



MISSIONARY LEADER

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Written Reporting

GEORGE BUTLER

No doubt you have all heard that the inaccurate oral reporting system was eliminated by the General Conference a quarter of a century ago, and that written reports have been profitably established in its place. For your information and encouragement, we are glad to tell you there is an increase in the activities of the second quarter of 1951 as compared with those of the second quarter of 1950 on the oral system, although the second quarter of 1951 is only on a partial written system. I use the word partial, for many of the churches have not yet adopted the written plan.

Of course we all realize that a new system does not, and cannot, become fully effective overnight, and that the length of time required to establish the new, depends largely upon the readiness of those concerned to change the gears. Here as well as in America and other Divisions, there are those who have the right to question and weigh advantages of a different course, and among them are those who resist changes on the grounds: "That is not the way we did it forty years ago." Some of these good folk are not coming to church or Sabbath school as they did forty years ago. Then it was the horse and buggy, now it is a modern car. Then it was the ox and plough, now it is the tractor with two or four mould boards. Then it was the hand-reaper, now it is the combine. So customs of yesteryear are not criterions for today. The latest reports reveal better work, and they are only an omen of bigger things when all our churches organize a real sound missionary programme.

The denomination provides time, material, and instruction for collecting reports. The time is weekly—immediately following the last Sabbath school item, and lasts for three minutes. It comes into the ten-minute weekly missionary service, the first three minutes of which are devoted to reporting.

The materials are the cards and the container envelope. Each envelope contains a card for each member of the class—and a few extra.

The instructions are:—

1. The Sabbath school uses its full sixty or seventy minutes.
2. When the time ends, immediately the missionary leader and the Sabbath school superintendent go right before the congregation.
3. The missionary leader gives the signal for each class leader to open his envelope, and distribute the cards to the members of his class—now a reporting band.
4. Each member writes his report and hands the card back to the band leader.
5. The leader places all the cards back in the envelope, and leaves it at the end of the seat for the missionary secretary to pick up.
6. The same procedure is followed each week.

7. At the end of the quarter the missionary secretary adds up the work of all the cards as her summary to be written on the blank furnished by the conference.

8. This blank has a column for junior and senior youth also. So the church missionary secretary should secure from the senior M.V. secretary a copy of her report to the conference M.V. secretary, to add to her missionary summary. The senior M.V. report should include the juniors. When this is done in the proper way, the missionary secretary's summary includes the work of the whole church from grandson to granddad—the different columns giving recognition to the junior and senior M.V.'s and adult members.

9. That summary should be read to the whole church the first Sabbath, not later than the second Sabbath, of every quarter, accompanied by appropriate remarks regarding the direction in which the church is going.

10. No church board should be satisfied with anything less than a growing healthy work in the community. Never should the missionary secretary have to write on the margin of an empty form: "We haven't done anything this quarter, but thank God we are holding our own." That is an impossibility.

We are going ahead or else we are going behind.

Now, with a growing understanding of methods, and an honest, increasing desire to operate on a tried and proved foundation, we feel confident that other churches will join the procession, and that our Division will stand on an even keel with the other world divisions, and demonstrate it can produce as good per capita results.

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Remarks and Reporting Instructions

REMARKS

Missionary Services.—The programme of the Seventh-day Adventist Church calls for a monthly missionary service on the first Sabbath of each month. It also calls for a weekly ten-minute missionary service after the Sabbath school class recitation period, before Sabbath school is dismissed. Of this time, two or three minutes are allowed for the class band leaders to pass out the report cards, on which members fill in their reports of all missionary work done during the week.

Training Classes.—A church alive with missionary zeal will provide training classes for its members. We have been instructed that "many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers." The missionary curriculum is clearly set forth in "Ministry of Healing," page 149.

Service Companies.—A service company is a working group with a leader recognized

by the church. In a well organized church there will be service companies continually at work. Every member of the church should be given the opportunity to join one or more of these working groups.

INSTRUCTION ON REPORTING

Bible Readings or Gospel Meetings.—Bible readings, either private or public, and meetings conducted by lay members—Missionary Volunteer or adult—to be included in this total. Those who assist in conducting Bible readings or gospel meetings should report as missionary contacts.

Missionary Contacts.—Personal soul-winning endeavour such as calls, visits to the sick, Ingathering Appeal, handing out radio logs and advertising meeting handbills, taking persons to religious services, missionary letters written, etc., are all considered "missionary contacts."

Applications Received for Bible Correspondence Courses.—This item refers to the number of persons enrolled in either the 20th Century or the Voice of Prophecy Bible Correspondence Course.

Pieces of Missionary Literature Distributed.—This item includes all denominational literature such as books, tracts, pamphlets, Ingathering, and all missionary periodicals, Morning Watch calendars, Bible course lessons, Scripture cards, etc., sold, lent, or given away. Also all literature placed in public libraries or reading racks should be included. Colporteurs and regular magazine workers should NOT report their sales under this section.

Cash Donated to Welfare.—Includes money donated or spent for gifts of food, clothing, or other relief ministry, fares or cost of petrol for missionary work of any type; postage or freight on relief parcels; cash donations for special needs or for any type of loving ministry.

Hours Christian Help Work.—Includes all hours spent in Ingathering Appeal, personal visitation, teaching church training classes and M.V. classes, Dorcas welfare ministry, Red Cross, or any other type of helpful Christian ministry.

Persons Helped.—This includes persons receiving help such as food, clothing, treatments, or any type of kindly ministry—physical or spiritual.

For publicity purposes a conservative monetary evaluation of the work of our Dorcas and Welfare organization is desired. The following figures are suggested as a uniform guide (in order in which the items appear under the heading, "Welfare Activities"):

Articles of clothing.—Estimated average value, per garment, 12s.

Cash donated.—Actual figures on this item, including offerings to radio work.

Food Parcels.—Estimated value, per parcel, £1.

Hours C.H. Work.—Conservative value, 2s. per hour.

Treatments.—Estimated value, 10s. per treatment.

Days of Opportunity Ahead

LOUIS K. DICKSON

Vice-President, General Conference

UNDOUBTEDLY as a church we are moving into our greatest day of prominence, opportunity, and service. Everything today points to the fact that we are upon the threshold of the mightiest impact of the third angel's message upon the world. There are, however, great opposing forces gathering in great power, and planning gigantic efforts to destroy and thwart everything for which we stand. The immediate future is our hour of visitation when we must strike, and strike hard, the mighty blows that will break strongholds of the enemy and set every honest captive soul free. To this end our evangelistic forces, both clergy and laity, are being called up for immediate action in all the divisions and activities of our work.

Any plans for an enlarged and more fruitful evangelism throughout our ranks will fall far short of their mark without the full support and mobilization of our laymen. In full realization of this fact the General Conference has enthusiastically entered into the plan for holding the first North American Laymen's Congress from August 29 to September 2. This meeting, we believe, will have very far-reaching effects upon our work around the world. The inspiration from this gathering of capable lay preachers and lay Bible workers will undoubtedly reach far beyond the borders of the North American Division.

Because of this great possibility, we earnestly desire that this meeting have the full blessing and presence of God's Spirit, and that it have the hearty co-operation and prayers of God's people. We wish, therefore, to call upon our people throughout the field to remember this great coming congress in their prayers continually, in order that those who should attend will be able to be present, and that the leaders who are responsible for conducting the meeting will be guided by the Spirit of God in the programme. Surely such a meeting as this should experience largely of the presence of God and His mighty power!

As we face our great task of finishing God's work for the salvation of souls, and set ourselves to be prepared in our hearts and lives for this great work, we may expect the outpouring of God's Holy Spirit in rich measure. We have come to the hour that calls for an enlarged vision of the possibility of service for Christ. This is the time when we are to live in expectancy of the outpouring of the latter rain. Only a little time remains in which to finish our mission in the world.

Satan's forces are gathering and relentlessly working. Their objective is to destroy everything for which the church stands and to obstruct every plan for its advancement.

What we as God's people need now is a gathering of our forces and a consolidating of our work. Both ministers and laymen must work in close co-ordination for the last great advance upon the enemy. Let the coming Laymen's Congress be the rallying point from which will begin the greatest advance in our history toward harnessing the church for the declaration of truth and the winning of souls.

Our laymen are moving into line in harmony with God's plan for this final hour. Everywhere throughout our ranks the number of lay workers is growing. Already we have seen in many lands the effectiveness of lay preaching. This, we believe, is only the beginning of what God intends to do through the consecrated lives of our church members.

The Laymen's Congress has been called to give prominence to this very important

part of our world programme. We solicit the earnest prayers and co-operation of all our churches and conferences in making the influence of this great meeting what it is intended to be—a new beginning of a still greater work on the part of our able lay forces.

TEN-MINUTE MISSIONARY SERVICE

SABBATH, DECEMBER 1

Must Heaven Wait for You?

D. A. OCHS

LONG has the Lord waited for His remnant church to finish her Heaven-appointed task. Why the delay? God's church on earth was organized to be a church of power: "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8); a church of action: "They . . . went everywhere preaching the Word" (Acts 8:4); and a church of results: "And believers were the more added to the Lord, multitudes both of men and women." Acts 5:14.

Where, then, lies the difficulty? Here is the answer, clear and distinct: "If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—"Testimonies," Vol. IX, page 32.

The leadership of God's remnant church always has recognized the place of the individual lay member of the church in the divine task of proclaiming the advent message. The servant of the Lord many years ago repeatedly gave definite instruction on this question. We refer to just one of the many statements: "Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighbourhood, in the town or city where he lives."—"Christian Service," page 18.

Then, too, the conference and church programmes over the years always have included lay evangelism. Efforts have been made to mobilize, organize, and train church members in soul-winning endeavours. Have you been a tangible part of this programme?

God expects every individual member of the church to be a member of power, a member of action, and a member of results.

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SABBATH, DECEMBER 8

Adventure Biography?

J. A. ESTEY

While field adventuring, two sisters of the Snake River church (Wyoming, U.S.A.) met a young mother with four children. She was very appreciative of the visit, and enrolled in the Bible correspondence school. When they arose from prayer at the close of the interview, she was weeping. She told the callers that she knew she was not living as close to the Lord as she should, and felt deeply impressed that the Lord had sent them to her house that day.

During the next few months this mother diligently studied the Bible course, and began to attend Sabbath school. The district leader had Bible studies with her. In time she expressed her desire to go all the way with her Lord and to be baptized.

On the day of the baptism her husband objected strenuously to her uniting with the Seventh-day Adventist Church. She replied, with tears in her eyes, that she must obey God, no matter what the consequences might

be. After returning from the river where she was baptized, she joyfully exclaimed, "Now I am one with you, a member of the remnant church!"

But God still wanted to prove her. A few days later her home caught fire, and most of her clothing and furniture were destroyed. This loss, enough to concern anyone, did not discourage her. She seemed to feel worse over the loss of a borrowed copy of "Daniel and Revelation" than she did over the loss of her belongings.

The Dorcas society and church in Dixon assisted the family with food, clothing, and money. This made a deep impression on the husband, and it is hoped that he will soon join his wife in church fellowship.

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SABBATH, DECEMBER 15

The Temperance Tie

J. ERNEST EDWARDS

IN Albuquerque, New Mexico, a lady, well satisfied with her church, refused to allow two Seventh-day Adventist Dorcas women out field adventuring, entrance to her home. After explaining their mission—the conducting of a survey to find the needy, sick, and shut-ins, and to render them help in a neighbourly Christian spirit—they tactfully requested a glass of water. Finally they were invited in. Endeavouring to find a bond of common interest, they mentioned that they had participated in a temperance programme presented at the church of the prejudiced woman. Soon they were chatting away as old friends. Finally the lady became very curious, and wanted to know more about the good-Samaritan service of the Dorcas society. She inquired about the material they were carrying with them. The missionary visitors had become so engrossed in making a friendly impression that they had forgotten the literature and the Dorcas survey card and report. This friendly get-acquainted visit resulted in appreciation for the uplift work performed by the Dorcas sisters, and the lady's joining the Dorcas society. She is now devoting an afternoon a week to bringing uplift and help to the needy folk of her community, and has consented to the showing of a Bible film in her home.

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SABBATH, DECEMBER 22

Looking Ahead

GEORGE BUTLER

STANDING upon the foundations laid in our personal experiences, and in our work for others, we may pause and take a peep into the future with the assurance that the God who has led and blessed us thus far, will continue with us to the end.

Politically the future looks dark. Prophetically the horizon appears clear. Man is headed for his worst in preparation of the materials of destruction, but God is heading His church for its best in service for the lost. God's programme will win. What a glorious privilege we have of being connected with a progressive, winning programme!

A very heartening prophecy for the last days outlines the work of God's church. The servant of God predicted that before Jesus comes the church of God would be busy in His service. Thousands were seen going from house to house with their Bibles in their hands, and the sick were healed. It outlines a splendid experience for the last generation of saints. And this includes every member, regardless of talents. Please notice this:—

"In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers

which, if called into action, would raise him to an equality with the world's most honoured men. The touch of a skilful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His co-labourers; and He gave them the advantage of association with Himself."—*"Desire of Ages,"* page 250.

Jesus is calling every believer today, and He will bestow upon all who respond, the ability to work effectively. Around us are thousands of families who know not the truth. Do we plan that 1952 will see us all out visiting these families? Does my view, does yours, of the future envision many of these families rejoicing in the truth through our feeble personal endeavour under God? Shall we not look into the future—the near future now, in 1952—and determine that we will do more than ever before for those about us? "We are labourers together with God." He is bidding us work with Him. In that partnership the most humble and the weakest soul may become strong as the future becomes the present and then enters the past. "The prospects are as bright as the promises of God."

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SABBATH, DECEMBER 29

A Place for You

J. R. CHRISTIAN

OUR Saviour once said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12: 30. He also said, "He that is not with Me is against Me; and he that gathereth not with Me scattereth." Luke 11: 23. How carefully we should consider our responsibility in our literature distribution!

We Seventh-day Adventists have been given a marvellous literature programme. We have journals covering every phase of Christian living; but more interest in literature distribution is needed.

We are told through the Spirit of prophecy: "Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By the canvassing work the truth is presented to thousands who otherwise would never hear it. . . . Our commission is to let the light shine forth everywhere from the press."—*Review and Herald*, Oct. 7, 1902.

Sister White, commenting on Rev. 18: 1, says: "And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*"Testimonies,"* Vol. VII, page 140.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*"Colporteur Evangelism,"* page 80.

"The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples."—*"Life Sketches,"* page 217.

Justice W. O. Douglas of the United States Supreme Court said: "The hand distribution of religious tracts is an age-old form of missionary evangelism—as old as the history of the printing-presses. It has been a potent force in various religious movements down through the years. This form of evangelism is utilized today on a large scale by various religious sects, whose colporteurs carry the gospel to thousands upon thousands of homes and seek through

personal visitations to win adherents to their faith. It is more than preaching; it is more than distribution of religious literature. It is a combination of both. Its purpose is as evangelical as the revival meeting."

We invite our church membership to enter into a large ministry for God through the use of our periodicals—*The Signs of the Times*, *Health*, tracts, and other publications. Consult your conference Home Missions secretary for further information and suggestions for work in your own locality.

Dorcas and the Press

HELEN CARPENTER

The Dorcas society can build a tremendous amount of goodwill for the church.

Hardened cynics even will speak kindly of a church that 'goes about doing good.' And a town will change preconceived ideas about a whole denomination if it observes the local Dorcas society sending clothing to Europe or giving aid to unfortunate local families. Thus a heavy responsibility to let the community know about these projects rests upon the local society.

The most effective and most economical way to do this is to prepare stories for the local newspapers.

The value of good publicity is graphically illustrated by the following incident which came to the attention of the Home Missionary Department last winter.

Mrs. Brown was a zealous and far-sighted Dorcas worker who wanted to tie church activities in with the needs of the local community. She visited the local public-school nurse and suggested that some of the Dorcas women would be glad to make and mend clothing for underprivileged school children. The nurse, much pleased, made a vacant schoolroom and a sewing machine available. By the end of the year Mrs. Brown and a few co-workers had outfitted an impressive number of children, and the nurse wanted to include their names in an annual report which she was giving to the newspaper.

But Mrs. Brown was modest and retiring and said that she would rather not have her name in the paper. The local paper noted merely that "a woman who prefers to remain anonymous directed the work of outfitting our needy children."

In spite of unnecessary obstacles splendid results came a few weeks later when the small church started its Ingathering campaign. Solicitors reported that as they went from door to door, business men and housewives alike said, over and over again, "If your church contributed something to local community needs, I would feel like giving you a donation."

Church people must be realistic about this problem of publicity. If they have a systematic programme the community will know what Adventists are doing and will approve. If not, word of the good work will filter out to only a few. Many times church members even do not realize what their own society is doing.

If the church is in line with recommended General Conference procedure, it will have an active press secretary. Co-operate with him; give him the facts, let him write the stories, and take them to the paper. If he is to publicize a particular meeting or project, he will need facts, figures, and names at times when it may be inconvenient for the leader or the members to get them for him. Co-operate even when it is inconvenient to do so. Remember that the secretary is dealing with a deadline, and that the earlier he can get the story to the paper, the more likely it is to appear. Except for weeklies, spot news stories cannot wait even a few hours.

A newspaper story is often more effective than a tract, and costs nothing to publish and distribute. Many will read it who would never pick up a tract nor consent to a Bible study. If the story is a purely secular one, with no doctrine at all in it, it is still very valuable because it helps to break down prejudice and to pave the way for better understanding.

The press secretary needs definite facts, not just generalities. When he asks how many pounds of clothing have been shipped overseas, the society officer should not say, "Well, can't you just say 'several hundred'?" No competent editor would publish that sort of a report.

The press secretary should not be blamed if the story fails to appear. There are several reasons why that may happen, and none of them may be that the editor is prejudiced against Adventists. Other news may have crowded it out; it may have been lost, or too late; or it may not have been newsworthy enough. None of these are reasons for not trying to place another story later on.

All should be patient with the secretary if the story contains errors. Unless it is a gross doctrinal error it will not harm the denomination.

A knowledge of what constitutes news will be very helpful as the workers in the society keep in touch with the press secretary. For a weekly paper, the following are examples: An announcement of the regular meeting, and for some papers, reports; announcements of new projects, such as the making of baby layettes for overseas; rolling of bandages; decorating the church schoolroom; receipt of thank-you notes from overseas; adoption of foreign pen-pals; naming delegates to a Federation meeting; new officers; visiting speakers; social events for school children; announcements and reports of results of public drives for clothing; quarterly or annual reports of work accomplished.

Daily papers will vary in the amount of Dorcas news they will use. Some will use short stories on most of the items listed above except announcements and reports of regular meetings and social events. Big city papers and some smaller dailies will probably use only annual reports, announcements of clothing drives, or unusual projects, such as the collecting of garden seeds for Europe, new officers, and naming of delegates to regional meetings.

The church or society should be able to produce a news story at least every six weeks or two months. Such a publicity programme is a tried and proved method of educating the public. Seventh-day Adventists, who have the job of educating the world on their hands, ought to use it.

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Dorcas Workshop

CARL P. ANDERSON

Home Missionary Secretary, Southern New England Conference

THE Southern New England Conference Dorcas Welfare societies have erected a permanent building on the camp ground in which to conduct their annual camp-meeting sale. We want to present a few ideas and suggestions that have helped to make our camp-meeting sales a success.

Our conference federation officers make all previous arrangements, and the conference federation secretary-treasurer takes complete charge during the sale in the building.

Each society has a special code number. We send them a supply of tags to be placed

on each article to be sold. They write their code number on the top of each tag and the price of the article on the bottom. As the boxes from the societies are received at the camp ground, those in charge check each article to see that it is properly tagged, and then they sort the merchandise. The material is placed on tables just as it would be in a department store. All the handkerchiefs are together in one place, all the aprons in one place, etc.

When an article is purchased, the clerk takes the money and the tag to the cashier. The correct change is made, and the tag is placed in the cash box. At the close of the day all the tags are totalled and balanced with the cash. Then the tags are grouped together according to numbers, and each church is credited with the correct amount. At the close of camp-meeting a cheque for the amount of the articles sold, together with the unsold articles, is sent to each Dorcas society.

There are many advantages of carrying on a sale in this manner. In a moment your customers may find the items in which they are most interested, and the societies may participate in the sale, whether or not they are present at camp-meeting.

We have found our sale to be much better organized since conducting it in this manner, and the people visiting our building have commented on the improvements made in it and in our selling methods.

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Dorcas Evangelism

V. G. ANDERSON

President, Southern Union Conference

THE work of our Dorcas societies with their medical ministry breaks down prejudice in a community more than anything that we can suggest. In nearly every church of the Southern Union we have a group of unheralded heroines who week by week are carrying forward the loving ministry of helping others.

The Dorcas society group of the Florida Sanitarium church, under the leadership of Mrs. L. T. Crisler, is a fitting symbol of our Dorcas societies throughout the Southern Union. When individuals are sick or needy and receive help through the avenues of our church, they then are susceptible to the message. We believe that the Dorcas work carried on as it should be is a real, vital part of evangelism and soul-winning.

Elder J. M. Cox of Florida Sanitarium and Hospital writes this concerning the Dorcas society of the Florida Sanitarium church.

"Clothing, food, dishes, and cooking utensils amounting to more than \$11,000 (approximately £4,824), were distributed by these women of the church. Hundreds of missionary visits were made, not only among the sick and aged members of our own congregation, but much was done for those not of our faith.

"The work of a healthy, growing Dorcas society not only becomes a soul-winning agency in its own right, but opens the doors for other types of missionary endeavour. Here in Orlando we appreciate the work done by the Dorcas societies of the four churches. Incidentally, this work helps at Ingathering time!"

We urge every church to be active in the Dorcas work twelve months of the year.

OFFICERS' CORNER

As stated in the November LEADER, this will be the last issue of this journal. THE MISSIONARY LEADER now gives place to the General Conference Home Missions Department organ, *Go*. The Sabbath school has the *Worker* and *Missions Quarterly*, so that to continue the LEADER is only a duplication of copy, and additional expense.

The monthly magazine *Go* has been in the field since July, 1951. It is a well-prepared journal, the product of experts in their line. It is printed monthly, has thirty-six pages, the dimensions of *The Readers' Digest*, and costs 11s. per year—less than 1s. per month. All phases of missionary activity will be featured through its pages, with many helpful suggestions and recommended programmes. All missionary officers and workers will like it.

The chief objective of *Go* will be to encourage every member to "Come," and to present helpful hints and practical instruction that will help all who come to the call of God in helping to finish the divine task. As missionary officers, you will invite your church board to provide a copy of *Go* for the pastor (or elder, where there is no pastor), missionary leader, missionary secretary, and M.V. leader—at least four copies to a church. It would be better still to see that each band leader has a copy. If those on the list mentioned prefer to pay personally, well and good, but the board should see that the

magazine is accessible to those who should use it. We have not read or heard of a club price, so copies mailed direct to your address cost the same as if coming in a club. In that case, the separate address is much better.

Besides *Go*, your conference secretary will, through bulletins, circulars, and personal visits, present supplementary material and seasonal instructions to workers, leaders, and secretaries. These of course will carry the local touch on conference activities and campaigns which *Go* will cover in a general manner.

In addition to these, each church should have for the use of its missionary officers two sets of the departmental leaflets. Several conferences have already supplied these leaflets, as recommended by the Unions and accepted by the local conferences nearly two years ago. You should have also Volume IX of "The Testimonies," "Church Manual," "Lay Preacher and His Work," and other good volumes on lay evangelism.

As officers, we should keep well informed. It is only thus we can inform and lead our members in intelligent service.

So we bid good-bye to our old faithful journal, and welcome the new and up-to-date organ. With the one there are bound to go pleasant memories and cherished sentiments; with the other there comes greater challenges to an ever-growing ministry to others. "Good-bye, and Hello." Such are the common experiences of life and progress.

George Butler,
A.I.U.C. H.M. Secretary.

SABBATH SCHOOL DEPARTMENT

OFFICERS

THE chief sources of Sabbath school helps already in vogue for officers and teachers are the *Sabbath School Worker*, the departmental leaflets, "Counsels on Sabbath School Work," the children's papers and supplies; Reading Course and Training Course; conference bulletins, and personal visits by the secretaries. With all this, plus the special *Missions Quarterly*, it was felt that the LEADER could be discontinued.

You will notice that the Reading Course outline and quiz, dropped from the *Sabbath School Worker* for a while, has been restored. Why not enrol all your officers and teachers in that course during the Sabbath school centennial year, 1952?

Teaching Teachers to Teach is a splendid course outlined in a text-book by that name. All who have studied it will testify to its merits. Can you find a worker, teacher, or ex-teacher who would lead out in that class in 1952? The room for improvement is the largest room in the world, and all who are dealing with souls should endeavour to occupy it. Let us in every school, endeavour to build and strengthen the teaching staff. The lesson is the backbone of a soul-winning school.

APPRECIATION AND GREETINGS

WITH the announcement that this is the last issue of the LEADER, we can also express our appreciation of your loyal support as manifested in your hard work and the increasing gains in all Sabbath school activities.

It is also appropriate that this issue bring you our Season's greetings, praying that the New Year will indeed be a happy one for you—happy in the fact that you are doing your best by God's blessing to extend His kingdom.

These few sincere words of appreciation and greeting are meant for all our Home Missionary leaders and officers, Sabbath school officers, conference workers and families. With all of you we look forward to bigger and better developments in both our departments, and to new vistas in soul-winning exploits.

George Butler,
A.I.U.C. H.M. & S.S. Secretary.

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One Hundred Years

GEORGE BUTLER

WITH the passing of the LEADER we also say good-bye to one hundred years of Sabbath school service, and the General Conference is laying special plans for a centennial commemoration during 1952, a century since the first Sabbath school lessons were written out by hand by James White as he used his lunch-box as a support for his paper and pen. Yes, a century of real progress has been experienced in the development of a department that has won over one million members.

Every Sabbath school in the world is called upon to join in the commemorative exercises of this centennial year. Varied will be such functions. You can begin now reviving Sabbath school history, and gathering material that you can add to the suggestions and programme that will be sent out from headquarters. Why not put your youth and junior divisions to work on this research? It will be real inspiration to trace Sabbath school growth from a few souls in 1852 to its present status; from one school to over 17,000; from a few pennies to a million and a quarter pounds per quarter; from one spot to practically all countries of earth and the islands of all the seas. The year's com-

memoration climaxes in a special programme on September 20, which is also labelled Sabbath School Rally Day for 1952. You will hear more about this later. In the meantime, keep it in mind, and plan to make it a record year in Sabbath school evangelism.

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Planning Sabbath School for Tiny Tots

ALICE JOHNSON

IN one large Sabbath school I observed that the decorations both overhead and around the room were so heavy that a stifling sensation was experienced. Then, too, the pictures were in such profusion that the eye could not follow through. There were devices in great number—something to be done all the time—but the question arose, did the children have the feeling of too much? We would not want the child to go away from Sabbath school thinking only about all the doctors and nurses pinned on the device, or about all the black boys and girls that were put by the funny little huts in the sandbox, or of the fun of putting boats in the water, or of putting pennies all over the church, or pulling the aeroplane on the wire across the room, without in his little mind having a very clear understanding of the reason for all these things.

If the child does not realize that all this is done to help Jesus in His work, that it makes Jesus happy when we help tell other boys and girls about Him, that our pennies help in Jesus' work or in whatever a device may suggest, then no matter how much time we have spent in producing an elaborate device, our very objective is lost.

It does seem that these things, so simple to us, should be understood without stressing, but not so with tiny tots. There must be association and repetition in all that is done, and in doing this the "why" of the little child is automatically answered.

In another school I found about twenty-five tiny tots arranged in an orderly semicircle, with teachers behind the children. The minute one entered he felt an atmosphere of reverence. The room was clean and neat, with a colourful growing potted plant on each window sill, lending an unusual bit of life to the room. There were some well-chosen pictures placed appropriately about the room, and a beautiful picture of Jesus at the front, where every little eye could see. Many hours of preparation had been given in planning the Sabbath school programme around the lesson, and Jesus was presented before the tiny tots in every song and verse. This type of Sabbath school planning pays. It takes work and it takes prayer, but because of the sincerity of the leader and the teachers every tiny tot will learn to know Jesus better. I was reminded of this when a little girl just turned three looked up to her mother as she rubbed away the tears and said, "Mother, no crying girls go to heaven, 'cause Jesus just wants happy girls, my Sabbath school teacher said so."

Jesus could be the central figure on the flannel-board. Then as songs are sung about sunshine, birds, flowers, children, *et cetera*, a small object representing the song may be placed near Jesus. The association is then always before the child.

This little song to the tune of "Blest Be the Tie" is much loved in one little Sabbath school visited recently:—

"Blest be the tie that binds
Our hearts in Jesus' love!
The father's, the mother's,
The small boy's and girl's hearts.
Dear Jesus loves them all."

Have five hearts of graduated size joined and hanging from a red ribbon on the wall

at the front of the room. On the largest heart have a picture of Jesus; on the next in size, a picture of father; on the next, a picture of mother; on the next, a boy's face; and on the last and smallest, a girl's face. All the hearts should be large enough to be easily seen from all parts of the room. As the song is sung a child will point with a baton to all the hearts, then to the first heart with Jesus' picture. He then points to each heart in order and back to Jesus. The very smallest tiny tot understands this well and loves to take part.

Experience has proved that time spent in planning ways and means to interest the smallest members of the Sabbath school pays large dividends. We are told that "those who are seeking to gather the children into the Sabbath school are doing a good work, the very work the Master would be pleased to have them do. The expanding minds of even small children may comprehend very much in regard to the teachings of Christ, and may be taught to love Him with all their ardent affections."—"Counsels on Sabbath School Work," page 55.

May the tiny tots' Sabbath school hour be filled with Jesus' love, so that the leader and each teacher will receive a blessing as well as every boy and girl.

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Sabbath School Standards

BY FLORENCE CHERRETT

Is there any difference between standards and ideals? In our workaday world we are apt to look upon an ideal as a vision of perfection which exists in the minds of those who live mostly in the clouds, a theme for poets and dreamers, but surely not for those who must earn their daily bread by the sweat of their brow. We feel, however, that standards are different, for in every line of employment there are certain standards to be met before one can take his place among the wanted of this world. This is so; yet in thinking it over I have come to the conclusion that a standard in one sense is simply an ideal realized.

As a Sabbath school officer—superintendent, secretary—do you ever meditate upon the ideal Sabbath school? If you do not, you will never raise the standards of your school. As a teacher, do you ever give time to pondering over what an ideal class would be? If not, then yours will never be one. As a member, do you have any ideals concerning yourself in relation to the Sabbath school? If you do not, neither you nor your Sabbath school can ever attain the perfect standard. "Where there is no vision, the people perish."

Let us then get a vision of the Sabbath school standards, a vision of our own Sabbath school as it is and as it should be, measured by those standards, a vision of our own lives as they are and as they might be if we fully measure up to the standards of the Word which we study in Sabbath school.

Christ had a vision of a finished work, an earth free from sin, peopled with a peaceful and happy race; and because of this joy that was set before Him, He endured the cross and despised the shame in order to bring it to pass. Have you had a vision? Are you willing to pay the full price for its accomplishment?

While in Singapore I was taken to the magnificent aerodrome. On entering the beautiful building one is faced by a picture of the spot as it appeared before the aerodrome was built—a vast swamp. Someone had a vision; and, behold, a useless swamp is converted into a great airport. It is an engineering feat of considerable magnitude and difficulty, which involved a cost of over one million pounds, and literally the removing of a mountain to fill in the swamp.

Nothing in this world is ever accomplished without a vision, a plan, a standard. A. T. Rowe, in his book "Ideals for Earnest Youth," says, "Without question the unplanned life is a tragedy." Yes, and the unplanned Sabbath school is a tragedy. God plans our lives, and we should make our plans conform to His. Equally so, I believe that the Sabbath school standards are God-planned, and in our planning we should endeavour to reach them.

Is it pleasing to God, think you, that so many file into church service without ever taking a place in a Sabbath school class? Can it be pleasing to God when members are late in keeping their appointment with Him in Sabbath school? Is God honoured when the study of His Word is neglected five days in the week? Can His name be glorified, or souls satisfied, when strangers are allowed to come and go without a word of welcome or cheer, and when teacher and officers never make a personal appeal to Sabbath school members? Can the work be speedily finished, or the home church spiritually blessed, when the heathen call in vain for help, and the spirit of sacrifice is conspicuous by its absence?

Some Sabbath school officers and members would be genuinely surprised if their eyes were opened to the actual status of their Sabbath school, if they could see just where the Sabbath school stands alongside the measuring-rod of our God-given standards. It is a fact that we can see our true, sinful condition only after we have had a vision of Christ and His holy character. It is a fact also that we shall see the true condition of our Sabbath school only after we have caught a vision of what it might be were its high ideals and standards fulfilled.

The architect builds to a plan. The Master Architect created the universe according to a plan. It moves to a plan. Did you ever pause to think, Sabbath school officers, that your Sabbath school is working to a plan? It moves just exactly to the extent that you plan, or do not plan, in Sabbath school council.

Certainly the architect's plan must originate in his mind, but it must not merely remain there. It must be transferred to paper, in order that his workmen may follow it. It is good for a superintendent to have fine plans in mind, but those are not enough. How can he expect his co-officers and members to execute his plans unless they are understood? If he expects all his members to study the lesson daily, if he expects everyone to be punctual and regular, if he expects liberal gifts to missions, his blueprint should be visible every week. Devices are to the Sabbath school what a building plan is to an architect. If your Sabbath school is to be raised to the highest standard, make sure that your device rightly represents those standards. A device should always present the ideal, and stimulate toward its attainment.

There are five great standards, or ideals, set for the Sabbath school. Every other worthy plan of Sabbath school endeavour will find its centre in one or other of these goals. They are:—

1. Every believer an enrolled member of the Sabbath school.
2. Every member present and on time every Sabbath.
3. Every member studying the Sabbath school lesson daily.
4. Personal work for every pupil.
5. Liberal gifts to missions.

Officers, teachers, members, think well over these standards, and remember, a chain is only as strong as its weakest link. God help

us to strengthen the weak links. Send a revival in our Sabbath schools, and let it begin in me!

And forget not that the whole purpose and aim of the Sabbath school is to save souls! "The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure."—*Counsels on Sabbath School Work*, page 61.

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The Sabbath School Gold Mine

MRS. J. W. FRANKLIN

THE investment plan is a veritable gold mine to the Sabbath school. Personally, I feel that the money to missions which it brings in is only a splendid by-product of this gold mine. I thrill to the possibilities of Investment because of what it does for the hearts and lives of those who participate in the plan in the spirit of faith and adventure. The richest experience that can come to a human soul is the sure knowledge that he is in partnership with God for the salvation of others. The joy that comes when a tiny mustard seed of faith is planted, tended with diligence, watered with prayer, and through the blessing of the Senior Partner finally yields precious coins to advance the everlasting gospel to the world, is fully appreciated only by those who have experienced it.

When Brother B plants potatoes in the spring for the needs of his family, that is one of the common acts of life, and evokes not the slightest stir of interest in his community. But when Brother B dedicates to the Lord all the potatoes above the normal yield, then those humble potatoes become a matter of genuine interest; and when the Senior Partner adds His blessing so that there are ten extra bushels at harvest-time in an admittedly bad potato year, the heart of every Sabbath school member sings, "What hath God wrought!"

In order that Investment may give the greatest possible benefit to a Sabbath school, the first requirement is a group of officers who have imagination and real enthusiasm for it. Added to this must be the willingness on the part of the Investment secretary to give unstintingly of his time and labour every week to keep the interest from waning.

We like to use an attractive chart on which are pasted bright pictures from magazines to represent the various projects being fostered. Under each project are the names of those who are working on that project. We also like to use a device to show how the Investment Fund is growing. Each member has an envelope that is used for his offerings, and on which the record of offerings is kept for the entire period. It is handed to him by his class secretary each Sabbath morning, and returned to a larger class envelope at the close of the class period. The class Investment envelopes are collected by the Investment secretary, who keeps a careful record of each offering, and turns in the total funds at the close of each month to the treasurer. At the close of the Investment period the amounts on the individual envelopes are totalled, and the envelope is receipted by the secretary and given to the individual. We like this plan because there are always some who will not choose a definite project, but who will put into their envelope an offering now and then anyway. Even an occasional few pennies, two shillings, or a pound or so over a period of several months makes a nice little sum, which would probably not be given in a single offering at the close of the period.

We like to open our Investment programme with the declaration, "This is your invitation to adventure with God as your partner!" And we continue this attitude to the very close. Each Sabbath the superintendent briefly but enthusiastically calls attention to the device and the amount of Investment money turned in to date. One Sabbath a month the Investment secretary uses the mission story time to promote Investment. A beautiful poem on missions, an inspiring Investment story from the *WORKER*, or some other interesting item, gleaned from here and there, may be given. The children may be called on for their contribution to the programme now and then. From time to time we refer to our project chart, and call for voluntary reports on how members are getting along with their projects.

And may I emphasize this point—never is any pressure placed on any member to raise a particular amount of money or even to take part. Instead, we stress the fact that Investment is a glorious privilege, and are we not having a wonderful time! We show just as much interest in the smallest project as in the largest one. We find that few can resist an atmosphere like that.

The Investment period is most helpful to the superintendent because it brings refreshing variation into his programme. More than that, it brings in a happy spirit of fellowship.

For all these reasons Investment to me does not mean merely raising money for missions, excellent as that is. Too many people know about God, but do not know God. The Investment plan is another wonderful way to know Him. A little child may learn to know Him through the planting of a single pumpkin seed, as June did. That vine grew and grew until it became the marvel of the neighbourhood, and the several huge golden pumpkins brought not only gold to missions, but convicted the heart of a little girl and a whole Sabbath school that God does care, and that He is indeed able to make all grace abound toward us.

We think it is fitting to close our Investment season with a Thanksgiving programme and social. At the close of the programme, simple refreshments are served, and then the audience may feel free to purchase the Investment articles displayed on a convenient table. Here are aprons, the canned fruit, the potted plants, the toys made by the handy man, and many other items that have not been disposed of prior to the occasion. Practically everything has been sold by the close of the evening, and the grand total is announced at Sabbath school the following Sabbath.

Yes, there is real gold in the Investment plan—money for missions, and rich experiences that are more precious to the soul than the gold of Ophir.

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Classes Not Masses

H. K. HALLADAY

S.S. Secretary, Lake Union Conference

PURPOSE OF THE SABBATH SCHOOL

It would be well for the membership of the church occasionally to examine the fundamental purposes of the Sabbath school. One outstanding purpose of the Sabbath school is to lead the church into the systematic study of God's Word. The Sabbath school is the church at study. The text-book is the Bible. This is why thirty minutes of the Sabbath school time is allotted to the study of the lesson each week. Nearly one half of the seventy minutes called for in the Sabbath school programme each week should be spent in the study of the lesson.

There are many reasons why this should be. Let us examine some of these:—

Eternal life is the goal of the Christian. But eternal life can begin here if we partake of the life-giving food. "The words that I speak unto you, they are spirit, and they are life." John 6: 63. It is through the Word of God that the individual receives life. This is the only way man has ever been saved or ever will be saved. When Jesus was here and dwelt among men, it was the spoken word that brought life to men; today it is the written Word. It is the Word that will give us the fulfilment of all our hopes and dreams. If our eternal reward comes through the divine Word, then we should see that special emphasis is placed on the teaching of the Word. Let the Word be taught in a way to bring the greatest benefit to the pupil.

SMALL CLASSES VERSUS LARGE

It is true in all types of teaching that the smaller the class, the greater the benefit to the pupil; and the larger the class, the more the benefits are decreased. It is that personal contact that makes the difference between success and failure.

One cannot teach a mass and expect to accomplish the work that should be accomplished. Real personal help can be given only when there are no more in the class than one can help individually. This should be doubly so when it comes to spiritual teaching.

People are so busy with the responsibilities of life that they are inclined to pass by the all-important factors, especially the preparation for the future life. Most of them will come to Sabbath school and church on Sabbath morning, and spend the two and one-half hours set apart for these two services, and feel that they have given a large share of their time for the week to spiritual things. They do not take into consideration how small this is in comparison to the time that should be spent in spiritual preparation for eternal life. If they sit in a Sabbath school class that is so large that the teaching of the lesson is not brought to them in a personal way, they lose practically all spiritual help for the week. But when the class is small enough so that the teacher can direct his teaching to the individuals of the class, it becomes effective upon those who have given but little time to spiritual matters during the week.

Thirty minutes is not too long to emphasize a spiritual truth brought out in any Bible lesson. Usually three or four points should be dwelt upon and left with the hearer. To do this, it is necessary for the teacher to direct his thought to the individual hearer and not to a mass. That which is given for a group is usually looked upon by the individual as a lesson for the other fellow. Very seldom in a large group does the individual take the lesson home to himself.

THE PERSONAL TOUCH IN TEACHING

Personal work is emphasized over and over again in the Scriptures. The story of Nicodemus and the story of the Samaritan woman at the well illustrate the work of Jesus with the one-soul audience. When there are so many in one group that the application of the lesson cannot be made to the individual, then there is no personal work being done.

By having a few in a class the teacher can become personally acquainted with every student. He knows the feeling of his heart to some extent. He may know his problems and his trials. He may know the experiences that he is going through. Knowing this, as a teacher, he will know how to stress every point in order to help the different individuals in the class. It is a physical impossibility for the teacher to become thus well acquainted with all the members of a large class.

"In all true teaching the personal element is essential. Christ in His teaching dealt with

men individually. It was by personal contact and association that He trained the twelve. It was in private, often to but one listener, that He gave His most precious instruction. To the honoured rabbi at the night conference on the Mount of Olives, to the despised woman at the well of Sychar, He opened His richest treasures; for in these hearers He discerned the impressible heart, the open mind, the receptive spirit. Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.

"The same personal interest, the same attention to individual development, are needed in educational work today. Many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working."—*Counsels on Sabbath School Work*, pages 73, 74.

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Promote the "Daily Study" Habit Plan

By G. R. NASH

President, Georgia-Cumberland Conference

THERE is an old French proverb that says, "The more it changes, the more it remains the same." When I read this proverb I immediately thought of our Sabbath school daily lesson study programme. From time to time some of our faithful believers have felt that there were too many changes in the plan recommended by the General Conference Sabbath School Department relative to daily lesson study. Nevertheless, at the time of the General Conference session the Sabbath school advisory committee made still another recommendation that reads as follows:—

It was voted that the Sabbath school class record cards should provide for recording the number of persons following the daily study plan.

In pursuance of the suggestion the class cards now coming from the press have a space on the reverse side for the recording of this survey. We hope that this item appearing on the class record card will help in dispelling in the minds of some the confusion that daily study has been abandoned.

The daily study plan of the Sabbath school lesson has brought untold benefits to thousands of advent believers the world over. The day-by-day practice of contact with the Word of God has done much to make us as a people "Bible conscious." Aside from the benefit it has brought us in knowing our Sabbath school lessons, it has been of even greater value in bringing the fundamental principles of Christian living into our daily lives. "Those who make the Word of God their study, those who dig for the treasures of truth, will themselves become imbued with the spirit of Christ."—*Testimonies*, Vol. VI, page 160.

Because of some of the changes that have been recommended relative to our daily lesson study, some have unfortunately assumed that the Sabbath School Department is no

longer promoting the daily lesson study plan. No one should conclude that daily study of the lesson has been ended—not at all. Rather, daily study of the lesson is to be re-emphasized, with a more noble objective and by a more wholesome method. The emphasis now is placed on study habits rather than on ribbons or a dogmatic requirement for studying every day. We regret the confusing changes that have been in progress during the past few years. However, in my opinion, "the more it changes, the more it remains the same." Promotional goals are mechanical. We are seeking to find a more spiritual means of arousing members to action. We believe that the same true spirit of daily study is being emphasized more and more.

In fact, there has been no change in daily study. As we have remarked frequently, "Man could not take daily study out of the programme, for God, and not man, put it in." We need today as much as ever—yes, even more than ever—the transforming power of the Word of God in our daily lives. The only change is in the method of reporting. Since the awarding of ribbon prizes has been discontinued, we do not need the name-by-name report, nor do we require as to whether or not one has studied his lesson seven times and thus reached perfection in following the plan. In fact, we do not ask how many times one has studied at all. The teacher only asks how many are following the daily study plan. All who are doing this should raise their hands. The teacher will not question members in regard to the number of times the lesson has been studied. He makes the count and writes the total number of people who are following the plan on the record card. Whether or not one has a perfect record for each day, if he is following the practice of aiming at a day-by-day study of his lesson, he should report that he is following the plan. This is similar to the Missionary Volunteers' reporting their observance of the Morning Watch. No inquiry is made as to whether one has or has not attained perfection. If the plan of daily study is your habit and practice, then raise your hand when the count is made. We are anxious that all should enjoy the blessings and benefits of this helpful spiritual habit. That is more important than knowing how many have never failed.

Home Visitation

By H. R. KEHNEY

THE true objective of your Sabbath school is the ingathering of souls. Nothing else will take its place. Check your records. You may have done excellently in raising funds for missions, you may have had a wonderful investment; but listen, friend, suppose you do not register an increase in Sabbath school membership for a period of years—in this case let us face the facts that your school has conducted poor business. Our supreme objective and emphasis in our Sabbath school promotion must be the ingathering of souls. Take a look at your list of the missing members. Are there those among you who are really missing? There may be others who may be discouraged, tired, and indifferent.

The home is the place where we will find the answer to many of our Sabbath school problems. How can any teacher teach without knowing the problems of his members? It will be in the home visits where he will find the key to understanding and sympathy. The home is the place where the teacher will discover the hearts of his pupils. It is a solemn responsibility that the teacher should pray not only for his scholars but with them; in fact, he should teach them how to pray. The teacher is to educate the pupils even as Christ educated His disciples.

Superintendents should meet with their teachers, suggesting a house-to-house visitation programme. The Missionary Volunteer Department has found in "Operation Doorbell" the answer to personal work. The Home Missions Department has been giving leadership in the house-to-house visitation programme. Hearts have been cheered, multitudes have been blessed, many have found the way back to God as a result of this programme. Let us put the personal touch into our Sabbath schools by sponsoring a crusade to visit the missing, the sick, and the lost. Hearts are longing for someone to invite them to come home. The key to this programme is found in the consecration of the Sabbath school teacher and his enthusiasm to bring the Sabbath school spirit into our homes.

REPORT OF INGATHERING TO SEPTEMBER, 1951

TRANS-TASMAN UNION CONFERENCE

Conference	Aim	Attainment	Per cent. of Aim	Per Capita	Per cent. Beyond 1950
North New Zealand	£5,100	£18,232	357	£6 3 8	12
South New Zealand	2,088	8,001	383	6 14 11	18
North Queensland	538	1,870	347	4 5 5	45
Queensland	2,088	8,071	386	3 18 9	26
North New South Wales	2,438	6,641	272	2 3 7	10
Greater Sydney	2,888	6,253	216	2 0 0	17
Norfolk Island	(25)	62	284	1 9 6	9
Union Total	£15,140	£49,130	324	£3 15 10	16

TRANS-COMMONWEALTH UNION CONFERENCE

West Australia	£1,620	£3,922	242	£2 3 7	16
South Australia	1,520	4,651	306	3 0 7	87
Victoria	4,500	12,564	280	3 17 5	35
Tasmania	920	2,648	288	3 4 3	15
South New South Wales	1,300	3,918	301	4 6 2	32
Union Total	£9,860	£27,703	281	£3 6 3	32
Central Pacific Union Mission	£822	£139	—	—	—
Coral Sea Union Mission	£255	£202	—	—	—
A.I.U.C. Total	£25,977	£77,174	—	—	—

MISSIONARY VOLUNTEER DEPARTMENT

OFFICERS' NOTES

NEW OFFICERS

AFTER a period of six months or twelve months in office, the average person delivers himself of a huge sigh and lays his official burdens down. Before reaching this stage, however, the conscientious young people's officer will realize that his successor is probably very new to the work, and possibly has had to be persuaded into it.

Retiring officers therefore have a duty to perform in seeing that their books and records are up to date, and that they are not in a hopeless muddle that it is the first duty of the successor to disentangle. Can we not take time to introduce our work to the one who will succeed us, and speak of its joys and blessings rather than its burdens and difficulties?

Oftentimes orders for current periodicals expire at the end of a year, and a newcomer takes time to realize that they should be re-ordered. Attention to such matters will be a great factor in the success of the society, and in the smooth operation of changing officers. It is very helpful, too, to a new officer to find adequate stocks of report cards, report books, blanks, leaflets, membership applications, etc., so that he can quickly understand and efficiently perform his new duties. Let us do all we can to smooth the highway for our successors and "gather out the stones."

PROGRAMME KIT

We cannot over-recommend this excellent publication, which, next month, will take the place of the MISSIONARY LEADER. Ensure that your society has placed an order, and determine that you will make a close study of this special M.V. leader's guide and follow its programmes as far as you possibly can. We suggest that as from January, 1952, you begin to use the first issue dated July-September, 1951.

While some of this material has already been used in the last four LEADERS, we must make provision for postal delays. Furthermore, this time lag of six months will mean that any seasonal programmes arranged for the northern hemisphere, will practically correspond with our seasons here.

Apart, however, from the programme material, there is excellent help for every phase of M.V. society activities.

SOCIETY LIBRARY

The end of the year 1951 is the time to add the 1951 Reading Course books to the library. We hesitate to do this at the beginning of the year, for that would tend to prevent the youth adding these valuable books to their own individual collections.

For the sake of new members and younger ones growing up, the annual Reading Course books should be there in stock and available on loan. The 1951 books can be a talking point for the new ones coming along in 1952.

NEW YEAR

The last month of the year is a time for review. Weaknesses discovered will give rise to new resolutions for 1952; successes observed will be a tonic to repeat. Let us, with heart and soul, give of our best to finish 1951 on a strong, triumphant note.

E. E. White.

SABBATH, DECEMBER 1

Seeing Eyes

WARREN N. WITTENBERG

Programme target.—To introduce the 1952 M.V. Reading Course books in a setting of focussed attention on the importance of good reading.

Songs

Opening.—"We Are Living, We Are Dwelling," No. 188, "Gospel Melodies."

Special.—Vocal solo, "Open Mine Eyes, That I May See," No. 185, "Gospel in Song."

Closing.—"Turn Your Eyes Upon Jesus," No. 153, "Gospel Melodies."

To Start the Thinking

Frank H. Cheley, in his book, "Marked Trails for Boys," says: "Keep yourself always teachable. Learn from everything you see and hear; kodak as you go." Someone else has said, "Poor eyes limit a person's sight—poor vision is worse because it limits his deeds."

We believe we have a very interesting and helpful programme planned for you. The title is "Seeing Eyes." As we proceed, check your own eyes and see how they rate.

EYES AND CAMERAS

(Note.—This is an outline for a talk to be given preferably by a doctor or good cameraman, or both. Care must be taken to make it simple. Pictures and blackboard diagrams, and a camera or model of an eye should be used. Much good material may be procured from the library. Some optical concern or photography supply house may help you with illustrative material.)

1. Did you ever stop to think about all the muscles, nerves, and organs that are involved in the registration of a thought by something your eyes have seen? Surely a study of the marvellous construction and function of the eyes will cause one to say with the psalmist, "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well." Ps. 139: 14.

2. Let us note five important parts of the eye and the function of each.

Cornea
Iris
Pupil
Lens
Retina

3. How many muscles does the eyeball have? What is their purpose?

4. Next, let us note briefly how the pictures the eyes see are transmitted to the brain.

5. The functions of a camera are somewhat similar. Let us look at one for a few minutes.

CONCLUSION

The ability of organically good eyes or a good camera to make a good picture for the brain or the film is dependent upon many things. But let us note two: focus and light. So it is with spiritual development. If we would send pictures to our brain that will develop clean hearts and good characters, we must focus our eyes on the right things, and we must permit the spiritual light from heaven to illumine our thoughts.

"KEEP YOUR EYES IN YOUR HEAD"

Discussion

(Note.—The person leading out in this should give each part to a different individual one week before the meeting. Then at meeting time, all participating might sit around a table. The moderator can ask the questions that the participants have had one week to think about. Other thoughts can be added. This is merely suggestive, but don't make the discussion too long. If possible, rehearse it before presenting it.)

PART I. Text: Matt. 13: 16. "Blessed are your eyes."

Questions:—

To whom did Jesus say this?

Did He commend their eyes because they were pretty eyes?

Why did He say, "Blessed are your eyes"? (See verse 15.)

How do you think that we today might have good eyes; eyes that see the things God would have us see?

Could it be that our eyes are out of focus, or do not have God's light?

PART II. Texts: Gen. 3: 7: "The eyes of them both were opened"; 2 Kings 6: 17: "The Lord opened the eyes of the young man."

QUESTIONS

What were the eyes of Adam and Eve opened to?

(Answer: To the sorrows of sin and its results.)

What were the eyes of Elijah's servant opened to?

What made the difference between the two eye-openings?

Conclusion

May God help us to stay close to Him and His work so that our eyes will be open more and more to the blessings of His protection and care, and not to the sorrows of sin.

PART III. Text: Eccl. 2: 14: "The wise man's eyes are in his head."

Questions:—

Don't you think that is where they belong?

What do you suppose is really meant here? (See verse 13. A wise man's eyes will not cause him to lose his head, and end in folly and sin.)

Isn't it especially true that in these days we need to keep our eyes in our heads?

Answer: See Prov. 19: 21. The devil is putting many devices in men's hearts these days—devices that can be used for bad. Movies, television, modern roadside and city advertising can cause us to "lose our heads" if we are not careful what we let our eyes dwell upon.

What text illustrates the importance of this? (Answer: Matt. 5: 29. Look up others.)

PART IV. Texts: 2 Cor. 3: 18; Isa. 33: 15, 17.

Questions:—

Who is it will see the King in His beauty?

How can we behold Jesus now, that we might become more and more like Him?

What projects has our M.V. department provided to help us behold Jesus?

Answer: Such things as the Bible Year, Character Classics, Master Guide work, Morning Watch, Prayer Bands, and M.V. Reading Courses.

ADVENTURES ABUNDANT

A Group Presentation

Leader's comment.—Very few of our M.V.s from Australasia were able to go to the Paris Youth Congress. But today we would like to tempt each of you to take two very adventurous trips during 1952. Two of our members, _____ and _____ will do the tempting. (Have the two young people step up, each holding a large picture of a ship, having

the name of a different 1952 Reading Course book on it. As one taking the M.V. society on an imaginary trip, have each one give a short book review on the 1952 Reading Course book for which his ship is named. Urge each one to read his book all the way through before he attempts to review it. Also instruct each young person not to give away all the story in his book. His purpose is to "tempt" the society members, to lure them to read this book by giving brief tidbits of a journey through the book. Have them break off a final prize thought or leave a story unfinished, saying that the book will tell the rest.)

SENIOR M.V. 1952 READING COURSE BOOKS

"Fuzzy Wuzzy Tales."
"Quest of Youth."

LEADER'S CONCLUSION

A message to us in Volume VI of "Testimonies for the Church," page 298, says: "Your mind was given that you might understand how to work. Your eyes were given that you might be keen to discern your God-given opportunities. Your ears are to listen for the commands of God. Your knees are to bow three times a day in heartfelt prayer. Your feet are to run in the way of God's commandments."

Yes, God says that these marvellous pieces of almost indispensable machinery, our eyes, were given to us that we "might be keen to discern our God-given opportunities." May God help us to "keep our eyes in our head," and not let them lead us into sinful indulgences. Let us turn away from the many devices the devil has planned, and focus our eyes only on those things that are pure, holy, and uplifting, purely it is a privilege to have such wonderful Reading Course books this year. Let us all read them and have the thrill of seeing God more clearly and becoming changed into His beautiful character and likeness. This will help us to have "eyes that are beautiful."

(Note.—At this point make clear the arrangement that your society has for making the 1952 Reading Course books available to its members. Also tell how they can be purchased by those who want to own them, and urge that all do so. A complete set should be on hand so those present can look them over.)

THOSE WHO HAVE EYES

It was Paul who wore glasses of startling size,

While Jane wore no glasses at all,
And you'd likely maintain
That Paul saw more than Jane,
But really Jane saw more than Paul.

For Paul never saw, as he watched the sun rise

Where the stars had all tiptoed away,
And he missed how the breeze,
As it swept through the trees,
Had carefully dusted the day.

Sometimes there was joy in the heart of a friend,

Or sorrow—and no one to share—
But Paul was quite blind,
And he never did find
The gold mother had in her hair.

While Jane's two bright eyes were so busy all day,

(Of all that she sees how she chatters!)
Till I'm led to surmise
That it isn't your eyes—
It's just what you look for that matters!

—Author Unknown.

Think truly, and thy thought

Shall the world's famine feed;

Speak truly, and thy word

Shall be a fruitful seed;

Live truly, and thy life shall be

A great and noble creed.

—Horatius Bonar.

Help Yourself to Health

T. R. FLAIZ, M.D.

Programme target.—To review the principles and rewards of healthful living.

Scripture Reading

Ps. 139: 1-14; Rom. 12: 1, 2; 1 Cor. 6: 19, 20.

Suggestions for Reading at Home

"Ministry of Healing," pages 234-240; 271-276; 291-310.

To Start the Thinking

Is it true that our rising generation is not so healthy as earlier generations? With all our material advantages and health protections, are we still not up to the standard of fifty years ago? It is true that our advantages are greater. We have better food. We have better medical care. We are protected against epidemic diseases. There is every reason to expect the present generation to be far superior to any previous.

There are, however, certain practices and habits which have partially neutralized these advantages. Adventist youth should not be affected by these considerations, as the habits referred to simply do not enter into the lives of Adventists. There are some health considerations, however, which are neglected by Adventists, and the result is an unnecessary measure of ill health or of health below par. It is most unfortunate that people with the very finest instruction on matters of health should—any of them—enjoy less than the very optimum of health. Although as Adventists we do not handicap ourselves with the tobacco habit, drinking, or the use of tea and coffee, there are many who, through ill-advised zeal, through poorly chosen diets, through overexertion, and through too close application to strenuous work, bring on physical limitations which cripple them in later life. It is to call attention to some of these possibilities that we are studying the question of health in our programme today.

To get the subject before us in the most profitable manner, let us suppose that everyone is naturally endowed with good health, and that we will all be healthy if we continue to do those things intended to conserve that health. This is not, of course, altogether true. Many are overtaken with illness over which they have no control. For the most part, however, illness and disease are avoidable, and we should be intelligent on how to avoid them. We are going to study this important question by way of discussion. I have asked six of our members to present certain aspects of this question; and others, we know, will want to contribute to the discussion.

DISCUSSION

Leader: Our first speaker will tell us how the question of diet is related to possible loss of health.

1. DIETETIC ERRORS

First Speaker: To get an accurate idea of the havoc wrought by improper diet in the health of the average grown person, we must go back to infancy. Many babies, particularly among the under-privileged, are fed with little thought for their actual needs. Often the same parents who show little intelligence in feeding their babies, show even less in feeding their children of preschool and early school age. Often children are pampered by being allowed to eat whatever they want—sweets, cake, ice-cream, and biscuits. Such children, because they do not get the proper balance of food elements in their diet, are often sickly, anæmic, irritable, and generally below average. Children of this age should be guided into proper eating habits.

Children allowed all sorts of eating irregularities at this age, are likely to be the youth who seem to have little sense of judgment about their food. They are the kind who do not care much for breakfast, have a white bread sandwich during the morning, and pick away at a little lunch at noon. During the afternoon they take a sweet lemonade, some cold left-overs from the refrigerator when they arrive home, are not hungry for tea; but at bed-time they raid the cupboard for potato chips, biscuits, doughnuts, or other indigestibles or go to the corner shop for a milkshake. A considerable percentage of this type develop indigestion and even ulcers to plague them with ill health the rest of their lives. Regularity of eating habits and sensible selection of food should figure in the programme of every young person.

It is reasonably estimated that in countries where food is plentiful, the average person eats perhaps half again as much food as is for his good. This leads to overweight, to extra loads on many body organs and functions, including the heart, and in many cases to an early death with heart attack or a stroke.

Is it then unreasonable to speak of errors in diet as one cause of loss of health?

Leader: Now that gives us a good introduction to our subject. I'm sure some will want to add to what has been given on the effect of diet on our health. Some may want to give their own experience in the matter. We certainly can see, from what has been said, that even though we may see no immediate harm in careless eating, there is a price to pay later on. I was especially interested in what was said about overeating, and how the resulting overweight may bring on early heart attack or other serious disease. Would anyone volunteer to give us a few words on that subject? Let us hear what you think about overeating, overweight, and the like.

(Preferably, someone should have been alerted to be ready to speak on the subject, or someone could be asked to speak right from the floor. The leader should be sufficiently familiar with each section of the discussion to give a strong lead, with brief but appropriate comment.)

2. STUDY AND WORK HABITS

Second Speaker: As a sudden burst of speed by an athlete may damage vital structures, so also will a long-protracted overloading of the heart, such as a constant overworking at heavy labour. Such people age early, or they may break in health and become invalids at an early age. If you are working so hard and constantly that you are always tired, and do not rise in the morning refreshed and eager for the day's work, you probably are attempting more than is for your best good. If this course is continued, you will be brought to some form of disability at a premature age.

An equal degree of injury with a less hopeful outlook may result in the person who, though not put to great physical exertion, is working under high tension, with long hours in office, classroom, or pulpit. In this case, the condition results from nerve tension, which over a long time gradually restricts the flow of blood to the walls of the heart. The result is an insufficient blood supply, and a warning pain which may or may not be registered over the heart area or up over the left shoulder and arm. These are danger signals which, if recognized and heeded in time, may give you a chance to live many years longer. Neglected, you may be required to close your accounts much earlier than otherwise need be.

This disease in which the heart is endangered is one of the most common causes of death today. The high-pressure conditions under which we live, the rapid competitive pace of business and professional activity, would appear to leave no alternative. There is, however, much that we can do to reduce the danger. The mental attitude is of great importance.

If we belong to that unfortunate group of people who believe that the future well-being of mankind is more or less in the balance if they fail to make this appointment or that schedule, or if they fail to achieve a certain standard, it is just too bad. There is little that can be done about it.

Such people will continue to forget their regular meal hours, leaving anxious wives at home wringing their hands in impatience or in fear for their husbands' welfare. Such people will continue to hold boards and committees in session to the wee morning hours, when they should be at home getting rest. Such people will, if students, continue to work beyond reason, striving for straight-A grades when something less, backed by good health, would serve them much better. These people are difficult to reason with. They will not be convinced, until they break, that there is a limit to their strength; and then it is often too late to make amends.

If, however, these people can be convinced of the desirability of a slower pace, of the necessity to get away from work for recreation, and of the possibility of succeeding in life with something less than A-grade performance, there is hope for them. Although it is an excellent thing to have a sense of responsibility and to perform accordingly, this sense must be kept in balance with the actual health situation.

3. ILL-ADVISED RECREATION

Third Speaker: Some may be surprised to learn that recreation and sport may be carried on in a manner to damage the health. This caution does not apply to conventional or commonly accepted recreations, sports, and games played in moderation. These are healthful, and contribute to the development of alert minds and sound bodies. The dangers to which we here refer are those arising from over-exertion in good and otherwise helpful recreation, or in the violent sports of boxing and wrestling. Most of us have heard the expression "athletic heart." This is a condition resulting from too severe or too prolonged exertion in running, climbing, swimming, bicycle racing, or other like vigorous sports. These sports of themselves may be good and healthful, but occasionally over-ambitious youth have carried their activities beyond the capacity of their hearts to take it, and the result is actual damage to the heart. This damage may be immediate and fatal, or it may be such as to limit the strength of the person for the rest of his life. These activities are of themselves commendable, but should be participated in with full recognition of proper limitations.

In speaking of the dangers of boxing and wrestling, we do not refer to the mild and harmless recreation of boys wrestling in fun for enjoyable exercise, but to the violent, all-out contests of the amateurs and professionals. This type of sport is hazardous, and costs several lives each year. There are people in our mental institutions whose brains have been damaged by the violent blows of the prize ring.

Healthful recreation, good, clean, out-of-door sports such as hiking, swimming, camping, cycling, boating, and good recreational games played for stimulating exercise—all contribute to better health, and should be a part of everyone's programme, whether child, youth, middle-aged, or elderly. Everyone

should find some recreation suited to his particular need and circumstance.

4. NEGLECT OF REST AND SLEEP

Fourth Speaker: Young people in school and successful business and professional people are the worst offenders in this matter of neglect of rest and sleep. It is not uncommon to find students who have broken down healthwise, admitting that they carried full work in school and a full-time night job to maintain themselves. However commendable this may be from the standpoint of motive, it just does not make sense as part of a life programme.

In a certain group upon whom a health survey was conducted recently, it was found that the tuberculosis rate was double that of the country generally. Investigations revealed that this group included a large number of students who were attempting to carry full work in school and at the same time earn sufficient to pay their expenses as they studied. They were also skimping on food because of expense. Obviously, there could be but one result—health failure.

Whatever our achievements in school or profession, they are of little worth if we have not the physical body through which to give expression to that intellectual achievement.

5. CARELESS OR BAD HABITS

Fifth Speaker: It is well for us to have our attention called occasionally to the effects of alcohol and tobacco, particularly as relates to their degenerative tendencies, which place definite liabilities upon intelligent and ambitious young men and women. Our young people should know something of the dangers of these drugs upon their own physical condition, and also of the dangers of close association with those who are given to the use of these poisons.

A very fine and upright young man about seventeen years of age was persuaded by some more careless friends to go out for an evening of careless recreation. These four went to a near-by hotel, where all were urged to partake of beer, which seemed to the three young men to be harmless and innocent. Our young friend, true to his conscience, refused to have a glass of beer. He did take a soft drink to be sociable. From here the group took a leisurely drive out into beautiful rural surroundings. This was quite harmless in itself. But they stopped at another small inn, where each again, with the exception of our young friend, took a glass of beer. From here they turned homeward. Driving along at what seemed to be a perfectly safe speed, they came to a place where the road took a gradual turn to the right. The surviving individual gave the story to the physician a few hours later: his steering-wheel went wrong, and he could not make his car turn as it should. It turned more slowly than was necessary to make the corner; they shot off the road, and the car careened against a huge oak tree. The car was literally folded up.

Passing motorists extracted the young men, and in a short time an ambulance carried them to the hospital. One boy was found to have a completely crushed skull, and was dead. A second boy had serious internal injuries, and he too was dead. The third, our fine young man who was along merely in company with these boys, had large blood-vessels severed, and had bled so seriously that life ceased when he came to the hospital. Only the driver, who had had two glasses of beer, survived to give any story of this tragic accident. Of course, it could have been just the two glasses of beer that affected his driving rather than, as he said, the non-functioning steering-wheel! More likely the steering-wheel was functioning perfectly, but the brain of this young man, now with two glasses of beer, was not

functioning normally—with the result that three young lives were snuffed out in a matter of moments.

Anyone not fully convinced of the tragic effect of the ordinary beer sold at hotels may have his doubts removed by looking at the hospital records where these young men were brought in. Yes, even though true to his principle of refusing liquor himself, this poor young man paid the supreme price because he was in the wrong company, the company of those who saw no wrong in drinking just a little beer. We can afford neither to use this deadly poison ourselves nor to entrust our lives to those who use it even in moderation.

Can we possibly think that drinking is worth the price it costs both to the drinker and to our country? It would be quite impossible to estimate the number of lives lost each year directly because of drinking, the number of mental cases sent to state institutions each year, and the number of crimes committed under the influence of liquor. The total costs of the physical and mental havoc wrought by alcohol each year would be quite beyond computation. These costs in human suffering, in death, and physical and moral corruption, are quite beyond the actual liquor bill of the country.

Turning to the question of tobacco, we find that it is impossible to make any estimate of the inroads on the nation's health caused by this drug. It is, of course, commonly recognized that there would be no tobacco habit except for the revenue enjoyed by commercial concerns from this health-destroying habit. The tobacco habit is a large contributor to digestive diseases, diseases of the lungs and the bronchial tubes, degenerative diseases, and diseases of the heart and brain.

Dr. Alton Ochsner, well-known surgeon of New Orleans, has stated his conviction that smoking is the cause of cancer of the lung; and he is in a position to be an authority on this question. Cancer of the lung is perhaps the most rapidly increasing form of cancer known today, and doubtless tobacco has a large part in the increase of this tragic disease. Tobacco is definitely a drug habit. It is actually a form of dope. The cigarette smoker is enslaved to his drug just as much as is the opium smoker or the alcoholic to his poison. The absolute repudiation of tobacco in any form by our outstanding athletes is in itself a strong witness to the effect of these poisons. Outstanding leaders in education, industry, and science are united in their condemnation of this national curse.

Can we, as young people looking forward to lives of usefulness, take any other attitude toward this question?

6. INTELLECTUAL AND SPIRITUAL HEALTH HABITS

Sixth Speaker: *A sick body is an "insane" body; an insane mind is a sick mind.* Most bodily ailments are the by-products of unhealthful thoughts.

Here, then, is a list of health thoughts. Compare it with the list of disease thoughts:—

Health Thoughts	Disease Thoughts
Work	Self-pity
Principles	Fear (worry)
Love	Cynicism (pessimism)
Faith	Hate (revenge)
Humour	Envy (jealousy)

All the health thoughts flow outward; the disease thoughts, inward. The more you think of other people, of things and interests apart from yourself, the healthier you are. The more you brood over yourself, the more you are liable to morbidity.

Work Thoughts. Every minute you employ in thinking about your work, what you are doing, and going to do, the clearer your brain and the truer your hand.

Principles. Things you have thought out and settled, never reopen or argue. For instance: to be honest always, to avoid sex imaginings, to keep your temper. Every time you unsettle and discuss a principle, you open a wound and invite blood poisoning.

Love. Love is to the mind and body what light and heat are to the plant. It is an absolutely essential condition to health. A person not in love with somebody or something cannot be healthy.

Faith. Doubt breeds microbes, produces moral lesion. Belief, particularly in a God who is good and just, is an essential to normality. Also soul and body turn sour without belief in good and just people.

Humour. The natural play of a healthy organism. Fun, laughter, frolic are the best-known germicides.

Now, turn to the black list:—

Self-pity. First and deadliest of all poisons. Sheer auto-intoxication. The self-pity is on the way to nervous breakdown, indigestion, insanity.

Fear. Rivals self-pity as a man killer. Includes fear of the unknown, or superstition; fear of the future, or worry; fear of self and of others. Every fear thought drives another nail in your coffin.

Hate, including revenge. Don't bear grudges. Forget them. Returning good for evil is not for the other fellow's sake, but for yours; you'll live longer and sleep better.

Envy, including jealousy. A disease of egotism. Displeasure at another's success is mental cancer. It spoils everything good in you.

Cynicism or pessimism. The philosophy of morbidity. The religion of dyspepsia. Upsets every function, cripples you.

All the gymnastic exercises in the world cannot make you sound, vigorous, and healthy if you have a sickly mind, full of dirt.

A HEALTH PRAYER

Give me a good digestion, Lord,

And also something to digest;

Give me a healthy body, Lord,

And sense to keep it at its best.

Give me a healthy mind, good Lord,

To keep the good and pure in sight;

Which, seeing sin, is not appalled,

But finds a way to set it right.

Give me a mind that is not bored,

That does not whimper, whine, nor sigh;

Don't let me worry overmuch

About a fussy thing called "I."

Give me a sense of humour, Lord;

Give me the grace to see a joke;

To get some happiness from life,

And pass it on to other folk.

—Found on the wall of an old cathedral
in Chester, England.

☆ ☆ ☆

SABBATH, DECEMBER 15

Land of Conquest

ARTHUR H. ROTH

Programme target.—To tell the fascinating story of Inter-American missions.

AMAZING GROWTH

Fifty-six years ago there were fifty-six Seventh-day Adventists in the territory that we call Inter-American Division. God has wonderfully blessed His people, His work, and His workers in middle America from the very beginning to this day. When the new century began in 1900, there were 1,704 members of the Seventh-day Adventist Church scattered throughout the countries that surround the Caribbean Sea and on the islands that lie in it. Every ten years since that time Inter-America's church membership has doubled. By the end of 1950, the middle of the twentieth century,

there were more than 75,000 baptized Seventh-day Adventists in the division.

The Inter-American Division is made up of six unions, the largest of which in area is the Mexican Union. Following Mexico in geographical order are the five republics of Central America (Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica) and Panama; these nations form the Central American Union. Two extensive countries in northern South America, Colombia and Venezuela, also are part of the Inter-American Division. These two republics, plus the islands of Aruba Bonaire, and Curacao, are called the Colombia-Venezuela Union, which covers an area as extensive as is the United States east of the Mississippi River.

The three named unions are largely mainland fields. The three Inter-American unions that remain are mostly island fields. The Caribbean Union, after embracing British, French, and Dutch Guiana on the South American mainland, takes in the chain of islands that seem to bind South America to North America on the eastern end of the Caribbean Sea. One of Inter-America's unions, the Antillian, with the exception of the island of Puerto Rico, is formed exclusively of island republics, which are as free and sovereign as any other pieces of land on this earth. The newest of Inter-America's unions, and the largest in membership, is the British West Indies Union. It is composed entirely of bits of land that enjoy the privileges guaranteed by the Union Jack.

In these six unions of the Inter-American Division there is a sisterhood of thirty-six conferences and mission organizations, representing nearly a thousand Seventh-day Adventist churches with innumerable companies and groups of believers in addition.

The area of the world to which we are now giving our attention is sometimes called "The Land of the Conquistadores," in honour of Christopher Columbus and the brave, stalwart Spanish conquerors who first sighted the western world in the Bahama Islands. After Columbus opened the way to America, thousands of Spaniards, hungry for gold and glory, rushed to the new world. Their early base of operations was the island of Hispaniola, almost in the midst of the Caribbean Sea. From that pivotal point the eager men of the Old World fanned out northward, westward, and southward to discover and conquer. They adopted a slogan: "Glory, Gold, and Gospel." Most important of the three was gold; close by followed glory; the gospel as they understood it too frequently was useful only to the extent that it helped the first two. Yet the Spaniards "Christianized" the world that opened up before them.

When they landed at Hispaniola, Isabela, Tenochtitlan, and Portobello, they used methods much different from those used by today's Seventh-day Adventist missionaries. The Spaniards won adherents to their faith with a cross in one hand and a sword in the other. One of the red-skinned chieftains who was approached by the white Europeans, reached for the cross and was pierced by a sword. As he languished in the presence of his subjects and conquerors, he was assured that in due time his soul would reach heaven. During the moments before his death he asked whether there would be any Europeans in heaven. When he was told that heaven would be full of them, he exclaimed: "Then I do not want to go to the Christian heaven." He died. Thousands of his subjects were made into so-called "Christians." By such and like methods in the early years most of middle America was "Christianized."

In our day a clergyman wrote in his parish journal how he did not know, when going into a Mayo village, how many of the people may have turned Adventist since his last pastoral visit. And why do the people in middle America turn Adventist? Because, as one person said: "What I don't think is fair about the Adventists is that every last

one of them thinks he's called upon to preach. They all carry Bibles under their arms; and wherever there are people, they sow their beliefs. If they'd stay inside their own churches, we wouldn't mind, but they run all over the country." By such zealous witnessing on the part of laymen and ministry, Inter-America's people are won to the truth. Here are but a few accounts:—

A SONG STIRRED A HEART

Some years ago when there was very little religious tolerance, and the life of a Protestant was beset by dangers, Santiago Cedeno heard from the lips of a countryman in the Dominican Republic his first impressions of the gospel. This man, Cedeno discovered, was a Protestant. For some time he had been eager to learn what a Protestant was; but upon questioning this man, fearing that he would not care to talk, he persuaded him to sing a hymn. This is what the man sang to Santiago Cedeno:—

"Oh, I want to walk with Jesus,
Yes, I want to live with Jesus,
I want to be His faithful friend."

Cedeno saw that this man was sincere; and from that moment he decided that he, too, wanted to walk with Christ. He soon secured a Bible and began to read it. As he read, he started to practise the precepts he learned.

Not long afterward he was led impulsively to talk too freely about the priests and about the so-called "saints." Each night before retiring he and his wife read the Bible and sang the hymn, "I Want to Walk With Jesus." Cedeno and his wife lived on his father-in-law's farm. One night this relative stood in the door and said, "Aha, I have discovered that you are a Protestant. I do not want Protestants on my place."

Cedeno answered, "Yes, I am a Protestant; and if I must go, then I shall have to go. The world is very large. There must be enough room in it for me to live though I am a Protestant."

The next day Cedeno with his wife went to Anamuyita, where his family lived. There he built for himself a humble dwelling and began to work for God. Very soon the whole countryside was stirred, and many people began to listen to Cedeno as he spoke of the gospel. He won his parents as well as several of his brothers and sisters. He also won other relatives and neighbours.

A little later this new company of Protestants wanted to perfect some sort of organization, so they named a president and a secretary of the "Protestants of Anamuyita." Eventually one of the group found that the Bible spoke of the seventh-day Sabbath. He taught the rest what he had discovered, and the entire company started to keep the Sabbath. Not long thereafter they heard that also in La Romana, a neighbouring town, there were Protestants. They decided to write to these Protestants. So they did. Soon pastors of various denominations came to visit them, but the Anamuyita Protestants noticed that these other Protestants did not keep the Sabbath, and that they made every effort to get them to keep Sunday; but the Anamuyita Protestants were not easily persuaded. None of them joined any of the churches represented by the visiting pastors. One of these pastors, however, told them, "These Sabbath-keepers that you are looking for are in the capital." Thereupon the Anamuyita Protestants wrote to the capital, and soon the Adventists appeared. The Adventists kept *Sabado*—the Sabbath. They also had great love and respect for every one of the commandments. Further, they taught that Jesus would come

again, and this teaching could be upheld by the Scriptures.

Cedeno and various members were baptized. They have worked lovingly and perseveringly until now there are more than fifty Seventh-day Adventists in Anamuyita. It all started because of a song.

LOVE OF CHRIST

How broad is His love? Oh, as broad as man's trespass,

As wide as the need of the world can be;
And yet to the need of one soul it can narrow—

He came to the world and He came to me.

How long is His love? Without end or beginning,

Eternal as Christ and His life it must be,
For to everlasting as from everlasting

He loveth the world and He loveth me.

How deep is His love? Oh, as deep as man's sinning,

As low as that uttermost vileness can be;
In the fathomless gulf of the Father's forsaking

He died for the world and He died for me.

How high is His love? It is high as the heavens,

As high as the throne of His glory must be;
And yet from that height He hath stooped to redeem us;

He so loved the world, and He so loved me.

How great is His love? Oh, it passeth all knowledge,

No man's comprehension its measure can be;
It filleth the world, yet each heart may contain it—

He so loves the world and He so loves me.

—Annie Johnson Flint. Copyright.

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LUCIANO'S SABBATH SCHOOL

In the steaming jungle of the tropical state of Chiapas in south Mexico, near the village of Tecpatan, lives earnest young Luciano Perez. Luciano cannot contain himself. So full is he of the advent message that he constantly "bubbles over." Wherever he goes and whatever he does, he finds new opportunities for speaking the truth.

Not long ago Luciano heard that a company of government technicians were on their way to survey and measure land. "I think that God wants me to work with these men. I shall ask them for work when they come," thought Luciano. In time the surveyors came, and Luciano asked them for employment. He was employed. From Monday until Friday the men surveyed, drew charts and diagrams, and wrote reports. At every opportunity—and opportunities are many for those who watch—Luciano would make some remark about his faith. At one time before a meal he said, "Gentlemen, I always thank God before I eat food. Shall I thank Him for all of us?" Another time, when a small religious procession was going by near where the men were at work, he announced, "It's strange how some people adore and venerate so many different saints. I only need one Saint. He is able to care for all my needs. He is Jesus."

On Friday morning he spoke up: "I am quite different from many of the people that you may have observed. My holy day is the

seventh day of the week, *Sabado*. It is the only day authorized by God as holy. Tomorrow I shall conduct a 'spiritual school.' Would you men like to take the day off tomorrow and devote it to spiritual interests?" By this time the surveyors were so intrigued by their "helper" that all agreed to take *Sabado* off and hear "Priest Luciano say mass."

On Sabbath morning Luciano began his Sabbath school sharply at 9.30. He was the leader. The surveyors were the members. A Sabbath school goal chart hung against the trunk of a tree. Luciano taught the men how to sing a couple of songs and a chorus. One of the surveyors was appointed secretary of the Sabbath school. There was no report of a previous meeting to be read, for there never had been a previous meeting; but notes had to be taken about this one. And someone would have to receive the offering. The secretary did this. Luciano, the leader, gave the review and then the lesson study. This was followed by personal testimonies and prayer. All took part. The chief of the surveyors expressed himself: "These knees of mine have never bowed in worship, not even in the finest cathedrals of Mexico with their lovely tile flooring, but on this day they have bowed and rested on the earth itself. Out here in the jungle, for the first time in my life, I have become acquainted with genuine faith. We in the cities hardly ever think of God; but I marvel how that in these isolated places a happy people live who worship God as He deserves worship. I long for a faith like Luciano's."

Thus, the seed of the advent message was planted in the hearts of government surveyors while they were carrying out their duties.

Luciano continues to serve his Master in his own style and way. He has interested many souls in his faith.

A SCHOOL-TEACHER'S VACATION

To get to the town of Francisco I. Madero, Tabasco, from Mexico's capital, Mexico City, in the shortest time possible, one must travel in an aeroplane from Mexico City to Villahermosa. From Villahermosa to Tacotalpa, the train takes one most rapidly. From Tacotalpa to Tapijulapa, horseback and *cayuco* (dugout canoe) are the modes of travel. From Tapijulapa to Francisco I. Madero, it is quickest to go on foot.

Ignacio Mendez teaches in an Adventist elementary school in Francisco I. Madero, but vacation time had come. How could vacation time be made profitable and pleasant? "Hold gospel meetings! Nothing could be more thrilling." So Mendez went from Francisco I. Madero to Tapijulapa, to Tacotalpa, to Villahermosa to get permission and help from his mission superintendent for the gospel meetings' project.

"I want to hold some gospel meetings," he told the mission superintendent.

"You may do so," said the superintendent.

"Can you provide me with some helps?" asked Mendez.

"Yes. We have some old picture rolls sent to us by friends in the United States. You may have one roll. The other rolls will be needed by still others who also desire to hold meetings."

"But my vacation time lasts over a month; and if I hold meetings every night, the roll will not have sufficient pictures to show one every night. What must I do when I have exhausted the complete roll of pictures?"

"Start at the beginning and go through the roll of pictures another time. And when you have done that, and you still are short of pictures, begin at the beginning again and so on and on."

"I shall do so. Good-bye."

Back in Francisco I. Madero, Ignacio Mendez several times went through the picture roll, but never did Mendez seem to be

lacking for a message to bring to the people. Each time a picture was used, it seemed to suggest a new thought. Many people came out to listen to Mendez speak.

It is interesting to summarize the results of Ignacio Mendez's meetings. Seventeen people were baptized into the faith at the first baptism held as a result of the "gospel meetings." Thirteen were organized into a baptismal class. These thirteen have now also been baptized. The total number of nights Mendez held meetings during this series adds up to thirty. The total number of baptisms also adds up to thirty. Thus, Mendez reports one soul baptized for every night he preached. Of course, in addition to the public meetings held there were many visits and Bible studies. Ignacio Mendez is developing into a great soul-winner. This is his record for the past two years: 1949, 14 souls won; 1950, 30 souls won; two-year total, 44 souls won.

It is people like Ignacio Mendez who mean so much to God's truth in Inter-America.

THINGS THAT NEVER DIE

The pure, the bright, the beautiful
That stirred our hearts in youth,
The impulses to wordless prayer,
The streams of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need:
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do,
Lose not a chance to waken love—
Be firm and just and true,
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
"These things shall never die."
—Charles Dickens.

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SABBATH, DECEMBER 22

How to Spell Christmas

Programme target.—To review the historical background of Christmas and the Seventh-day Adventist attitude toward this special date, and emphasize the true spirit of goodwill.

Leads for Leaders

Many are confused about the proper attitude toward Christmas. This is our chance to give its interesting historical background, and to teach how we as Christians can observe it. The Seventh-day Adventist view is clearly set forth in the writings of the Spirit of prophecy. A review of the statements in this programme and others will clarify the matter. But be sure this is done *interestingly*. Never forget that simply reading quotations in a matter-of-fact way starts the yawning.

Use this opportunity to assign some original work to two or three young people. Ask them to give original talks on "How to Spell Christmas" and thereby have different views.

Keep your audience mystified about "How to Spell Christmas" until the talk "Christmas—'As Christ'" is given, which will reveal the secret.

Christmas has had some strange bedfellows in its past, and certainly its celebration nowadays leaves little room for remem-

bering Him whom it purports to honour. But Christmas is what we make it. It offers a golden opportunity for M.V. societies to share their spirit of goodwill, and show compassion for the needy and unfortunate. What better activity could the society sponsor than carol-singing in hospitals, orphanages, old people's homes, prisons, and other suitable public places! Lay your plans far enough ahead so that there will be simple, useful gifts to take along. Of course, you will want to grasp this Share-Your-Faith opportunity, and distribute tracts on the second coming of Christ while the world is (supposedly) thinking of His first advent. Also, be sure to take along plenty of the Twentieth Century and Voice of Prophecy Bible School enrolment cards.

THE ORIGIN OF CHRISTMAS

If we should ask seven people what the origin of Christmas is, we would probably get as many different answers. It is surprising to discover that many of the ideas we now have did not exist at first, but have grown out of ideas handed down from generation to generation. So it will, no doubt, surprise us some to look into the real historical background of this festive day.

In Europe long ago a mythical figure came into being, known as St. Nicholas. His name was used to help children be good, and eventually dates were selected in November on which to celebrate his coming. It was a joyous occasion, especially for the children, and it carried no thought at first of the religious aspect. Children were rewarded secretly on these occasions; and in answer to their questions about where the gifts came from, they were laughingly told, "Oh, St. Nicholas brought them to the good children." Our Santa Claus is a carry-over from this custom of the Dutch, which accounts for his change to the jolly, round fellow we know.

January 6 was the day the pagans celebrated their feasts. It was a great, wild affair which attracted much attention in the Christian world. From the pagans comes the Christmas tree, but for a rather surprising reason. They felt that some great power worked in nature, and thought to invite that power into their homes by bringing in the tree.

Then the church found herself riding between these two great holidays and her people being tempted by them. They decided they should establish a feast of their own, one to celebrate the birth of Christ, and they chose arbitrarily the date December 25. It was not claimed at that time to be the actual date at all, this connotation arising only through the years. There was at first a very quiet, sacred day in which small gifts were given and time spent in worship. As the power of the church grew, the three celebrations joined, taking some elements of each; and the result was one long feast of several weeks. After some time the length diminished until December 25 was left, although the other dates are still observed by some people. Thus, we find Christmas to be a strange mixture of myth, church ideology, and paganism.

Mrs. W. E. Burns.

CHRISTMAS TODAY

Some of us may imagine that Christmas is celebrated the same in all lands. What a surprise we get when we discover that even the dates are not the same. We thought you might like to learn some of the interesting customs of other countries.

Austria and Parts of Switzerland.—The children look forward to Christmas with great glee. The night before, they take their little shoes out into the garden and hide them under a bush. In the morning they awaken and run out to find cakes and little goodies—or a whip which someone knew he deserved.

Belgium.—St. Martin was believed to come on a white steed. The children hung up

stockings filled with hay for his horse. He emptied the hay and put in goodies. At other times a sheet was spread upon the floor, and the gifts thrown in upon it. Often one person brought the gifts for the entire village, and it must have been quite a task. In Flemish Belgium long ago the children used to stand in the corner with their faces to the wall as gifts were thrown on the floor. If a child dared to look, he lost his gifts.

Southern Germany.—The gift-giver went about with blackened face and cowbells, giving beatings or gifts as deserved.

Italy and France.—For many years shoes were put out in these countries. In some parts only clay dolls and candles were given.

Sweden.—We still have the famous *Julkapp*. A small but precious gift was wrapped in a very large box, and fun ensued as the many wrappings were removed. Sometimes a young man hid in the *Julkapp* and stepped out to demand his sweetheart's hand. Sweden has also a very pretty custom: an elderly couple go about with a tinkling bell to give gifts to all.

Holland.—The custom in this country is quite unique. A bishop, or one so dressed, arrives; and he seems to know who have been good and who have been bad. He gives gifts to the good, but woe to the bad! A servant with blackened face follows him. The servant carries a large sack and a big stick. One look, and all children decide to be good for ever.

These customs seem strange to us perhaps, but we should remember that they existed before our own. It would seem that much of it all stemmed from the parent's desire to make their children be good. Maybe we could borrow a few of their customs. Yet, how thankful we should be as Christians that we have a greater purpose to teach our children as an incentive for right-doing!

Mrs. W. E. Burns.

CHRISTMAS—AS CHRIST

(This talk is to reveal the secret, and explain the topic of the programme, and, of course, should be timed just right. Have separate cutouts of the letters in the word CHRISTMAS hung where they can be easily seen. At the end of the talk the speaker should remove the letter "M" entirely, then transfer the two letters "AS" so that it reads "AS CHRIST.")

We would hardly need to remind anyone of the extremes in our land in celebrating Christmas. Many will drink and gamble, and thousands of pounds will be wasted. Others will engage in wild, exciting amusements, or attend questionable entertainments. One wonders, Is there anything left in it for us at all? God's messenger has thrown much light upon the question of Christmas. "Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness; but the results reveal that they are full of evil, which is ruining the country."

Certainly, if we should let that one statement stand alone, we might all feel that holidays should be ignored. But let us balance the first with two others. In Volume I, page 514, of the "Testimonies" we find this: "I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days . . . let the parents study to get up something to take the place of more dangerous amusements."

And then to clarify the position just a little more, let us add a statement from the *Review and Herald* of December 9, 1884: "Christmas is coming," is the note that is sounded throughout our world from east to west and from north to south. . . . On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the

Sabbath school scholars is a sin; for it may be made a great blessing. . . . Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings."

When we remember that as we are kind to one another and give needed gifts, He is honoured, surely it points us to the true way to observe Christmas! We should not feel that it is right to spend large amounts on ourselves. So let us remove the "M" for "Myself" from Christmas. (Discard letter "M.") Certainly it is a good time to remember Christ and His gift to the world. Remembering Him means remembering others—not for show and pomp and popularity, but in a way that shows our love for our fellow men. When in all our holiday plans we can spell Christmas (rearrange letters) "AS CHRIST," then we shall truly find the greatest Christmas happiness ever.

I, TOO, SHALL GIVE

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live,
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed,
Thus shall I show my thanks indeed.
—Author Unknown.

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SABBATH, DECEMBER 29

Open

(Open for your own programme.)

JUNIOR MEETINGS

SABBATH, DECEMBER 1

You Can Be an Expert

WARREN N. WITTENBERG

Programme target.—To introduce the 1952 J.M.V. Reading Course books in a theme of being an "expert Christian."

Songs

Opening.—"We Are Living, We Are Dwelling," No. 188, "Gospel Melodies," Special.—Vocal or instrumental solo, "Open Mine Eyes, That I May See," No. 185, "Gospel in Song."

By group chorus or congregation.—"Turn Your Eyes Upon Jesus," No. 153, "Gospel Melodies."

Closing.—"I See Jesus," No. 235, "Gospel Melodies."

To Start the Thinking

God can use Christian boys and girls in wonderful ways today. He is expecting great things of you and me. But we must be able to think straight, and become experts in the highest of all professions. Some

pointers on how to accomplish this thrilling attainment for God and man will be the purpose of this J.M.V. programme.

"ACCORDING TO THEIR PASTURE"

All of you sometime or other have tasted milk that had an unpleasant or bad taste. I don't mean sour milk. I mean milk that tastes bitter because the cow from which it came had been eating some bitter weed. Or maybe you have tasted milk that had onion or garlic flavour because of what the cow had been eating. Well, I have tasted such milk, and it always reminds me of a Bible text. It is found in Hosea 13:6. Notice what it says: "According to their pasture, so were they filled."

Now, according to the text in Hosea 13:6, God uses this illustration to emphasize the fact that people, too, are made up in character of what they feed upon mentally. Are you thinking of another text? I am. I think most of you can say it with me. It begins like this: "As he thinketh in his heart, so is he." Can someone tell me where it is found? Yes, it's Prov. 23:7. In other words, *thoughts* usually precede or go before *actions*. What our thoughts are today, our actions will probably be tomorrow.

In our book of gems especially for youth, "Messages to Young People," page 285, we find a wonderful comment on this text in Prov. 23:7. It says: "Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest."

A very large number of our thoughts are inspired by what we see. If we look at the usual Hollywood movies, read the comic strips, or the abundance of fiction all about us today; if we feed upon that kind of pasture, we'll very likely develop many of the traits of character that we see pictured therein. But thank God, J.M.V.'s, our Seventh-day Adventist Church, and our J.M.V. society does provide much good mental pasture for us to feed upon. For example, we have our M.V. classwork. We have our Bible Year and Character Classics plan, and our Morning Watch. And thrilling adventures in good reading are found in our Reading Course books every year. Let us all feed upon good pasture: those things that are pure, and clean, and true, so that we can develop characters fit for heaven.

"I WANT TO BE AN EXPERT"

A Group Presentation

For this part on the programme, two or three, or not more than four, J.M.V.'s should be chosen who actually have ambitions to be experts in different good professions. For example, choose those who want to be the following: missionary nurse, private secretary, minister, doctor, or farmer. Each of these talks could start with, "I want to be an expert (nurse). To do so I realize I will have to . . ." Ask each to spend a few minutes telling what he will have to do to become an expert and to maintain efficiency in his or her chosen profession. For example: To be a nurse, one will have to finish high school, then take one or two years of college. What subjects will have to be taken at college? How many years of nursing training will be required after college? What subjects will be studied in the course? What practical work, such as laboratory, hospital room, and floor work, will be studied? After the nurse has been graduated, what then? Should the nurse keep reading, attending lectures, and taking extra school work to keep efficient?

Similar questions can be studied concerning any profession. After these boys and girls have spoken, have another J.M.V. show that being a Christian is the first profession of every Seventh-day Adventist. No matter what each one chooses as a life work and a means of earning a living, he must always be a Christian. And, like being a successful nurse or anything else, certain things are necessary to become a victorious Christian:—

1. The miracle-working power of the Holy Spirit which comes when we yield the will to God.

2. Bible Study. Before being baptized, people are to be taught. (Read Matt. 28:19.)

3. God puts us through laboratory experiences. (See Rom. 5:3, "tribulation worketh patience.")

4. We must continue studying all our lives if we are to make a good profession of Christianity.

5. That is the reason why we have the Bible Year, the Morning Watch, the Character Classics, the M.V. classwork, and the fascinating J.M.V. Reading Course books. The Reading Course books keep before us beautiful, successful Christian lives, the wonders of God's power as seen in nature, thrilling mission stories, and many other things that help us gain a stronger and still stronger Christian experience.

Let us do those things that will make it possible for God to make "expert" Christians out of us.

ADVENTURES ABUNDANT

(Use this feature from the senior programme for the J.M.V. Reading Course.)

1952 J.M.V. Reading Course Books:—

"Tommy Goes to Africa."

"On Burma's Eastern Frontier."

1952 Primary Reading Course Book:—

"Secret of the Cave."

CONCLUSION

In Vol. VI of "Testimonies for the Church," page 298, we read, "Your mind was given that you might understand how to work. Your eyes were given that you might be keen to discern your God-given opportunities. Your ears are to listen for the commands of God. Your knees are to bow three times a day in heartfelt prayer. Your feet are to run in the way of God's commandments."

Surely there is not a junior here who wants to be queer or weak-minded. In this meeting we have learned some pointers on how we can develop strong minds for straight, clear thinking, that we might become expert Christians. Let us show those about us that junior boys and girls can develop strong, stalwart characters. Let us take advantage of these thrilling Reading Course books we have this year.

(Note: At this point make clear the arrangement that your society has for making the 1952 Reading Course books available to its members. Also tell how they may be purchased by those who want to own them. If possible, a complete set should be on hand so those present can look them over.)

TRUTH WINDOWS

Each added bit of knowledge

We gather in our youth,

Is just another window

Through which to see the truth—

The truth with all its wonder

Of star, and rose, and clod;

The truth that has its fountain

Within the mind of God.

We multiply these windows,

Each with its added light

Till life is like a sunrise,

And everything is bright.

To have them clear, and many,
And open on the day,
Makes learning worth the getting,
And life a blessed way.
—Clarence Edwin Flynn.

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SABBATH, DECEMBER 8

The House We Live In

Programme target.—To emphasize healthful living as a duty to the Creator, and point out its tangible rewards.

FEASTING ON THE WORD

(Leader should explain these spiritual implications.)

"Thy words were found, and I did eat them." Jer. 15:16.

God tells us in this verse that He does not want us merely to *taste* His Word, but to *eat* it; make it a part of ourselves.

Several things are required to make up a good meal, and Jesus is able to supply every one of them.

David said, "Thou preparest a table before me in the presence of mine enemies." Ps. 23:5.

We have a most wonderful Guest to eat with us. Jesus said, "I will come in to him, and will sup with him." Rev. 3:20.

Linen is provided: "The fine linen is the righteous acts of the saints." Rev. 19:8, R.V.

Our God has a cup provided: "My cup runneth over." Ps. 23:5.

Our knife: "The Word of God is . . . sharper than any two-edged sword." Heb. 4:12.

Our Table Is Now Ready for the Food. What Shall Our Food Be?

"I have treasured up the words of His mouth more than my necessary food." Job 23:12, R.V.

On the menu today we have the following:—

MEAT—"My meat [food] is to do the will of Him that sent Me." John 4:34.

SALT—"Let your speech be . . . seasoned with salt." Col. 4:6.

BREAD—"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3.

BUTTER—"Butter and honey shall He eat." Isa. 7:15.

HONEY—"It was in my mouth as honey for sweetness." Eze. 3:3.

MILK—"I fed you with milk." 1 Cor. 3:2, R.V.

FRUIT—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

Thus, we have a good meal for a child of God. After partaking of such a repast, he is provided with certain "vitamins":—

Vitamin A—Ambition.

Vitamin B—Brightness.

Vitamin C—Confidence.

Vitamin D—Determination.

Vitamin E—Enthusiasm.

God's child can now go out and win the battle against Satan and sin. This can be done, for "Thy words were found, and I did eat them."—C. P. Smales, "Food for the Body, For the Soul," *The Biblical Digest*.

HOUSES AND TEMPLES

(Can be given as a dialogue)

Helen: See this picture, mother. How pretty the house looks, with its wide windows and porches!

Mother: Yes, it is a fine picture, and such a house would make a lovely home. Men build better dwellings now than they did many years ago.

Percy: Do people build the same kind of houses in all countries?

Mother: Oh, no! If we should visit the Indians, we would find them living in rude tents called wigwags, or tepees, made of mats and the bark of trees. In some countries people live in tents. Where it is very warm, they build so they may keep cool. In cold climates they make their houses warm. Can you tell me some things which are used in building houses?

Elmer: Stone, brick, iron, wood, paper, earth, and straw. The Eskimo lives in a house made of large blocks of snow and ice.

Mother: You would not think such a house very warm, but it is the best he can make. Perhaps you have noticed that some houses are large and some are small. Some have many rooms, others but few. They are made in many shapes and colours, and in some countries there are hardly two which look alike.

Amy: Here is another picture. What kind of a house is this, mother?

Mother: That is called a temple. It is built for the purpose of worship.

Helen: Is a meeting-house a temple?

Mother: It might be called by that name, for it is the house of God, where His people worship Him. But as we were looking at these pictures, I have been thinking of another kind of house in which we all live, which is more wonderful than any building ever made by men. There are a great number of these houses. All are made of the same things, all have the same kind of frame, all have the same number of rooms; and though there are thousands of them in every country, they are all lighted, heated, finished, and furnished the same way.

Percy: Oh, I know what you mean! You are thinking of our bodies.

Mother: Yes; and if you study this house God made for you to live in, you will be ready to say with King David, "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well." The more men study this body of ours, the more they find to make them wonder at the wisdom of its Maker. If a man invents a useful machine, such as a watch or an engine, he is praised and called a great man. But how few ever praise and thank the Lord for the body He has given them, and try to learn the best way to care for it!

Helen: I should like to know how to care for mine, but I never thought of my body as a house before.

Mother: We may call it a house because the Bible calls it so; and, more than that, it says it is a temple. Listen to this verse: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Amy: Then this house or temple of the body does not belong to us, mother; for it says, "Ye are not your own."

Percy: I see how it is. You know, people sometimes build houses to rent, and the One who made the house we live in gives it to us for a home as long as we live, and He wants us to take good care of it.

Mother: That is right. The house is lent or "rented" to us, as Percy says, for us to live in and care for. God cares for it too; and if it weren't for that, it would have been destroyed long ago. Before any of us were old enough to know we had such a gift as our bodies, kind friends cared for them for us; and every moment our heavenly Father watches over us, for "in Him we live, and move, and have our being." When we go to sleep, He still keeps the heart engine pumping, and the parts which become worn out during the day are nicely mended without our thought or care.

Elmer: I want the house I live in to be like that pretty temple we saw in the picture.

Mother: Then my boy must be very careful to keep it clean, not only outside, but inside as well. You know, we sometimes see houses painted nicely outside, and we think what good homes they would make; but when once inside we find the rooms so dirty we want to get away. So boys and girls may be nicely dressed and look well outside, but if they do not eat good food and have good habits, their body-house is not fit to live in.

Percy: Adam and Eve must have had fine, large houses.

Helen: And they lasted a long time, too. Adam lived in his for over nine hundred years.

Mother: It is said that men keep building better houses all the time, but the first body-house God made was the best ever seen in this world.

Amy: But why are they not made good and lasting now, mother?

Mother: One reason is that we do not use them well. Many people would do better in caring for themselves if they knew better how to do it. If I gave you a costly watch, Percy, what is the first thing you would want to know about it?

Percy: How to take care of it.

Mother: Yes, you would find out how and when to wind it, and just how to use it so it would keep good time. We should be even more careful to learn all we can about our bodies. We should learn for what each part was made, and how to keep it in good order. Men have taken bodies like ours apart, just as a watch-maker takes out all the wheels of a watch, and they have found out many things about them in this way. We should learn all we can about how to keep well and strong. If we are ill, we make much trouble for others, and must suffer ourselves. If we are well, we shall be a help and blessing to all around us. Not long ago I read this prayer of a little girl for her body: "Dear God, bless my two little eyes, and make them twinkle happy. Bless my two ears, and help me to hear mother call me. Bless my two lips, and make them speak kind and true. Bless my two hands, and make them good and not touch what they mustn't. Bless my two feet, and make them go where they ought to. Bless my heart, and make it love God and my father and mother and everybody. Please let ugly sin never get hold of me—never, never!"

"The Lord my body did prepare
My dwelling-place to be,
And still it is a temple where
He daily meets with me.

"My head, my hands, my heart are His;
He knows my being well;
And all its many mysteries
My Lord alone can tell.

"To walk in ways of wickedness
My feet cannot afford;
For all the powers I possess
Are holy to the Lord.

"I'll pray to Him from day to day
To lead my steps aright,
That I along His heavenly way
May be a shining light.

"And He will keep my temple free
From every touch of sin;
He truly saves and cleanses me
That He may dwell within.

"My eyes must see the good and true;
My ears must hear His voice;
My hands be ever glad to do
My heavenly Father's choice."

—C. M. Snow, "The House We Live In," Pacific Press.

HEALTH CREED

1. I will breathe fresh air.
2. I will live much in the sunshine.
3. I will take regular exercise every day.
4. I will sleep eight hours, or more, each night.
5. I will maintain a clean body.
6. I will drink plenty of pure water each day.
7. I will eat temperately of foods that fill every need of my body.
8. I will maintain good posture when standing, sitting, or walking, and will wear shoes and clothes that aid good posture.
9. I will guard my body from health-destroying stimulants, poisons, and harmful drugs.
10. I will develop right mental habits and strive for emotional control.

—*"Adventures of the Health Hunters,"*
Northern California Conference.

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SABBATH, DECEMBER 15

Land of Conquest

(SAME AS SENIOR PROGRAMME)

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SABBATH, DECEMBER 22

How to Spell Christmas

Programme target.—To set before the boys and girls the true spirit of goodwill and hospitality with which we should celebrate Christmas.

Leads for Leaders

You will be able to use much of the senior programme material and suggestions. Of course you, as J.M.V. leader, are well aware that junior youth are at the "do" age. A fine leaflet to help you put them to work and have fun doing it is "Christmas Novelties for Everyone."

WHERE CHRISTMAS CAME FROM

If you should ask someone where Christmas came from, I suspect he could not give you the correct answer. Today we shall learn the answer, which is an interesting one.

Hundreds of years ago some people began to tell stories about a monk named St. Nicholas. He seemed to be a kind person, who gave presents to children to help them be good. In his memory, a day was set aside in November for all to have a gay time and receive gifts. About this time, the pagans with their idol worship were having a great feast day on January 6. It was a wild, exciting feast, and sometimes members of the church were tempted either to worship St. Nicholas, or to go to the big pagan feasts. So the church said: "We can't have this. Our people are all being taken away from us by these feasts. So let us have a feast of our own to celebrate the birth of Christ."

They chose the day December 25 because it was between the other two feasts, and they thought their people would then be busy with their own celebration and not go to the worldly things. But the church grew so that many pagans and others came in. Before long the church had all three feast days. But after all, from November to January is rather a long Christmas to celebrate. The time became shorter and shorter, until finally only one day was left, December 25. It was not thought at all then that it was actually Christ's birthday. Later people talked about it until they thought so. But most people today know that it is not the real birthday of Christ. —Mrs. W. E. Burns.

HOW SHOULD WE CELEBRATE CHRISTMAS?

God wants us to have a good time, but while we are doing it, we can still serve Him. When we are kind to one another, we are being kind to Him. But if we spend lots of money on ourselves and give Him nothing, surely we will make Him sad!

We should try to help someone else who doesn't have a nice Christmas as we do. There are hundreds of people who never have anything nice on Christmas unless someone thinks of those who are needy. We all are to have a chance to help someone this Christmas. We have a big stocking here. The gifts and money we have put in it will be used to help someone have a happy time with us. If Jesus were here, I'm sure He would help us celebrate Christmas in this way. The world will spend much money, get drunk, go to shows, and do many wrong things; but God asks us to do things that will please Him on this day that is to remind us of when Jesus was born on this earth for you and me.

—Mrs. W. E. Burns.

A CHRISTMAS STORY

Billy Baker had been out Christmas shopping with his mother, and he had been a most trying little boy. Someone should have punished him, but, sad to say, he managed to punish himself. Pulling frantically at his mother's hand, he suddenly got loose, fell headlong into the street, and was hit by a car. At they lifted him carefully, they found his leg was broken; and though that was serious enough, his loud wails made one think he was dying.

Several days later, still in a little hospital bed, he looked across at Jimmy, a wee bit of humanity who had been in the hospital many months. Jimmy was very pale. He suffered greatly; but he never cried or fussed, always did exactly as told, and bit the corner of his pillow rather than cry out in the night when loneliness for a mummy and a daddy he would never see again almost got to be too much for him. Billy watched Jimmy every day; and though Billy was spoiled and selfish, he began to try to copy Jimmy's brave, quiet ways. They became close friends, and everyone marvelled how they helped each other.

Finally the day came for Billy to get ready to go home. Jimmy watched with tearful eyes and finally turned away and wept when the doctor, who was bending over Billy's leg, straightened up and said, "Yes, sir, just about as good as new. You made it just in time, kid; Christmas is almost here."

"Christmas!" thought Jimmy. It once meant only "window looking" to him, but even that was fun. But now, he would not go again. Once again he buried his face a little deeper in his covers and tried to stop the sobs. Suddenly Billy noticed him. He reached over and pulled the covers down.

"See here, Jimmy, can't you go home, too?"

"I don't have a home."

"But where does your mum and dad stay?"

"My mum and dad were killed when I got hurt. I don't have nobody."

Billy lay back to think about that. No home and no mother and daddy. And Christmas coming, too. "Look here, Jim," he said. "I have two beds in my room at home. Why don't you come home with me?"

"No, I couldn't do that. My dad said it takes a lot of food to keep a child. And I won't be beggin' on nobody."

"But you wouldn't be begging. I have asked you to come. And we have plenty of food. Why, I bet we throw out enough to feed you. You eat like a kitten."

Jimmy looked at Billy with longing in his eyes. "I would like to, but I don't expect it's a good idea at all. Somebody would get fussed by it, you just wait and see. I can't do for myself much yet, and your mother would be too busy for fixin' me the way they do here. Do you have lots of toys, Billy?"

"Yes, I do." And Billy sat up excitedly to explain with flying arms and waving leg all about the wonderful toys. He did suddenly realize he had enough for several little boys. Jimmy was leaning on his elbow, eyes shining, listening in wonder when Mr. and Mrs. Baker came hurrying in.

"Mummy," shouted Billy. "Jimmy is going home with me. Can't he, mother?"

Mrs. Baker laughed. "No, dear, of course not. You can't possibly take Jimmy home with you." The words went through the suddenly still room. The colour left Jimmy's face, and he slipped down in the covers quietly and faced the wall. He only nodded his head when Billy called good-bye. "I don't belong to nobody," he thought. "Guess I won't ever belong to nobody." Little tears soon became convulsive sobs. Later, the nurse had to give him a needle to quieten him, and soon he fell into a fitful sleep.

Then, two days later, a strange thing happened. During visiting hours a man came in and sat down beside Jimmy's bed. He took the thin little hand in his and said very gently, "Jimmy, I have come to make a bargain with you. I'm Billy's dad. Ever since we took him home, he has been begging for you. He says you help him be good, and that he helps you to be happy even though you can't get up just yet. Now, it seems that you need Billy, and Billy needs you; and it seems silly to me to leave you here when things are like that. The doctor says you can come home with me for a few days, and if you like it there, maybe we can arrange to keep you for good. How about it, Jim?"

Poor Jimmy. The lump in his throat would not go down. He just hung on to Mr. Baker hard and cried. And Mr. Baker cried a little, too; and the nurse came in and cried, and went out and told the doctor, and he cried too. And after they got all through that unmanly business, they got busy and fixed Jimmy up to go. No one can know how wonderful it was to poor little Jimmy.

When they got to the Baker house, there was Mrs. Baker holding the door open, and there was Billy so excited he fairly screeched. Mr. Baker carried Jimmy in and put him on some pillows right near the Christmas tree, and Jimmy lay back with a gasp to look at this new wonder. And under that tree were the most wonderful packages you ever saw!

As we have already intimated to you, with this issue the "MISSIONARY LEADER" goes off the publication list in this field. There is always something tragic about the last, and with this last issue we want to thank each of you for the part that you have played in making the work of the "MISSIONARY LEADER" what it has been. We do not feel that we have taken a backward step in ceasing its publication, because as time marches on, the departments represented in the "MISSIONARY LEADER" have grown to such a size that they need much more space for their programmes than the "MISSIONARY LEADER" has ever been able to provide, and so from now on each department will care for its own programmes in its own way.

—Editor.

Later in the evening, as Jimmy sat among his toys and Billy sat happily beside him on the floor, Jimmy suddenly looked up at Mr. Baker and said, "What is Christmas?" And Billy, looking at him with such a happy-little-boy look, said softly, "Christmas, Jimmy, is the day we got you."

—Mrs. W. E. Burns.

THE MESSAGE OF THE STARS

(This is an exercise for four small children. Each child carries a silver star, and after he has given his verse, he hangs the star on the tree.)

The children should stand in V formation so that the tree is at the point of the V and so that the children can watch as each star is hung on the tree. When all the children are in position, they hold their stars high.)

All:

We'll hang our silver stars
Upon the Christmas tree.
Each star will bring a message;
So listen carefully.

First child (holds big star and speaks in a rather loud voice):

My star's the biggest
Of them all.
"Goodwill to men,"
I hear it call.

Second child (speaking slowly and clearly):

This star is old
As old can be;
It hopes for Peace
Eternally.

Third child (speaks gaily):

Joy to the world,
This brings to you;
So in a way
It's really new.

Fourth child (holds tiny star and speaks in a very sweet manner):

My star is small,
But shines so bright;
It sends its love
To all tonight.

All:

Now that our stars are hung
Upon the Christmas tree,
We hope each shining message
You all can clearly see.

—Christmas Helper No. 1, The
David C. Cook Publishing Company.

BIG WISHES

I'm a very tiny person—
Only measure this much high.
(Child measures self.)
And I won't be too much bigger
When next Christmas comes on by.

But I wish you so much gladness,
So much happiness and joy,
That if you'd measure me by wishes,
I would be a great big boy.

—Christmas Helper No. 1, The
David C. Cook Publishing Company.

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Open

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