



MISSIONARY LEADER

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The Advantages of the Membership Plan

C. S. JOYCE

THE International Temperance Association has been organized with the full backing of the General Conference. Each church automatically becomes a local unit of the national society, and its members are encouraged to be active participants in temperance work. Mrs. E. G. White says, "From the light God has given me, every member among us should sign the pledge and be connected with the temperance association."

It will be noted that church membership does not automatically make one a member of the Temperance Society. Neither does strict adherence to the principles of Christian temperance make one a part of the corporate body. The Temperance Society is a fully organized, officered, and incorporated institution. Its purpose, membership, governing bodies, financial plans, etc., are all outlined in its constitution. It is thus better able to serve the general field of temperance with the co-operation of other state and national temperance organizations and without the hindrance of religious prejudice.

Membership in the Temperance Society is open to all patriotic citizens, as well as Seventh-day Adventists, who are interested in promoting the cause of temperance, who are willing to sign the pledge, and pay the membership dues as set forth in the constitution. What is the special benefit of this membership plan? First, it gives the liberty to belong to an organization without a church membership rider attached. The dues suggested enable all, young and old, rich or poor, to belong. The thing that costs us something commands our respect and interest. It also gives the organization a possible numerical strength, through proper promotion, far beyond a restricted church membership.

A second advantage of the present membership plan is that of finance. It takes money to promote the cause of temperance today, in the face of the money interests of the manufacturers and distributors of alcoholic beverages. The load is best distributed by the membership fee plan, which makes provision for the church, the conference, the national society, and the International Temperance Association to share on a percentage basis. These fees with the regular temperance offerings enable each society to carry on a progressive anti-liquor programme as well as publishing and furnishing the journal *Listen* to all its regular and associated members.

There is a lot of truth in the old adage, "Where there is unity there is strength." How better could unity be developed than through a plan that requires not only an assent to temperance principles, but also an actual participation by signing the pledge and taking out a voluntary membership? Men and women thus banded together in

the community can sponsor the various phases of temperance activities, and with a solid front would make the liquor interest tremble, and bring relief to millions around us who are bound slaves to Demon Rum.

By way of emphasis, let me repeat the three main advantages in the present membership plan:—

First, it screens out the best in talent and interest in the church and community for active participation in the temperance cause.

Second, it provides an impartial and adequate source of income to carry on the work of the society.

Third, it helps us stand uncompromisingly for the right, and with a united effort grapple with this giant foe until victory is ours.



Alcohol and Conscience in Culture

MARTIN HAYES BICKHAM, PH.D.

To search out ways in which conscience can aid in man's effort to control the flooding of his cultures with beverage alcohol in its many forms, it will be useful to examine certain ways in which conscience functions in human personality and in human society.

1. CONSCIENCE IN HUMAN PERSONALITY

Modern psychology in several of its recent emphases, especially in psychiatry, throws light upon ways in which conscience functions in human personality. These insights may be briefly summarized in the following way:—

1. Conscience serves as a guide to right relations with other human beings. This functioning originates in infancy in relations with the mother or mother substitute, and develops as the child matures, and so guides the personality as to right or wrong relations with other human personalities.

Out of these deep roots in the emotional development of personality arises the dynamic moral force of the matured personality that helps to shape and mould the given culture.

2. Conscience helps personality to make wise choices amid the complex elements of the surrounding culture. To the growing child, the vast number of choices presented by many elements of a surrounding culture are a "bussin' confusion." In this situation the growing conscience provides guidance as to what things may be good for the child.

These two functions of conscience in human personality have a direct and significant bearing upon beverage alcohol. First, since beverage alcohol is a material element of our contemporary culture, conscience may be so informed and guided as to the destructive results of beverage alcohol upon human personality that the growing child will refrain from partaking of it.

On the other hand, it is now becoming evident that in many families the free use

of beverage alcohol, and in some, even, the teaching of children to use beverage alcohol, may weaken or completely negate the operation of conscience. Thus part of the present generation is being brought to maturity without developing a personal conscience against the use of beverage alcohol. This seriously complicates the problem of setting up and carrying forward any programme of successful moral control of the personal use of beverage alcohol.

In the second place, beverage alcohol raises another problem in the functioning of conscience in human personality. If the conscience does not reject the personal use of beverage alcohol, it is not likely to pull persons back from producing, or distributing, or providing other people with beverage alcohol. Thus the basic concern of conscience as to right relations with other human beings is weakened. Youth grow up with no conscientious scruples about going into the business of producing or distributing beverage alcohol to other human beings. Consequently the dynamic moral objections to participation in the beverage alcohol trade are broken down by these processes that de-vitalize the working of conscience.

2. CONSCIENCE IN HUMAN SOCIETY

Modern psychology also points to ways in which social conscience functions in human society. Two of these may be put as follows:—

1. Social conscience guides to ways of behaviour that support normative ideals or recognized and accepted moral relations among men. This is an extension of the personal conscience and its guidance to right human relations. It moves out into the complex social surroundings and provides ethical standards and guidance in the midst of the many voices and rampant claims that call for allegiance in any given society.

2. Social conscience sustains cultural patterns and convictions that are shaped up into legal formulations and expressed in the legal codes in any given society. It provides a dynamic motivation necessary to prevent the flooding of society by evils or types of conduct that weaken and destroy the very bases of human society.

These two functions of social conscience are strongly challenged by the flooding of beverage alcohol in our contemporary culture.

The whole trade in beverage alcohol now drives ahead in full possession of the knowledge that beverage alcohol is working extensive destruction of human personalities. It seeks to break down the ways of behaviour suggested by a good social conscience that it is better to let an invasive poison like beverage alcohol alone. It sweeps away those patterns of sobriety that have been built up through the years and out of man's bitter experience with the fact that "strong drink is raging," and in the end it "stingeth like an adder." Thus it not only undermines the personal conscience, but lets down the flood-gates of social conscience, and society is thus

threatened with destruction by the rising tide of drinking of beverage alcohol in its many contemporary forms.

Again, as one looks into the second function of social conscience, in its relation to beverage alcohol, the fact that the contemporary alcohol trade strives to destroy this restraining function of legal enactment is clearly in evidence.

Law may be considered as the effective regulation of conduct. But it is made possible and effective in our contemporary society by the dynamic moral support of social conscience. But, if the social conscience is weakened and vitiated, then the effective regulation of human conduct by law and law-enforcement agencies becomes exceedingly difficult. That is the present outlook. In our culture, alcohol is outwitting conscience.

This brief analysis of functions of conscience in our contemporary society, and its bearings on the production and consumption of beverage alcohol, makes it clear that the thoughtful leaders of society, who wish to save this society from the disintegrating influences of a vast flood of beverage alcohol, must join hands in a stern and persistent effort to develop and make dynamically operative a personal and social conscience directed against the destructive influence of beverage alcohol.

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A Vicious Circle

IS ALCOHOLISM A DISEASE?

W. A. SCHARFFENBERG

THE rising tide of alcoholism is giving social welfare workers, public health authorities, police department officials, and courts of justice great concern. Many citizens are becoming aroused and are demanding more rigid controls, greater restrictions, and, frequently, complete prohibition of the liquor traffic. The statements of these officials and the continuous demands of many citizens have alarmed the liquor interests.

In order to divert the attention of the public, the liquor interests have promoted the idea that alcoholism is a disease, and that the alcoholic is a sick man and should be sent to a hospital rather than to gaol.

The theory that alcoholism is a disease has removed the stigma attached to drunkenness. The alcoholic is no longer classed with the drunkard, but with the epileptic, the rheumatic, or the victim of smallpox, typhoid, or polio.

This is a dangerous trend. If drunkenness or alcoholism is a disease, we ought to treat it as a disease. Smallpox, diphtheria, typhoid, scarlet fever, infantile paralysis, or yellow fever are recognized and treated as diseases. The source of the disease is carefully investigated and when discovered is destroyed. Patients are isolated for the protection of the public. No one is, however, permitted to manufacture, advertise, distribute, or sell the germs that cause these diseases. If alcoholism is a disease, why should we permit the "germs" that cause the disease to be bottled up and sold in every town and on almost every street in the country?

Does modern medical practice encourage the spread of a disease, or the establishment of clinics to cure those who acquire the disease, then send them out into society to take in more of the germs that will bring them back to the hospital for further treatment?

Alcohol Behind the Steering-Wheel

FRANCIS A. SOPER

THERE has been a rash of articles in popular journals of late decrying drunken driving. Filled with blood-tingling descriptions, these features portray the most hideous accidents as being caused by drivers "under the influence." Even trade magazines of the brewing and distilling industries warn against putting alcohol back of the steering wheel.

These authors write good articles—that is, up to a certain point. They show how drink kills, and vividly describe the terrible price it costs motorists; then they virtually nullify their whole argument by trying to tell how liquor can be served "safely" on occasions where guests arrive by motor-car. By following certain "basic facts," they say, "you will have a clear conscience when your friends drive off."

Too many lives have been snuffed out by drivers who have partaken of their liquor "safely." Too many traffic victims have been maimed by so-called moderation. Too many innocent children have had to pay the price of "planned" drinking. There have been altogether too many "clear consciences" as evening parties have dispersed and the guests moved out into the traffic lanes.

It is time that the real culprit be given his just deserts. Drunken driving is too much of a menace to be trifled with. If some criminal on the loose were to take thirty lives every day and injure more than a thousand people, surely an aroused nation would soon capture him and bring him to justice. Yet that is the criminal record of alcohol in the United States.

How much longer is this amazing situation to last?—Until the drinking-driver problem is probed to its real cause, and that cause itself eliminated. In the meantime our traffic arteries will be lined with the dead and the dying, put there by alcohol.

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OFFICERS' CORNER

HERE is October—the beginning of the last quarter of 1951. What are our plans for this month?

First, the Temperance Rally comes on October 27, and you will be hearing from its secretary, Pastor Reuben E. Hare. It is a very important subject today when petrol is being mixed with alcohol, reaping its helpless victims along our highways. I am sure you will do your best in rallying the financial and moral support of every believer in the warfare against this nefarious industry. The servant of God says that Seventh-day Adventists should be in the front ranks of the temperance cause. Surely you and your church will be found at your post of duty. We must educate the public in the principles of true temperance. Therefore temperance literature should be scattered widely. It is time for the deluded dupes of the beer industry to realize that strong drink leads to extinction rather than to distinction, and that they cannot bring "sunshine" into their parlours via "moonshine" in their cellars.

Second, there is our regular literature work. How many families are your members calling on in a systematic distribution of literature? Is it being done weekly or "weakly"? We need to open up thousands of homes in our personal calls where Bible study and prayer would be welcomed by those who today are tired of the husks upon which they have been feeding. We have entered the day of the laymen's endeavour, and our members should and must get busy

in working their God-appointed task, or else lose out in their own experience. As a people we are called to the kingdom for this very hour. The time and the task and the men have met in this judgment hour. Our task is to give the message to save souls. Neglecting that we lose our own. Your vision and leadership of your members will determine what will be done, for the membership is not disposed to go ahead of its leaders. Success to you in the best, grandest, and most glorious responsibility ever entrusted by the God of heaven to a generation of Christians—that of announcing "the hour of His judgment is come," and to worship the One who made all things.

GEORGE BUTLER.

TEN-MINUTE MISSIONARY SERVICE

OCTOBER 6

Your Neighbour as Yourself

A. D. BOHN

NEXT door to me lived a woman eighty years old. For two years she had lived with her son and daughter-in-law, who were Seventh-day Adventists, but she would not accept the message. Upstairs in the apartment above lived a family so prejudiced that when I tried to visit them, the lady ran to the front of the house and refused to come to the door. On the other side of my house lived another family, a man and wife with two little children. At my first visit he closed the door in my face and would not talk with me. This was discouraging, but I felt these people needed Jesus, so I began to pray and claim the promises of God.

One night in seriousness I said to the Lord, "Now, don't let my neighbour to the right sleep until she gives her heart to You tonight, and decides to keep the commandments and be a Seventh-day Adventist; and then, Lord, I want both doors opened—upstairs and to the left so that I can come to these families and bring Jesus to them."

Well, the next morning at six o'clock I was sitting at the window studying, and I looked out and saw the old lady trying to come to my home, apparently having a difficult time.

I went out to meet her, and I said, "Where are you going this time of the morning?"

"Oh," she said, "bless your heart, I am coming over to tell you that I didn't sleep all night; and at five o'clock this morning I gave my heart fully to Jesus, and I am going to be a Seventh-day Adventist." And she became a loyal and faithful member.

The family to the left had a little girl who visited her aunt, who lived up over us. I began to tell this three-year-old girl some stories. She came day after day for stories. Finally, I told her the simple story of Christ. She loved it. One day she invited me to come to her home to see her new doll.

That very night I went to the home. The father was going to refuse me entrance, but I said, "Now, I didn't come to see you; I came to see your daughter. She invited me, and wanted to show me her doll."

So he let me come in, and there I listened to the little girl tell me about her dolly and her new pram. Her father and mother both came in, and they listened in amazement.

Then I turned to them and said, "You know, your little daughter and I have become very good friends. I have been telling her the story of Jesus and the world made new where she can live with Him. Do you know, He wants you parents to be ready

to live in that world, and your children to be with you." I gave them a Bible study of the wonderful world to come, and told them of Christ and His love for them, and then suggested that they have the aunt come and study with us. I studied with both these families for a while, and they all became Seventh-day Adventists.

In another city I visited a neighbour who had a little place of business, and during my first visit he offered me a drink of whisky. Again and again he offered me cigarettes until I finally said, "Well, now, there was a time when I would accept from you a drink of liquor or a cigarette, but I don't use them any more."

"Well," he said, "how did you ever stop using these things?"

I said, "Would you like to know how?" "Oh," he answered, "I would be so happy if I could stop using them!"

"Well," I said, "let's go into the back room."

So we went into the back room of his store, and there on our knees we asked God to take away the desire for these enslaving habits. Right there he gained the victory. A little later he and his wife became members of the church.

"Christ prefaced the giving of His message by deeds of love and benevolence."—*Testimonies*, Vol. VII, page 228.

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OCTOBER 13

Let's Give Bible Studies!

A. D. BOHN

Do you realize that with a little training you can give intelligent and acceptable Bible studies to relatives and neighbours? In these days of pictures and projectors you can, with a little preparation, show films and present Bible truth in a way that will lead people to accept Christ and His saving grace. In *"Testimonies"*, Vol. IX, page 126, is this statement: "Hundreds of thousands were seen visiting families, and opening before them the Word of God. . . . On every side doors were thrown open to the proclamation of the truth."

It is of utmost importance that church members prepare to enter these open doors with the Word of God. "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls."—*Id.*, page 150.

Ministers, Bible instructors, and church members who know how to give Bible studies should take with them those who need to learn how to present Bible truths to their neighbours. I have done this, and it works. I studied the Bible with a young man and his wife. Both accepted Christ and joined the church. I invited this young man to go with me and learn to give Bible studies. He did so, and has helped forty-two persons to Christ.

Another young man stuttered so much that he could not give studies, but he was interested. He said to me, "You give the studies, and I will bring my friends to hear you." For six months I studied with a group of Catholics that he picked up with his car and brought to his own home for study. Seven of this group were baptized and united with his church.

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OCTOBER 20

"Known and Read"

J. R. FERREN

"Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3: 2.

Did it ever occur to you that Seventh-day Adventists today are witnessing for God far beyond their own blocks and neighbourhood?

Through the use of the public press, now wide open to us, the good works of Seventh-day Adventists are told the world around. Kata Rangoso of the South Sea Islands recently attended camp-meetings in Australia. There the life-saving work of the native Adventists was again reviewed in the Australian newspapers; and, coming through the *Chicago Tribune* News Service, the stories have been published in newspapers in Omaha, Nebraska, Denver, Colorado, and other cities.

These are days when it is not an unusual thing for a church editor of a city newspaper to visit the local Sabbath school and church service on Sabbath morning and write up a fine feature story for Monday's paper. One

DID YOU KNOW?

91. That no church will carry on a regular systematic lay evangelistic programme without the direction of its missionary committee (church board.)
92. That the missionary committee is responsible for planning the programme, the territory arrangements, the organization, the training of the church members.
93. That this committee should arrange for all missionary meetings, bands, and leaders, and materials to be used.
94. That the committee should provide for classes for instruction in Bible readings and other phases of work.
95. That such a programme makes the church what God designed it should be—a training centre, not a dormitory.
96. That classes should be held to teach the laity how to meet the public, to help the sick and the needy.
97. That every church should have its own welfare unit (Dorcas society) in its own territory as an avenue for reaching souls.
98. That the missionary leader should seek to promote all these activities through the constituted committee (the church board), and through the conference Home Missions Department.
99. That the committee should meet regularly each month to discuss and improve its current programme and methods.
100. That recommendations and actions of these meetings should be recorded by the church clerk, and the Home Missions secretary furnished a duplicate copy, and read to the whole church the next Sabbath day, in order to establish a policy.

such story, accompanied by two nice pictures, and presenting almost every point of Adventist teaching, recently went into more than 130,000 homes in Akron, Ohio. The *Beacon Herald* quietly carried this story into these homes. There was no expense whatever to the church members. But in the story they, as a congregation, are witnessing for the truth. They are truly "known and read of all men."

It is highly important that every church build good relations with its daily and weekly papers. The church press secretary is in a key position to keep a constant flow of information going to the newspaper. Such information interprets to the public the spirit and activities of the Seventh-day Adventist Church. Every church leader and every member should be intensely interested in this work, as actually each is a part of it.

Truly, in these days of rapid communication Seventh-day Adventists can easily be known and read of all men. With this knowledge there goes a responsibility not only to use these marvellous facilities God has opened to us, but in our lives to maintain the Christian standards that will attract those who read to want to know more about the church.

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OCTOBER 27

This Could Be Your Neighbour

In the Texico Conference this is what happened in one neighbourhood field adventure:—

In one block a young mother greeted the gospel team visitors sceptically. After admitting them to her home, she stated that she was a teacher in the children's division of a Baptist church. They talked to her about the T.C.S. (Twentieth Century School) course, and of what assistance it would be to her in teaching the children. The visitors waited while the mother bathed two small children. Then the children were brought into the living-room, and they all had evening worship together. One member of the team told a children's story, and the other offered prayer. Arrangements were made for the showing of a denominational film.

Just a few doors away contact was made that same night with a nursing attendant in a veteran's hospital. He asked many questions about the times in which we live, what heaven is like, and what happens at death. This also resulted in an opening for Bible studies. A few weeks later a film was shown at the hospital attendant's home by a brother who had been in the same army camp and had also served in the same hospital in France as this hospital attendant. Bible studies are continuing.

Turning-Point In Our History

W. H. BRANSON

World President, General Conference of Seventh-day Adventists

WE are confident that this year, 1951, will mark a turning-point in the history of the church. God has set His hand to finish His work. There are many evidences of this. All around the world there is a mighty stirring among the laymen of the church. Thousands of laymen are joining the growing army of soul-winners. This is a significant sign along the highway of church progress.

The coming laymen's congress, to be held August 29 to September 2 at Grand Lodge, Michigan, is another definite sign. The mighty laymen's movement is moving forward. This will be a great factor in doubling our membership.

Christ outlined many signposts we would see along the highway to our heavenly home. We often preach on the twelve great signs of our Lord's return. But one of the most significant and encouraging developments of all is this revival of the church, and the girding of the church members for the finishing of the work of God in the earth.

Let us note two very clear statements. The first is found in *"Gospel Workers"*, page 352: "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."

That statement contains the key to the

solution of many of our problems. The two words "rally" and "unite" indicate the work before us. The laymen of the church today are rallying and uniting as never before.

The work of God will be finished! God has purposed it. "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back?" Isa. 14: 26, 27.

We feel certain that God's hand is directing the calling of this laymen's congress. We believe that God is placing His hand upon the shoulders of thousands of our members now engaged in soul-winning, and giving them His call to greater service. God's people will respond. "Thy people shall be willing in the day of Thy power." Ps. 110: 3.

We welcome the appearance of this new laymen's journal, *Go*. This publication will provide instruction and inspiration for various lines of evangelistic laymen endeavour.

All this is necessary to fulfil God's plans and purposes for the church. The church must be engaged in the Master's service before we can expect the outpouring of the latter rain and the loud cry of this message.

This brings me to the second statement which we must consider seriously and never leave out of our thinking and planning: "The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be labourers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not labourers together with God."—"Christian Service," page 253.

The laymen's congress has been called in the providence of God to help the church to prepare for the part the laymen must play in the finishing of the work. God's hand is stretched out to finish His work. We are confident that 1951 will mark a turning-point in the history of the church. The greatest days of this movement are just before us. Let every believer do his part now.

NOTE.—The MISSIONARY LEADER in this Division holds the same relationship to the laymen's organization as does *Go* to the world field. Much of the information and inspiration found in *Go* will be shared with the readers of the LEADER until further notice.

Subscriptions to *Go* commence from July, 1951. Subscribers to *The Church Officers' Gazette*, will receive *Go* in its place from that date. The subscription price to *Go* is about 10s. 6d. per year, and will be published monthly. We strongly recommend all our churches to become subscribers to this little journal, for in it the officers will find valuable information in lay evangelistic activities which cannot be obtained elsewhere.

G. BUTLER.

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The Layman's Library

"BRING ME THE BOOKS."—Paul

We use the word "library" not in any high-brow sense, but rather of anyone's small, well-thumbed collection of books that grows from month to month. Every man should have a few personal friends—his books—added to regularly and consulted frequently.

A better hobby, more useful as the years pass, cannot be adopted than reading the

best thoughts of other men. Surely one book a month is not too strenuous a programme, and it can be accomplished by most of us if we discipline the mind and read with determination.

The following list of books will serve as a basic library, and we shall review from month to month a new book or two, evaluating them frankly as to their usefulness to the church officer and missionary-minded Adventist layman. This is done to serve as a guide to those of you who wish to feed the mind as you feed the stomach—with regularity. Here is the list:—

A good, easily carried, well-marked Bible. (King James Version.)

A modern speech version. (We suggest Moffatt.)

A good concordance. (We suggest Walker's.)

A good Bible dictionary. (We suggest Westminster's.)

A good dictionary. (We suggest Concise Oxford.)

"Christian Service," by Mrs. E. G. White.

"Evangelism," by Mrs. E. G. White.

"Training Light-Bearers."

"Bible Readings."

"The Art of Personal Evangelism," by A. J. Wearner.

"Minister-Layman Movement," by A. E. Lickey.

This gives a foundation library that is practical. All these books may be secured through your Book and Bible House. May we invite you to the adventure of self-education with us during the months to come.—*Go*, July, 1951.

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Harry Anderson—Interviewed in His Studio

HELEN F. SMITH

THROUGH the influences that pass from heart to heart, God forges a golden chain of love that binds the world to Himself.

Harry Anderson's conversion and personal witness through his religious paintings reveal a segment of that chain, which is God's chosen means of reclaiming the lost human race.

The story begins eight years ago in a suburb of Chicago, where Harry and Ruth Anderson and very young Tim were getting settled in a new home. He was busy establishing a reputation as one of the country's top illustrators; she was indulging a talent for home decoration. Nothing could have been farther from their thoughts than joining a small, unheard-of church, the members of which didn't even have a building to meet in.

But John Stoller, who was sent by an employment agency to do some work in the new Anderson home, was a consecrated Seventh-day Adventist with a love for God in his heart that demanded to be shared. He himself had been won from Catholicism ten years before.

Ruth Anderson was the first to grow interested in the discussions about the Bible that this simple man had a way of starting by a tactful question. She was the first to start reading the books and papers he brought. Then her husband began to come home on Friday nights to listen in on the Bible studies that had been started.

Mrs. Anderson couldn't understand why she consented to go again after she met one Sabbath with a little company of thirty members in a hotel room, for she went away feeling embarrassed. But return she did, and presently began to meet regularly with the group, which had moved to a Masonic hall.

Mr. Anderson, too, found himself doing unexpected things. Reared by a devout Christian mother but almost out of the habit of going to any church, he discovered that he was facing Bible truths difficult to accept. But, as he explains, "once you see it in the Bible, there isn't anything else you can do. Your conscience bothers you."

So it was that they both joined the Adventist Church in 1943, and Harry Anderson began to paint the religious pictures that have exerted an influence for good clear around the world. Outstandingly successful in his objective of trying "to put Christ in our day," he has preached the gospel to millions. He portrays Christ in the office of a business man or walking on a college campus with students, and these pictures speak more convincingly of the Saviour's personal concern for each individual than the most eloquent spoken words.

From all over the world come grateful letters. He has heard from a school-boy in the Philippines, from church members in Africa, from a Catholic priest—each one writing of what the pictures have meant to him.

In Madras, India, a missionary evangelist found a print of "What Happened to Your Hand?" carefully framed and hung on the wall in the home of each of his new converts. The pictures, given to those who attended his meetings, are treasured possessions in Indian homes.

Down in Panama the painting of the saved coming from their graves made the love of God and the blessed hope of the resurrection tangible to a father and mother attending the funeral of their two children. Shared with sympathetic neighbours, the beautiful picture impressed truth on the hearts of many who had never heard an Adventist sermon.

Thus Harry Anderson, like thousands of his fellow church members, puts his special abilities to work for God, and the circle of blessing widens like the ripple from a pebble dropped into quiet water.

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Dorcas in Modern Times

THE DORCAS COMMISSION

LOVING ministrations to the needy has ever been a part of God's plan to save man. From early times when Moses, through Inspiration, gave definite directives to the children of Israel regarding the care of their own poor, as well as consideration for the stranger within their gates, down to apostolic days when provision was made for the widows in Jerusalem, God's own people have ever been admonished to minister lovingly to the poor and to the unfortunate.

Among many biblical characters who have received heavenly approbation for their unselfish ministry, one of the most noted was Dorcas of Joppa, in honour of whom this branch of service has been named. It is said of Dorcas that she "was full of good works and alms-deeds which she did." Acts 9: 36. The brief account in Acts clearly shows that her life was approved by heaven by swinging back the curtain of death and restoring her to a life of service for others, and giving her an honoured place in the pages of Holy Writ. She lived to bless others, and thus her name has become a symbol of unselfish service to the church of God down through the centuries.

All Christian service is prompted by love for God, and its real objective is so to impersonate that love that others will be attracted to Him and will learn to love Him. This is the spirit of Dorcas. "In Joppa there was a Dorcas, whose skilful fingers were more

active than her tongue. She knew who needed comfortable clothing, and who needed sympathy, and she freely ministered to the wants of both classes. And when Dorcas died, the church in Joppa realized their loss. It is no wonder that they mourned and lamented, nor that warm tear-drops fell upon the inanimate clay. She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might still be a blessing to others.

"Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it."—*Testimonies*, Vol. V, page 304.

The impelling incentive is expressed in the words of Luke 10: 27: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Isaiah 58 clearly and simply states the commission. Without taking time for quoting, in verses 6-12 is a description of the various types of Dorcas welfare service. There is the commission and also the inspiration from the promises given to those who accept the challenge laid down. Such services as are here described carry a reward even in this life, plus the eternal reward of life everlasting. How marvellous is God's love!

Jesus, on the mount of Olives, pictured to His disciples the scenes of the judgment. His vivid description of that solemn event is found in Matt. 25: 31-46. A careful reading of these verses reveals that He represents the decision of the judgment as turning upon one point—the relation to His little ones. "When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or neglected to do for Him in the person of the poor and suffering."—*The Desire of Ages*, page 637.

Another word picture of love in action is found in Luke 10: 25-37, where Jesus told the true story of the good Samaritan to make clear the type of service His true followers will render. "In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. . . . Pointing to His own example He says to His followers, 'These things I command you, that ye love one another.' 'As I have loved you, that ye also love one another.'

"The lawyer's question to Jesus had been, 'What shall I do?' And Jesus, recognizing love to God and man as the sum of righteousness, had said, 'This do, and thou shalt live.'

"The lesson is no less needed in the world today than when it fell from the lips of Jesus. . . . Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighbourhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*Id.*, pages 503, 504.

"In the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn. . . . On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery."—*Prophets and Kings*, pages 718, 719.

(The above article is from the revised edition of H.M. Leaflet No. 10, "The Dorcas Welfare Society." This leaflet of forty pages fully outlines the organization and work of the Dorcas societies, and may now be purchased from your Book and Bible House.)

SABBATH SCHOOL OFFICERS' ROUND TABLE

As Sabbath school officers we have much to encourage us in our work. We are servants of the King of kings, and His representatives here among men. We have the best message and cure for the world's ills today. We represent a government based on divine love, not selfish politics. It is a government that will soon displace all earthly governments, and will be established when Christ comes the second time. In the meantime we will be true and loyal to those who rule over us, being citizens of merit wherever we are.

We are leading a people in study and service that are looked upon by heaven as the salt of the earth, God's chosen people. To lead such in the right way takes time on our part for study, plans, and devotions. The work is the Lord's. We are His instruments. We must be willing to follow His leadership.

Among our duties as members of the Sabbath school council we must give regular monthly time to council meetings, plans, and activities. Close supervision must be made of our teachers, division leaders, and the members of each class. Our programme should breathe the spirit of service for others, and not merely be a round of weekly forms and rites.

Also we must take care of the isolated. An extension division is necessary. It should have a secretary; and as many helpers as is necessary to attend to the particular local requirements. We gain nothing by investing thousands of pounds to bring new souls into the front door, while too many are slipping out the back door via Sabbath school non-attendance. Let us work for every church member who is not a Sabbath school member—our first field of service.

Does your Sabbath school have the membership check-up coloured cards? If not, write your conference secretary for a supply and for information on their use.

Running a Sabbath school is a sacred business, and most important. We cannot do it by wishing. It takes definite action and continual keeping at it.

Officers should serve at least a year, two or three are better, and build more solidly. *The Sabbath School Worker* will help you. A new government ruling permits you to subscribe for American papers on a long-term basis (three years), and thus save discount. Every officer and teacher should have access to its valuable helps and aids.

George Butler.

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IS THAT SO?

91. The Sabbath School Department strengthens current members and finds new converts.
92. The branch Sabbath school is an excellent avenue for finding new members.
93. The branch Sabbath school membership is made up of non-Adventists, except for those leading out.
94. The conference secretary has helpful material on the conduct of a branch Sabbath school, and will help you get started.
95. That Sabbath school without the incentive of its leadership will not bother very much about a branch Sabbath school.
96. That the Sabbath school council should watch for opportunities for branch Sabbath schools, and arrange for their conduct.
97. That proper attention given to the Sabbath school extension division will strengthen the mother school.
98. That every isolated member should be enrolled in either the parent school or the conference church Sabbath school.
99. That this will not be done unless it is definitely planned, and proper leadership supplied.
100. That groups of adults and youths can do much in real evangelistic endeavour by taking part regularly. But it all takes planning and leadership and organization by the responsible officers—the Sabbath school council.

MISSIONARY VOLUNTEER DEPARTMENT

October 1951

OFFICERS' NOTES

OUTDOOR ACTIVITIES

E. E. WHITE

Now that the longer days are here, and we are more likely also to have settled weather at week-ends, the educational secretary of the Missionary Volunteer society should direct his attention to attracting the members along some line of nature interest. It is quite possible that there will not be a great deal of enthusiasm at first, but in nearly every community there can be found one zealous insect hunter or collector of stones, flowers, etc. This individual is often considered to be a crank, but it will be found that if he explains his hobby simply to a small group, they will quickly catch the interest and find a great deal of pleasure and profit in the hobby.

Not all will be interested in the same aspect of nature study, but an effort should

be made to organize at least one nature club that could meet possibly every month for the last three months of the year.

Directed activity of this kind is much more profitable, recreational, and interesting than a mere frittering away of leisure time. We suggest that the executive committee study the honours in nature study listed in the Master Guide Manual, where over two dozen separate activities are listed, and of which a very large proportion can be carried out in either town or country society.

We should re-emphasize that this particular group of activities is designed to take the individual out of doors. No amount of reading of excellent books or of visiting museums, fills the place of actual observation on the spot. Visits to zoos, libraries, and so on will be very helpful, of course, but should be secondary to actual experience with the things of nature.

Planning a nature club will take time, but it will band young people together in healthy and stimulating activity, and contribute a notable part in the strengthening of their Christian experience.

OCTOBER 6

What Is Reverence?

Programme target: To interpret reverence in its fullest meaning.

Songs

Opening.—"O Worship the Lord," No. 6, "Church Hymnal."

Closing.—"Take Time to Be Holy," No. 603.

Leads for Leaders

This is a topic that is obviously very important. An ideal addition to the key thoughts given in the "Programme Kit" would be numbers by a speech choir interspersed between the talks. Look up some of the beautiful passages from the Bible and the Spirit of prophecy about the glory and majesty of God, and have your speech choir give these, alternating with the music of such hymns as "O Worship the King," and others in the "Church Hymnal."

To Start the Thinking

A fact may be known without experiencing a feeling. Precise, parroted definitions may be meticulously correct, yet until they enter our own experience, they remain mere definitions. A map of lake country conjures up no lovely visions to one who has never tarried in such a spot.

So it can be with the matter of reverence. The dictionary defines reverence as profound respect mingled with love and awe. We all immediately agree with this definition. The question is, Do we respond to the word with an internal glow? If we merely have a factual understanding, we come far short of God's great plan for us. The best definition of reverence is the translation of the word into that warm glow of internal human emotion.

True reverence does not consist merely in outward observances, although these are high in value. True reverence does not consist of mere church association, though such association is both necessary and inspiring. True reverence is not the mere knowledge of a body of doctrine, however desirable for us to be well grounded in our faith. Rather, true reverence consists in obedience to the will of God, and in seeking, like the Great Example, to act in harmony with God's holy law.

"Nor name, nor fame, nor ritual,
But simply following Thee."

Reverence is also shown by our love for God. Love does not mean the sickening modern emotionalism which masquerades under the name, but rather the basic response to the Creator's infinite goodness.

Regard for God's reputation is another hallmark of reverence. What does this mean? Does God need His reputation defended? On second thought, we realize God's reputation must be guarded in our lives. We have accepted His name and His salvation. When Christian youth desert the standard of God, they injure His name and reputation.

True reverence is supremely shown by upholding God's authority. This may be done both in our own lives and before others. By actively standing for the cause of God, we uphold His authority. The one unanswerable argument for Christianity is the sincere, consecrated Christian life.

REVERENCE—For God's Presence

True reverence for God is inspired by a realization of His greatness and a sense of His presence. A feeling of His presence in the place of prayer and worship makes that place

sacred. It is our privilege to kneel before God when we offer our petitions to Him. This attitude of kneeling in prayer impresses the heart with greater reverence.

From the Bible we glean stories that show how the place marked by God's special presence should be regarded. One day as Moses led his flocks near Mount Horeb, he saw a bush in flames, yet seeming not to be consumed. When he neared the flaming bush, a voice from the fire warned him not to approach irreverently. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. . . . I am the God of thy father, . . . And Moses hid his face; for he was afraid to look upon God." Ex. 3: 5, 6.

All who would come into the presence of God should come in reverence and humility. He must not be approached as though He were on a level with man. He is not an equal, but infinitely superior. We may come before Him with confidence in the name of Jesus, but we must remember that He is the great God before whom angels veil their faces.

Like Jacob, those who come before Him in reverence and true humility will cry out: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Gen. 28: 17.

"The Lord is in His holy temple; let all the earth keep silence before Him." Hab. 2: 20.

—For God's House

Mount Vernon stood stately and beautiful in the early December sunlight. As always, a crowd of visitors moved through the historic grounds. As the tourists entered the house, the men removed their hats. Slowly and quietly they moved from room to room and up the stairs. The sense of awe seemed to increase, and finally the group paused and conversed only in hushed tones. They were gazing into the very room where George Washington had died. How fitting to show such respect for a dead hero!

How should we, who show such respect for an earthly hero, honour the living God? Do we truly show as much reverence for Him and for His sanctuary? God shows the importance of reverence in His house when He commands, "Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord." Lev. 19: 30. It is interesting to observe that Sabbath-keeping and reverence are mentioned in the same sentence.

One often wonders what many a new member, upon coming into the true church, thinks about the attitude of its worshippers and the reverence shown in God's house. Often he has left "Babylon" behind at great personal and financial sacrifice. Babylon it was—cold, formal, doctrinally incorrect; yet withal quiet and respectful. He enters the remnant church for the first time. Is he impressed by the beauty of holiness, or frightened by appalling din, noisy conversation, and careless moving about? Our actions and attitude of respect and reverence may save him from disillusionment.

God's house is a sacred, a high, a holy place. It is surely not common ground. Holy angels are worshipping there. God Himself is present. How quiet, how reverent we should be! "Well would it be for old and young to ponder those words of Scripture that show how the place marked by God's special presence should be regarded. 'Put off thy shoes from off thy feet,' He commanded Moses at the burning bush, 'for the place whereon thou standest is holy ground.'"—"Prophets and Kings," page 49.

Divine wisdom for conduct in the house of God is presented in Eccl. 5: 1, 2: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy

mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

—For God's Name

God's name should not be spoken lightly or thoughtlessly. Needless repetition of the name should be avoided even in prayer. "Holy and reverend is His name." Ps. 111: 9. Angels veil their faces as they speak it. How reverently, then, should we who are fallen and sinful take it upon our lips!

We dishonour God by thoughtlessly mentioning His name in conversation or by using it in common swearing. We must never speak His name lightly.

"The Lord is a great God,
And a great King above all gods. . . .
O come, let us worship and bow down;
Let us kneel before the Lord our maker."
"It is He that hath made us, and not we ourselves;
We are His people, and the sheep of His pasture.
Enter into His gates with thanksgiving,
And into His courts with praise:
Be thankful unto Him, and bless His name."

Ps. 95: 3-6; 100: 3, 4.

—For God's Word

God's Word is a treasure chest of sacred riches. It is God's love letter to mankind. As such, the Bible is deserving of reverence. We show our respect for the printed volume by handling it carefully. Never should Scripture be quoted in joking, or paraphrased to point up a clever remark. The Bible is your priceless treasure. Be sure to give it the reverence and respect which is its due!

(In a story "The Lords of the Library," Amos R. Wells graphically portrays the standing of the Book of books.)

Once the books in the library had a quarrel.

"We are the lords of the library," said the rich leather-bound books behind glass doors. "See how much money our master has lavished upon us. See what care he takes of us. See how we glitter and shine."

"No, we are the lords of the library," urged the encyclopaedias and dictionaries. "See how big we are. See how many we are. And we embody the substance of all knowledge."

"No," urged the volumes of belles-lettres and philosophy, "we are the only lords of the library, for we are the climax of human thought. Our pages contain the most profound and most lofty of human imaginings and hopes and faith."

"Pshaw!" sneered the volumes of science. "You are all dreams, but we are the realities. We come down to facts. Real life is based upon us. We are the lords of the library."

"You are all wrong," cried the novels. "The lords of the library are the books of refreshment and charm. When our master is weary, does he turn to you? No, only when he has more work to do. But he comes to us for delight. We are the lords of the library."

As the dispute was at its height and all were speaking together, suddenly, no one knew why, a mysterious silence fell upon them, and a quiet voice came from a book on a table in the centre of the room. It was a worn book; its pages were much marked; in places they had been wet with tears. Gently it spoke: "The Lord is my shepherd; I shall not want." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

That was all it said, but no other word was uttered in the library that night. The books knew that the Lord of the library had spoken.—"A Cyclopaedia of Twentieth Century Illustrations," Fleming H. Revell Company.

It is worn where fond hands have caressed it,
And dog-eared where hearts found new
ease.

Ah, no, it is not just the book-of-the-month—
It's the Book of the centuries!

There are tears where a soul shared its
sorrow,
And smiles where it lightened a load.
There are faint names of dearly departed
Who cherished it so on life's road.

I turn to it when I am happy,
And it doubles the joy of the day.
I lean on it when I am troubled,
And its leaves blow my cares all away.

Its tale is as new as tomorrow.
Every land knows the story divine
Of this quiet, eternal best seller—
Dear little old Bible of mine.

—Nick Kenny in the
New York Daily Mirror.

ROUND-TABLE DISCUSSION

Reverence in a Modern World

(A panel discussion may be profitable, with a previously planned group of young people prepared to take part. A few leading questions are here presented as a suggestion for guiding the discussion.)

1. We are sometimes told that modern Australians have lost all sense of respect for sacred things. Do you believe that we have less reverence for God and His house than was common a hundred years ago?

2. How would you suggest that we encourage more reverence among young people?

3. What is the opinion of this group as to the importance of encouraging more reverence in our churches?

4. Are you satisfied with our attitude toward reverence in our churches?

5. What can we as young people do to improve this attitude?

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OCTOBER 13

Life's Best Day

Programme target: To take a fresh, new view of Sabbath-keeping, and examine our relation to its ageless principles.

Songs

Opening.—"Again the Day Returns," No. 466, "Church Hymnal."

Closing.—"Live Out Thy Life Within Me," No. 279.

To Start the Thinking

The importance of proper Sabbath observance cannot be overstressed. Surely for Adventist young people there should be much joy in keeping the Sabbath. Of all the days of life, the Sabbath should be the best! The doing of good must still be the rule for the leisure hours of the Sabbath. With Share-Your-Faith burning in the hearts of our youth, we should develop greater plans for various kinds of missionary activities. The Sabbath was made for man, for his enjoyment and profit. It was given to rebuild the physical body, strengthen the mind, and sanctify the soul. In determining what is acceptable Sabbath observance, one must consider the purpose of the Sabbath. Anything which contributes to the accomplishing of this purpose is proper.

SABBATH GEMS

"The Sabbath is a golden clasp that unites God and His people."—"Selections from the Testimonies," Book 3, page 195.

"The Sabbath question is to be the issue in the great final conflict in which all the world will act a part."—*Ibid*.

"All heaven is keeping the Sabbath, but not in a listless, do-nothing way."—*Id.*, page 203.

"All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath."—*Id.*, Book 1, page 347.

"I saw that the Sabbath never will be done away; but that the redeemed saints, and all the angelic host, will observe it in honour of the great Creator to all eternity."—"Early Writings," page 217.

COMING—TWENTIETH CENTURY SABBATH TEST!

Down through the centuries of time comes an inspiring account of the preservation of the Sabbath. In the Dark Ages the Sabbath was a "test" for the men and women who dared to obey God and keep His Word.

SABBATH-KEEPING ALL ALONG THE WAY

"Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him for ever.

"From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the 'man of sin' succeeded in trampling underfoot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honour. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath."—"The Great Controversy," page 453.

ATTEMPT TO EXALT A SUBSTITUTE

"Among the leading causes that had led to the separation of the true church from Rome, was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the Papacy were early compelled to honour the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labour also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honour. It was only by fleeing from the power of Rome that any could obey God's law in peace."—*Id.*, page 65.

THE ENEMY STILL AT WORK

World events today portend that the twentieth century may record the "final test" of the Sabbath.

"That the law which was spoken by God's own voice is faulty, that some specification has been set aside, is the claim which Satan now puts forward. It is the last great

deception that he will bring upon the world. He needs not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained. For 'whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' James 2:10. By consenting to break one precept, men are brought under Satan's power. By substituting human law for God's law, Satan will seek to control the world. This work is foretold in prophecy. Of the great apostate power which is the representative of Satan, it is declared, 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand.' Dan. 7:25."—"The Desire of Ages," page 763.

THE SABBATH—IN PRISON

The Sabbath question was a test many times to our Adventist soldiers of World War II. Here is a story of Adventist servicemen caught in the cross-fire of Sabbath persecution:—

"It was a Sabbath afternoon. Six boys, five of them barely eighteen years of age, sat around an unpainted prison table, looking straight into the eyes of the friend who had come to visit them. He 'searched their faces to read their feelings. Their eyes asked for no sympathy, even though they were humble. They showed strain and anxiety, but no fear or disposition to compromise.' Then as he smiled at them—this minister-friend—their faces lighted up with genuine happiness and confidence. Although dressed in the roughest of garments, and in a place that held none of the embellishments of the world,' they were happy and determined to be true to the God who made heaven and earth, and who commands: 'Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.'

"Their visitor tells the story: 'We held Sabbath school much as usual. We sang a hymn to begin, and prayer was offered—a most earnest prayer. We talked of the progress of the work of the third angel's message in the earth, and then went into the review of last Sabbath's lesson and the study of the lesson for the day. This happened to be on 'The Remnant Church and the Sealing Work.' It was a simple, impressive study; yet the setting of the lesson, its message about the sealing of God's servants with the Sabbath, the realization that these boys were in the situation they were because they were determined to have that angel of God place His seal of approval upon them, gave a particular sacredness to that study.

"After Sabbath school I talked with the boys about their problems, and God richly blessed in this discussion. I inquired about their work and privileges in the prison, and learned that while circumstances had arisen which made it impossible for some punishment not to be meted out to them, yet at the same time orders had been given that from sundown Friday to sundown Saturday they have no duties to perform. Imagine that! In prison, but with Sabbath privileges!

"Great blessings have come to these six boys in the midst of seeming tribulations. It is so good to know that there is no loss to those who serve God; it is so comforting to know that He has an army of youth, standing faithfully for the principles He has set forth in His law, who are proving themselves worthy of the highest recognition heaven or earth can give, and who have the courage to suffer, if need be, for His sake.

"In leaving the prison, I expressed the hope, as a caution, that when they should

be released there might not be any let-down in their Christian experience. The lads all assured me emphatically that they would be faithful. When their attention was called to the fact that sometimes those who have stood severe experiences for God later have given up His service and separated from His remnant church, one of the group spoke up promptly and emphatically: "I have already been through that. I have seen my mistake, and I have learned my lesson. I did not care too much about church before, but if I ever get out of here I am going to attend every church service I can." Then they all expressed their appreciation of the privilege of worshipping God with those of like faith, and said how much more such privileges mean to them now that they do not have them."—*The Youth's Instructor*, April 3, 1945.

SABBATH CAUTIONS!

Remembering

"At the very beginning of the fourth commandment the Lord said, 'Remember.' He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance. Therefore He said, 'Remember the Sabbath day, to keep it holy.' Ex. 20: 8.

"All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment. We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government."—*Testimonies*, Vol. VI, page 353.

Guarding the Edges

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure-seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss, even in temporal things. . . .

"Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss."—*Id.*, pages 355, 356.

Travelling

"If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony

with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about travelling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath.

"When compelled to travel on the Sabbath we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God, and commune with Him. Whenever there is opportunity, we should speak to others in regard to the truth. We should always be ready to relieve suffering, and to help those in need. In such cases God desires that the knowledge and wisdom He has given us should be put to use. But we should not talk about matters of business, or engage in any common, worldly conversation. At all times and in all places, God requires us to prove our loyalty to Him by honouring the Sabbath."—*Id.*, pages 359, 360.

Conversing

"Those who are not fully converted to the truth, frequently let their minds run freely upon worldly business, and although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath-breaking. If the mind is running upon worldly matters, the tongue will reveal it; for out of the abundance of the heart the mouth speaketh."—*Testimonies*, Vol. II, page 703.

Eating

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. A clogged stomach means a clogged brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By over-eating on the Sabbath, many do more than they think to unfit themselves for receiving the benefit of its sacred opportunities.

"Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day."—*Ministry of Healing*, page 307.

IDEALS FOR SABBATH-KEEPING

Literature

We may engage in missionary work. What better activity is there for a Sabbath afternoon? We can take literature to homes in our neighbourhood. What a great advance there would be in the Missionary Volunteer movement today if even half of the Missionary Volunteers would spend one hour each Sabbath in distributing literature!

Visit the Shut-ins

We can visit the sick on Sabbath afternoon. There are sick and feeble people everywhere in this world of sin. Could any other Share-Your-Faith plan be more appropriate than this? If you have children, take them with you unless the sick person suffers with

a contagious disease. Visit and pray with the afflicted and the discouraged people of your neighbourhood.

Go for a Walk in the Bush

Walks in the bush provide a wholesome activity for the afternoon. Nothing could be more ideal for children. True, in large cities this may be impossible. But for many of our people, the great out-of-doors can be reached in a very few minutes in a car. When we walk among God's created things—the trees, the flowers, and the grass—God's love and care are taught as in no other way.

Adventures in Reading

Sometimes the weather or other conditions may prevent going out into the fields. One popular activity for Sabbath hours is reading. We have a wealth of good literature for Sabbath reading. Read the stories of mission travel and exploration. These will absorb the hours and hold the youthful mind in channels of thought that are uplifting.

Group Singing

Another indoor activity is singing. Group singing of choruses and hymns is very enjoyable. Especially is this a wonderful plan for the last moments of the Sabbath.

Receive personal, spiritual growth through Bible study and prayer. The value of the Bible, its prophecies, and promises of protection are surely needed in an atomic age.

THE SABBATH

Again the evening hours draw on,
And six days of the week are gone;
Perplexities are tucked away
To sleep through all the Sabbath day.
The wheels of daily toiling cease
In reverence for this day of peace,
And thoughts unfettered soar above
To view the greatness of God's love.

The chorus of the universe
Their great Creator's power rehearse;
For all the scraps of the sky
Their "Holy, holy, holy," cry.
And dwellers of the planets laud
The glory of the mighty God,
While saints of earth their voices raise
In solemn prayer and hymns of praise.

Now Israel afar and near
United in His courts appear,
To learn new truths at Jesus' feet
And bow before the mercy seat.
Then neath her vaulted canopy
They witness nature's ecstasy.
So golden hours find sweet employ
In Sabbath rest and sacred joy.

Sublime the holy Sabbath day!
Too swift its moments pass away!
Its weekly benediction blest
Imparts a glimpse of heaven's rest;
For all who from their works refrain,
The blessed rest of God obtain.
And still the earth renewed shall see
The Sabbath kept eternally.

—Worthie Harris Holden.

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OCTOBER 20

Power Secret of the Great

Programme target: To show how much great people of history depended upon the Word of God and prayer as their source of strength.

Songs

Opening—"Just When I Need Him," No. 590, "Church Hymnal."

Solo.—"Give Me the Bible" (audience hum chorus softly), No. 655.

Closing.—"O Word of God Incarnate," No. 217.

Leads for Leaders

Here is your opportunity to present a programme with many important spiritual implications and lessons. These truths, clothed in vivid ideas, will never be forgotten.

It is very important that a deep realization of the solemnity of the theme being portrayed avert any lightness. Adequate rehearsals will enable those taking part to act with ease and grace, avoiding comical awkwardness. Lighting effects can be used to good advantage, including soft spotlights and dim lighting for prayer. Small societies could simplify this programme by having the voices of the different characters come over a "microphone." Musical interludes would fit well between numbers.

To Start the Thinking

To inspire us, the modern youth of today, to rely upon God in this atomic age of terrible emergency—atoms, autos, and accidents—we turn back the pages of history today. And as we catch a glimpse of the lives of some of the world's great men and women, we shall see how God and the Bible played a role in their lives, especially during the hours of trial.

To fully impress us with the dramatic lives of these great men and women, we present stories of spiritual strength and power. We hope their lives will inspire each of us to turn to God and the Bible.

FLORENCE NIGHTINGALE

Narrator.—From the blood-drenched battlefields of the Crimea, we see the first angel of mercy, Florence Nightingale. As she comes across the fields from a distance, we see her lamp shining on the faces of wounded soldiers. Tired and weary, she carries on her endless mission of mercy.

(Florence Nightingale enters carrying a small lamp or candle.)

Florence Nightingale.—I am Florence Nightingale. I have just come to you from the battlefields of the Crimea. I only wish I could depict the suffering I have seen there. In the Barrack Hospital at Scutari there are no vessels for water, no soap, towels, or hospital clothes; and the men are lying everywhere in their uniforms covered with filth and vermin. There are no kitchens, all the cooking being done in thirteen large kettles. In order to serve the three or four miles of wounded soldiers, it usually takes three to four hours for each meal. There is no way of preparing any supplementary feedings for those who need them. There is no laundry at this place, so the men prefer to sleep in their blankets rather than use the dirty sheets they have. I have had to labour for twenty hours at a time on a great many occasions trying to relieve these situations.

Many have asked me why I chose to come to this battlefield so far from my beloved England and family. I might sum it up as my own ideal: to do all for the love of God. This also means to serve man for God's sake and not man's. I especially treasure the words of the Master in the Book of Matthew when He said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25: 40. What have we done? We fed the hungry, gave drink to the thirsty, clothed the naked, took in the stranger, and remembered the Master's words, "I was sick, and ye visited Me."

What comfort to those on beds of pain to have someone minister to them and cheer them! Here at Crimea are the husbands, sons, and brothers of the women back in England. If I can do anything to relieve their suffering, and send them safely back

home to their loved ones, I shall feel that I have done something for my fellow man. Many times during the night I go from ward to ward and from bed to bed with my small lamp to light the way, and in some way I endeavour to bring rest to these weary souls. Can you not see why I have come here?

Another favourite text of mine is, "Whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. We must do this to fulfil His purpose of increasing in truth and right. I want a wise and loving Counsellor, whose love and wisdom will completely fill me so that I may fulfil His purpose for me. He teaches us the way to perfection through His laws, which are the laws of life. The cross is the proof of God's goodness, for it is the only way He could work out man's salvation.

I have always been indifferent to the dangers of "contagion," so have attended to many of the fever patients myself. As a result I came down with the fever, and for two or three days was near death. But the Master had a purpose for my life, and I was spared so that I could get back to my work. There was still much to do, and terrible battles lay ahead.

I must give much credit to the nurses under my direction. They have done a great deal in cutting the mortality rate in half in just a short time, and some of them have willingly given their lives in service here. They will always be an inspiration to me, and I pray that some day my life may inspire some young woman to give her life unselfishly to the service of others. The call is a noble one, and the need will always be great. May the words of my favourite hymn lead someone on to greater service for God:—

"The Son of God goes forth to war,

A kingly crown to gain;

His blood-red banner streams afar;

Who follows in His train?"

—Marion Miller, R.N.

GEORGE WASHINGTON

Narrator.—And now we see America just at the end of the revolution. The time: April 19, 1783. Two years have gone by since the surrender of Cornwallis at Yorktown. Although there has been no open fighting, it was just today that the cessation of hostilities was announced to the American troops. We see General George Washington coming upstairs to his room in a Philadelphia inn.

(General Washington comes on to the platform carrying a bottle of ink in one hand, a candle in a holder in the other.)

Seating himself at a table, he proceeds to put the finishing touches to a letter to his wife, Martha, written the day before. He takes the pen and writes the closing sentence, then sits back and reads the letter aloud:—

"George Washington:

Philadelphia, Pa.

18 April, 1783.

"My dearest Martha,

"At last the great conflict is over. Our merciful Father in heaven has seen fit to give us the victory. Oh, how I have longed for the day when we would be a free and independent nation! Glorious indeed has been our contest—glorious, if we consider the prize for which we have contended—but in the midst of our joys, I hope we shall not forget that to divine providence is to be ascribed the glory and the praise.

"I well remember the dark hours of the winter that we were forced to spend at Valley Forge. My dear, you will recall in my letters to you how discouraged I was in those days. Had it not been for my belief that our cause was under the protection of Heaven, it would have been difficult indeed for me to carry on. Only you could know what a comfort it was for us to realize, as David did, that 'the Lord is my shepherd; I shall not want. . . . Though I walk through the valley of the shadow of death, I will fear no evil. . . .'

He has promised to protect us. It is good to know that we can rely on a heavenly Father for guidance day by day. In this, our hour of triumph, I feel my need of Him as much as in the days of darkness and despair.

"It has been eight years since the first acts of war occurred at Lexington, but it was just yesterday that I ordered the cessation of hostilities to be announced to the troops. Nothing now remains but for the actors of this mighty scene to close the drama with applause, and to retire from the military theatre with the same approbation of angels and men which has crowned all their former virtuous actions. The citizens of America are from this period to be considered as the actors on a conspicuous stage, which seems to be peculiarly designated by Providence for the display of human greatness. This is the moment when the eyes of the whole world are turned upon them.

"I am very anxious to return to you, my dear, but I am afraid that I shall be detained here for a few months. I shall rely confidently on that Providence which has heretofore preserved and been bountiful to me, not doubting that I shall return safely to you in the fall.

"It is late, therefore I shall add nothing more but to desire that you will remember me to our friends, and to assure you that I am, with the most unfeigned regard, my dear Martha,

"Your affectionate husband,

"George."

—M. James Bradley.

FRANKLIN DELANO ROOSEVELT

(Roosevelt enters, walking slowly and with difficulty, leaning heavily upon his cane. He talks in a slow, deliberate manner, drawing out his first salutation, "My friends—" in the characteristic manner.)

Narrator.—In the early days of World War II, as was his custom, President Franklin D. Roosevelt attended Sunday morning services at St. John's Episcopal Church on 16th Street in Washington. Coming back to the White House, he is about to talk with a group of visiting friends. Recalling his favourite hymn, he says:—

Roosevelt.—My friends—I have returned from the little church over on 16th Street, where the choir has just finished singing my favourite song, "Nearer, My God, to Thee." I should like to tell you this story: It was in the year 1926, at the beginning of my career, that I was stricken down with paralysis. As I was lying there, not knowing whether I would live or die, this song kept going through my mind:—

"Nearer, my God, to Thee,

Nearer to Thee!

E'en though it be a cross

That raiseth me!"

This song was a challenge and an inspiration to me, which gave me the strength and courage to fight this dread sickness. And now during these war years (1942-1945), when the burdens of the world are upon our shoulders, that song, as it was then, is still a great inspiration to me.

—Harold Soper.

JOAN OF ARC

Narrator.—We look backward to the early days of France, going down in defeat before the English. Coming to her rescue is the Maid of Orleans, Joan of Arc. This courageous young woman brought inspiration to the failing French armies, and led them on to victory—only to be later sold to the English, and finally burned at the stake. Here to tell the story is Joan of Arc.

(Joan of Arc triumphantly marches to the platform and gives her lines.)

Joan of Arc.—I am Joan of Arc, eighteen years old. I was given a vision five years ago to save France, and to lead the dauphin's armies. After I prophesied that the dauphin would be defeated, and offered to lead the armies, they laughed at me and called me a witch. But finally they sent me to you men with this message, "God go with you and save France and save us, too." Now, I say unto you: "Arise, and fight for France. God has been good to this country and good to you. Put your faith in God, and we will be victorious."

Paul said, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." "If God be for us, who can be against us?" Rom. 8: 28, 31. Our only chance of winning is to be pure before God. Purge yourselves of sin. And though our enemies' arrows fall like hail from the sky; their spears like a ring of steel circle us; and their cannon strike like the thunderstorms of heaven; we will win, for God is our real Leader! (Pauses, begins slowly, solemnly.)

Now it is over. . . . The battle is quiet. . . . The Battle of Orleans has freed us from the English, and the dauphin has been crowned at Reims. But I could not stay at Orleans and see their feasting and merry-making any longer. I went to fight another battle; but I was captured, and sold to the English for 10,000 francs. They have tried me for heresy and sorcery, and I am sentenced to be burned at the stake for my stand for God. I told the judges that I would not deny Christ, so I am ready to be burned. Light the faggots; and as they burn, remember that "if God be for us, who can be against us?" As my soul waits for that great day when my Master shall recall it, dear God, help all manner of people to show me mercy and to pray for me, for I forgive them all the harm they have done to me. O King of heaven, Thou who hast been with me through all my days, be with me now!

—Nancy Macivor.

FINALE

(As the narrator mentions each one taking part, he marches across the platform and takes his place in a line. All stand until the narrator finishes his comments, then march off the platform before the closing song.)

Narrator.—Down through the annals of history have marched famous men and women, each contributing his share to the betterment of mankind. Each found that he must rely upon God for strength in the hour of trial or triumph; that without God he was helpless, but with God the impossible became reality. In triumph or defeat, spiritual strength was theirs when they turned to God and the Bible for their support.

Joan of Arc, the Maid of Orleans, lives through history for her angelic prayers and devotion to her people, all a tribute to her communion with God in prayer and faith in His Word.

General George Washington, in his hour of triumph remembered that only through God was victory possible.

Florence Nightingale, the "angel of mercy," gave impetus to the nursing profession by her reliance upon God and the Bible.

Franklin D. Roosevelt, the president who occupied the White House longer than any other man, took courage from a spiritual hymn, "Nearer, My God, to Thee."

If history's great men and women relied upon God and the Bible for their strength, certainly we of today, living in times of terrible emergency and constant peril in an atomic age, should rely upon the Giver of

all power and strength. Let us resolve to strengthen our spiritual lives by spending more time in daily meditation, study of God's Word, and prayer. Only thus shall we be able to stand with the victors when earth's last conflict is ended.

We search the world for truth; we call
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul.
And, weary seekers of the best,
We come back laden from our quest,
To find what all the sages said,
Is in the Book our mothers read.

—John Greenleaf Whittier.

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armour for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find
therein.

—Author Unknown.

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OCTOBER 27

What Is It?

Programme target: To alert youth against the subtle exploitation of themselves, on which the liquor industry is now focussing its interest.

Songs

Opening.—"Lead On, O King Eternal," No. 162, "Gospel Melodies."

Closing.—"Onward Christian Soldiers!" No. 222.

Scripture Reading

Isa. 5: 11, 12, 20-25.

Leads for Leaders

The recent exploitation of youth by liquor interests is subtle, but the informed will not be deceived. We must see to it that our youth are fully aware of the nature of this vicious traffic that they, in turn, may help to guide other unsuspecting or deceived youth. If one or more graphic stories of the results of drink in the local community (especially if they affect youth) are available, this would be a good addition to your programme. Facts should be carefully verified, and care used in publicizing local names. Following this, the leader should make an appeal for definite action or for organization, as the need may require. Someone with an artistic flair could make a poster of the M.V. Temperance Pledge, and have the young people stand and repeat the pledge. Be sure to have a supply of M.V. Pledge 4 on hand for individual signing.

(The programme following has been prepared for the world field by the M.V. Department of the General Conference.)

To Start the Thinking

C₂H₅OH—do you know what it means? Yes, it's a chemical formula. It really stands for "death—slow, painful, disgraceful, remorseful, but death eventually, even eternal death. Now, maybe you think this formula is a deadly poison. It is. But, like those who promote its use, it is ever so subtle. It deceives. Its work is done often before the unsuspecting realize anything is happening. But to the informed the dangerous nature of alcohol and the subtle ways its use is promoted, are less of a mystery than its chemical formula, C₂H₅OH. Our programme will review the latest developments in this planned exploitation of youth for the benefit of those who will not be deceived.

M.V. TEMPERANCE PLEDGE

Remembering that "every man that striveth for the mastery is temperate in all things," and realizing the importance of having my mind and body in the best possible condition in order to measure to life's responsibilities, I therefore promise, with the help of God, to abstain from all alcoholic beverages, and to try to influence others to do the same.

THE EXPLOITERS

United States Congressman Joseph R. Bryson, in an article "Licensed Youth Exploitation," in the January-March issue of *Listen* Magazine, says:—

"The liquor interests realize that the young people of America are the largest potential source for new customers, and they are employing every channel, and using all means, to exploit our young people, our women, and our military forces to gain recruits for their trade."

What are we as American youth going to do about this obvious attempt of the liquor industry to make us its customers? Shall we not make our voice heard, and our convictions known on this subject? Liquorism has gone too far. It is high time for sober-thinking American youth everywhere to rally to the colours for the cause of clean living and clear thinking! We can do it! We must do it! And we must do it now! The time to strike is when the iron is hot!

This has been aptly called the "A.A." age: the atomic age, the age of anxiety, the aspirin age, the Alcoholics Anonymous age. The growing ranks of Alcoholics Anonymous are a symbol of the personality discord, and the mental, spiritual, and emotional instability of our times. Liquor has always been a threat to the youth of all ages, but never so completely and subtly has it exploited the youth of America as it is doing today. And these are the most dangerous times in which to be exploited.

There is no question but that the liquor traffic is after us. Back in 1932, the November 19 issue of *The Brewing Industry* carried an advertisement urging brewers to start advertising beer in college papers. The ad. read in part: "When beer comes back, what is the first step brewers will take to restore temperate drinking among the youth of the land? . . . Obviously there must be a campaign of education; and the one field in which this can be conducted is, fortunately, the most important of all for immediate and future business—the colleges."

"Not one-tenth of one per cent of the youth in college know what really good beer tastes like. . . . They will have to be educated. . . ."

"But beer can be restored to its former favour in colleges, which means the youth of the land."

Three years later, in March, 1935, at the wine and liquor industries' convention in the Stevens Hotel, Chicago, it was said: "We must make youth liquor-conscious; make it smart to drink." Today, fellow youth, I say we are liquor-conscious, but not in the sense of which they spoke. We are more conscious than ever before of the untold harm and suffering liquor has brought and is still bringing to the youth of America.

On February 20, 1947, at the United States Brewers' Convention in Miami Beach, Florida, George F. Tilton, director of advertising for Anheuser-Busch, in an address declared: "Here is a new national market of 12,500,000 who have reached the age of eighteen during the last five years, many of whom have not decided on a favourite brand."

Yes, the liquor gang is after us. They have spotted us as a "national market" for their flavoured brands of poison. Have you any brothers or sisters eighteen years of age?

Are we going to always remain licensed pawns of liquorism? AS LONG AS THEY KEEP THE TAVERNS IN THIS TOWN, THEY'LL PLAN TO HAVE OUR BOYS AND GIRLS, OUR FRIENDS AND PALS.

If our national leaders aren't going to do anything about it, WE WILL! We will rise up as an army of youth and declare a holy war against this subtle betrayal of our fellow youth! In hotel bars and restaurants, in magazine advertisements, on billboard displays, in social gatherings, and even in grocery stores in many places, the most glittering attempt is made to glamorize alcohol beverage drinking, and camouflage the trapdoor over the abyss of alcoholic addiction. In fraternity and sorority gatherings, and over the radio and television come subtle invitations. Why do not we youth rise up to the last man against this subtle exploitation of ourselves and fellow youth for the dollars and cents it puts into the pockets of the backers of this damaging trade?

More than that, the liquor tribe are after the babies of our land. *Tab and Tavern*, on November 21, 1949, carried a story of a convention of the Associated Tavern Owners of America, held in Chicago, and quoted Frank Haring of New York, the editor of *Liquor Store and Dispenser*, as saying that the high birth rate had put ten and one-half million babies into the United States in the past three years. The magazine added: "Haring also pointed out that there is, of course, a silver lining to the baby situation, since babies eventually become adults, and the tavern-keeper's sons and successors can look forward to a swelling market beginning about 1970."

THE EXPLOITED

The results of the liquor traffic's subtle exploitation of youth are seen everywhere. Municipal Judge Francis W. Murphy of San Mateo, California, was quoted in the *San Mateo Times* last April as saying: "There is an ever-growing army of recruits for the ranks of those who constitute our alcoholics. . . . A considerable number of our high school students are drinking, and I am informed by the school authorities that ten per cent of these teenagers drink to excess."

A few months ago an Oakland, California, daily paper carried large headlines: "Nab Teen-Agers in Drunken Orgy." These orgies of shame and disgrace are all too frequent. In a countless variety of circumstances alcohol is crucifying the youth of today.

At a fashionable club in Florida a young girl, at her father's suggestion, invited ten of her college-age girl friends to dinner. The bill sent to the father totalled \$161, and included the price of seventy-one drinks. Each of these young women must have consumed from five to seven cocktails. They would do well to pay attention to the words of Angelo Patri: "Drink that drugs consciousness—and alcohol always does—robs faces and bodies of all semblance of beauty. Faces become blank, blander with each drink, yes, become something like stewed gooseberries. The upright graceful body slumps like an empty sack, which it is, because intelligence flees before alcohol." It is impossible to add up the score of alcoholic casualties among the youth of our generation. Burglary, theft, rape, manslaughter, and murder have taken their youthful toll.

Many youth are fortunately still on the side of total abstinence and sanity. Many are disgusted with the wishy-washy attitude of modern Christendom on this matter of total abstinence. Surely the greatest responsibility for the liquor industry's betrayal of American youth lies at the door of the churches of America, for if they would stand together on this issue, they could stop this licensed youth exploitation overnight.

In January, 1949, a reporter of the *New York Times* wrote the story of John Kuessell, a fifteen-year-old high school honour student who was so disgusted with Christendom's failure on this point that he gave up Christianity and became a Moslem! John Kuessell, according to the reporter, "told how his dislike of strong drink led him to seek a religion specifying abstinence, so that he became a Moslem."

Are we really pagan or Christian? Do we have to send young folk who dislike strong drink to the Moslem faith to find the doctrine of total abstinence? Thank God, no. The pioneers of our message have led us back to the standard of God's true faith, and now we are the youth of the hour. Destiny is paging us! This is our hour of leadership. Oh, youth of God, let us arise and answer the call of destiny, and lead the youth of America in a new crusade for temperance and righteousness!

WHAT DO YOU THINK?

Are you fooled by the liquor ads? Have you been intrigued by the claim of the Licensed Beverage Industry, Incorporated, that the liquor traffic has poured over £13,333,333,000 into the federal, state, and local treasuries since repeal in 1933? Remember, they fail to state that all that money came out of the pockets of the consumers of beverage alcohol, and that while they were taking in this £13,333,333,000 in revenue, they were also draining more than £38,666,666,000 from American homes that should have been spent and invested for the welfare and advancement of its customers. For every pound they gather from the public for the treasury, they also take out several pounds to pay for liquor. They breed crime and delinquency. They create casualty and hospitalization costs, and police and penal expense.

Those liquor ads sound "congenial," but the "sting of the adder" is no less fatal when it is found coiled in a flower bed. Clyde R. Hoey, United States senator from North Carolina, pointed out the obvious truth of the matter in his article "Youth Need to Know," in *Listen Magazine*, October-December, 1950. He said:—

"The liquor advertisements invariably portray scenes of happiness, congeniality, and prosperous surroundings. This is a complete misnomer, for the ultimate result of the use of intoxicants is to promote poverty, increase want, and create despair. This is one reason why fraudulent representations and the insidious appeals of liquor advertisements based upon false conceptions of the results of the use of intoxicating liquors, ought to be prohibited in newspapers and periodicals and radio broadcasts."

Will thinking youth be fooled by this insidious propaganda? What do you think? I should like to bring you a poem written especially for *Listen* by Grace Noll Crowell, the Texas poet:—

WHAT DO YOU THINK?

The votes brought in the garish liquor stores;
The government grabbed for the evil gain.
And men and women, drinking more and more,
And driving drunk, spread wide a darkening stain
Of blood upon the roads and city streets.
And like a torrent out of all control
The liquor flows, and on its way unseats
The mind and slays the body and the soul.
And more is spent than all the "gainful" tax;
More institutions lift against the sky.
And still the men in power are too lax
To stem the tide, and stop the anguished cry

Of children hungry for their daily bread,
And stop the crimes committed through strong drink.
Oh, my fellow men, when all is said,
What will be the end? What do you think?

—Grace Noll Crowell.

HAVE YOU A BOY FOR THE PLACE?

Johnson, the drunkard, is dying today
With marks of sin on his face;
He'll be missed at the club, at the bar, at the play;
Wanted—a boy for his place.
Boys from the fireside, boys from the farm,
Boys from the home and the school,
Come, leave your misgivings, there can be no harm
Where drink and be merry's the rule.
Wanted—for every lost servant of men,
Someone to live without grace;
Someone to die without pardon divine—
Have you a boy for the place?

—Author Unknown.

THINKERS OR DRINKERS

According to the colleges of our land, the youth of today are to be the *thinkers* of tomorrow. According to the liquor traffic, the youth of today are to be the *drinkers* of tomorrow. Thinkers or drinkers, which will you be? We all know that life's tomorrow will be determined by youth's today. The youth of life and action are not those addicted to narcotics and alcohol.

We are not fooled by all these glittering advertisements and glamorized saloons of the modern whirl of intoxication. We have seen too many of the finished products of liquor—in the gutter, the hospital, the gaols, and penitentiaries, reform schools and houses of correction, in the asylums and in the morgues—to be so easily swept off our feet by the subtle allurements of this money-making machine. Its money is made out of sorrow and suffering, sin and shame; out of broken homes, blasted careers, and broken hearts. Blood money! And it's our blood and that of our fellow youth.

We can still think, and we do not propose to let the liquor traffic rob us of our ability to think. We can ask and ponder well some weighty questions. We live in a world that makes heavy demands upon us. We must have our wits about us every minute. Can any youth afford to dull his wits with alcohol?

Life often demands quick decisions. Split-second emergencies arise. Can anyone afford to slow up his reaction time with alcohol? These days frequently require youth to formulate judgments upon issues of great importance affecting future destiny. Can any afford to impair the faculties for sound reasoning by indulging the social glass when such momentous issues are at stake?

All the nations of antiquity wrote their final chapters of social disintegration when they gathered at their alcoholic festivities. Can we afford to be the youth who will write the last chapter of our national decline? Never!

From the Christian point of view, the body is the temple of God. Can we afford in these times of spiritual dearth and need to rob our souls of the divine Spirit and its eternal power and guidance? No, decidedly!

So we Christian youth have something to say to the liquor traffic that so subtly seeks to exploit us for its own lust of money and power. We would say that we see through your exploitation methods, and read the lies in your advertising. WE WILL DO OUR OWN THINKING! WE CANNOT AFFORD TO GIVE YOU OUR LIVES AND OUR BLOOD!

JUNIOR MEETINGS

OCTOBER 6

What Is Reverence?

Programme target: To define reverence in terms understandable to junior youth.

THE MEANING OF REVERENCE

Reverence means the realization of God's greatness and our unworthiness. If we are reverent, our example will help others to reverence God. We have seen a man stand looking up into the sky, where he has discovered an aeroplane. Others see him looking, and they also look to see what he is seeing. So when we look up to God and reverence His house, others see our attitude, and our reverence helps them.

We should reverence not only God and His house, but everything on which He has placed His special blessing. You will recall the Bible story of the return of the ark from the land of the Philistines. Of course, the Philistines did not know anything about the instruction that God had given to the children of Israel about the way the ark should be borne with staves on the shoulders of the priests. The priests were not to touch the ark at all themselves, but were to insert these long poles through rings in the side which were to hold it securely in place as they carried it along. The Philistines put the ark on a cart drawn by two milch cows, and the Spirit of God directed the cows so that the ark was delivered safely to the Israelites, and there it remained for a time in the house of Abinadab.

No doubt the Philistines handled the ark just as they would have handled one of their heathen gods. It is very evident that they treated it with great respect, but they must have touched it directly; and yet they were not harmed because they did not know any better.

After the ark had been in Abinadab's home for twenty years, David decided to have it removed to Jerusalem, and now we find the Israelites attempting to carry it in just the same way that the Philistines had moved it. They ignored the instruction that God had given, and the result was terrible. Uzzah presumed to touch the sacred ark, and was slain. But there was a man of God ready to receive it. Obed-edom was a true Levite and knew God. His home became a temple. Think of having the symbol of the throne of God on earth in the house! Do you think there would be any quarrelling? The family probably spoke very low when near the ark. We know they must have been very reverent toward it because God blessed them while the ark stayed there, and He could not tolerate irreverence. Reverence makes the things of God a blessing instead of a curse.

And there was the centurion who knew very little about the true God; and yet when he asked Jesus to heal his servant, he said, "Lord, I am not worthy that Thou shouldst come under my roof." When we truly see Jesus, we get a very humble view of ourselves; and the less we think of ourselves, the more careful we are about the way we act before the Lord of the universe.—"Ideals for Juniors," by C. L. Bond, pages 117-119.

REVERENCE

(An Acrostic)

R—is for *respect* which is due to God's law.
E—is for *everyone* included in His love.
V—is for *veneration*, hold Him in awe.
E—is for *eagerness* for service above.
R—is for *right*, each J.M.V. lives this way.

E—is for *earnestness* in all we do and say.
N—is for *nearness*, His presence we feel.
C—is for *contrition*, before His throne we kneel.

E—is for *eternity*, with Him we'll gladly spend.

As before the mercy seat we'll praise Him without end.

REVERENCE IS RESPECT

To show reverence is to give our whole thought and attention. When anyone is presented at court, his whole attention is centred on the king. And one's posture and bow, and every act, even to backing away as one leaves, is to show the king respect. When we close our eyes in prayer, it is for the purpose of centring our attention on the One to whom prayer is offered. Angels veil their faces in His presence.

I once visited Washington's tomb. As we stood there, a young man strutted up and asked if that was where Washington was buried. On being informed that it was, he continued being flippant, and did not remove his hat. The old custodian finally became so indignant that he told the boy to either remove his hat or leave. Another noticeable mark of the reverence demanded is the fact that no lunches can be eaten near the tomb. The grounds at Mount Vernon are beautiful, and they are open to those who visit, but no one can spread a lunch in front of the tomb. When we eat, we satisfy our own wants. It is a mark of disrespect to do that before one who should have our whole attention.—"Ideals for Juniors," pages 120, 121.

REVERENCE QUIZ

(To leader: This quiz may be given by two junior youth who give the questions alternately to the group, who either write their answers or give them when called upon after raising the hand.)

1. Uzzah, in Old Testament times, was slain by God because he was irreverent in handling what piece of the tabernacle furnishings? (The ark.)

2. This officer in the Roman army said, "Lord, I am unworthy that Thou shouldst come under my roof." (The centurion.)

3. Name the man who said reverently, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." (Jacob.)

4. The voice of God came out of a burning bush so that a man would not come irreverently into God's presence. Who was that man? (Moses.)

5. The tomb of what great American hero is shown great respect by all who approach it? (Washington.)

6. What quality, which is the opposite of pride, is found in the heart of the reverent person? (Humility.)

7. Name one way we can show our reverence and respect for our Maker. (At this point call upon several if the quiz is oral, for there are many ways to show our respect.)

HOMEWORK

(A Dialogue)

(The family group is seated in the living-room after the evening meal. Mother is catching up on some mending. Dad is reading one of our good church papers. Billy and Barbara are doing homework.)

Billy.—Say, Barbara, how about taking a few minutes to drill me on my spelling words? We have a formidable list for this Friday.

Barbara.—Formidable? What a word! You couldn't spell that one, I guess! Well, I suppose I can take a few minutes to help you out. Give me your book.

Billy.—It's lesson 25 on page 60.

Barbara.—All right, the first word is "contrite."

Billy (spells).—C-o-n-t-r-i-t-e. I studied that one all right. What's the next?

Barbara.—Reverence.

Billy (spells).—R-e-v-e-r-e-n-c-e.

Barbara.—I imagine your teacher expects you to know the meaning of these words, too. How about using that one in a sentence?

Billy.—Reverence is a true respect for God and His house, the church.

(Dad, who has been only half hearing this conversation between the children, looks up from his paper.)

Dad.—What was that you said about the church? It was open on time for the junior meeting last week, wasn't it?

Barbara (laughingly).—Oh, dad, we're studying Billy's spelling lesson, and I just asked him the meaning of the word "reverence."

Dad.—Well, I'd say that it means behaving yourselves in church. Some of that gum-chewing I've seen going on doesn't look very reverent to me.

Mother (looking up).—Why, Harry, you've never seen our children chewing gum in church! And they don't sit and whisper, either.

Barbara.—I think we also show our reverence by obedience and love.

Billy.—We show it, too, by our respect for the Bible. Some people say it should always be on the top of the stack on the reading-table. I know it should be handled carefully, anyway. And I don't think we should tell jokes using Bible stories.

Mother.—Mrs. Ellen G. White tells us we should not use God's name carelessly or thoughtlessly in conversation or common swearing.

Billy.—Our teacher said that we should not even repeat God's name too often in our prayers.

Dad.—I believe I've read that angels veil their faces in the presence of God, and when they speak His name. Think how careful we who have sinned should be!

Barbara.—Well, I guess we all have room for improvement as far as reverence is concerned. And I, for one, am going to try to be more careful. Well—shall we go on with your spelling words, Billy?

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OCTOBER 13

Keeping the Seventh

Programme target: To show boys and girls why and how the Sabbath should be kept.

Songs

Opening.—"Holy Sabbath Day," No. 123, "Missionary Volunteer Songs."

Closing.—"Don't Forget the Sabbath," No. 122.

Leads for Leaders

This programme should be carefully prepared to give proper emphasis to Sabbath observance. Our topic, "Keeping the Seventh," must be attractive. A new book for junior youth, "Happy Sabbaths," by Miriam Hardinge (order from your Book and Bible House), should be read for practical suggestions on keeping boys and girls happy with Sabbath games. The story, "Our Sabbath Day's Blessings," can be acted out or given as a story by one person. "Sabbath Questions" is to be directed by the church school teacher or by a J.M.V. leader.

SIGN-REMEMBER

Here are several Australian coins: a sixpence, a shilling, and a bright new penny fresh from the mint. There is one thing which appears on every one of them: the inscription "Australia," a token or sign by which one may always know an Australian coin the world over.

A "sign" is that by which something is identified or made known. Our Father in heaven has a sign, too, that we may know He is the true and living God. About six thousand years ago the Lord made this world in which we live. It took Him but six days, for He had only to speak (Ps. 33: 6, 9); and the grass, trees, flowers, and everything, even man himself, were created by His all-powerful word. Think what a wonderful thing that was! In memory of this mighty work of creation God rested on the seventh day; and after He had blessed it and made it holy, He gave it to His earthly children as a sign to remind them that He is the true God, and that He is the Creator of the world. So, you see, the Sabbath was made by God Himself in the beginning.

Although for many years people kept the Sabbath, some of them began to forget God and His holy day after sin entered. So God proclaimed His law from the summit of Mount Sinai and recorded it on tables of stone for the people. The very heart of that law is the fourth commandment, for it gives the name of the Law-giver, and tells that He is the Creator and that He rules the universe. (Repeat the fourth commandment together.) At that time God made it plain that the Sabbath was also a sign of His power to cleanse the heart from sin. (Ex. 31: 13; Eze. 20: 12, 20.)

Have you ever wondered why God says, "Remember," at the beginning of the Sabbath commandment? You boys and girls have often asked your father to bring home from his trip some chocolates or other delicacy for you. Perhaps you asked him a half dozen times while he was getting ready to go; then just before he left, you said, "Father, please remember to bring home what I have asked for!"

Why did you say, "Remember"? Because you wanted him to be sure to keep it in mind, and you were afraid that with all his other business he might forget. So our Father in heaven must have felt that it was necessary to call our special attention to His holy day so that we would not forget to prepare for it and keep it sacred.

How much of each week does God give us in which to work and play? Do you not think that after we have had six days in which to do our own work, we ought gladly to keep the seventh for God? Coming in from playing with several children in the back yard, a little girl found her mother making coconut biscuits. When she saw the biscuits all spread out on the table, she exclaimed, "Oh, mother, may I have one for each of the children out there?" Her mother gave her enough for each one, and she went joyfully back to her playmates. Of course they were all pleased and thanked her; but one boy ate his biscuit in a great hurry—almost at a single bite—and then snatched the one which the girl had for herself. What would you think of such a boy? Yet some people act about the same way. After God has given them plenty of time for themselves, six days of each week, they even try to use His holy Sabbath for themselves. Let us remember that God has commanded us to keep His day *holy* and to lay aside all our own work.—*Missionary Volunteer Helps for Junior Workers.*

OUR SABBATH DAY'S BLESSINGS

"Dear Lord, give us a special Sabbath day's blessing," pleaded father while the family knelt in worship Friday evening.

As they rose from prayer, Richard wore an unusually thoughtful expression on his boyish face. He drew his stool close beside his father's big easy chair, and his earnest brown eyes sought his father's face as he asked, "What does a Sabbath day's blessing mean, daddy?"

Little sister also brought her chair up close to daddy's, and echoed her brother's question.

"I am glad you asked that question," daddy told them. "Sabbath blessings are blessings we receive when we obey God's commandment to 'remember the Sabbath day, to keep it holy.' However," daddy admonished, "there are some things we must do before we can expect to receive those blessings. Can you tell me what they are?"

"I know," little sister called out happily, and Connie Lou's small hand went up just as it did in school when she knew the answer and wanted very much to tell. "We have to prepare for the Sabbath before it comes. Mummy told me Friday was the preparation day; and she said we had to be clean, and our hearts had to be clean and white, too, if we wanted to receive Sabbath blessings."

Sitting on the edge of her chair, little sister excitedly told of her activities. "Mummy and I cleaned the house today, and I helped her cook some good things for our Sabbath dinner. She let me make the dessert all by myself, and I picked some flowers and put them in vases so the house would look nice."

Connie Lou had been talking so fast she was almost out of breath. "The flowers make the house smell good, too," she added, wrinkling up her little pug nose.

Everyone smiled at the enthusiastic little girl.

"I mowed the lawn and cleaned the porch and paths today so they would look nice for the Sabbath," Richard told them.

And father added, as he lovingly laid his hand on the boy's shoulder, "I hurried home from the office, for I wanted to be sure I was ready to enjoy the Sabbath from the moment it began."

"However," daddy told the children, "mother has been getting ready for the Sabbath ever since last Sabbath. Remember how we hurried to take our baths before sundown and put on clean clothes? We would not have had the clean clothes to put on had mother not washed and ironed them earlier in the week."

"I hadn't thought of that!" exclaimed Richard, and his dark eyes flashed a look of surprise at his mother. "Thank you for helping us get ready for the Sabbath."

"Six days have been given us by God in which to prepare for the Sabbath," continued daddy. "Then He has promised us special blessings if, when Sabbath comes, we rest from our daily work and keep the Sabbath holy, as He has commanded. This means not doing our own ways or finding our own pleasure or speaking our own words, as we read in our Bible during worship."

"Daddy, that sounds awfully hard to do," Richard challenged.

Mother smiled at father. "Perhaps daddy will explain the text to us so it will not sound so hard."

"At first it does sound difficult," daddy agreed. "God's ideals for His children are very high indeed, but He never asks the impossible. I believe this text means showing God the same courtesy one would show a dear friend—and that should not be hard."

"When you are with a friend, you listen when he speaks. We should listen when God's Word is read, for it is He who is talking to us."

"Of course you always include your friend in your conversation, and so we should speak only on subjects we would discuss were God visiting us in person."

"We make ourselves interested in things that interest our friend. Should our friend be an inventor, we would strive to learn something about the things he has invented. God is an inventor, for He made the heavens and the earth; so we will want to know more about the things He has made, such as flowers or trees."

"We might compliment our friend for his accomplishments. We can praise God by singing hymns on the Sabbath."

"We would thank our friend for any favours he has done for us. Through our

prayers we can say thank you to God for His favours to us."

"Daddy, you make it sound almost like the golden rule."

"Why, you are right, Richard," replied daddy. "It is doing unto God as we would want Him to do unto us if we were in His place. Keeping the Sabbath holy will not be hard if we just remember to be courteous to God."

"Now let us think about the blessings which come to us when we keep holy the Sabbath. I believe my first Sabbath blessing came with the lovely music as mother began playing, 'Day is dying in the west; heaven is touching earth with rest.' The peace of heaven itself seemed to descend upon our home, and the cares of the week-day world dropped away."

Mother added, "That peace entered my heart, too, as I heard your voices sing out God's praises. The happiness and peace each Sabbath brings are a constant reminder to me of the heavenly Father, who in His love and mercy gives us a Sabbath day each week."

"I think it is a special blessing just to be together and sing the way we do Friday evening," Connie Lou added.

"You are right," said daddy, picking up the little girl and setting her on his knee.

"Hearing daddy read the Bible and pray makes it seem as though Jesus and the angels are right here with us," stated Richard.

Daddy nodded, "We do have the company of heavenly beings, son, though we cannot see them. Just this morning I was reading in the book 'Education' that 'as man studies and meditates upon the themes into which the angels desire to look, he may have their companionship.' From that we know the angels are with us when we study the Bible."

"We must not forget that our guardian angels are here," Connie Lou reminded them.

"Are our guardian angels always with us?" questioned her brother.

"Yes, son, except when we drive them away because of our own selfish or angry thoughts," daddy explained. "When we do not have right thoughts, Satan and his angels gather close about us, and crowd our guardian angels away. They are unable to protect us when our hearts are not in harmony with God's law of love."

Mother hastened to explain, "Just as soon as our thoughts are directed heavenward, at the first whisper of a prayer to our heavenly Father, telling Him we are sorry we disobeyed, our guardian angel rushes quickly to our aid."

"Satan and his angels fall back, for they cannot stay near when we pray to our heavenly Father," daddy assured them.

"I think I can feel the holy angels near us now, can't you?" earnestly questioned Connie Lou, her golden curls bobbing as her big blue eyes searched each face.

All agreed with the little questioner, and the angels seemed to draw even closer to the little family circle.

"Sabbath is the day to become better acquainted with Jesus," daddy suggested, "and to learn more about the heavenly home He has invited us to share with Him throughout eternity. I like to read about the mansions Jesus has gone to prepare for us in the New Jerusalem, don't you?"

Mother, who had been scanning her Bible, looked up. "God has also promised that we may have a country home in the new earth, and that we may build the house ourselves." Turning to Isaiah 65, she read, "They shall

build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

"Will we have a garden, too, daddy?" inquired Richard.

"Yes," his father assured him; "only in the new earth there will be no thistles, or thorns, or weeds in our gardens. There vegetables, flowers, and fruits will grow easily. We will probably train the plants and vines much as Adam and Eve did in the garden of Eden."

"God has planned so many wonderful things for us. Remember the assurance of the Apostle Paul: 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.'"

Looking from one to the other, daddy said softly, "When we have done all we can to get ready for the Sabbath, we can pray for special Sabbath blessings, and we shall always receive them. See how bright your eyes are—read the happiness on each face."

They all looked at one another, and they did look happy.

"Just thinking about heaven and the new earth has brought the sparkle to your eyes and happiness to each one of us. The Sabbath day has just begun, and already we have found several blessings for which to thank our heavenly Father."

"How fast Friday evening goes!" daddy exclaimed, looking at his watch. "Suppose we sing a few more songs, and then it will be time for bed. We want to get plenty of sleep so we will be wide awake and not miss any blessings tomorrow, don't we?"

Once more mother went to the piano, and soon glad songs of praise and thankfulness to God were ascending heavenward as the family united their voices in singing the old familiar hymns.

"Hasn't this been a lovely evening!" Connie Lou said happily as the last song was sung, and the family prepared to retire for the night. "I can hardly wait for tomorrow so we can begin watching for more blessings. I love Sabbaths!"

"Me too," echoed her brother, and daddy said a fervent amen.

—Mildred Presley Hoekstra.

(Reprinted from the *Review and Herald*, December 16, 1948.)

SABBATH QUESTIONS

1. Is there any harm in having some friends in and making fudge?

2. Is it all right to take a short trip to the lake or somewhere for a picnic dinner on Sabbath?

3. A boy delivers papers in his town on the Sabbath and gives his earnings of that day to the church. Is this permissible?

4. Is it all right to take a nap Sabbath afternoon?

5. Should we get our clothes changed for a Sabbath evening social before the Sabbath hours have passed?

For guiding principles in answering these questions, read "Testimonies for the Church," Vol. VI, pages 349-368.

THE FIRST SABBATH

I suppose you go to church every week. I hope so. It's a good thing for boys and girls to do. We all miss something when we don't worship God.

But when you go to church, I wonder if you ever ask yourself how "going to church" started, and who began the idea of keeping the Sabbath? You know, of course, that many people kept it last week and the week before and the week before that and the week before that. You have a pretty good idea that some people at least kept it all last year and

the year before that and the year before that. But how far back have people kept the Sabbath? A hundred years? Five hundred years? A thousand years?

Yes, and much longer than that. For almost six thousand years, without a break, the Sabbath has been kept by somebody or other on this old earth. Every week, without fail, someone or some group of people has worshipped God on this day.

The fact is that it all began in that garden home which God planted for Adam and Eve. Indeed, the very first Sabbath ever observed was kept by God Himself, together with these two wonderful creatures fresh from His creative hands. It was when the sun set on the sixth day of creation week that the first Sabbath of all time began.

But how did the seventh day come to be a Sabbath, or rest day?

The Bible says that "on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."

I don't think this means that God rested because He was tired, for God does not get tired. Rather, He rested because He had finished His work of creation. Then, too, I think He rested because He wanted to set Adam and Eve an example that He wished them and their children to follow.

But God not only "rested" on this day. He "blessed" it and "sanctified" it.

To "sanctify" means to set apart as holy, and this is exactly what God did with the seventh day. He set it apart from the other days of the week as a holy day of rest and worship.

How did God "bless" the Sabbath day? Surely by putting a blessing into it which only those who keep it properly can find. And it is a fact, even after all these thousands of years, that anybody who keeps the Sabbath as a holy day does find a joy and peace that others know nothing about.

But we must get back to our story of Adam and Eve. On the afternoon of the sixth day they did not know anything about the Sabbath, for they had just been created. Therefore, as the sun set that evening, and the seventh day began, God must have told them of His plan. "This day, this seventh day," He may well have said to them, "we will spend together."

And that is exactly what they must have done, for at that time there were but the one man and the one woman in all the world, and God. It is therefore reasonable to suppose that, since God did rest on that day, since He blessed and sanctified it, they must have shared it with Him.

What a day that must have been! A red-letter Sabbath in very truth, spent in the very presence of God!

I wonder what they did together? Perhaps they walked through the beautiful garden while God explained to Adam and Eve all about the marvels of creation. Perhaps He told them how trees draw their food from the soil, and how the sap rises through the trunk and so out into the branches, the twigs, and the leaves. Perhaps He told them how a beautiful white lily grows from a little brown bulb or how white milk comes from a red cow that eats green grass. Perhaps He disclosed to them the secret of how birds fly or the marvellous mechanism in a butterfly's wing.

No one knows, of course, what they discussed, but it must have been a wonderful experience to walk through creation with the Creator! What a marvellous Guide and Teacher He must have been! And as they talked together, surely Adam and Eve must have been well-nigh overcome with wonder

and admiration, exclaiming again and again, "Great and marvellous are Thy works, Lord God Almighty!"

That first Sabbath was a day of rest and worship and communion with God, long to be remembered. And God wants every Sabbath to be as nearly like it as possible, even today. We know this is so, because when He gave us the Ten Commandments, He said, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God," and He added, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

God will never forget that blessed day with Adam and Eve at the close of creation week, and He wants everybody else to remember it, too. So He told His people to keep every seventh day and to keep each one as nearly as possible as they kept the first. Then, He said, a great blessing will be found in the Sabbath—the blessing that always comes from walking and talking with God, and worshipping Him as Creator of the heavens and the earth.—"The Children's Hour," Book 1.

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OCTOBER 20

Growing Up In Christ

A. J. REISIG

Programme target: To show junior youth the perfect Christian pattern for spiritual and physical "growing up."

Songs

Opening.—"In the Service of the King," No. 82, "Missionary Volunteer Songs."
Closing.—"Living for Jesus," No. 32.

To Start the Thinking

In John 8:57 we read, "Thou art not yet fifty years old, and hast Thou seen Abraham?" Are any of you junior youth fifty years old? Why, of course not! You wouldn't be juniors any more if you were. I want to congratulate you on being young, but I want to hope that all of you will grow up.

I have called our discussion "How to Grow Up." That is the supreme object in our life. While a person is growing, there remains hope. Today you are in the making; but when a man is fifty years old, as the Jews sneeringly asked Jesus, is he not pretty well made? Those who are fifty wish they could reverse the clock and spin it racing backward to your day again.

Have you ever seen an old man's race at a picnic? Ever seen them turn on all the steam and head for some finish line a short distance away, and watched two or three of them whose feet couldn't keep up with themselves fall? Surely you have. What is the reason? They are not young people any more; they have stopped growing, and have lost part of the spring in their legs.

"MUSTS" IN GROWTH

There are several things we must do in order to grow. It is not sufficient that we just grow tall. We read of a man's reaching eight feet and one inch in height, but he was just a boy in mind. Nor is growing only getting older in years. We read of Methuselah's reaching 969 years of age. What a lifespan! But we read very little of how he continued to grow during nearly a millennium. So I say, to grow is more than to just add years or height. Jesus left the perfect pattern for growing. "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:52. To grow is to

spread four ways, and I believe the most important of these is to grow spiritually.

The first step in spiritual growth is no different from the first step in physical growth. There must be a birth; God's Word has told us that we must be born again. This is the part that only Jesus our Saviour can supply. After this birth we must begin taking in nourishment in order that we might not become stunted and remain a dwarf—a spiritual dwarf.

Paul said in I Corinthians 13: 11, "I put away childish things." You know what some of these things are. Let me just mention a few. A child will cry at the least thing. His attitude is, "Let me have all the toys, or I won't play with you." Yes, he is a child, and as such is extremely selfish. Beyond that, a small child does not understand. He would just as soon buy a £1,000 motor-car as a 2s. toy. They mean about the same to him. And do they love attention! Sometimes they will even cry just to get it. The Apostle Paul said he had put away childish things.

I believe you and I want to put away childish things. We want to grow—to grow tall, and to grow so that other boys and girls will like us. The best way we can do that is to grow as Jesus grew. Let me tell you two or three ways that Jesus grew. First, He was unselfish. He lived for others more than for Himself. He would rather go hungry than to see another without food. Perhaps you have sung this beautiful song:—

"Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.

"Yes, others, Lord, yes, others,
Let this my motto be.
Help me to live for others,
That I may live like Thee."

I believe Jesus was thoughtful. He respected His parents and had a high regard for His work. When at one time His parents were looking for Him and eventually found Him in the temple, He asked, "Wist ye not that I must be about My Father's business?" Luke 2: 49. But the story doesn't end there. The Bible says that He "went down with them, and came to Nazareth, and was subject unto them." Verse 51.

I believe He lived with the Word of God and that He feasted on it as a boy. That was the secret of His strength, and it must be the secret of our strength if we really want to grow continually.

I read a story of some Australian scientists who went on an exploratory trip. They became lost, and their food supply gave out. They began to eat roots, but though they ate of these heartily, they all died. When the bodies were found and the contents of their stomachs were examined, it was found that the roots they had been eating had absolutely no food value.

I think this little story illustrates that what we often read and spend long hours putting into our system does not help us to grow, but will only help us to die eventually of spiritual starvation. Let us resolve that as we come up to the close of this year, we will finish reading the Bible through. Then when temptations come our way, we can overcome them just as Jesus overcame by answering the tempter, "It is written."

HOW DO WE USE IT?

Today is just another day,
As far as hours go,
Unless we try to use the time
To gather and to grow.

The day is all our own to spend
As we consider fit.
We may employ it gainfully,
Or we may squander it.

Its workshop may be idle, and
Its branches may be bare;
Or it may be a fruitful field
With happiness to share.

But when the shadows lengthen,
And the sun has slipped away,
It has to be a step ahead
Or just another day.

—Author Unknown.

THERMOMETER OR THERMOSTAT?

(Ask the boys and girls to tell you the meaning of these big words.)

What are you going to do about this discussion? Just listen today and get all excited about it, even register a high degree of heat like a thermometer? That's not enough. You need to be a thermostat. It not only gets hot and registers that heat, but when it gets to a certain point, it begins to set machinery in motion, and does something about it. That is exactly what we need to do in order to grow. If we have poor spiritual health, it is often caused by our lack of exercise. We need to do something about this matter of growing up. Someone has said, "If Christians would praise the Lord more, the world would doubt Him less."

Years ago when the doctors had not learned how to check the terrible disease infantile paralysis, and many a boy and girl became an invalid, a rich family, who had a lovely little girl, were doing everything they could to help their little one to grow up as a fine young lady. Suddenly polio struck, and the nimble little girl became paralysed in one leg. The family sought the help of doctors from one coast of America to the other.

Eventually they heard of a specialist in Vienna, Austria, named Dr. Lorenz. They had him come to America and to Chicago. They paid him a large sum of money to operate on the muscles in the leg of this dearly loved little daughter.

On the day of the operation the observation gallery of the surgical room was filled with doctors who wanted to observe the skilled hands of this specialist. When the operation was completed, the doctor stated that the little girl would have a good chance to be normal. The newspapers picked up this story and ran large headlines, "Scion's Daughter Healed by Vienna Specialist."

One copy of this newspaper came to a home where an unfortunate young lad was lying an invalid because of this terrible disease. His widowed mother had almost slaved away her life to care for the boy and herself, and had done everything possible to make him comfortable. After having read this exciting news story, the lad turned to his mother and said, "Mother, why can't we have lots of money so that I might be healed?" Mother could not bear this; it was too much. She made the boy comfortable and left him. She went to the hotel where Dr. Lorenz was staying. Through much persuasion she was permitted to go to his suite. After she had sobbed out her story, the doctor ordered a cab, and within moments was carefully examining the lad in this humble little home. He had the boy taken to the hospital, and the next day another operation followed. This, too, was successful. The doctor made his final visit to the little girl's room, and when he was ready to leave, he bade her good-bye; then he stepped into the little lad's room, gave his work a final examination, instructed the resident doctor what to do, and extended his hand in farewell.

"Sonny," he said, "I must be on my way back to Vienna and my practice. Maybe some day you will be able to visit me." The lad, unwilling to let go of the doctor's hand, clasped it with both of his and exclaimed, "Doctor, I will never be able to pay you for what you did for mummy and me; but, doc-

tor, as long as there is a tongue in this head of mine, I will never stop praising you for what you did."

Don't you think that you and I often fall short of showing the Lord that we are growing up and that we love to tell of His love to others? Why not resolve right here and now that by Jesus' help we are going to grow by sharing our faith in a simple way with others. He's counting on you.

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OCTOBER 27

Wanted—More Boys and Girls

Programme target: To alert the boys and girls against the subtle liquor propaganda, and show them the effects of alcohol on the body.

Songs

Opening.—"Yield Not to Temptation," No. 46, "Missionary Volunteer Songs."

Closing.—"Dare to Be a Daniel," No. 48.

To Start the Thinking

Did you ever see pretty snakes? Some boys and girls think the beer and liquor advertisements are pretty, and that the beer programmes on the radio are attractive. But did you know that God calls these alcohol drinks "snakes"? In Prov. 23:31, 32 we read: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

If anyone ever offers you some prettily coloured wine or a cocktail, remember God says its sting in the end is just like an adder or a poisonous snake. Yes, God calls alcoholic beverages snakes. The liquor trade is putting these snakes all over the world, and they are after us. They are trying to catch us by pretty pictures, and radio programmes, and by tempting teen-agers to use beer at their parties and school gatherings.

THE RUMSELLER'S WANT AD.

First Speaker:

Wanted: Some bright boys, full of cheer,
To stand at my counter as drinkers of beer,
To fill up the ranks, without further delay,
In the army of drunkards passing away.

The Rumseller:

It will take hundreds of thousands a year
to supply
The loss to our trade from the drunkards
who die.
Send me those who can work, or have
wealth to bestow,
For profits are small on old drinkers, you
know.

Second Speaker:

"A million boys are needed"—
Have you heard the brewer's cry?
Can you see the fearful vision
Of this army passing by?
They ask, "A million young men give us
Who have never tasted beer,
For new customers are needed
For our business year by year."

"A million boys are needed"—
'Tis your sons and mine they claim;
And our daughters now they're asking,
Not our sons alone. Oh, shame!
Shame on Christian men and women
Who can fail to rise in might
And for ever banish from us
This dread foe of truth and right.
—From Mrs. O. Hagmann's Scrapbook.
Arranged.

BOYS' AND GIRLS' ANSWER

We have heard the call of the liquor trade, wanting our boys and girls to take the place of the old drunks who have passed away. They want to trade our youthful health and happiness for the headaches and hangovers and sorrows and sufferings of the alcohol drinkers. What shall our answer be? What are the teenagers and junior boys and girls answering the alcohol beverage traffic? When Ivan Nerofeld was a nine-year-old school lad in Southern California, he wrote his answer in a poem entitled "We."

(Have poem recited.)

"WE"

When Lindy 'cross the Atlantic flew,
Way out in the skies so bright and blue,
His heart was brave and his head was clear,
His nerve was good, for he drank no beer.

His plane and he were always "We,"
When he spoke of his trip o'er the stormy sea.
His lunch was small, but he got along fine,
For sweet milk he took instead of red wine.

In Paris, when offered a drink of wine,
He said that water would suit him fine;
He was not afraid of a laugh or a jeer,
And one thing sure—he wanted no beer.

If we, like Lindy, the skies would cleave,
Alone all liquor we must leave;
For if we want heads that are level and clear,
We must never take a drink of beer.

We all are pilots, our life a plane;
If we our goal would surely gain,
We'd better make sure in our career
To NEVER touch whisky, wine, or beer.
(By Ivan Nerofeld, nine-year-old
Azusa schoolboy, from *Southern
California White Ribbon*.)

THE MAN WHO RAN A RACE

Once upon a time there was a man who wanted to win a race. So he talked to his little muscle men, who stood shoulder to shoulder in hundreds and thousands and pulled his legs wherever they had to go.

"I am going to run a race," said he. "You must take plenty of exercise and grow strong so that you can make my legs run quicker than anyone else's, and then I shall win."

"Very good," said the muscle men; "but if we are to work hard, we must be well fed, and we shall need the help of the muscle men of Heart to hurry the blood along with plenty of supplies."

"I am going to run a race," he said to Heart muscle men. "You must see that the blood is kept moving quickly through Legs to carry the muscle men all the extra food and oxygen they need."

"Very good," said the muscle men of Heart; "but we cannot take extra food and oxygen to Legs unless we have the help of the muscle men of Breathing and Digestion."

So the man said to Lungs and Stomach, "I am going to run a race. You must see that the blood is given extra oxygen and food to carry to Legs."

"Very good," said all the muscle men together. "But if you are to win the race, we must all have the help of Brain. Unless he sends us the right orders, we can do nothing."

So the man talked to Brain and explained matters to him, and Brain promised to do his best, just as the others had done.

Well, the day of the race came.
"Suppose the muscle men fail me!" sighed the man. "Suppose Brain is careless!"

"You want a pick-me-up to steady your nerves," said his friends. "Try a glass of beer or a nip of brandy—that will stop your worrying."

So the man took a glass of beer, and in a few minutes he forgot to worry any more, and felt as though the race was as good as won.

But the muscle men of Legs were not so happy, and before the race was half run, they began to feel unusually tired; and, what was more, they found supplies were running short.

"Hello!" they cried to Heart. "Can't you hurry that blood along better than this?"

"We're doing our best," answered the muscle men of Heart, "but we're getting lagged. And what is the use of hurrying the blood when Breathing and Digestion are so slow about putting in oxygen and food?"

"We're doing all we can," whined the muscle men who had been blamed; "but work seems awfully hard today."

"It's Brain who has failed us!" cried all the muscle men together. "It's because we are not getting our orders promptly and clearly that we are all working so badly."

"And whose fault is that?" cried Brain indignantly. "We've all been let down, and not picked up, by that glass of beer. I'm poisoned and so are you, and no one can do his best when he is ill."

"Make haste! Make haste!" cried man. "I shall never win the race."

But all the haste they could make was not enough, and the man came in last.

"Didn't you all promise to help me win?" he cried angrily.

"To be sure we did!" cried the muscle men and Brain. "And we would have kept our promise if you had left us alone. But if you poison us with beer, that is not treating us fairly. Next time, let us have a chance to show what we can do for you."

So the man became a teetotaller, and now when he runs in a race, his brain and muscle men bring him first past the winning-post.

WHOSE FAULT WAS IT?

Once upon a time there was a man who went for a ride on his motor-cycle, and on his way home he stopped at a hotel and went inside for a drink.

"A glass of beer never did anyone any harm," said he.

So he drank a pint of beer, chatted with the landlord, and then got on his motor-cycle again and started for home. But he forgot to slow down at the crossroads. When a dog ran out in front of him, he crashed into a signpost, and he had to be taken to the hospital with a broken leg and several bruises.

Naturally, the man did not like this at all. "There has been carelessness somewhere," said he, "and I'm going to get to the bottom of the matter."

So he called for Eyes.
"What do you mean by being so slow?" he asked. "If you had let me know sooner that the dog was there, the accident would never have happened."

"The accident was no fault of ours," said Eyes. "We saw the dog quickly and telegraphed to Brain at once. Perhaps it is Hands that are to blame."

So the man sent for Hands.
"What do you mean by steering the motor-cycle so badly?" he asked. "Don't you know better than to run into signposts? If you had been more skilful, the accident would never have happened."

"The accident was no fault of ours," said Hands. "We can only do what Brain orders; and if he makes a muddle of his instructions, and things go wrong, the blame is his, not ours."

So the man sent for Brain.
"Why didn't you pay attention quickly when Eyes reported there was a dog in the way?" he asked. "And why couldn't you

make Hands do the right thing to prevent an accident? Here am I in the hospital, and all because you were so slow and careless."

"Don't blame me," said Brain. "I was feeling quite out-of-sorts and not in the least fit for work. Besides, if Common Sense had done his duty, he would have sent me orders to have the cycle driven slowly over the crossroads; and he would have been at hand to advise me as to the wisest thing to do when Eyes reported about the dog."

So the man sent for Common Sense; but when he was accused of causing the whole trouble, Common Sense denied it stoutly.

"I was so ill I knew nothing about the matter for ever so long afterwards," he cried: "so how could I be to blame?"

"You were well enough when I started out that day," said the man.

"I began to feel queer almost as soon as you had drunk the glass of beer," said Common Sense.

"So did I!" said Brain.

"It was just about then the telegraph lines to Brain seemed to be a bit out of order," said Eyes.

"And when our instructions began to be a little vague," said Hands.

"A glass of beer never did anyone any harm," said the man indignantly.

"Are you sure about that?" asked Common Sense. "If something makes you a little slow in seeing, and a little faulty in acting, and takes away your Common Sense, that hardly looks like doing no harm, does it?"

"Well, of course, if you put it that way —" began the man.

"What other way is there to put it?" asked Common Sense. "There is no one so liable to accident and trouble as a man without Common Sense to help him; and you can't have Common Sense AND beer at the same time, for intoxicants put me on the sick list every time you take them. You'll have to do without one or the other of us."

The man felt the ache in his broken leg and the soreness in his bruises; he remembered his damaged motor-cycle and thought of the doctor's bill he would have to pay, and of all the time he was wasting in the hospital.

"It seems to me I'd better do without intoxicants," said he.

And he kept to this resolution, and never had any more accidents.

TEETOTALLERS

(For Two Small Boys)

First Boy:

Ale and Beer and Cider
Are the drunkards A B C;
But that is not the alphabet
For temperance boys like me.

Second Boy:

Abstinence, Braveness, Courage
Are better words by far;
We'll write THEM on our banner,
For teetotalers we are.

Two in Unison:

We'll live for health and happiness,
Our lives with drink not mar,
So we will practise temperance,
For teetotalers we are.

—Author Unknown.

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