first mineral mentioned in the Bible? Gold. (Gen. 2: 11.)

2. Who used a stone for a pillow and a pillar? Jacob. (Gen. 28: 18.)

3. Between what two men did a heap of stones serve as a memorial of a covenant? Laban and Jacob. (Gen. 31: 43-49.)

4. What high official was instructed by God to use, as insignia, twelve precious stones worn over the breast? High priest. (Ex. 28: 17-20; 39: 10-13.)

5. Was it upon paper, wood, or stone that God, in His own handwriting, wrote His great law? Two tables of stone. (Ex. 31: 18.)

6. What man did God call to Mount Sinai and bid to stand upon a rock? Moses. (Ex. 33: 21, 22.)

7. How were stones used to punish a man who broke the Sabbath? Stoned to death. (Num. 15: 36.)

8. When the Israelites were thirsty in the desert, how did God send them water? Instructed Moses to bring it forth from a rock. (Num. 20: 11.)

9. To commemorate what great event did God instruct that twelve large stones be piled as a memorial? Crossing of Jordan on dry land. (Joshua 4: 1-9.)

10. What seven hundred men, all left-handed, were so expert at throwing stones that "every one could sling stones at a hair breadth, and not miss"? Children of Benjamin. (Judges 20: 15, 16.)

11. What magnificent building was made of stone cut to exact size at the quarries, so that there would be no noise at the place of building? Temple. (1 Kings 6: 7.)

12. Who was the boy who killed a giant with a small stone in a sling? David. (1 Sam. 17: 49.)

13. Was the house in a parable in which Jesus illustrated strong character built upon shifting sand or solid stone? Rock. (Matt. 7: 24-27.)

14. Who asked, "Who shall roll us away the stone from the door of the sepulchre?" Three women at Jesus' tomb. (Mark 16: 3.)

15. What parable refers to stony ground? Parable of the sower. (Mark 4: 5.)

16. God considers His people the "living stones" in His church structure. Who is the chief living stone—the cornerstone? Christ. (Eph. 2: 20-22; 1 Peter 2: 4-8.)

17. At Jesus' coming, to what will the wicked cry to hide them from Jesus' glory? Mountains and rocks. (Rev. 6: 16.)

18. Of all stones mentioned in the Bible, where are the most beautiful to be found? In the twelve foundations of the wall of the New Jerusalem. (Rev. 21: 19, 20.)

1. One family of rocks which Juniors will find interesting is the limestone family. Many members of this family are mentioned in the Bible. Every day that we live, we are indebted to the limestones in many ways; so they are worthy of our acquaintance. Each of the branches of this family has a special part to perform in God's great scheme of things.

Fossil limestones are made up of great deposits of fossilized shells. It is interesting to find perfect specimens of the shell creatures which lived 4,000 years ago, and which perished in vast numbers in the Flood.

In Florida are found great deposits of coquina (meaning "shell"). This rock is formed of millions of small shells, wonderfully cemented together by nature. Old Fort Marion at St. Augustine—the oldest fort in the United States—is built of coquina, as is also the Singing Tower at Lake Wales, which holds the great carillon, or set of bells, which sends forth its music to be heard far over the countryside.

Another member of the limestone family is a familiar object in every schoolroom—chalk. If you were to view a bit of chalk through a microscope, you would be amazed to find that it is made up of millions of tiny, tiny shells too small for the eye to see unaided. Chalk cliffs are deposits which have dried out since the Flood water receded, leaving masses of tiny creatures no larger than particles of dust. By machinery this chalkstone is cut into the pencil-like shapes so familiar to us all. Some modern chalk for the classroom is made of varieties of gypsum, and so does not present in its structure these fossil creatures. Chalkstone is common in the hills of Palestine and Syria, and Isaiah mentions "chalkstones that are beaten in sunder."

But not all limestones contain traces of fossils.

2. In Washington, D.C., U.S.A., many of the government buildings are made of a beautiful white stone which glistens in the sunlight like snow. It is marble, another limestone. Perhaps you have seen monuments of marble. Or it may be that you have a table top of marble in your home. Pure marble is white. That which is coloured has received the colour from other minerals.

It was of marble that the most beautiful building the world has ever seen—Solomon's Temple—was built. The great stones were cut to exact size in the quarry, so that no noise would be made at the building site. During the construction one stone was brought for which no place could be found. It did not fit in anywhere, apparently. So it was cast aside. Then one day it was found that that stone was the most important stone of the whole structure—the corner-stone. So quickly it was put into its rightful place.

Your body—your life—is a temple. Within your life, is Jesus the Chief Cornerstone? If He is not, let Him into the most important place in your life—where He belongs. Do not cast Him aside. Let Jesus come first in your life.

3. Another member of the limestone family is alabaster, the name of which is from an Arabic word meaning "whitish stone."

At once we are reminded of the Bible story of the woman who broke the seal of her alabaster box, or vase, and anointed Jesus with the costly perfumed ointment which it contained.

The whitish alabaster of Bible lands is translucent, which means "light through." But translucent rocks are not quite transparent. A frosted window is translucent; a clear window is transparent.

At Fort Collins, Colorado, U.S.A., is an alabaster quarry which hundreds of people visit every year. This alabaster is not so hard a variety as that of Bible lands, but it makes very lovely vases and bowls and lamps; and it is

interesting to watch the man at work making these. Slowly, as he moves the rock upon the wheel, the rough piece of stone begins to look like a vase; slowly the rough edges are worn down; slowly it takes shape; slowly it receives a beautiful polish.

"Oh, it is lovely—lovely!" you exclaim. He passes it to you, and you hold it in your hand, feeling how smooth it is, how graceful it is, how polished it is. Then you look at the rough rock from which it came. What a difference!

You think of how God can take a careless, rough person—boy or girl, or man or woman—and make him or her into a fine, polished, "chosen vessel" that will honour Him. Sometimes the "cutting" and "grinding" and "polishing" which you are getting day by day may seem a bit hard. Sometimes you may wonder why God lets this or that happen to you. At such times you should remember that it is all a part of the "grinding" which will make of you a beautiful polished vessel, fit for the Master's use.

4. The *white lime* so much used in building today in mortars, plasters, and cements is made by burning certain limestones to a red heat. After it is cooled, white lime is left. This method was known in Bible times, for Isaiah said, "The people shall be as the burnings of lime." Isa. 33: 12.

Cement is made by adding certain clay to the lime while it is burning.

Plaster is made from gypsum, another limestone member. It, too, is burned. Plaster was used in Bible times. Moses, in one of his farewell addresses to the people of Israel just before he went up into Mount Nebo to die, said, "When ye shall pass over Jordan, . . . thou shalt set thee up great stones, and plaster them with plaster." Deut. 27: 2. The mysterious hand which appeared at Belshazzar's feast "wrote over against the candlestick upon the plaster of the wall of the king's palace." Dan. 5: 5.

5. Not only for the materials it furnishes for our homes are we indebted to the limestone family, but our bones are largely of lime; and we require a great deal of lime to help them grow. The Creator planned that we should eat growing things of the plant world, which take the lime from the soil and make it over so it is in a form our body can use. When we eat certain fresh vegetables, fruits, grains, and nuts, we are getting our lime supply.

SUPERINTENDENT'S CONCLUSION

How much we owe to the limestone family! It helps us to grow and keep well by furnishing us rich food; it furnishes stones and mortar for our houses; it furnishes chalk for school; it is used in making dishes and pottery; it is used in smelting (melting) metals for our cooking utensils, our plumbing, our cars, our bicycles, our money.

How many here today would like to start a mineral collection by gathering the limestones found in this section of the country? When we begin our search, we may be surprised how many specimens we can find here. And then we can branch out to other kinds of rocks and minerals. After we have collected those to be found near home, we can perhaps trade with other sections of the country. Would you like to earn an M.V. Honour in Rocks and Minerals?

THE MISSIONARY LEADER

Edited by R. E. Hare

PUBLISHED BY THE

AUSTRALASIAN INTER-UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

"Mizpah," Wahroonga, N.S.W., Aust.

Printed for the Australasian Conf. Assn. Ltd.,
by Signs Publishing Company, Warburton, Vic.