



MISSIONARY LEADER

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To Drink or Not to Drink

"LIQUOR'S wrecks come exclusively from first drinkers."—Dr. John L. Hill.

A high-school lad visited a classmate in his elegant home. Several other boys of high school age were present. The hostess produced wine and liquor bottles, and began to serve the guests. The boy, a Christian who had been taught that it is wrong to drink beverage alcohol, was "on the spot." What was he to do? In some such way every youth sooner or later faces the issue, "To drink or not to drink."

In a review of the alcohol problem it simplifies matters considerably to remember that the scientific study of beverage alcohol began less than a century ago. The customs and traditions of centuries of drinking, the power and propaganda of the liquor trust, faulty education in the school and the home, and the complacency of our churches all militate against a proper understanding of drinking, and its facts can reach but one conclusion about liquor.

DOES SOBRIETY BRING PENALTIES?

1. *Must young people drink to be popular?*

Many think so, if we must judge by their actions. A college president tells the story of a young lady who was offered the hip flask of a young man at a gay party. She held the flask to her mouth so long that she was accused of drinking all its contents. She later confided to the president, however, that she did not drink any of it. She simply held her tongue against the mouth of the flask. She hated the stuff, she declared, but couldn't afford to have the crowd think that she was "a dead one." This is an extreme example, perhaps, of the desire of many a young person to conform. It is all a question of values. Some young people would rather have social approval or popularity than convictions and character. Many choose the wrong road to popularity.

Emily Post in her book on etiquette has a chapter on "Saying 'No' to Cocktails." There is no breach of etiquette in saying "No, thank you" when alcoholic drinks are offered, she affirms. Furthermore, there is no loss of popularity in declining politely. For, she declares, "In school, in college, in society, in politics, or anywhere else, the person who follows a leader into doing things with which his own conscience does not agree, is taking the first step, not toward success, but toward being held in contempt even by those whom he follows. A real leader is one who says 'No' lightly, and yet this 'No' has an immutable finality. Such a person says very little about what he will or won't do. In fact, he rarely forces his opinion upon anyone, but if asked, he gives his answer truthfully, as uncritically and as briefly as possible—especially if he thinks his opinion may be in serious disagreement with that of the other persons. Such people never lose the confidence of their friends."—Emily Post, "Etiquette" (New York: Funk & Wagnalls, 1940), page 876.

2. *Must young people drink to be successful?*

The fast tempo of modern life brings many strange and almost inexplicable occurrences to our attention. The author dropped into a young people's forum in a Protestant church in a large Southern city one Sunday evening. The speaker, a Ph.D., professor in one of the city colleges, made the startling statement that moderate drinkers live longer and are happier people than total abstainers. After the address, his statement was openly challenged by a young woman, and he cited Dr. Raymond Pearl as his authority. The findings of Dr. Pearl have been generally discredited, but this was not known by the young people. Thus even in our churches the propagandists for liquor advocate moderate drinking.

Drinking has become so common in some social and business circles that it is claimed by some that penalties are suffered by those who do not drink. A magazine tells this story: "Liquor is having some unholy influence in the business world, too. I have an acquaintance who has a responsible position with a concern whose main office is in New York. This man is a faithful, intelligent, energetic executive—yet he has actually been penalized for his sobriety. When the big shots from the main office arrive for a conference with the branch officials, one evening is given over to good fellowship. My friend, because he does not drink, is conveniently overlooked. His failure to thus become better acquainted with the head officials has actu-

"Stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong." The courage to do this is a real mark of Christian character.

IS MODERATE DRINKING INJURIOUS?

This question is a focal point of much of the literature on drinking published today. It is well to examine it thoroughly.

1. *What is moderate drinking?*

The limits of "moderation" are rather hard to define. "What is moderation in one case is excess in another, and it is uncertain where the dividing-line should be drawn. Many elements enter into the case, such as the strength of the liquor, the constitution of the drinker, the time, season, and circumstances. To some people alcohol presents little or no temptation, while others seem unable to take it safely even in moderation; if they drink at all they drink to excess, . . . J. Forbes Moncrief, in his tract, 'Safety First,' likens moderation to 'the shoddy life-belt, which promises safety, but only tempts into danger, and fails in the hour of need.' It has also been called 'embryo drunkenness,' and it is certain that all drunkenness began with moderate drinking. Abstinence is safe for all, but moderate drinking is dangerous for many. Drunkenness may be likened to a precipice, and moderate drinking to an inclined plane leading to its very edge, down which many slide to their destruction."—"Moderation," *Standard Encyclopedia of the Alcohol Problem* (Westerville, Ohio, 1928), IV, page 1796.

Dr. W. J. Mayo said that three out of every ten drinkers become addicts, or steady drinkers.

2. *Is moderate drinking harmful?*

Here science steps in, and provides an answer satisfactory to all unbiased minds. Dr. William Louis Poteat, an eminent biologist, states it this way: "Extensive, elaborate, and strictly scientific experiments and observations have determined beyond doubt that alcohol makes nearly the whole of its attack upon the central nervous system, which it deadens, or paralyzes in direct proportion to the amount taken. It never stimulates. And this narcotic effect is always the same no matter in what medium comes the alcohol, whisky, brandy, wine, or beer, in small doses or in large. In small doses it dulls the edge of sensation and reduces the promptness and accuracy of response to a stimulus."—William Louis Poteat, "Sobriety," *The Baptist Student*, April, 1936.

The evidence of physicians and scientists on this point could be multiplied indefinitely. This statement by Dr. Grant L. Donnelly, professor in the medical school, University of North Carolina, is representative: "For many years people thought a little alcohol, that is a few drinks, could have no bad effects on the brain. Then scientists worked out many delicate tests, and by their results were able to show that alcohol, even in small amounts, does have a very definite effect on the brain and nervous system."—Grant L. Donnelly, M.D., "Alcohol and the Habit-

Don't Forget April 14

LAUNCHING DATE OF THE

Australasian Temperance Society

AND PLEDGE-SIGNING CAMPAIGN

ally checked his advancement."—Charles B. Mills, "But, They Don't Drink," *Christian Herald*, December, 1939.

A Negro of limited education was being examined for life insurance. The doctor said to him, "Do you drink alcoholic liquors?" The man replied, "No, I can't say I does and I can't say I doesn't. But I never done drink to success." No one ever does "drink to success."

Engraved on the wall of the marble building erected over the birthplace of Abraham Lincoln in Hodgenville, Kentucky, is this quotation from one of Lincoln's speeches:

Forming Drugs" (Raleigh: Alfred Williams & Co., 1936), page 99.

HOW LIQUOR DEFEATS YOUTH

1. Liquor injures youth's health.

Liquor and good health do not mix any more than oil and water. Body tissues narcotized by alcohol have lowered resistance to disease. Alcohol attacks chiefly the brain and the nervous system, resulting in lowered efficiency, a slowing down of reaction time, and paralysed will power. The Christian ideal for the body is expressed by Paul when he calls it the temple of the Holy Spirit, and by Browning:—

To man, propose this test—

The body at its best,

How far can that project thy soul on
its lone way?

KEEPING FIT MEANS ABSTINENCE

St. Bernard said, "Nothing can work me damage except myself; the harm that I sustain I carry about me, and never am a real sufferer but by my own fault." How true this is when we apply it to the alcohol problem! For "each of us must choose what we put into our mouths. No legislation can really protect us against our own mistakes of judgment."—Haven Emerson, M.D., "You Shall Decide—Is It Yes or No for Alcohol?" *Scholastic*, April 23, 1938.

It was noticed at a banquet given in honour of Dr. Lorenz, the famous Austrian surgeon, that he did not partake of wine, but asked the waiter for a cup of tea. "Are you a teetotaler?" the waiter asked. "I cannot say that I am a temperance agitator," the doctor replied, "but I am a surgeon. My success depends upon my brain's being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquor without blunting these physical powers, which I must keep on edge. As a surgeon, I must not drink."

ABSTINENCE THE CHRISTIAN'S ONLY COURSE

Can it be doubted that alcohol is a destroyer of the body, the mind, and the soul from what has been said in the preceding paragraphs? Liquor violates our stewardship of the mind and body. It de-thrones reason, deteriorates ideals, and benumbs spiritual powers. Compromise with principle is folly for any person, unthinkable for a Christian.

Someone has said, "The first step in temperance reform is to close the liquor business that is carried on between my own nose and chin." The Christian's course here is clear, and should be followed without deviation. A great Christian layman said, "It is my earnest conviction that total abstinence is the wisest, best, and safest position for both the individual and society." That should be the position of every Christian.

(Extracts from "Alcohol the Destroyer," by C. Aubrey Hearn, chapter VII, pages 105-109, 113-116.)

37. That these include advance illustrated printed studies and visual aids.
38. That several churches of late have secured these and are systematically at work.
39. That souls are actually being won by adults and youth in the "Share-Your-Faith" and door-bell ringing methods.
40. That 1951 is the big world-wide denominational "Win One" year through ministry and lay operation.

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Forward to New Victories in 1951

"THERE REMAINETH YET VERY MUCH
LAND TO BE POSSESSED"

ADLAI ESTEB

Text: Joshua 13: 1.

1. Reviewing the victories and progress of the past.
2. Facing the unfinished task of the future.

REVIEWING THE ACHIEVEMENTS OF THE PAST

The first twelve chapters of Joshua give us a thrilling recital of the triumphs of God's people in the conquest of the promised land. Great progress had been made, all within the life span of one man, Joshua. But now Joshua was "old and stricken in years." It was, therefore, the sunset hour of this great man of God; and in that closing bit of time God expected him to finish the work he had so nobly begun.

In this glorious bit of sacred history we see a fitting and striking parallel to the work of God and the people of God today. Within the life span of human beings still living, the great second advent movement has marched around the world in the most thrilling conquest of all time. But now it is the sunset hour, and we hear again the voice of the Lord saying in thunder tones, "There remaineth yet very much land to be possessed." In this sunset hour we must face the sunset task.

Our danger today is the same danger that ensnared Israel. They settled down to enjoy the fruits of their victories. They lost the aggressive spirit. They were rocked to sleep in the cradle of carnal security. They ceased to march forward "conquering, and to conquer." They forgot the military strategy and advantages of offensive warfare. They became "settled on their lees."

We like to recount the wonderful progress in this great second advent movement. We rejoice as we see the lengthening chain of sanitariums, hospitals, and clinics, encircling the globe. We are thankful as we see the growth of our educational institutions fulfilling the divine blueprint for the modern schools of the prophets. We glory in the story of missionary advance into nearly every land on earth. We are enthralled by the miracles of transforming power.

We are stirred also by the revival of the great Dorcas welfare programme that is fulfilling Isaiah 58. The marvellous relief programme has been brought before the eyes of the entire world. Dorcas is on the march around the world. Our hearts rejoice to see the response of our great army of youth to the Share-Your-Faith movement. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," page 271.

How our hearts leap for joy when we see how "the wealth of the Gentiles" is flowing into the work of God in harmony with the divine prophecy! A recent gift of over £2,000,000 from one individual should make

HOME MISSIONS DEPARTMENT

OFFICERS' CORNER

Though this is dated April, you will have access to it a month or so earlier. Therefore it is not improper to refer again to the importance of organizing and conducting a vigorous Appeal campaign.

Why use the word vigorous? One glance at our mission programme right on the spot would bring from you a stronger word than that. It was my privilege to spend December and January in the Coral Sea Union Mission, when I saw first-hand evidence, hiked, sailed, spoke, and sang to the thousands of dark-skinned believers. If you could see what we have to show you for so little spent (speaking comparatively) you would stand amazed. Yes, the Lord has blessed you and your members in a wonderful work of offerings from your income, and given you a fine degree of increasing success in the Appeal; but, brethren, when you split it up into so many places it becomes fragments. But God is blessing these fragments, and a great work is developing.

That Union has four thousand members, plus ten thousand adherents in the Sabbath school, with four thousand of these in our church schools. What a field for a splendid growth in membership during the new term! Besides that, dozens of places are calling for Adventist representatives, European and national, and new work is spreading beyond our present abilities to guide and organize. We need an army of men and much money to support them and the advance programme.

God has planned for this. He knew how it would be in the last days, when final movements will be rapid. The world is His, and all its money and goods. These are in the hands of men whose hearts God is touching. We need to realize more fully His guiding hand, and marshal our forces in keeping pace with His leadings. This movement is de-

pending upon you as leaders. You stand between God and the people whom He has chosen and called to finish His work—not ours. We want you to know that you are key men in your congregations. These people look to you for plans and leadership. They notice your sincerity and enthusiasm, and God has promised, "Thy people shall be willing in the day of Thy power." We have reached that day. God's power on the hearts of degenerate men and women is working miracles today. Devil worship is jettisoned, and Jesus is accepted instead. Souls of despair are rejoicing in the blessed hope. Many more are waiting for us to come. The Appeal will greatly help right now. Success to you in a good gain over last year.

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DID YOU KNOW?

31. That the layman's movement stands on three important legs. (See LEADER, March, 1951.)
32. That these are:—
 1. Systematic literature distribution.
 2. Training the laity in meeting the public.
 3. Laymen from house to house in Bible study work, cottage meetings, and welfare activities.
33. That nothing should be allowed to hinder, delay, or set aside this programme.
34. That Ingathering is an excellent avenue for finding interested persons.
35. That all our churches, large and small, should not rest until two or more (a lay team) of its members are actually trained, and are out contacting souls.
36. That excellent facilities now ready are awaiting your use through your conference Home Missions secretary.

us realize how easily God can give us favour before the world until the work is done.

We give grateful thanks to God as we see how the publishing work has prospered. God designed that "the canvassing work is to be revived, and that it is to be carried forward with increasing success." (*Colporteur Evangelist*, page 35.) Scores of well-equipped publishing houses are located at strategic places around the world. Has sacred history ever been able to record more thrilling stories of hazard, hardship, heroism, and adventure than those written by our faithful army of colporteur evangelists in every land?

Further, in the materialistic world we have shared with others the joy of the brilliant conquest of space, and from horseback, oxcarts, and canoes we have leaped in one generation into streamlined trains, motorcars, the floating palaces on sea, and flying fortresses and pleasure ships of the air. We like to recount the amazing conquest of time and the development of the telegraph, telephone, and radio. The breath-taking attacks on the power hidden in the atom, our conquest of mechanics and dynamics, and the wizardry of electricity present chapters in the triumphs of the century which stagger the imagination of men.

Shall we be content to rejoice in all these achievements in the physical and the spiritual worlds, and settle down on our lees? Shall we thank God for all these victories and many others too numerous to mention, and forget that God still speaks? He says today as of yore: "There remaineth yet very much land to be possessed." In this sunset hour we must face the sunset task.

FACING THE UNFINISHED TASK OF THE FUTURE

What is the unfinished task we face? In the language of our text, it is not "some" land, or even "much land," but "very much land to be possessed." What are some of these unconquered areas that challenge the church of God today? They are parts of two worlds—the world within and the world without.

1. *The world within.* There is a great work yet to be done in the hearts of God's people. "Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*"Testimonies,"* Vol. I, pages 187, 188.

Everyone knows the plague of his own heart. Each one knows the bane of his experience. Some must conquer their fears; others their doubts; others their impatient spirit, their temper, their tongues. Others find a great temptation in fashion; or love of the world. Some feel the overwhelming power of the love of money, the love of praise, or love of power. But there must be no room for these things, for "Christ is everything and everywhere." Col. 3: 11, Moffatt's translation. There are still others who must attack and overcome their indifference to and neglect of the work of God. A heavy condemnation rests upon those who neglect the work of the Lord. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5: 23. All the sins of commission or the sins of omission must be summarily dealt with. How many Christians have cried out: "They made me the keeper of the vineyards; but mine own vineyard have I not kept." Song of Solomon 1: 6. Each one of us has a garden within the heart to keep beautiful and fruitful for Jesus; but we must get rid of "the foxes, the little foxes, that spoil the vines." Song of Solomon 2: 15.

2. *The world without.* When we have developed a beautiful garden within our

hearts, we must not forget that there are other vineyards in which we have been given responsibility. There is, first, the home in which we live—our little garden of Eden; second, the church where we have our membership—"for the vineyard of the Lord of hosts is the house of Israel" (Isa. 5: 7); and third, the whole wide world in which we live, for "the field is the world" (Matt. 13: 38). When we view the vast amount of work that needs to be done in these vineyards, we are led to exclaim in the words of our text: "There remaineth yet very much land to be possessed."

Let us come a little closer to our supreme task of evangelism. Let us see the millions of faces that crowd into view. We see them through our windows—the windows of our homes, the windows of our churches, the windows of our offices. They are everywhere. They are waiting. Many of them are on the verge of the kingdom, waiting to be gathered in. "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*"Acts of the Apostles,"* page 109.

In view of these waiting millions, how can we be content to sit in church or at home and merely pray for them or only give money to help them? Soul-winning cannot be done alone by purse, but by person; not by proxy, but by proximity. Come close to the people. "We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns."—*"Testimonies to Ministers,"* page 232.

In our house-to-house visitation crusade—Operation Door-bell—we find home after home where prayer has never been heard before. We find families that have never had a Bible. We find many, oh, so many, troubled souls, sorrowing hearts, unhappy people who need the spiritual ministrations of Christians who know and love God. How often we have arisen from prayer to see the tears flowing down the cheeks of people we had never met until just a few moments before when they answered the door-bell. Our own hearts have melted as they have taken our hands and told us what that prayer had meant to them.

How many homes there are remaining yet to be possessed! How many families are there in your community that have never been visited? Do you say, "Let them come to church and hear the message"? But that is not the answer. "We are not to wait for souls to come to us; we must seek them out where they are. . . . There are multitudes who will never be reached by the gospel unless it is carried to them."—*"Christ's Object Lessons,"* page 229.

This house-to-house visitation programme is the divine programme given us of God. In fact, it was the divine pattern of work left to us by the Master. Why has it taken so long to find this out? Note these statements, which are crystal clear: "Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With un-failing tenderness and gentleness, He met every form of human woe."—*"Gospel Workers,"* page 188.

There is no ambiguity about that statement. "Our Saviour went from house to house, . . . comforting, . . . soothing, . . . speaking peace." Now note this corollary utterance: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for

them, ministered to their needs, and won their confidence."—*"Ministry of Healing,"* page 143.

From these statements we are assured that this house-to-house visitation is a vital part of the divine blueprint of personal evangelism. Paul, as well as Jesus, followed this pattern. At Ephesus he visited the homes of the people. In fact, he affirmed that not one person could say he had not been warned. "Remember, that by the space of three years I ceased not to warn everyone night and day with tears." "And have taught you publicly, and from house to house." "I am pure from the blood of all men." Acts 20: 31, 20, 26.

The next great movement in our denomination is a mighty laymen's movement, a return to the pristine splendour of the early church with victory within and without, going forth, "conquering, and to conquer." (Rev. 6: 2.) It is our only hope for a finished work. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*"Gospel Workers,"* page 352.

It is the sunset hour; we must face the sunset task. Let us respond to the ringing summons of God to His people as He says: "There remaineth yet very much land to be possessed."

Wisdom is knowing what to do;

Skill is knowing how to do it;

Virtue is doing it.

FACES AT THE WINDOW

When we sit in the comfort of home's fire-side,
And we bask in the blessings which God has supplied,
Through the merits of Christ the crucified,
Our hearts are glad.

But please look through the window and see out there

All the faces of millions pass by in despair;
Can we still be content to say only a prayer
For those so sad?

When we sit in the ease of an office chair,
Mid the blessings of peace and the freedom we share,
And the joys of a land with which none can compare—
"Land of the Brave."

Oh, look out through the window and see anew,
Many millions of faces that crowd into view,
And then ask yourself seriously, What can we do
Their souls to save?

When we sit in our church in our comfortable pews,
And we thrill with the glories of God's "Good News,"
Let's remember the nations with no chance to choose
God's message to man.

Please look out through the window and see, I pray,
All these millions of sheep who have gone astray—
Oh, my brethren, let's hasten and find them today,
For this is God's plan.

—Adlai Esteb.

TEN-MINUTE EXERCISES

APRIL 7, 1951

All Engaged in the Appeal

GEORGE BUTLER

NEVER in the history of the cause was there seen so much to encourage us to press on more sincerely, enthusiastically, and energetically as that which we see in 1951—the grand year of denominational "Win One" endeavour.

At the recent General Conference, hours, representing days, were spent by world leaders in planning for the greatest evangelistic programme ever launched by this denomination. Plans included the gearing of every department and activity of the work in all lands to the one grand objective—winning souls.

Using as a motto the words—"REVIVAL, REFORMATION, and EVANGELISM," the new General Conference president, Pastor Branson, called upon every one of the 37,000 employees in the cause, and through them, three-quarters of a million believers, to make all else secondary, and to bend every activity to the great "Win One" movement. We have seen a wonderful response to this appeal by ministry, church officers, and all other members, adults and youth, in Australasia.

Even out in the missions fields the fire has spread, and groups of nationals are advancing on new territory. In one church in a mission field, Papua, I visited recently a church of about one hundred national believers, not having a European leader, caught the meaning of the plan, and on their own initiative wrote on the blackboard the names of sixteen villages to be visited by their members every week. They reach these places by boat, canoe, and on foot and many souls are receiving the light. Yes, God's Spirit is working on hearts universally, and is urging His people into soul-winning service.

We have many villages, towns, and cities, and vast sections of our great cities in darkness today. Why not write a list of those within your reach, and spread out in these places?

Ingathering gives an excellent opportunity to make your introduction, present the papers, show the pictures, tell the people that thousands are accepting Christianity, and are getting ready to meet Jesus. Record the names and addresses of interested folk for literature and Bible studies to follow.

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APRIL 14, 1951

Going Out to Give

R. E. QUACKENBUSH

LIKE the vast reaches of the ocean, the missionary phase of Ingathering is limitless, touching with blessing practically all the shores of the world. Its full value, however, cannot be measured alone by the missionaries sent, the hospitals built, or the churches and schools established, for many times a great tide of blessing returns to both the solicitor and the donor.

The very nature of the Ingathering campaign, with its person-to-person contact, makes it our greatest opportunity, as a church, to do personal soul-winning work. It is well to remember that one of the outstanding soul-winning experiences of sacred Scripture portrays the Son of God using a request as the medium for personal evangelism.

He asked for a drink of water which would temporarily quench His thirst, but He provided for the woman of Samaria a fountain whose waters were the elixir of eternal life. Thus we may, while asking for coins of earthly value, impart to men and women everywhere the unsearchable and immortal treasures of heaven.

Because the world is filled with sickness and has a troubled heart which no earthly balm can heal, Ingathering visits, which are largely private interviews, present valuable opportunities for close contact with the people, when words of sympathy, of helpful counsel, or of intercessory prayer may be offered in their behalf. Ministry of this order is never fruitless. The following statement impresses the point: "One of the most effective ways in which light can be communicated is by private, personal effort. In the home circle, at your neighbour's fire-side, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Thus you may sow precious seed that will spring up and bring forth fruit."—"Testimonies," Vol. VI, pages 428, 429.

In many cases the Ingathering visit should be simply the opening door to a wider ministry in the home. Where special interest is manifested either in word or by large gifts, free subscriptions to the *Signs of the Times* might well be sent. These could be provided through the local church missionary society. Denominational books can be lent or given, invitations to meetings extended, Bible studies may be given, and, last but not least, the person may be encouraged to enrol in one of the free Bible correspondence courses.

It is altogether possible for our Ingathering to become more mercenary than missionary, for us to treasure goals more than souls. To guard against this danger the individual worker must go forth with a heaven-born love for souls, seeking to give to every person visited a bit of heavenly treasure. "The Lord desires that His Word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labour. This was Christ's method."—"Christ's Object Lessons," page 229.

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APRIL 21, 1951

My Responsibility Toward the Unfinished Task

ADLAI ESTER

"It is a wonderful privilege to be able to understand the will of God as revealed in the sure Word of prophecy. This places on us a heavy responsibility."—"Testimonies," Vol. IX, page 19.

What is this heavy responsibility?

We know that the work of God will be done on the earth, for Paul wrote that the Lord would "finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9: 28. Furthermore, John the revelator saw the people of God standing on the sea of glass singing the song of Moses and the Lamb, the song of victory. But how will it be done?

The answer to these two important questions should be of supreme interest to every follower of Jesus. What is the answer? What is this heavy responsibility toward the unfinished task? And how will the work be finished?

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been

given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."

—*Ibid.*

When every church member recognizes his debt to God as Paul did, we shall see a marvellous transformation—a "revival and reformation" in the church. How many are there who consider "no other work" of so great importance? Remember, we are to "allow nothing else" to absorb our attention.

We have a message from God to give to the world. This is our divinely appointed task. It is our business to do it, and the devil's business to hinder us if he can. Someone has said, "All we get from heaven, we owe to earth." Surely light from above is for the path below. When God has been good enough to give us light, we must let it shine. It is a wonderful privilege, but also a heavy responsibility.

If I have strength

I owe the world the service of the strong.

If music, then I owe the world a song.

If I have that which will illumine sin's darkest night,

Then help me pay my debt with living light.

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APRIL 28, 1951

The Importance of Lay Evangelism

D. R. SCHIERMAN

CHRIST had just gone through the greatest conflict of the ages when He gave the gospel commission. The world, lost because of Adam's transgression, had now been redeemed through His blood. He was Master of this earth when He said, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. The words, "Go ye," cover a wide field, as we see from the following statement: "The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."—"Desire of Ages," page 822.

The task to preach the gospel to all the world was given to the church, not to just a few evangelists and pastors. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Testimonies," Vol. IX, page 117.

"Wherever a church is established," we are told, "all the members should engage actively in missionary work. . . . If professed Christians had engaged in this work from the time when their names were first placed on the church books, there would not be such widespread unbelief, such depths of iniquity, such unparalleled wickedness, as is seen in the world at the present time. If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment-keeping people.

"And not only in the world do we see the result of the church's neglect to work in Christ's lines. By this neglect a condition of things has been brought into the church that has eclipsed the high and holy interests of the work of God. A spirit of criticism and bitterness has come into the church, and

Investment

No doubt your programme is already launched. Did your church elect an Investment secretary to promote this activity through the Sabbath school officers, teachers, and all church members?

Since 1925 the Sabbath school has promoted this offering. Prior to that the M.V. Department led out. In recent years it is leading up into thousands of pounds for missions. It is wonderful what can be accomplished by 20,000 believers and their friends.



Ask your conference secretary for material on the programme, suggestions for INVESTMENT, dates for launching. The recommendation states the offering is to be lifted about mid-quarterly, and applies on the twelve Sabbaths' offerings.

TO INVEST IN SOULS IS THE GOAL OF GOALS

Sabbath School Lessons

FOR THE
2nd
QUARTER
1951

"LAST DAY EVENTS" is the interesting subject for study during the second quarter. The helps are "*Daniel and the Revelation*" and "*The Great Controversy*."

FOR THE
3rd
QUARTER

... We study a set of lessons on—

"THE FINISHING OF THE WORK"

A book from the Pacific Press, entitled "*While It Is Day*," written by C. T. Ritchie, is especially prepared as a help to that study. Order from your Book & Bible House through your church missionary secretary.

FOR THE
4th
QUARTER

The fourth quarter's studies are on—

"CREATION AND REDEMPTION"

the spiritual discernment of many has been dimmed. Because of this, the cause of Christ has suffered great loss. Heavenly intelligences have been waiting to co-operate with human agencies, but we have not discerned their presence."—*"Testimonies,"* Vol. VI, pages 296, 297.

It is most important that every member in the church should take an active part in the work of winning souls for Christ, not only because of the great task before us, but because the very existence of our spiritual life depends on such action. "Where there is no active labour for others, love wanes, and faith grows dim."

In New York City, seven hundred boys are able to take "The Shopper's Guide" to nearly

every home in the entire city within a few hours. The church, with its present membership, if rightly organized, could take the gospel to every home in the United States within a very short period of time. We have sufficient members in our churches. If we will undertake this systematically, we can soon climax the gospel work. The church will stand as a unit, an organized body, in the final conflict, as we see in the following statement: "Clad in the armour of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer."—*"Prophets and Kings,"* page 725.

May God help us to see the important place which He has assigned to each of us, and may we visualize the mighty potential power and influence of the church.

SABBATH SCHOOL DEPARTMENT

OFFICERS' ROUND TABLE

SABBATH SCHOOL EVANGELISM

UNDER the Home Missions section of this LEADER, I have written those officers on present prospects for evangelism in our mission fields. You, no doubt, will read that. So instead of repeating, I will deal with another angle of this most important subject.

No department of the work is in more direct evangelism than the Sabbath school. It faces the challenge on two points—holding what we have and reaching out for new members. Yes, the influence growing out of Sabbath school work should improve and enlarge the church.

In the homeland we have about twenty thousand baptized believers—roughly twelve thousand in the Trans-Tasman Union Conference, and the remainder in the Trans-Commonwealth Union Conference. But sad to relate, the compilation of statistics by the various conference Sabbath school secretaries, made up from reports by the local Sabbath school secretaries, tells us that about eight thousand church members are not enrolled in the Sabbath school. Just think of it! Two-fifths of our membership outside the Sabbath school fold. Putting it another way, the church members missing from Sabbath school in the two homeland Unions equal the church membership of the Trans-Commonwealth Union!

We hold that these figures constitute a challenge to every conference worker, every Sabbath school officer and teacher, and every believer enrolled. We all have a duty here that cannot be lightly set aside—that of working for the non-Sabbath school member, for experience shows that active Sabbath school members are not so likely to leave the truth and the church. What shall we do about it? How shall we begin?

Rally Day coming in June should be recognized by all, and we should begin now, if we haven't earlier, in every church and school to reach the non-Sabbath school member. Write to your conference secretary for the three-colour check-up cards. Let the superintendent and the secretary sit down with the church clerk and check the names of church members with the names on the Sabbath school record cards, and note the missing members. List these names and give them to the teachers to distribute to Sabbath school members who live nearest them for personal visitation. Enlist the help of the pastor and all church officers, in a grand visitation programme. Invite the non-members

to come to Sabbath school and enrol. Plan an interesting programme for June Rally Day, and endeavour to have present all who will respond to your personal appeals. Rally Day should be a big "home-coming" day—coming back to the Sabbath school home, and also in baptisms of new believers.

★ ★ ★

IS THAT SO?

31. That the third quarter's, 1950, Thirteenth Sabbath overflow totals about £20,000 for Australasia.
32. That this will mean much to our educational work in the Central Pacific Union.
33. In territories such as ours where you have many languages it pays to educate.
34. Those educated in our schools take the good news to many others through reading and speaking.
35. The Sabbath school is the forerunner of such training.
36. Branch Sabbath schools or Sunday schools should be fostered for the purpose of reaching new believers.
37. That our mission fields are fostering many branch Sabbath schools.
38. We have a few in the homeland, but should have many more.
39. You can begin by contacting people personally in their homes, and arranging to meet children and youth for interesting story and lesson hour.
40. Your conference Sabbath school secretary will gladly help you get started in this good work.

GOOD NEWS

A report from Washington, at the time of writing, January 25, 1951, states that the Thirteenth Sabbath overflow for Australasia, the third quarter of 1950, is about 50,000 dollars, or better than £A20,000—larger than the previous highest.

We will unite in a hearty and sincere "THANK YOU" to every donor to the fund.

Impressions

L. L. MOFFITT, General Conference Sabbath School Secretary

HAVING recently returned to headquarters from a round-the-world tour that included a series of Sabbath school rallies, institutes, and councils in at least twenty different countries and island fields, I wish to share some of my impressions with our Sabbath schools.

First, I will mention the sense of Seventh-day Adventist fellowship that comes to one as he journeys from country to country. My whole trip lay through territory I had never traversed before. Strange lands, unusual customs, and languages foreign to my ear confronted me in kaleidoscopic succession, all of which might conspire to make one feel himself to be a total stranger, save for one outstanding fact—I was a Seventh-day Adventist visiting Seventh-day Adventists. That made all the difference. Wherever I went I found the handclasp of brethren.

No matter the clime, the custom, or the language we are one people. What man has failed to accomplish through leagues, covenants, and diplomacy God has accomplished through love. Here is a league of nations that works. The world may be divided into conflicting camps; it may even totter on its foundations; nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

The love of God in human hearts leaps the barriers of narrow nationalism and binds the people of God into an international bond of brotherhood—God's "United Nations"—with common interests, similar objectives, and concerted effort in a world-wide, harmonious service for God and humanity that recognizes that "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10: 34, 35.

Indeed this must be the day portrayed by the prophet when the people of "many nations shall be joined to the Lord," and "shall be My people." Zech. 2: 11. God's people are a united family, and as Elder Spicer says, "It is a good family to belong to."

The sense of national insecurity is another vivid impression I bring back from my visit. In so many countries ominous clouds hang low on the national horizon, instilling in the hearts of the people a dread and fear of the future. There is an aura of uneasiness in most of the Eastern lands. Economic instability and political unrest are more than haunting spectres; they are realities all too grim. In half a dozen countries at the time of my visit armed conflict was under but partial and inadequate control.

Racial and religious rivalries were still in ferment in Pakistan and India, and only within the last few weeks have their national leaders averted, temporarily at least, the threat of a new blood bath. Indonesia, apparently getting off to a good start in the exercise of its newly won independence, was not to enjoy this tranquil transition period for long. The day after I left Bandoeng the "Turk" Westerling insurgents came in with a show of force, shot up the constabulary, and captured the city. It was reported that from sixty to six hundred people were killed. Westerling was later apprehended, and is awaiting trial. But uprisings are still occurring in other parts of Indonesia.

While I was in Singapore, Bandit Month was being observed in that city and throughout British Malaya. As I flew up the Malay Peninsula, over the jungle-clad hills between Kuala Lumpur and Ipoh, I was told that here the bandits had their secure hide-outs. As the plane stopped at one of the airports for refuelling, military planes were taking off on bandit patrol.

APRIL 7, 1951

What Shall I Be?

By J. DEWITT FOX, M.D.

Programme Target.—To show, by intelligent analysis, the breadth of the field of vocational opportunities for Adventist youth.

Songs

Opening.—"Higher Ground," No. 90 in "Gospel Melodies."

Closing.—"Oh, for That Flame," No. 131 in "Gospel Melodies."

THIS WEEK'S PROGRAMME

Some advance work should pay dividends in this programme with a purpose, especially if it is suggested that those to whom the various numbers are assigned visit leaders in your community who are engaged in vocations mentioned. First-hand reports of these interviews, or better still, the interviews dramatized at the meeting, will be sure-fire interest-getters. You might want to encourage the members of your society also to be exploring the field of vocations, so that they may have a good background for general discussions as one feature of your programme. Our suggestions are only to start your own thinking and planning. You take over from here.

HOW TO BEGIN IT

Before choosing his life's work, today's wise student will ponder these questions: (1) What are my natural abilities? (2) What are the opportunities ahead? and (3) How can I best bring these two assets together—my ability and opportunity? Many a Seventh-day Adventist youth will also ask, "How can I fit my talents to denominational opportunities?" Then he will want to seek the wise counsel of his parents, friends, and teachers, who are experienced in helping students choose a profession or trade.

He should aim at a high goal. But he should always have something to fall back on should he not reach his ultimate objective. That is why many vocational guidance experts today advise training first in a trade: carpentry, printing, plumbing, domestic work, sewing, culinary work, and so on, before proceeding toward the main objective in life. These trades serve as excellent stepping-stones, often helping a boy or girl to finance his school expenses while seeking a professional position.

Once a youth has decided upon a goal in life and chosen his profession, he must plan on sacrificing and working and putting his all into it. He will find that if he made a wise choice, this effort will be easy, for he will be so engrossed and so completely absorbed in his work that nothing else will matter. His enthusiasm will run away with him and make his work a joy.

But he should not become over-eager to reach the top, for there are few short cuts to the top. Whatever is worth having in this life is worth working for. So don't look for short cuts—you won't find many. Put all you have into your chosen job, and the time will fly.

TODAY'S OPPORTUNITIES

Many a Seventh-day Adventist college student will hope to enter the organized work upon graduation. And the denomination needs many such graduates. But before planning his programme, perhaps he should be aware of some of the fields other than those which are now somewhat crowded.

It has become increasingly apparent that many a college student feels that the best

In Saigon, Indo-China, our brethren had to halt at a military guard every time they went across town to our church. A large concrete pillbox has been erected at the road intersection right in front of our mission office. Gunfire was not unusual in the vicinity. After leaving Saigon I read of further conflicts between the Vietnamese Government under Emperor Bao Dai and the Viet Minh guerrillas.

In the Philippines the Hukbalahaps were raiding in Luzon. Shooting incidents were taking place not far from our college on the outskirts of Manila. Everyone was warned against travelling suburban roads after dark. While in Seoul, Korea, I was told of the relative of one of our church members who was killed in a border incident at the thirty-eighth parallel. Koreans are apprehensive, and are awaiting developments with 200,000 trained soldiers ready for action. One leaves situations like these with the feeling that constituted governments are not on very solid footing.

As one travels from some of these countries that are in a very obvious state of unstable equilibrium, one is conscious too of a divine arm outstretched, still holding a steady hand on human affairs. What else could hold in check the snarling dogs of war and violence as they strain impatiently at the leash? When blustering gusts of the impending storm now and then break through, one is impressed anew that the angels are holding

back the winds of strife for some divine purpose. As we see the shadows lengthen we are made aware that a greater than Joshua has commanded the sun to stand still, as it were, on some modern Gibeon until the battles of the Lord are fought in these lands.

With all this comes a sense of urgency in pressing the work of the Lord while the day lasts, and before the storm breaks. Though one notes with joy and gratitude the progress already made in our mission work—our churches, schools, medical institutions, publishing houses, and strong mission centres in strategic places doing an outstanding work for God—nevertheless, one is made painfully conscious that "there remaineth yet very much land to be possessed."

As one sees the teeming millions in these populous portions of earth without hope and without God in the world, one feels anew the import of Christ's words: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." One wishes that our appropriations to these fields could be doubled at least, to enable our leaders to redouble their efforts to reach the millions of the East. Comparisons are not always well received, but one could wish, as he contrasts the very meagre facilities with which some of our missionaries are carrying on their work, with the elaborate provisions made for the work in the homeland, that they could share a little more in our abundance.

MISSIONARY VOLUNTEER DEPARTMENT

OFFICERS' NOTES

OUR HISTORICAL BACKGROUND

E. E. WHITE

THE Missionary Volunteer movement is by no means the only youth movement of the world, for other worldly organizations have realized the prime importance of training their successors and indoctrinating them with their particular ideals while they are yet in the impressionable years. It is vitally important that our own youth realize that we are a denomination apart, and that while there may be similarities between ours and other youth movements, the Missionary Volunteer organization has entirely different fundamental principles based on eternal issues. There is nothing that will bring this fact home better than a study of our denominational history. Provision is made for this in a number of excellent books; for example, "Captains of the Host," "Christ's Last Legion," "The Great Advent Movement," and it is part of the duty of the educational secretary of the society to gather together a group for the study of these books, or to encourage individuals to do this on their own at home.

The stimulus of a group reading or studying together, will help those who become weary in well-doing to continue to the end, and also to present themselves for the official test in Denominational History prepared by the General Conference Missionary Volunteer Department. The educational secretary could suggest at a society executive committee meeting ways and means of fostering the study of Denominational History, and even prepare a programme that will feature this aspect of Missionary Volunteer work entirely.

BIBLE DOCTRINES

Every member of the society, both senior and junior, should be able to give a reason for the hope that is within him. If he is to share his faith, he must first know his faith; and the ideal way to do this is to review the lessons in the Bible Study Course, or Senior Missionary Volunteer studies in Bible Doctrines, as they are now called.

An attractive little booklet under this title contains an excellent summary of our distinctive doctrines; but it is obviously of greater advantage to have them in the mind than in the coat pocket. So the educational secretary should see to it that each member of the society first possesses a booklet of these summarized Bible doctrines, and then uses it. The General Conference Missionary Volunteer Department provides a test for this study, and thousands of former Missionary Volunteers testify to the value of the Bible Study course in helping them to learn this truth for our times in an efficient manner to be able to pass it on to others. Get your secretary of the executive committee to obtain supplies of the Senior Missionary Volunteer studies in Bible Doctrines from the publishing house, and stress the need of learning the Bible truths that make us a distinctive people.

DOCTRINAL TEXT

This unique feature of the Australasian field is here to stay, and it will be noticed that the texts chosen are really doctrinal ones. They are selected from the studies in Bible Doctrines, and all the society leaders should practise what they preach, and commit to memory this text weekly. Make it a regular part of your weekly programme just as much as the offering and the hymns. It is not advisable to have too much competition or freak items to introduce the weekly text, but place it in its true setting as a practical thing that we can do to carry out our duty of knowing and Sharing Our Faith.

way he can remain a good Seventh-day Adventist is to become a minister, a doctor, a nurse, or perhaps a teacher. This has been the trend in our colleges in recent years. Few other courses are offered or encouraged in many Seventh-day Adventist schools. Consequently the first two of these fields are now overcrowded, whereas other fields are sadly in need of well-trained personnel.

In his choice of a profession or trade the young person need not feel that his religion should hold him back, for the opportunities open to Christian young men and young women are unlimited. Furthermore, the denomination wants to see its youth succeed and reach the highest pinnacle of achievement, for by their success they bring credit to their faith. Mrs. E. G. White says we should be leaders, and that there is no office too high for a Seventh-day Adventist youth's aspiration.

Medicine: Far more young men are at present doing pre-medical courses than will ever gain admission to medical schools. Many of these would no doubt make some other profession first choice were it not for the urging of family, friends, or faculty. Hence before entering this highly competitive field (only one in one thousand will become a doctor), make certain that you have the native ability for medicine. Be sure, above all else, that this is the one thing in life you desire and that you are willing to work hard, long hours to get it. Once you have assured yourself you have the natural ability, then go after it. But if you have a second choice, a calling which would make you equally happy in life, don't waste three years on a pre-medical course, only to end in disappointment. You had better consider some of the more golden opportunities in other occupations equally respected—and some well paid, too.

Nursing: The "profession with a heart," one of the most highly respected careers for young women, is in need of more girls. Many nurses are lost each year because they make such good wives and mothers. And this is an excellent profession to have as security against eventualities.

Allied Medical Arts: Aside from doctors and nurses, there are now many other members of the medical team who serve the patient in the hospital or the doctor's office, all of whom are as essential to a patient's complete care as to his medical orders or his nursing service. They are as follows: pharmacists, physiotherapists, psychologists, laboratory and X-ray technicians, nurse aides, dietitians, chaplains, Bible instructors, cooks, and dining-room employees.

Pharmacy: This highly respected profession, which pays well, is one open to the youth who likes medicine, chemistry, and science. This call also offers opportunity to own a business of your own.

Physiotherapists: These are needed to administer hydrotherapy, massage, electric treatments, and give muscle re-education in our hospitals.

Ministers: The call to the gospel ministry is, without question, one of the highest to which man may aspire. There are times, however, when apparently it is difficult for our denomination to employ all the graduates in theology from our colleges. It is highly important that these ministerial men shall have developed other skills which will enable them to earn a living, while they do not lose sight of their inner desire to win souls and teach the Word. A number of our most successful leaders faced this necessity. Their love for God and earnest desire to win souls characterized their service, and led to an invitation to accept appointment in denominational work.

Teachers: A shortage still exists in our own and public primary schools for teachers. If you like children, and feel a real burden to better yourself and your community, this is a profession that is wide open.

Radio: This field, in which our Voice of Prophecy programme is rapidly gaining acclaim, is wide open for alert young men and young women.

Advertising: This career is an excellent one in which to climb—from a copyboy to a regular assignment as advertising account executive, an interesting step-by-step progression for the embryo advertising man or woman. Advertising today is produced by specialists. This fact gives young people a break if their talents lean in the direction of illustration, copywriting, photography, or typography.

Press Relations Executives: Like advertising, the promotional field of press relations is in need of live wires. At present there are only three full-time press relations men in the denomination. We could use many more; in fact eventually each conference will need one. The opportunities for contacts with newspapers, public speaking, and letting the public know of our valuable organization are limitless.

Secretaries: Unfortunately the marriage altar makes deep inroads on this profession regularly each year. Consequently there is a perpetual shortage of efficient stenographers, typists, and secretaries in the denomination. If you want to fill a real niche of service, take the commercial course, leading to a business office.

Business Administrators: At present a number of our institutions are forced to use men trained in the ministry to serve as business managers, until business administrators become available. If you like business and personal contact with the public, a course in commerce leading to a business manager's position should be to your liking.

Trades: Now better paid than the white-collar worker, the man with a trade will be more important than ever in our growing organization. The need for printers in our publishing houses is acute; linotype operators, pressmen, and others in the graphic arts will always be in demand, in and out of denominational circles. Carpenters, cabinet-makers, and mill men are needed by our various industrial departments at the colleges and other institutions. Plumbers, mechanics, nurserymen, painters, bricklayers, builders, contractors, and plasterers all are well-paid tradesmen.

Journalists: The need for editors and writers in our denomination is acute. We need men with imagination and creative ability not only to write for our books and magazines but also to write advertising and promotional copy and script for radio programmes.

Artists and Architects: With the amount of publishing we do, we are in need of artists; and there are perhaps only three or four well-trained architects in our denomination.

Engineers: A long-neglected field in the Adventist college is engineering, courses for which are now being offered at Walla Walla College, U.S.A. This step forward is proof positive that draftsmen, surveyors, builders, and designers are vitally needed in a multi-million-dollar organization, which annually places large contracts for building churches, hospitals, schools, gymnasiums, homes, and farm buildings.

Qualified Accountants: The well-trained profession of public accountancy, ranking along with business executive positions, is one in which some Seventh-day Adventist young men or young women have excelled. However, with the increased complexity of the tax laws, these accountants are in demand all the time. If you are inclined toward figures, and like book-keeping, this is a golden opening for you.

These are but a few of the professions and trades in which one can find ready openings in our denomination if he is fitted. Although it is true that as yet we do not have facilities for teaching all these specialties, the need for their service still exists.

So before you choose your profession, make sure you take into account your native ability, the future, and the needs of the denomination.

AFTER THE MEETING

Did the programme hit the target?

Did you keep the meeting moving? Did you know just what was going to happen next, and was every event right on schedule?

☆ ☆ ☆

APRIL 14, 1951

This Is Africa

FREDONIA FRENCH JACQUES

Programme Target.—To keep alive and glowing among our youth the foreign missionary spirit of the advent movement.

Songs

Opening.—"From Greenland's Icy Mountains."

Closing.—"Give of Your Best to the Master."

AFRICA'S CHALLENGE

(To be given by four story-tellers, who will memorize the sections as designated.)

First Story-teller

It is very early on a cold, sunless morning, and we see a group of mothers wending their way up and down the hilly trails of the Livingstone Mountains in East Africa. The night has been rainy and damp.

We notice one little baby riding on his mother's back, so choked up with cold that he can hardly breathe; another is coughing violently, a deep resounding cough that causes an anxious look to creep over the young face of the fourteen-year-old mother, who is hastening to catch up with the older women of the group. She has heard their whispered arguments about the necessity of slashing the little one's chest to let the evil spirit escape. But there is one in the group who assures them that she has heard that the white bwana who has just pitched his tent under a large kapok tree in the centre of the village, has some wonderful medicine, and that he believes in a God who loves them and can help make them well. She thoughtfully rubs her fingers over the knobby scars on her own dark brown chest, and thinks of the weeks she lay so ill that she hardly wished to live; and then she thinks of the added torture of the deep gashes, of the weeks when the sores were inflamed and infected; and it adds conviction to her words of entreaty that they try the white man's medicine.

As they near the centre of the village, they see other groups of people, some limping on crutchlike sticks, with swollen legs and feet, brushing the flies off large tropical ulcers; some with swollen jaws and aching teeth, others with infected eyes, and some being carried on mats, too weak to walk; all making their way to the strange brown tent.

Second Story-teller

Earlier this morning the missionary family had awakened and looked out at the dripping banana leaves. The cook boy had been struggling with the fire to cook the morning's porridge, and the family had hustled into warm clothing and sweaters.

It is just as they are sitting down to a warm breakfast that the group outside has begun to form. The young wife looks out

to see the naked forms sitting or squatting on the cold ground, huddling into groups in an attempt to keep warm. She hears the coughs and cries of the babies on their mothers' backs, and she looks back almost reproachfully at her own well-dressed, warmly clad children.

"It looks as if there's lots to do today," the missionary comments. "I don't know how long our medicines will last. But maybe this will be our entering wedge into the hearts of these people. Maybe some of them will come back to our meetings. It makes your heart sick to think of how many of these people need help, and how few, in comparison to the many in this great area, we can reach."

Breakfast is quickly finished; the missionary and his wife go out to greet the expectant group. Ulcers are cleansed and treated, teeth are pulled, a broken arm is set, quinine is given for malaria. Several babies are treated for dysentery.

Then there is a shy, thin woman, hideously marked, and wearing charms to appease the evil spirits, bringing her little boy and begging that something be done. She explains that he has been kicked in the stomach by one of the cows. "Why have you not brought him before?" the missionary asks, because it is obvious that the boy has been allowed to remain in this condition for several days. She kicks nervously at the sticky clay with chocolate-brown feet. "Because, bwana," she falters, "I took him to the witch doctor, and—he did this to him; but see, it hasn't helped." She points out great sores beside the wound that have developed from the gashes made by the doctor of the wilds. Her eyes plead for help, although she must realize that she has brought him too late.

Third Story-teller

The little young mother of the earlier morning awaits her turn to receive the help she needs. She feels comforted by the friendly smiles and the kind words, and in her heart she contrasts this with the apprehension and fear of the ceremonies of the heathen doctors. How thankfully she receives the sulpha medicines for her baby with pneumonia!

The group starts home. As we follow them, we hear their exclamations of wonder at the kind treatment they have received. We hear them discussing the meetings that the bwana has told them about. They wonder about what the missionary's wife has told them concerning keeping their babies warm. But where are they going to get anything with which to keep them warm? They wonder why she said that sleeping on the cold ground in their huts made their babies sick.

We follow a few of them into their huts and notice how dark and stuffy it is in them. When our eyes have become more accustomed to the darkness, we notice a few chickens in the corner, and one large earthen vessel in which the family cooks its one meal each day. We notice a few mats piled in the corner, their only blankets by night. It is not difficult to see why there is so much sickness and disease.

Fourth Story-teller

All day the missionary's wife thinks and wonders how the women of Africa, especially in these isolated primitive sections, can be taught to take care of their families. How can they provide the warmth that they and their children need during the cold, rainy months? She knows too well that they don't see enough money in a whole year to buy themselves one garment each. She feels that somehow she must teach them to sew, that they must be taught some habits of cleanliness. She must teach them some of the simple rules of health. Finally she lays

plans for spending a few extra weeks with them. But ever-present is the question, "How can we reach them all? These are only a few of those who must be reached. This is only one section of the mission district." And while she thinks of that, her mind wanders over the vast continent of Africa. She thinks of the many mission stations, the efficient training schools, the hospitals and dispensaries—an encouraging thought! But, oh, the many of Africa's millions who are yet waiting to receive help!

Suddenly the village drum booms out over the hillside. Groups again start over the path to the centre of the village. There are some of the same men who have been treated in the morning. There are some of the same women who sat pleading for help for their sick babies.

This time they come with eager, happy faces. They seat themselves on the ground and listen to the songs so new to them. They watch as pictures are thrown on a large sheet. They listen as the missionary tells them the story of Jesus. They marvel as they hear of His great love, as the white bwana tells them about the Son of God who loved them so much that He gave His life for them, that they might live with Him in a land where there will be no sickness, disease, or death; where there will be food in abundance for all; where all will be beauty and happiness. Their hearts are warmed as they realize that this God is not a God of fear, and they respond with a desire and an eagerness to know more.

Look again at the little village deep in the rugged Livingstone Mountains. Look again at the group who have brought their sick to receive help. Look again at the needs of the families, cold, ignorant, haunted by superstition. Look again at the group gathered under the giant kapok tree listening to the story of salvation. There is Africa's challenge!

PANEL DISCUSSION

(To be conducted by a chairman and four speakers, A, B, C, and D.)

Chairman: In thinking of the challenge of countries such as Africa, I've been wondering whether there is any way in which we as a society might respond to help meet that challenge.

A: First of all, I feel that we should all support our mission programme with our giving. If we really realize the needs as they are, we shall not be satisfied with merely reaching our goals, but we shall be willing to give more.

B: Perhaps, too, we can help more if we become acquainted with some particular field, learn some of its interests and needs, and then sponsor a project by which we could supply them some of the things they are needing to carry on their work. I've heard that the Sabbath school picture rolls and memory verse cards are a great help in doing evangelistic work among the nations. There might also be needs for bandages or medicines, or books and maps for the libraries of our training schools.

C: I should think that letters to some of our missionaries, too, might bring real encouragement, especially to those who are located on isolated mission stations.

Chairman: These are all good suggestions. Now there are many of us here who would like to answer the challenge of a mission field by going as missionaries. With this in mind it might be well for us to consider what preparation would be necessary, and what qualifications would best fit one for mission service.

D: Is it not true, though, that one would not find the same conditions in all mission fields, and that the type of training should vary according to the line of work one would take up?

Chairman: That is very true. However, there are certain basic principles that would apply to any mission field. Although any specialized training would necessarily be along the line of the profession one had chosen, don't you think there might be other courses that would make one a well-equipped missionary?

A: First, I should think one would need to obtain all the training required for one's particular profession. Then, what other duties are necessary for a missionary to perform?

Chairman: A mission director usually has to take care of the mission finances, the budget, book-keeping, and paying of workers.

B: Then courses of study in accounting and book-keeping would surely be helpful, along with some practical experience in that line.

C: Doesn't a missionary quite often have to do dispensary work? Some studies along the line of first aid and health principles might come in handy.

D: A missionary surely would want to know something about building, because from what I've read, a mission director must supervise the building of mission schools and churches, and sometimes the building of the mission home.

Chairman: Then that might call for keeping one's eyes and ears open, and getting at least a working knowledge of carpentry and brick-laying, also of plumbing and electricity, for use in those fields where such conveniences are possible.

B: It might be well for a missionary to know something about the mechanics of a car. What if one should be stranded out in the wilds with a broken axle or a carburettor that needed cleaning, and the nearest garage was hundreds of miles away?

Chairman: It surely would not come amiss, either, for one to know something about agriculture and gardening. Many of our mission families not only have to grow much of their own food, but have to supervise the growing of school gardens to supply the boarding schools with food for the students.

To sum it up, then, a young man should get a well-rounded education along many lines, with as much practical experience as possible to fit him for the many-sided mission life.

What about the missionary wife? Does she need any special training? Or is that not important?

C: I would feel that no matter how well qualified a man might be, if his wife is not fitted for mission service, and not able to be happy there, the undertaking is bound to fail.

D: The same principle would surely apply there, too. She needs a well-rounded education in many lines in addition to the particular course chosen. To my mind she should know how to take care of her family under any circumstances, even if she should be stationed where she would be without the conveniences we take for granted. She would certainly need to know the principles of healthful living, and know how to serve attractive, nourishing meals without the familiar packages from the corner grocery store. For instance she should know how to make a loaf of good bread and how to make some of the other things that are not available in isolated places.

A: What about clothes in the mission field? I should imagine that she should know how to sew, to make the clothes needed for the family, and to make the slip covers and curtains that make a home attractive, even though she may not have the finest of furniture.

B: I should think a wife would need to be very resourceful, and have the ability to provide fun for her family, even if they are located on a mission station by themselves. The ability to be happy and contented would be absolutely necessary, wouldn't it? And above all, I think she should have such a faith and trust in God that she could stand up to real danger.

C: A missionary wife would be more valuable if she were able to help with classes for the women, or perhaps help in the office when needed, or with the dispensary work.

Chairman: Now we have considered specific lines in which young people should be trained. What general qualities should one try to cultivate?

A: A faith and trust in God.

B: Love for humanity.

C: Tolerance for people whose customs and beliefs are different from ours.

D: Adaptability to conditions of living, as well as ways of those in other countries.

A: Willingness to do, and readiness to sacrifice.

B: Cheerfulness and contentedness.

Chairman: All these are absolutely essential! The best way to prepare ourselves for service in a country such as Africa is to improve every opportunity to learn, and to do faithfully the duties that confront us each day.

Africa's challenge is to you and to me to give our means and ourselves for service.

AFTER THE MEETING

Did the programme hit the target?

Was it evident that all went well because of the teamwork you have fostered?

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APRIL 21, 1951

We Two!

D. W. HUNTER

Programme Target.—To give guidance for the courtship period.

Songs

Opening.—"All the Way My Saviour Leads Me."

Closing.—"Oh, Let Me Walk with Thee, My God."

Scripture Lesson

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears." 1 Cor. 13:4-8, Moffatt's translation.

THIS WEEK'S PROGRAMME

The subject under consideration is one of the most important facing youth today. Avoid all levity, and yet present the programme in an interesting and challenging manner. Let us help our young people to seek the best associates and choose their rightful helpmates. Intersperse with poetry and special music.

Have a panel or open discussion on such questions as the following:—

1. How long should a couple be engaged?
2. Call up is imminent. Shall we marry now or wait until he is out of the service?

3. We both have two years of college left. Shall we marry now or wait until we graduate?

4. There are no eligible young men in our small church. Should I marry a non-Adventist and try to convert him, or what should I do?

5. We are an engaged couple. There are few Adventist young people in our community. What shall we do on dates?

These should suggest other questions that will merit discussion. Never leave a question unanswered. Arrive at a reasonable conclusion. Be as practical as possible.

LOVE OR INFATUATION?

Infatuation may come suddenly, but love takes time.

Infatuation can be based on one or two traits, whereas true love is based on many.

In infatuation the person is in "love" with love. In true love the person is in love with another.

In infatuation one suffers loss of ambition, appetite, and so on, whereas in love one works and plans to please the other person.

The physical element is much more important in infatuation than in real love.

Infatuation may change quickly, but love lasts.

In general you can be more sure that it is really love if it has developed over a period of time, rather than if it comes suddenly.

But, you may ask, how about those couples who are "meant for each other" and fall in love at first sight? Both are nice romantic notions, both have little validity in fact.

As for instantaneous love, it is usually "infatuation at first sight," which may or may not later mature into love. And ordinarily the infatuation is based about 80 per cent on physical attraction. This is a mighty hazardous way to pick a mate.

Frequently two people fall so madly in "love" soon after meeting that they feel they must marry immediately. This tendency is so well known that we question whether a state of true love exists when the two people feel they will die if they don't get married tomorrow or next week. Real love can wait. It can make sacrifices; it is not something that has to be rushed. The more urgent the desire to get married immediately, the greater the likelihood that it is infatuation, and that it may die out as abruptly as it sprang into being.

But why is love at first sight so improbable? Why can't you fall in love as easily immediately as you can after weeks of knowing each other?

Here we get to the essence of love, which Webster defines as a "desire for, and earnest effort to promote, the welfare of another." Love is not a trap you fall into. It is a state of respect for and comradeship with another that has developed from the fact that you both have similar tastes, ideals, and yearnings. Such comradeship cannot come as a result of one date.

LET'S GET MARRIED

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."—"Ministry of Healing," pages 356, 357.

The desire for a home of one's own is God-given. The fulfilment of such hopes and desires is as near heaven as one can get in this world. Such contracts should not be entered into thoughtlessly or hastily. Those who find true happiness in marriage must have the blessing of Heaven in all their planning, and this cannot be found where an Adventist marries a non-Adventist. Only where Christ reigns can there be deep, true, unselfish love. Then soul will be knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home,

and their holy vigils will protect the wedded couple.

Assuming that you have used good judgment, sought counsel of your godly parents, and received guidance from Heaven in reaching the right choice of a life companion, there are important matters in the betrothal period that merit consideration. There are some definite purposes that an engagement should serve, in addition to taking the couple out of circulation.

Engagement provides a period of deepening love and affection during which the two plan when they will be married, the kind of wedding they will have, where they will honeymoon, the sort of housekeeping arrangements they will make, where they will live, and so on. It is a period of personality adjustments, of welding the couple into a union. It is a period of exploring each other's interests to find activities that both enjoy and can share. It is a time when the wise couple prepares for marriage. The man gets a job and saves some money. The girl learns and perfects her homemaking skills in cooking, sewing, and house managing.

It is a time to plan for the future family. It is a time when antagonistic habits are broken and new habits which will permit a smoother marriage adjustment are established. It is a time when differences are recognized—about money, parents, likes and dislikes—and solved or compromised.

Because of all these functions, the engagement period is one that requires time. Hasty marriages get off to a bad start simply because the engagement period, which is a period of planning and preparation for marriage, is cut short.

However, there are some cautions and safeguards that should be mentioned relative to long engagements. Frequently couples of mature age, who feel that the engagement period should be long, are tempted to overstep the bounds of propriety. They reason that they plan to get married later; they are already engaged, and have the attitude, "What difference does it make, anyway? We're married except for the ceremony." We would suggest the following safeguards: Reserve your good-night kisses for the one with whom you hope to chart life's course. A girl should not cheapen herself by letting a casual date collect a reward for taking her out. Don't fall into the error that free and easy petting will increase your popularity. It won't, except with people who would make unstable mates. Limit carefully the time you are alone with a person of the other sex under romantic conditions. If parents or school authorities have a time limit for you to be home, they are really doing you a favour.

Although an engagement represents an honest declaration of intention by the two people who intend to marry, engaged couples should feel that if there is any question in their minds about the continuance of the engagement, each should feel free to call it off. They should discuss their apprehensions frankly. It is far better not to go through with a marriage that may prove to be a mistake. (It is foolish, of course, to break an engagement over a quarrel.) This chance of breaking off is another reason for long engagements. We feel that everything should be done to encourage couples to be sure of each other before marriage is contracted. If couples were trained more for marriage and went through a longer preparatory period, then the more poorly matched couples would become aware of the shoals ahead, and we would have far fewer broken marriages.

Regardless of how badly it may hurt an intended mate or parent or friend, you should never marry a person against your better judgment, because wedlock will only aggravate an unpleasant situation. Nor should you be deterred from fear that the

mate will be so upset emotionally, he will commit a rash act. Such a fear in itself should be proof that the person is not emotionally stable, and so would probably not make you a good companion. (Incidentally a rash act would be exceedingly unlikely.)

Love is a plan of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. With the love of God to guide you, may the engagement period be one of deepening affection for the greater happiness of married life. Marriage affects the after-life both in this world and in the world to come. True marriage, instead of being the end of love, will be only the beginning.

ARE YOU READY FOR MARRIAGE?

The answer to this question is deceptively simple. You are if you are old enough. But how old are you? When we ask, Are you old enough to marry? we mean mature enough. Maturity, as it bears upon your readiness for marriage, can be measured in at least four ways: chronological, mental, vocational, and emotional. By these standards some people are never old enough to marry!

CHRONOLOGICALLY the ideal marriages are perhaps those in which the man is a little older than the woman. The best age for a girl to marry is from twenty-one to twenty-seven, and for a man, from twenty-two to thirty.

HOW OLD ARE YOU MENTALLY? We do not mean your I.Q., but how wise are you? Normally a person must have lived twenty-one or twenty-two years before he has seen enough of life through schooling and practical experience to take on the responsibilities that go with marriage. A wife can be somewhat less educated than her husband, and they can still be happy, but almost any other marked variations are apt to produce problems.

HOW OLD ARE YOU VOCATIONALLY? A man certainly is not mature until he has proved that he can earn a living. A college degree, a licence to practise medicine or to teach is not enough. There must be a successful work record, and that cannot be present until a person has used his vocational knowledge to make a living for a period of not less than one year.

Once it was thought that girls needed no special training vocationally, but that notion is pretty well outdated now. For economic security and possible need, every girl should have some profession in which there is reasonable proficiency. At the least, a girl entering marriage should be capable of managing a home. This is the greatest career of womankind.

If the average husband gave as mediocre a performance in his profession as many wives do as homemakers, he would be fired. Because these arts take time and experience, the average girl is not old enough vocationally until she is at least twenty-one.

HOW OLD ARE YOU EMOTIONALLY? During adolescence young people start "dating," which at first is done awkwardly and self-consciously. This is made worse if the parents tease or ridicule them. This dating of different ones is important for development. In going with one girl, the boy learns to appreciate music and decides he wants a wife who can play the piano. In going with another girl, he finds he wants a girl who is a brunette, fairly tall, and relatively slim. In going with a third girl, he discovers he wants a person who has as much education as he has and is interested in the things he enjoys. In going with still another girl, he discovers that it is important to him for her to have control of her temper, to be friendly to people, to be kind and considerate. And so it goes. It is only thus that he grows emotionally and gradually learns what he wants and needs in a wife. The teen age is one of generalization. Spe-

cialization comes with maturity from the age of twenty onward.

An emotionally mature person gets along with people, profits from his mistakes, is successful in his work, respects authority and customs, faces his problems, accepts responsibility, is consistent and predictable.

AFTER THE MEETING

Did the programme hit the target?

Was the programme well balanced, with just the right amount of time for each number?

TO MY FRIEND

I have never been rich before,
But you have poured
Into my heart's high door
A golden hoard.

My wealth is the vision shared,
The sympathy,
The feast of the soul prepared
By you for me.

Together we wander through
The wooded ways.
Old beauties are green and new
Seen through your gaze.

I look for no greater prize
Than your soft voice.
The steadiness of your eyes
Is my heart's choice.

I have never been rich before,
But I divine
Your step on my sunlit floor,
And wealth is mine!

—Anne Campbell.

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APRIL 28, 1951

Crusading with the Sword of Truth

RAYMOND F. COTTRELL

Programme Target.—To present the importance of, and plans and methods for, literature distribution.

Songs for Your Programme

Song Service.—Select from this list: "Gospel Melodies," Nos. 8, 22, 88, 160, 165, 166, 179, 181, 182, close with 131; "Church Hymnal," Nos. 344, 348, 449, 451, 546, 549, 623, 626, 628, 629, close with 210.

Duet.—Select from "Rodeheaver's Gospel Solos and Duets," Vol. I, No. 100; Vol. III, Nos. 10, 63, 68, 119, 133.

Closing Hymn.—"Lead On, O King Eternal," "Church Hymnal," No. 362.

Scripture.—Isa. 52: 7, 10; 55: 10, 11; 60: 1, 2.

THIS WEEK'S PROGRAMME

Recent personal experiences of M.V.'s in sharing their faith with literature, would add much interest and local colour to this programme. This should, of course, be planned for in advance.

Society leaders can add to the programme, as suggested in the leader's introduction, "How to Begin It," with fascinating stories of the early gospel crusaders (to be found in the public library) and of our own early work from the source given. Time should be reserved for a "planning session," in which the society is definitely organized for a literature crusade. As a fitting close, repeat in unison the M.V. Aim and Pledge, followed by special prayer for blessing on the plans launched, and for the power of God to be manifested in using the youth as effective instruments in winning others.

M.V. leaders desiring further information on the Personal Evangelism Crusade at Pacific Union College are invited to write, sending a 6d. stamp for mimeographed material covering the organization and operation of this missionary endeavour. Address: Personal Evangelism Crusade, Angwin, California, U.S.A.

HOW TO BEGIN IT

In this programme we turn the spotlight on: (1) the crusaders of long ago, as men who sincerely believed that they were serving God by sacrificing the comforts and safety of life at home, and setting forth to brave the dangers of a long and perilous journey to champion the cross of Christ; (2) pioneers of the advent message sacrificing in order to bring truth-filled literature to the world, particularly the vision of Sister White which gave birth to our denominational literature, and the mailing of the first issue of *Present Truth* (see "Story of the Advent Message," by Andross, pages 120-122); and (3) the objective of this M.V. meeting—to give study to means by which our society in 1951 can follow in the footsteps of the pioneers.

"To us is thrown from falling hands the torch
Our sires have borne; but now, 'tis ours to trim
And keep with honour bright—for, from the past,
Their name abides (a worthy heritage!)—
And in our turn we, too, must needs prove true."

PANEL DISCUSSION OUTLINE

1. Introduction of panel personnel. (This should include perhaps four or six, in addition to the chairman, including an experienced person such as the pastor, one won to the faith through literature, some who have had personal experience in literature distribution and its results. All should be enthusiastic. The chairman should be carefully selected—one who is at ease in public, can think on his feet, is good in organization, has a measure of skill as a leader, is a good conversationalist, and able to draw others into conversation, and understands the basic principles involved.)

2. Announcement of audience participation to follow the discussion by the panel itself.

3. Definition of terms. (Dictionary definition of crusade: "A vigorous, concerted movement." Sword of truth: See Eph. 6: 17; Heb. 4: 12.)

4. Chairman's preview of the discussion and its objectives.

5. Panel discussion.

6. Chairman's summary of points made by panel members.

7. Chairman's invitation for audience participation, with audience questions answered by panel members as directed by the chairman.

PANEL DISCUSSION QUESTIONS

The following questions are suggestive. The chairman should study the problem through thoroughly in advance, and will probably add questions of his own. Members of the panel should know in advance the nature of the topic to be discussed so as to be able to give some thought to it. They will do well to read as much of the material listed in "Where to Find It" as possible. The discussion itself, however, should have a high degree of spontaneity, and avoid a stereotyped, cut-and-dried style. Some of these questions are discussed in the story of the Personal Evangelism Crusade. The paren-

thetical ideas are merely suggestive, and not intended as complete answers.

1. What is a literature crusade? ("The pen is mightier than the sword." One of the simplest and easiest ways to Share-Your-Faith.)

2. What are the objectives of such a crusade? (Locating interested persons by door-to-door planting of the seed of truth.)

3. Is it the most effective way to achieve these objectives? (Hand-picked fruit is always best. We need to go out into the highways and hedges to invite people in.)

4. What results may be expected from such a project? (A consistent programme carried out over a period of time is certain to produce worth-while results.)

5. What previous experience must one have in order to participate? (That is the happy part of it; all that is needed is a willing heart full of love for the Master.)

6. What qualifications and training are of particular value to a literature crusader? (A winning Christian personality, a sincere interest in leading others to the Saviour, and a growing knowledge of the Scriptures. See note below on Key Text Cards.)

7. What kind of organization is needed for an effective crusade? (Like any good army, both good leaders and good followers are essential.)

8. What are the characteristics of a good leader for such a project? (Enthusiasm, devotion, dependability, organizing ability, ability to inspire loyal and faithful participation.)

9. What literature should be used, and what topics covered? (A series of good tracts or periodicals covering the major points of faith systematically.)

10. How can the project be financed? (M.V. offerings, inviting the church to assist by monthly pledges, or an appropriation from the church budget.)

11. What methods can be used to follow up interests discovered by the crusaders? (See "The Personal Evangelism Crusade.")

12. Can our society launch such a crusade?

13. What things must be planned for? (Division of territory, selection of leaders, enlistment of personnel, literature, finance, transportation.)

14. What measure of responsibility does each member of our society have to participate in such an adventure? (See "Where to Find It.")

15. What rewards may be expected from faithful service? (Joy of seeing others find their Saviour; joy in the earth made new. And there is no joy to be compared with it.)

16. Have any of the panel members had personal experiences?

17. What experiences have others had? ("The Personal Evangelism Crusade" is offered as suggestive.)

THE PERSONAL EVANGELISM CRUSADE

For three full years more than six hundred students and teachers of Pacific Union College have participated in the various activities of the Personal Evangelism Crusade, by which 15,000 homes in the vicinity of the college have been reached regularly with personalized door-to-door contacts. If the distance travelled by all cars in just one crusade operation on one Sabbath afternoon were to be covered by a single car, that car would have to travel the astounding distance of more than 10,250 miles—farther than the distance from the college to Jerusalem!

Interests located are followed up in a variety of ways. A special class in how to give Bible studies prepares students for leading out in that line of activity. Another class in methods of branch Sabbath school

work trains leaders for that important avenue of soul winning. Last year scores of people were receiving Bible studies regularly, and at the time of this report forty-six of these have been baptized. Last year there were fifteen branch Sabbath schools conducted weekly, some for children as a "story hour" and others for adults. Hundreds of copies of *Signs* are mailed out from the college every week to interested persons. Hundreds have enrolled in the Voice of Prophecy Correspondence Courses. Special work for foreign-language residents is carried on by students speaking and using literature in those languages, including Spanish, Portuguese, Chinese, Japanese, Greek, Russian, and others.

The Personal Evangelism Crusade is just now getting into high gear. This year six new districts have been added to the fifteen operating last year. Several new branch Sabbath schools have been started. A number of new services are being added, which are nutrition, first aid, home nursing classes conducted in connection with the Sabbath schools, welfare activities in co-operation with the Dorcas society, and youth work in connection with the M.V. society.

Recently two student evangelistic efforts were conducted, and two new churches are in the process of organization in near-by cities. The same organization is used for the annual Ingathering campaign, with the same students and teachers returning to the same homes they have been visiting all year. On the Sabbath preceding Ingathering Field Day, a small leaflet is left by the crusaders at each home, together with a letter printed on the regular college letterhead inviting participation when crusaders call a few days later. Ingathering receipts are now treble what they were ten years ago.

For more than a century we have talked of the time for the latter rain and the loud cry; but the students of Pacific Union College are eagerly training for effective participation now in what they firmly believe to be the opening phases of that grand experience for which the church has waited so long. Another college has adopted the crusade plan, and several academies in the Pacific Union Conference are working in that direction. Graduates of the college are organizing churches in various places for similar activity, with good success. Hardly a day passes without students still in college stopping by to tell of the thrill that has come to their own hearts as experience after experience demonstrates the working of the Spirit of God on the hearts of their fellow men.

KEY TEXT CARDS

A set of Key Text Cards provides two hundred of the most commonly used texts of Scripture on twenty-four major doctrinal topics in convenient billfold size. The texts in each topic are arranged in logical sequence suitable for a Bible study, with the text itself on one side and explanatory notes and modern speech translations on the reverse side. One or more cards may readily be carried for use during spare moments of waiting, working, walking, or riding.

Key Text Cards are recommended as the simplest, easiest, most interesting, and most effective way of becoming expert in the use of the Bible in order to share one's faith with others. They are available from Key Text Cards, Angwin, California, U.S.A.

WHERE TO FIND IT

ANDROSS, Matilda Erickson, "Story of the Advent Message," pages 119-129.

WHITE, Ellen G., "Messages to Young People," pages 197-230.

"Christ's Object Lessons," chapter titled "The Reward of Grace."

"Steps to Christ," chapter titled "The Work and the Life."

JUNIOR MEETINGS

APRIL 7, 1951

What Shall I Be?

MILDRED QUICK-WELKER

Programme Target.—To help boys and girls in their thinking about their future work and usefulness.

Songs

Opening.—"Speak, My Lord," No. 73 in "M.V. Songs."

Special.—"Brighten the Corner Where You Are," No. 71.

Closing.—"Like Jesus," No. 76.

THIS WEEK'S PROGRAMME

This is a programme planned especially to help Junior youth decide what they would like as a profession or occupation. It stresses talents needed, training necessary, and the opportunities after completion of the courses.

The author has contacted people who are successful in their professions for help with the programme. She suggests that wherever possible, any church members engaged in these professions personally present materials to the boys and girls.

Stress the fact that youth may serve God acceptably in all these occupations and professions, also that they do not have to wait until they have finished their formal education to do missionary work. Other ideas can be gleaned from the senior programme.

HOW TO BEGIN IT

We can begin right now in school to do the things that will help us to be ready for our place in life when we finish school. We can help the poor, visit and bring cheer to the sick and shut-ins, help the children who are not so quick as we to grasp their lessons, and be a Christian at all times in school, at play, and in our homes, helping our teachers, our playmates, and our parents.

One of the most important things is to love people—to be friendly, and to treat everyone alike. The more we love people, and the more unselfish we are, the more souls we shall see saved in the kingdom. That same love will be seen in all we do.

A young girl was given the task of washing the dishes. After a while, with face all aglow, she came into the living-room and exclaimed, "I've done the dishes, mother, and I love you so much that I polished the silver, too." Not how little, but how much can I do to show my love to God, should be the important thing in my life. Such obedience will make it possible for God to use us in a wonderful way.

We must learn to be like Jesus.
"Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus all day long!
I would be like Jesus."

Jesus' kindly manner won the love and confidence of the children, youth, and aged. In our work we meet every class of people and all ages, and we need to know how to deal with them all in a kindly, loving manner. "If we would . . . be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—"Testimonies," Vol. IX, page 189.

We do not need to wait until we are ready to begin our lifework to learn to be kind and courteous and tenderhearted and pitiful, but by making this a part of our lives today, we will be much more qualified when we have finished school and are ready to enter upon our work.

"And, young man, what do you plan to do?"

"I plan to be a minister of the gospel."

Without hesitation comes the answer from the one who from his youth has heard the call of God to preach "the gospel in all the world." The work of the ministry is different from any other profession in that God sends a conviction into the heart to win souls.

Many a young man who served as a soldier during World War II came home determined to give his life to the preaching of the gospel and the saving of souls. He saw many die without the knowledge of a personal Saviour. Perhaps he helped some accept Christ for the first time, and caught a glimpse of the joy there is in winning souls. That compelling power to go and tell others—to save souls—is of utmost importance to the young man who wants to be a minister, because God has called him.

A BIBLE INSTRUCTOR?

There are many opportunities for young women in the field of personal evangelism. The plan of holding Bible readings in homes was an idea born in heaven. Personal work was carried on by Christ Himself when He was here on earth.

There are far too few Bible instructors. This is one field of study that girls should think about seriously, and early in life they should make preparation to help finish the work, by assisting pastors and evangelists in giving Bible studies and visiting in the homes of interested people. (For additional thoughts, see the book "Evangelism," page 459.)

Bible instructors need to be young women of firm principle and decided character, those who believe that we are living in the last days and that we have a solemn message to give to the world.

God is calling young women who will take their minds from self and their personal convenience and will centre them on Christ, speaking the words that He gives them to speak, and praying with those who need help. A Bible instructor is one who spends long hours at her work, visiting, giving Bible readings, counselling, loving, helping. Often her day just begins when others have finished their work, but she is rewarded a thousand times when she sees changed lives. This brings joy unspeakable to the heart. A Bible instructor's life is a most thrilling adventure for God. Why not plan to be one?

A PHYSICIST?

It's a tricky word, but it is only the study of how things work. By "things" we mean finding the answer to such questions as these: What forces act to keep the water from spilling from a bucket whirled overhead at arm's length? How is it possible to lift a motor-car with a jack, when one is not able to do it with only his hands? How can an iron ship float? What do eyeglasses do that corrects vision? How do we explain the rainbow? Is dirt on a rug pushed or pulled into a vacuum cleaner? How can a machine as heavy as an aeroplane fly? How is it possible to send a message from one city to another without a connecting wire?

Any boy or girl who enjoys finding out by experiment how things work will enjoy classes in physics. But whether or not one should specialize in physics may be determined by the individual himself, after examining the subject thoroughly. It is no doubt true that success in any line requires that one have a special liking for and talent in his chosen profession. Boys and girls in school do well in the subjects they enjoy. I know two boys who are brothers. One is very good at reading and spelling, but can't bear the thought of arithmetic. The other boy enjoys arith-

metic, but finds reading and spelling very distasteful. Needless to say those boys excel in the subjects they enjoy.

The training for work as a physicist requires a good deal of time spent in diligent study, and many hours in the laboratory. The cost may be somewhat higher for such training, as compared with, for example, history, Bible, business, and so on.

One must also consider the opportunities for usefulness after the formal training is completed. In the field of physics the opportunities are everywhere. Academies, high schools, and colleges need physics teachers. Manufacturers are realizing more and more the need of research into new fields so that new products may be developed.

A PRIMARY SCHOOLTEACHER?

There is perhaps no other profession in which the services of young men and women are more vitally needed. The opportunities are unlimited. The opportunity for helping to mould the character of boys and girls is one that few professions offer.

After a student has completed two years of college, he can start to teach. Then teachers' institutes and the attendance at a summer school will enable him to improve his technique.

You will want to know about the talents needed. Of course the future teacher will have to love children sincerely, be patient, friendly, courteous, and tactful.

The teacher does not receive a large salary, but is well paid by children's love, expressions of appreciation, and by knowing that he has helped the younger ones on the way to successful living.

"Teachers are to be labourers together with God in promoting and carrying forward the work which Christ by His own example has taught them to do."—*Testimonies*, Vol. VI, page 156.

Labourers together with God! What more could we ask? Has God called you to be one of His teachers?

AN EXPERT HOMEMAKER?

Home economics has the advantage over other fields for women in that it trains for homemaking as well as for a professional career. Nearly 90 per cent of all women eventually marry, and the ten per cent who don't will be concerned with making a home for themselves or others.

Some of the characteristics necessary in order to succeed professionally are these: at least normal intelligence, a mind open to new and improved methods, a liking for people, infinite patience, and the ability to work with one's hands.

The cost of an education in this field is about the same as in any other. The length of time necessary to finish the course depends upon the branch of home economics one wishes to follow. Some of these are dress-making, tailoring, practical nursing, directing a food service or a day nursery, and teaching on the elementary, secondary, and college level.

Future homemaker, this field should appeal to you.

THE SECRET

Ted's work seemed, oh, so very hard,
He wondered if he could,
Before 'twas time for supper,
Wheel in his pile of wood.

But soon as he stopped dreading it,
With coat thrown off, you see,
He didn't find it half so hard
As he thought 'twas going to be.

I heard him tell the reason,
His eyes just danced with fun,
"When your mind's made up to do a thing,
The hardest part is done."

—Selected.

APRIL 14, 1951

Let's Visit Africa

FREDONIA FRENCH JACQUES

Programme Target.—To foster in Junior youth a growing and active interest in our foreign mission work.

Songs

Opening.—"From Greenland's Icy Mountains."

Closing.—"I'll Go Where You Want Me to Go."

A LION IN THE NIGHT

Tommy lived on a mission station in Africa, surrounded by native huts and villages. His father and mother spent much of their time trying to teach the people about Jesus and His great love. Tommy often went with them on trips out into wild sections of the country to hold evangelistic meetings among primitive, superstitious people. He had realized their great need and had learned to love them. So it was that he was always eager to accompany his father whenever he heard the rumble of the green Ford as it was being backed out of the garage.

This time Tommy came running from the house. "Daddy, may I go with you? Please let me. I can get my coat on in a minute."

"I'm sorry, Tommy, not this time. I must go down to the government hospital to see the carpenter's wife; you know she is very ill. I'll be back soon, though, and after tea we can pop some corn. I'll tell you all about it when it's time for your story."

Daddy did go down to the hospital, but he came back with a different kind of story from what he had planned.

At bedtime that evening Tommy climbed up on daddy's lap in front of the gay, popping, snapping, crackling fire, and daddy began the thrilling story:—

"It happened last night over in the village of Chimala, about sixty miles from here. The night was cold, so after Undilido and his mother and father had finished their tea of cornmeal porridge, Undilido was sent out for wood for the fire that was built in the centre of the hut—it must be kept burning all night long to keep them warm. Of course you know they have no blankets; they sleep on only a thin grass mat on the ground. It must be very difficult to keep warm in the cold season. I suppose they had gone to bed early, little Undilido over in his corner next to the mud-and-pole wall, and his parents on the other side of the fire.

"Not far away a band of lions that had slept most of the day, as a cat does—you know they belong to the same family—went in search of food. Now not all lions are man-eating lions; some are content merely to steal the cattle out of the villages at night and feed on animals of lesser strength. But the lions through that area are all man-eaters.

"So it was that coming to the little village where Undilido lived, one of the group decided that the others might search farther, but as for him, he would try his luck right there. He sniffed around the hut where Undilido and his parents were sleeping. It was a pretty daring thing to do, a more difficult job than most lions would tackle. Having found the spot just outside where Undilido lay, he silently began to dig his way through.

"A strange scratching noise woke the mother up; and jumping up, she looked around for its cause, but everything seemed quiet. So thinking that maybe she had just had a bad dream, she decided to go back

to sleep. Maybe, though, she should go out and get more wood for the fire, for it was getting very cold. Not realizing the danger, she stepped out of the hut, quickly got some wood, returned, and placed it on the fire. Soon she was asleep again.

"Once more the lion, hearing that everything was quiet inside, resumed his task of digging through the wall. The more he dug, the stronger was the scent coming from inside. Stealthily he worked his way in, until he had dug a hole big enough to get his head and front paws in.

"Suddenly there was an awful shriek. The mother woke up. Seeing that a lion had hold of her little son, and was about to drag him through the hole in the hut, she threw herself on top of her son and held him around the waist, pulling with all her strength. It was a losing battle, because a woman's strength doesn't compare with that of a lion.

"Undilido's father grabbed his spear, ran outside the hut, and tried furiously to kill the lion before it might succeed in tearing the boy away from his mother.

"At last he was able to make the lion loose his hold, and the boy was saved. But what a dreadful thing it had been! Undilido was in terrible agony. His cries were pitiful; but because they knew of no loving Saviour to whom to pray, they had to leave him there without help until morning, when the mother could carry him on her back the eighty miles to the hospital.

"Next day the mother started the long journey. All morning she walked with her heavy burden. Finally in the afternoon, when she felt that she could go no farther, a truck came down the road. Seeing her, the driver stopped, told her to get in, and drove her as quickly as possible to the hospital. (By the way, this wasn't a Christian hospital, Tommy.)

"Upon arriving there, she found that the doctor had been drinking heavily and was in a heartless state. He couldn't be bothered with the boy that night; and although it had already been about twenty hours, and the little boy badly needed attention, he would have to wait until morning, if he lived, to receive the care that he should have received then.

"This is how I happen to know the story. While I was talking to the wife of our carpenter, this little boy was brought in. The pain was so terrible that he was crying pitifully. After talking with the mother, I went over and knelt down by his bed and offered up a prayer that Jesus, who healed so many when He was here on earth, would watch over this boy and give him relief and rest for the night. With tears in her eyes the mother thanked me, and as he quietened down for the first time, she heaved a little sigh of relief.

"Oh, how desperately we need more hospitals and dispensaries in connection with our missions to give these natives the kind of help they so much need, and to tell them of Jesus, who loves them and longs to bring peace and happiness into their lives!"

It was with serious thoughts that Tommy went to bed that night. He thought of the long distances the people had to walk for help, and then of sometimes being refused proper care. Someday, he thought, he would like to become a doctor and go back to help establish more hospitals and dispensaries for the people of Africa.

THE CALL AND THE ANSWER

(For leader, two boys, and three girls.)

Characters: A girl dressed as a nurse, a boy dressed as a doctor carrying a medical bag, a boy dressed as a minister carrying a Bible and brief case, a girl dressed to travel

carrying a suitcase, another to represent a missionary wife. One person will be needed to present the challenge, which will be answered by the nurse, doctor, and so on, who will appear, give their responses, and line up on the platform to the right of the speaker.

Speaker: Africa urgently needs doctors and nurses to open new hospitals and dispensaries. There are thousands of people who are suffering for want of medical care. Do you know that in some sections of the country a native would have to travel over six hundred miles in order to reach one of our hospitals?

Nurse: I'll go. I should like to help treat the sick as Jesus did when He was here on earth.

Doctor: I want to go as a doctor. I want to follow in Jesus' footsteps, helping the needy and sick. I'm sure there won't be as much money in mission service as there might be over here in private practice, but the satisfaction is what I'll enjoy.

Speaker: Africa needs more ministers who will go out on lonely mission stations to take the story of salvation to the thousands who haven't a knowledge of Jesus' great love. Thousands of them are still living in darkest superstition, giving offerings, and persecuting their bodies in order to appease the evil spirits. They are waiting to hear the story of Jesus.

Minister: I'll be willing to go as a worker on a lonely mission station, to help spread the gospel, and bring hope to those who are living without the hope of a soon-coming Saviour, without the hope of heaven, where there will be food and happiness for all, where there'll be no more suffering and sickness and death. I, too, want to follow Jesus' example.

Speaker: Africa needs girls who will go over to supervise the training of Christian girls in our schools, to teach them right living, to teach them how to sew and cook, to teach them principles of health and the causes of disease, and to teach them to make good mothers for their families.

Girls' Worker: I'll go as a girls' worker and help in our training schools. I'm sure I'd enjoy that kind of work. It sounds important to me.

Speaker: Africa needs girls who will go to help and encourage their missionary husbands. They will have to make a home in a strange land without many of the conveniences they have here. Perhaps they will have to live without electricity and running water. Perhaps they will not have a grocery store near by. They will have to help teach the mothers of Africa how to live and take care of their families. And probably they will have to help with the treating of the sick who come to them.

Missionary Wife: I'd like to go as a missionary wife. I believe I could be happy even in a foreign land with strange customs and food. I would enjoy teaching the African mothers and helping with the dispensary work.

Speaker: The challenge is being answered! Here they are (turning to the group lined up at his right.) Just a few of the numbers that are needed.

I charge you each one: first, to keep close to God so that He may guide your life; no one can give to others a faith and trust in God that he does not have himself; secondly, to practise love and unselfishness for those less fortunate, and kindness to those who do not see things as we do, or who do not live according to our standard of living; thirdly, to study well your lessons in school; and fourthly, to do faithfully the duties that come to you each day, and to learn to carry responsibility well. Thus you each will be fitted to share in the wonderful work of carrying the gospel to all lands.

APRIL 21, 1951

True Friendship

JOSEPH N. BARNES

Programme Target.—To portray the joys, the meaning, and the wholesomeness of true friendship.

Songs

Opening.—"What a Friend We Have in Jesus!" No. 11 in "M.V. Songs."

Special.—"I Would Be True," No. 58.

Closing.—"Like Jesus," No. 76.

Scripture Reading.—Ps. 139: 1-10, 23, 24.

HOW TO BEGIN IT

"I don't care if you don't like me!" shouted Eddie to his school friend. "And what's more, I don't care if no one ever likes me. I'd just as soon play by myself!"

So Eddie played by himself. Soon he realized that it wasn't nearly so enjoyable as he thought it would be. It is surprising how quickly we miss our friends when we don't have them. We rapidly tire of doing everything by ourselves. Eddie thought he could forget his friends and enjoy doing things his own way. But it didn't work out that way, and before long Eddie found that he was a very unhappy boy.

True happiness and true friendship go together. All of us want to have friends, and we should have friends. If we have the right kind of friends, and if we are true friends ourselves, we shall have an abundance of happiness.

There are four little secrets of true friendship which every Missionary Volunteer ought to know in order to be "a friend to man."

SECRETS OF TRUE FELLOWSHIP

(For four Junior youth)

1. Friendship Is Necessary

Those things which we think are unimportant, we soon forget and try to live without. That's the way friendship was with Eddie. He thought it was unnecessary to have friends in order to be happy; so he tried to forget and to do without them. But he soon learned how mistaken he was. Friendship is necessary to happiness. God created boys and girls with a desire in their hearts to have friends. It is right and good to want and to have friendship. God Himself has friends. He called Abraham "the friend of God." God wants you to enjoy friendship with others. Companionship with others is natural and healthy for you.

This desire to have friends is much like our desire for food when we are hungry. True friendship is nourishment for our minds even as good food is nourishment for our bodies. Friendship is in every respect as necessary as food for our health and happiness. To want and to have friends is as normal as to want and to eat food.

The first secret of true friendship is: We must know that it is a good, right, and most natural thing to want and to have friends, and that friendship is necessary for our health and happiness.

2. Choosing Our Friends

Food and friendship are very much alike. As food strengthens the body, so friendship strengthens the mind. Some foods contain dangerous elements that poison our bodies and give us pain and sickness. Even so, some friendships contain dangerous thoughts that poison our minds and give us trouble and unhappiness. The wise boy or girl will choose only those foods which are good and which will strengthen the body. The wise boy or girl will also choose only those friends that are good and that will strengthen the character.

Friendships influence our thoughts. In time our thoughts will become like the thoughts of our friends. Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things." Phil. 4: 8. There is the measurement of our thought, and it is likewise the measurement of our friends. We must choose only those friends that are true, honest, just, pure, lovely in character, and of good reputation. Only then can we safely protect our own characters.

A wise man has said, "Open not the door of your heart to any stranger that knocks for entrance there, lest the thief come in and carry away all the jewels of goodness that you possess." As Christian boys and girls, we must choose as our friends only those who will continue to be our friends in heaven.

The second secret of true friendship is: We must choose as our personal friends only those who are true Christians.

3. How to Have Friends

To have a true friend we must be a true friend. We must be to our friends what we want them to be to us. We cannot expect better friends than we are ourselves.

Solomon once said, "A man that hath friends must show himself friendly." Prov. 18: 24. He who is a true Christian will be truly friendly to others. They will see this friendliness and will become our friends. They soon learn whether or not we are real Christians in search of good friendship. True Christian friendliness cannot be pretended. It is either real or it isn't, and others soon see which it is. Too much friendship comes from the lips when it should come from the heart. There is no better way of winning friends than to be interested genuinely in having others as our friends.

When others see in us what we are looking for in them, they will be our friends. We, too, must be true, honest, just, pure, lovely in character, and of good reputation. This means that we will be kind, courteous, and thoughtful. We will be willing to forget ourselves in remembering others. There is no mistaking this kind of friendship. It is real, and others soon know it. It is like a great magnet that draws others to itself. True friendliness always makes true friends.

The third secret of true friendship is: We must be true friends to others, and they will be true friends to us.

4. The Friend of Friends

No friendship is complete until Jesus has become our closest Friend. Jesus loves every boy and girl. He watches over us and cares for us. He is the best Friend we have. Other friends may forget us, or even forsake us, but not Jesus. He says, "I will never leave thee, nor forsake thee." Heb. 13: 5. Jesus is a Friend that is closer to us than our own brothers and sisters. (Prov. 18: 24.)

When Jesus is our Friend, we will be the same kind of friend to others as He is to us. We can never be a "friend to man" until we are "the friend of God." Every friendship is to be made pure and holy by our Saviour's presence. Not in just a few of our friendships is Jesus to be included. He is to be in every one of them, not just today, but always, "even unto the end of the world." Jesus will make every true friendship a happy and beautiful one. He will make it possible for our friendships begun here upon this earth to continue in heaven.

The fourth secret of true friendship is: We must take Jesus as our Friend of friends, and He will bless all our friendships.

Jesus is speaking to you, and He says, "Come unto Me." He wants you as His friend. Listen to Him and give all your

heart to Him now! You will never be sorry that you did. Jesus is your Friend. Are you a friend to Him?

"I've found a Friend; oh, such a Friend!

He loved me ere I knew Him;

He drew me with the cords of love,

And thus He bound me to Him.

"And round my heart still closely twine

Those ties which naught can sever,

For I am His, and He is mine,

For ever and for ever."

I'LL BE A FRIEND

Bobby's little sister was very ill in the hospital. The doctors had done about all they could do to save her life, but still she became worse. Finally the doctor decided to operate again. During the operation mother, dad, and Bobby waited quietly outside the door. Suddenly it was opened, and the doctor came rushing out. "Mary has lost more blood than we had expected. Unless we can find someone quickly who has her same type of blood to give her a transfusion, I'm afraid she may not live!" exclaimed the doctor.

"Doctor," whispered Bobby, "I have the same kind of blood as my little sister."

"Yes, he does," joined in his mother.

"Would you be willing to give your blood to save your little sister's life?" asked the doctor. There was a moment's pause, and then Bobby nodded his head.

Quickly the doctor drew the blood from Bobby's arm and then transferred it to the pale arm of little Mary. Quietly and slowly the minutes passed. The colour came again to Mary's thin lips as all waited breathlessly. The doctor turned and whispered, "She's going to be all right."

They noticed a very puzzled look on Bobby's face. "What's the matter, Bobby?" asked the doctor.

"When do I die?" Bobby asked seriously.

Only then did the doctor realize what a decision Bobby had made. He thought that by giving his blood to little Mary, this would mean giving his life. He had made the great decision to die for Mary and in so doing save her life.

Jesus chose to give His blood for us. He died that we might live. When Jesus lives in our hearts, we will be friends to Him and to others. We, as Bobby, would be willing to lay down our lives for our friends.

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APRIL 28, 1951

Crusading with the Sword of Truth

RAYMOND F. COTTRELL

Programme Target.—To inspire Junior youth to participate in the important work of literature distribution.

Songs for Your Programme

Song Service.—Select from this list: "Missionary Volunteer Songs," Nos. 66, 67, 69, 70, 71, 73, 96, 97, 100, 103.

Special.—"Let the Lower Lights Be Burning," No. 79.

Closing.—"Just Where I Am," No. 77.

Scripture.—Acts 8: 26-29 or Matt. 20: 1-16.

THIS WEEK'S PROGRAMME

It is suggested that the opening prayer be a petition that Junior boys and girls may be faithful in letting their light shine, and that at the close of the programme blessing be sought on the plans laid and on the efforts to carry them out. Feature the J.M.V. Aim and Pledge. Other ideas may be gleaned from the senior programme.

HOW TO BEGIN IT

Long ago there lived thousands of people known as crusaders. This name was given to them because they made the long journey to the Holy Land to take it away from the Mohammedans, in order that Christians could visit the sacred spots connected with the life of Jesus. They wore the figure of the cross on their garments, on their armour, and on their shields. It was because of this that they were known as "crusaders," or "cross-bearers."

We cannot agree with them that it was proper to kill other men for whom Jesus died, in order to take the Holy Land for themselves; but we admire the spirit of sacrifice and bravery that led many of them to go on that long and perilous journey to Palestine.

Today the Lord Jesus invites you and me to join His army of volunteers, and go forth, not to take the lives of others, but to save them from eternal death. It is our privilege, too, to be cross-bearers, or crusaders; and we need that same spirit of devotion and bravery that inspired those courageous men of old.

It is the purpose of our programme today to study ways in which we may be crusaders for Christ. Instead of swords of steel, we bear the sword of truth. (Refer to Heb. 4: 12.) Boys and girls, will you think of what you may do for Jesus as you listen to the programme today?

SYMPOSIUM

Two or three Junior youth may develop the following quotations from the Spirit of prophecy into a symposium in which a question is asked by one member of the group and answered by a quotation read by another. The quotations might be written on cards. Or, if desired, the leader might read the questions and have various ones in the audience read the quotations in response.

1. I wonder how long it will be before Jesus comes back again. Is there anything I can do to hasten His coming?

"It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—"Christ's Object Lessons," page 69.

2. Do you really think it makes a difference whether I—just one person—do something to bring the light of truth to others? God could get along without me, couldn't He?

"Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—"Christ's Object Lessons," pages 326, 327.

3. That sounds definite, to be sure; but do you think that God expects the youth to work for others, too?

"The Lord has appointed the youth to be His helping hand."—"Testimonies," Vol. VII, page 64.

4. But surely I cannot be expected to accomplish very much. How could I do anything that would really matter?

"There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—"Desire of Ages," pages 250, 251.

5. I can almost feel the finger of Jesus pointing right at me—no use trying to escape! Where do I begin?

"Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighbourhoods."—*Testimonies*, Vol. IX, page 30.

6. As a soldier of the cross, how may I prove a worthy warrior and merit the approval of my Commanding Officer?

"Not the amount of labour performed, or its visible results, but the spirit in which the work is done, makes it of value with God." "It is not the length of time we labour, but our willingness and fidelity in the work, that makes it acceptable to God."—*Christ's Object Lessons*, pages 397, 402.

ILLUSTRATED TALK: Our Part in God's Plan

Materials needed: A good magnet, a piece of steel, a cardboard disk about four inches in diameter made to represent our earth, a cardboard cross about eight inches long, Scotch tape, a blackboard, and coloured chalk.

Directions: Attach the magnet to the back of the cross with Scotch tape, so that the magnet is completely hidden, and its sensitive end is at the foot of the cross. If possible, the cross should stand upright with this end of the magnet as a support. In the same way, attach a piece of steel to the disk representing the earth. During the talk place the earth on a lower level and the cross on a higher level behind the earth. Move the cross slowly down to make contact with the steel, and lift the earth up with it to the original level of the cross.

Print the word JESUS on the blackboard, two or three feet above the word YOU. Connect the two with a solid line, an arrow at its upper end. On the same level as the word YOU, and to the right of it, print the word OTHERS. Draw an arrow at the lower end of the vertical line, and a broken line from the word YOU to the word OTHERS, an arrow at its right end. Finally draw a solid line between the words OTHERS and JESUS, with an arrow at its upper end.

Outline for talk: Our world was lost in darkness, unable to lift itself from the depths of sin. (Place the world in position.) In His great mercy God ordained the plan of salvation, whereby it is possible for sinners to be saved by grace. (Quote John 3: 16 and Rom. 6: 23. Place the cross in position.) But men will not of themselves come to the cross, nor can the cross of itself come to them. How can the two be brought together? When Jesus returned to heaven, He gave that responsibility to His disciples, and they have passed it down through the centuries to us. (Quote Matt. 28: 18-20 and 2 Cor. 5: 18-20.) We then must reach a helping hand to others, bringing the cross of Christ to them where they are. Only in this way will the good news of salvation reach other hearts and lift them heavenward. (Lift the world.) Yes, the cross is a great magnet let down from God to draw all men to the saving knowledge of eternal life through Jesus Christ.

Jesus (write the word) has already found you (write the word) and me, and we are happy as we look to Him, our best friend, and live for Him. (Draw vertical line with arrow at top.) But there are still many people who do not know Jesus. They too, would be happy if they only knew Him as we do. (Write the word OTHERS.) Jesus so much wants to be their great friend, but needs someone to introduce Him to them. So He comes to you and me (draw arrow at lower end of vertical line) and invites us to be friendly to others (broken horizontal line with arrow at right end), in order that

through us they, too, may become acquainted with Him. At first they know only as much about Jesus as they can see in us. How important it is, then, that we be as nearly like Him as possible! (Quote Matt. 5: 14-16.) Soon they will learn to know and love Him for themselves (diagonal line with arrow at top), and through them still others will hear the gospel story.

Jesus is waiting for all the "others" in the world to be invited to become friends of His; and when all have been given this opportunity, He will come back to this earth again to take us home with Him. Let us repeat the promise of Matt. 24: 14 together. (Repeat.) I want to do my share to hasten the coming of Jesus, don't you?

Gordon Visits the Firemen

There is a Junior crusader for Jesus by the name of Gordon, who lives far away in Hawaii—those lovely islands out in the middle of the vast Pacific, where birds and trees and flowers always seem to think it is springtime, where the fragrance of ginger blossoms fill the air, and where it is the style to go barefoot all the year around.

Not long ago, Gordon began to think about what he could do for Jesus near where he lived. One day as he was passing a near-by fire station with its huge red trucks, he began to wonder if the men there knew about Jesus and loved Him. After thinking it over for a few days, he decided to take some papers to them and talk with them.

Gordon felt just a little bit awkward as he walked up to the fire station, but he took a deep breath, straightened his shoulders, and tried to look dignified and businesslike as he spoke to the two men he found sitting on a bench just inside the open door. They were quite surprised, to be sure, but admired Gordon for his neat appearance, his friendly smile, and the little speech his father had helped him prepare.

Soon they were visiting together like old friends; the two firemen explained everything about the engines to him. They even invited him to slide down the pole which they used to get to the engines in a hurry when there was an alarm.

When he was about ready to leave, a disturbing thought came to him; and he asked, "What do people do when their homes burn down?" The two men told him of some of their experiences, and how sometimes people lose everything they own. Just then a happy plan was born, as Gordon remembered his friends, the Juniors, and the work of the Dorcas society to which his mother belonged. And so it happened that Gordon asked a second question, "Could we do something to help people when their houses burn?"

Gordon had almost forgotten the papers he brought with him, but he gave them to the men as he bade them good-bye. They promised to let him know when there was another fire and help was needed—which happened not long afterwards. Each week Gordon calls at the fire station, has another visit with the men, leaves them another paper or two, and prays to Jesus to protect them and finally to help them escape the last great fire this world will ever see.

INTERVIEW

Perhaps two Juniors are already doing something in the line of literature distribution. If so, let an adult plan to interview them as a part of the programme. If not, the following plan is suggested:—

From two to four weeks prior to the date of the programme, select two or more Juniors to work in pairs visiting homes in their neighbourhood with fresh copies of *Our Little Friend* or *The Youth's Instructor*. An adult should help them prepare for their visits, suggesting personal appearance, what

to say, friendliness, and so on. They may call at homes where there are known to be children or youth, or inquire at the door whether there are youth in the home. The Junior workers may say that they themselves have enjoyed reading the stories in these papers, and that they would like to share them with others. It would be well to arrange for a second visit prior to the programme, inquiring whether the papers were enjoyed, and extending an invitation to come to Sabbath school if this seems appropriate.

The interviewer should talk things over in advance with the Junior youth to be interviewed, in order that he may know of the interesting experiences they have had and plan how to draw these into the conversation. Be sure to give the Juniors an opportunity to express their personal reaction, and to say whether they think the other society members would enjoy joining them in such a project.

DISCUSSION: Plans for Our Crusade in 1951

Introduce the discussion with the narrative of Paul's conversion, emphasizing Acts 9: 3-6. Select questions from the panel discussion in the senior programme.

THE ANT'S EVANGELISM

There's a story I've been hearing
With a lesson that's most cheering,
And I'm sure that you will want to hear
It, too.

Well, a man was eating pastry—
And it must have been quite tasty—
When he thought of something he would
Like to do.

He was sitting at his table
Eating all that he was able,
When he spied a little ant upon the floor.
Placing ant upon his pastry—
Which he'd thought was very tasty—
He was shocked to see the ant would eat
No more.

But instead he left the table,
Ran as fast as he was able
Down the legs, and then he raced across
The floor.

So the man gave close inspection
And he followed the direction
As he saw the ant rush through the open
Door.

On the street the ant found others—
I don't know if friends or brothers—
But what he said just seemed to thrill them
All.

And not one made an indictment;
Every ant with great excitement
Turned to follow him in answer to his call.

He led them to that table
Where they ate all they were able,
While the man stood by, inspired by what
He'd seen.

As he thought of all his neighbours,
And how circumscribed his labours,
He was shamed to be so selfish and so
Mean.

We believe the gospel story,
And we long for heaven's glory,
Let the world behold our hope to us is real.
And the message will grow sweeter,
And our feet become much fleetier,
When we get the ant's evangelistic zeal.

—Adlai Albert Esteb.

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