

The Church Officers' Gazette

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No. 4

Continue in Sound Doctrines

AMONG the very last words penned by the aged apostle Paul, just before his martyrdom, was counsel to his beloved son in the gospel, Timothy, who at that time was commissioned to labor at Ephesus. True and staunch to the doctrines of Christ was he, and as Paul expected soon to seal with his life his testimonies borne in behalf of the truths of the gospel, he counted upon Timothy to maintain the truth, and to set right some who were being drawn away from Christ unto false doctrines by unprincipled false shepherds, a crisis having thus been created at Ephesus. Great emphasis was placed by Paul upon believers' maintaining the doctrines delivered unto them. He knew the cunning craftiness of the enemy in his effort to pervert the doctrines Christ Jesus had, through heavenly visions, made known to His servant; and Paul, as a faithful messenger, had communicated them to the churches. So to Timothy, down at Ephesus, he wrote:

"Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience." "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:10, 14, 15.

And that Timothy's responsibility, before God, was to maintain these truths even in the face of strong opposition, we read:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine." 2 Tim. 4:2, 3.

Soundly converted believers, as well as workers, can not only endure sound doctrines, but take delight in studying these sanctifying truths of the word, as well as having their hearts refreshed as some faithful minister of Christ leads them into these blessed truths of God's word. But then, as now, the plain truths cut across the inclinations of the human heart, with a tendency after a while for the sound doctrines to be muffled, and less emphasis to be given them than formerly. We are told how these sophistries gain entrance into the church:

"There will be a time when they will not endure wholesome instruction [sound doctrine], but will accumulate teachers for themselves, according to their own inordinate desires, tickling their ear, and they will indeed turn away from the hearing of the truth, and be turned aside to fables. But be thou sober in all things; suffer bad treatment; perform an evangelist's work; fully accomplish thy service." 2 Tim. 4:3-5, *Emphatic Diaglott*.

These are Paul's last words of counsel to Timothy, for his next words are, "I am now ready to be offered," etc. Among his last thoughts, therefore, was his solicitude for the church he was leaving, that they should continue steadfast in the doctrines the Lord Jesus had communicated to them. His heart was hurdened that their hope of eternal life should not be taken from them by giving heed to false doctrines. It was very essential with Paul that believers should maintain the pure doctrines of God's word. Before this he had admonished Timothy, this young ordained minister, in these words: "Take heed to thyself, and unto the doctrine; continue in them; for in doing this thou

shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

Paul had no sympathy with the idea, "Believe anything you please; you will come out all right in the end, if you are only sincere." Holding to the doctrines taught by Christ, involved then, as now, the salvation of the worker, as well as of those for whom he labored.

"The apostle Paul declared, looking down to the last days, 'The time will come when they will not endure sound doctrine.' That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."—*"The Great Controversy," pp. 594, 595.*

"Itching ears." Be they the itching ears of the people for some pleasing sophistries, or the itching ears of the minister, taming down his messages to please his listeners; both are equally out of the way in maintaining those sound doctrines by which sin is rebuked, and salvation found. God is displeased with them all.

"Perilous times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We

must put on the whole armor of God. We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. . . . Satan is constantly at work to divert the mind into wrong channels, so that the truth may lose its force upon the heart. And unless ministers and people practice the truth and are sanctified by it, they will allow speculation regarding questions of no vital importance to occupy the mind. This will lead to caviling and strife; for countless points of difference will arise. . . .

"When at one time a brother came to me with the message that the world is flat, I was instructed to present the commission that Christ gave His disciples, 'Go ye therefore, and teach all nations: . . . and, lo, I am with you always, even unto the end.' In regard to such subjects as the flat-world theory, God says to every soul, 'What is that to thee? follow thou Me. I have given you your commission. Dwell upon the great testing truths for this time, not upon matters that have no bearing upon our work.'"—*"Gospel Workers," pp. 308-314.*

A further illustration of profitless, idle speculation is cited:

"Workers for God should not spend time speculating as to what conditions will prevail in the new earth. It is presumption to indulge in suppositions and theories regarding matters that the Lord has not revealed. He has made every provision for our happiness in the future life, and we are not to speculate regarding His plans for us. Neither are we to measure the conditions of the future life by the conditions of this life."—*Id., p. 314.*

Never was there a time when it was more important that we as workers together with God, should firmly "hold fast the form of sound words" (the Bible doctrines, which we have heard), "in faith and love which is in Christ Jesus," than now. And let us not forget that in so doing we shall save both ourselves and those who hear.

T. E. B.

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"Be of Good Cheer"

THESE are among the last words of Jesus to His disciples. They were spoken not alone to the twelve, but to His followers throughout all time. The religion of Christ is not one of gloom but of light. It was because Christ conquered the world that He could enjoin us to be of good cheer, for through Him we too may conquer. His abundant promises of victory are a steady hope that

makes the heart strong. They give us an uncountable wealth of durable satisfactions. They are the fountain from whence springs this good cheer. There is a promise covering every peculiar need of every human being. We should daily search the Holy Word for just the promise that will meet our definite need, or give strength and courage for a particular trial. The application of a definite, positive promise to a definite need or trial, invariably results in the good cheer which our Saviour bids us have. This good cheer is the by-product of a victorious experience.

To illustrate: We may be possessed of a hasty temper and a rather quick, sharp tongue—the two usually go in pair. We are quick to see where our rights or those of our friends are not

Special Appointments for April

Medical Missionary Day,
April 6

Rural Schools Offering,
April 13

Missions Extension Fund
Day and Offering,
April 27

respected. How comforting right then is one of the many calming promises of our heavenly Father. He will see that justice is meted out in due time, and in His own good way. These trials do work for our present and future good. Through these conquering promises there always comes a victory that gives us assurance and good cheer.

"Great peace," says the psalmist, "have they which love thy law: and nothing shall offend them." It is the love of God's law of love that keeps us from being offended. Again, David exclaims, "Thy word have I hid in mine heart, that I might not sin against Thee." It is only by means of the promises of God that we may be victorious in our conflict against evil. And it is the victorious, not the defeated, man that can be of good cheer. Now, good cheer is very infectious; and the world, that is filled with fear and trouble, "looking after those things which are coming on the earth," needs to be infected

with it. We who look for the soon coming of the Prince of Peace, are to minister of His spirit of peace. And we minister by what we are, more than by what we say. Accordingly, we must be of good cheer.

FREDERICK GRIGGS.

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Waiting on God

It is impossible to rush into God's presence, catch up anything we fancy, and run off with it. To attempt this will end in mere delusion and disappointment. Nature will not unveil her rarest beauty to the chance tourist. Pictures which are the result of a lifework do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best cannot be ours apart from patient waiting in His holy presence. The superficial may be put off with a parable, a pretty story, but it is not given to such to know the mysteries of the kingdom of heaven.—*Selected.*

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"WHEN you neglect to pray, you notice it yourself inside of an hour, your associates know it inside of a day, and the world knows it in a week."

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"YOU say you do not always know just what a Christian should do. God knows; just ask Him."

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The Home Missionary Department

A Dream of a Divine Gift

I DREAMED I stood in the court of God,
And answered my summons: "Here!"
And the Lord leaned down and said
to me,

"Son, is your record clear?
Where are those beautiful little ones
I gave to your hand to guide?
Have you trained them up for the service
of God?
Why are they not by your side?"

And I dreamed that I said, as His
searching eye

Swept through my inmost soul,
"I taught them the truth, and bade them
strive

Full hard for the heavenly goal.
And John for the pulpit his mind had
set,

And Mary, she meant to sing;
And Harry and Ann intended to teach;
Why, they all would serve the King!"

Then I dreamed that sorrow swept my
heart.

And the Lord, He waited for me
Till I chokingly said, "But, Father, they
failed

Before they could work for Thee.
For Mary, dear child, grew frail at her
books;

And John was punier still;
And the twins gave up their cherished
hope

When they at the school fell ill."

Then I dreamed that the Lord, He said
to me:

"Did you teach them this vital thing,
That their bodies as well as their minds
were Mine.

And they must not cheat their King?
Did you tell them that service demanded
strength?

Did you teach them life's law well,
To make their bodies temples fit
For My presence therein to dwell?"

And I dreamed that I bent my eyes to
His feet.

And murmured in pain and shame,
"Nay, Lord! I did not think of that;
But I taught them to love Thy name."

And the Lord, He said, "I am glad for
their love.

But I needed their service so!
A divided gift is a crippled seed,
That fails, since it cannot grow."

—A. W. Spalding.

Our Health Responsibility

(A Bible and Testimony Study)

1. *1 Cor. 6:19.*—Body, the temple,
to be holy through the indwelling of
God. (See "Counsels on Health," p.
622.)

2. *1 Cor. 6:20.*—Body belongs to
God by right of creation in first place
and by redemption. He has paid the
price; we should let Him have His
own. (Id., pp. 40, 73, 586.)

3. *1 Cor. 3:17.*—Defile—destroy.
(Id., p. 22.)

4. *Dan. 1:8.*—Can defile body by
improper food. (Id., pp. 444, 64-66.)

5. *2 Cor. 7:1.*—Cleanse from filth-
ness. (Id., p. 67.)

6. *1 Peter 2:11.*—Wrong living
habits war against right living;
means wrong living. (Id., pp. 67, 68.)

7. *Rom. 12:1.*—A living sacrifice,
not a dead or dying one; strong,
vigorous, capable. ("Ministry of
Healing," p. 130; "Counsels on
Health," p. 67.)

8. *1 Cor. 10:31.*—Do all to the glory
of God. ("Counsels on Health,"
p. 41.)

9. *1 Cor. 9:24-27.*—Temperate in
all things. ("Ministry of Healing,"
p. 129; "Counsels on Health," p. 47.)

10. *1 Thess. 5:23.*—The entire being
included in sanctification,—body,
mind, and spirit. (Id., p. 69.)

11. *Gal. 5:22, 23.*—Fruit of the
Spirit. (Id., p. 449.)

12. *2 Peter 1:3, 4.*—Partakers—
have escaped corruption. ("Minis-
try of Healing," pp. 142, 143.)

13. *2 Peter 1:5-7.*—Addition. First
is faith. Knowledge, intelligence,
comes before temperance. Patience
impossible without temperance, and
both necessary to the attainment of

godliness. ("Counsels on Health,"
p. 134.)

14. *Rom. 14:16-19.*—Kingdom of
God not meat and drink. Cannot
eat ourselves into the kingdom, but
can eat ourselves out of it. (Id. p.
390.)

15. *Rom. 14:22, 23.*—Health reform
teaching should not lead to divisions.
A matter of individual faith. ("Tes-
timonies," Vol. VI, pp. 288-293;
"Counsels on Health," pp. 513-518.)

16. *Gal. 2:20.*—A most personal
scripture. Emphasize "in the flesh,"
the only place where the life of Christ
can be lived in us. (Id., p. 480.)

Other Texts on Health

- | | |
|-----------------|----------------------|
| 1. Ps. 103:1-5. | 9. 3 John 2. |
| 2. Acts 10:38. | 10. 1 Cor. 3:16, 17. |
| 3. Luke 13:16. | 11. 1 Cor. 10:31. |
| 4. Matt. 4:23. | 12. Eccl. 10:17. |
| 5. Matt. 8: | 13. Eccl. 5:2. |
| 16, 17. | 14. Deut. 32:46, 47. |
| 6. Ex. 23:25. | 15. Prov. 4:20. |
| 7. Ex. 15:26. | 16. Rev. 14:12. |
| 8. Deut. 28:22. | 17. Col. 1:27. |

First Sabbath Missionary Service

Medical Missionary Day

(Suggestive Program, Prepared by
Secretaries of the Medical De-
partment of the General Con-
ference, for the Sabbath
Service, April 6)

OPENING SONG: "Thy Life Within
Me," No. 318 in "Christ in Song."

SCRIPTURE: Psalms 103.

PRAYER.

CHURCH MISSIONARY REPORT.

OFFERING FOR SICK RELIEF.

SPECIAL MUSIC.

READING: "Health Building and Char-
acter Building."

READING OR RECITATION: "A Dream
of a Divided Gift."

CLOSING SONG: "When We Walk With
the Lord," No. 495 in "Christ in
Song."

Health Building and Character Building

A. W. TRUMAN, M. D.

TO be alive on the earth when
Jesus comes, and ready to be
translated to heaven without feeling
the icy grip of death, will indeed be
a wonderful and thrilling experience.
The apostle Paul exclaimed, "Behold,
I show you a mystery: we shall
not all sleep [die]." 1 Cor. 15:51.

A short time ago the writer visited
the old graveyard at Plymouth, and
saw the monuments to the memory
of the scores who perished from hun-
ger, cold, and disease during that
first tragic winter, but none of the
Pilgrim Fathers are now left to re-
count to us their experience and tell
us their story. Hard by every city
of the living is a city for the dead!
Those who are now alive on the earth
are but as a handful compared with
those who sleep in earth's bosom.
The great murderer has surely done
a thorough piece of work. Our Sav-



four said, "He was a murderer from the beginning," and we have no evidence that he has ever changed his occupation. Truly this is a dangerous world in which we live, for only two have ever gotten out alive without passing through the portals of the tomb. Of Enoch we read, "By faith Enoch was translated that he should not see death." But to many of his generation his departure no doubt remained a mystery. Evidently they searched for him, but he was not found. One day a mysterious chariot of fire swung low near the Jordan's brink and took Elijah away. Then a searching party of fifty men sought him for three days, but he was not found.

Are these two the only members of the human race who will be translated to heaven without seeing death? Oh, no! Can it be that some living today will cheat the archmurderer and never enter his prison house? Glorious truth! Happy prospect!—"we shall not all [die]." Again the apostle declares: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. . . . We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:15-18.

One road to heaven is the old, beaten highway through the dark valley of the shadow and the tomb. But this is not the only road to heaven, and not all are going that way. The Master's words, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom" (Matt. 16:28), are to be literally fulfilled in our day. Would it not be wonderful if, by His grace, we might be among the candidates for that thrilling experience? Do you not think that a special preparation will be necessary for those who are to step from this old, troubled world onto the sea of glass? Will it require no special effort on our part to qualify and be fitted for the experience of translation?

Enoch is a type of those who will never see death, but will live to see Jesus come and be translated to heaven. Was Enoch's translation an

accident? "By faith Enoch was translated that he should not see death." Heb. 11:5. Note carefully the wording of the scripture. It was through a living faith in God and in His promises that Enoch escaped death and was translated. This faith, working by love, wrought in Enoch such a transformation of life and character that his every thought and act was brought into perfect accord with the divine will. In this same text, we read that "before his translation he had this testimony, that he pleased God." Was not this a wonderful testimony that God gave concerning the life of a man—"that he pleased God"? In what do you think he pleased God? The fifth chapter of Genesis records, in four brief verses, the biography of this wonderful life and twice it is declared, "Enoch walked with God." In another scripture, the question is asked, "Can two walk together, except they be agreed?" Amos 3:3. We conclude, therefore, that Enoch was in full agreement with God in everything which in any way touched his life. He diligently sought to know and understand the full counsel of God, and by faith he succeeded in perfectly conforming his life to the divine plan. This glorious accomplishment through divine grace was that which made possible his translation.

No Change of Standard

Has the standard of fitness for translation been changed since Enoch's day? Oh, no! But *we* are to be mightily changed if we would measure up to that standard. Enoch "walked with God." Before his translation "he pleased God." Did he please God in his eating and drinking and in developing and preserving his physical powers? Do such apparently trivial and commonplace matters as what we eat or drink have anything to do with pleasing or displeasing Him? The same apostle who penned the record of Enoch's translation gives the following exhortation to the church today: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," or to please God. 1 Cor. 10:31. Why did he not simply write, "Whatever ye do, do all to the glory of God"? Would that not include eating and drinking? Yes, but the specification "whether therefore ye eat, or

drink" is evidently for greater emphasis because of special danger here.

Again, writing of the experiences of ancient Israel, we are told that all started for Canaan, all passed through the Red Sea, and all had many wonderful experiences, but the apostle declares: "With many of them God was not well pleased: for they were overthrown in the wilderness." 1 Cor. 10:5. *Many* did not please God. In what did they displease Him? Where was their failure? Let the Scriptures answer: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." Verse 6. What were the evil things for which they lusted? The Scripture story does not leave us in doubt. "Ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat?" Num. 11:18. And very soon death ensued, and at a certain place "they buried the people that lusted." The psalmist bears further record: "They tempted God in their heart by asking meat for their lust." Ps. 78:18. When the apostle Paul refers to the experiences of Israel and admonishes the brethren, "Neither be ye idolaters, as were some of them," our minds at once think of the golden calf; but the apostle says not a word about that, but proceeds to speak of their idolatry in eating and drinking and pleasure seeking. "As it is written, The people sat down to eat and drink, and rose up to play. . . . Now all these things happened unto them for ensamples [margin, "types"]; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:7-11.

The Saviour pointed to the sin of intemperate eating and drinking as one of the signs of His return: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank. . . . Likewise also as it was in the days of Lot; they did eat, they drank. . . . Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

Health Reform Plank

In the early beginnings of the work of the third angel's message a health reform plank was securely laid in the platform of present truth, which was designed to be an inestimable bless-

ing to God's people. That it was of divine origin, is attested by the following statements:

"Our heavenly Father sees the deplorable condition of men, who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform."—*Counsels on Health*, p. 21.

"The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church."—*Testimonies*, Vol. IX, pp. 112, 113.

"I saw that our heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which He has upon us, and glorify Him in our bodies and spirits which are His, and finally stand without fault before the throne of God."—*Id.*, Vol. I, p. 483.

It is plain that the health phase of present truth is *not something* apart from the message, as an addition or appendix to the truth, but is part and parcel of the message itself. Note the following:

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body."—*Id.*, p. 486.

"Present truth lies in the work of health reform as verily as in other features of gospel work. No one branch when separated from others can be a perfect whole."—*Id.*, Vol. VI, p. 327.

"Said the angel, 'Abstain from fleshly lusts which war against the soul.' You have stumbled at the health reform. It appears to you to be a needless appendix to the truth. It is not so; it is a part of the truth."—*Id.*, Vol. I, p. 546.

Benefits to Be Realized

What are the purposes, objectives, or benefits to be achieved through the health reform phase of present truth? They are many, and may be classified as physical and spiritual benefits.

1. *Physical Benefits*.—Through the violation of natural law, the physical and health foundations of the race have become so weakened and undermined that the whole superstructure of health is crumbling in decay. The world is becoming one vast hospital. Everywhere we see men and women who, physically and mentally are but shadows of that which they might have been, whose dreams of accomplishment have been wrecked by early physical disaster. We are told that "the disease and suffering that every-

where prevail are largely due to popular errors in regard to diet."—*Ministry of Healing*, p. 295. The health reform points out these popular errors, appeals to men to relinquish them, and guides into a path of physical peace. Again we quote: "There is sickness everywhere, and most of it might be prevented by attention to the laws of health. . . . Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world."—*Id.*, p. 146.

2. *Spiritual Benefits*.—Wonderful have been the physical transformations, the reinvigorated bodies, the restorations to health which have resulted from an intelligent understanding and a consistent daily practice of the principles of healthful living. God purposes that the spiritual and mental benefits through the practice of these health principles shall be still greater. The real objective and purpose of the health message is to help "to make ready a people prepared for the Lord." Luke 1:17.

The following quotations from the Spirit of prophecy emphasize the part which health reform is to play in achieving this great objective:

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and the degrading of the physical powers. His success here means the surrender to evil of the whole being."—*Id.*, p. 130.

"In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—*Id.*, p. 146.

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord."—*Counsels on Health*, p. 20.

"God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. 'Having therefore these premises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' . . . In order to be fitted for translation, the people of God must know themselves.

They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs."—*Testimonies*, Vol. I, pp. 486, 487.

"Ministers and people are unprepared for the time in which they live, and nearly all who profess to believe present truth are unprepared to understand the work of preparation for this time. . . . They are wholly unfitted to receive the latter rain. . . . Ministers and people must make greater advancement in the work of reform. They should commence without delay to correct their wrong habits of eating, drinking, dressing, and working."—*Id.*, p. 466.

"It should ever be kept prominent that the great object to be attained through this channel [health reform] is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds."—*Id.*, p. 554.

"Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they knew to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Id.*, Vol. IX, pp. 153, 154.

"God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly."—*Id.*, p. 156.

"More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform."—*Id.*, p. 158.

"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny."—*Id.*, Vol. I, pp. 483, 489.

We can readily understand that since food makes blood, and the life is in the blood, there is a close connection between diet and health, but we may not so readily discern the relationship between diet and char-

acter, diet and usefulness, diet and destiny.

The Scriptures clearly reveal that the diet question in the experience of ancient Israel was closely linked with their spiritual progress and with their destiny. "They waited not for His counsel: but lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul." Ps. 106:13-15. It is true that none can eat or drink their way into the kingdom of God. It is equally true that none can by Sabbath observance or tithing make their way into the kingdom. These must all be acts of faith, of loyalty, of obedience, of love to God. Otherwise they possess no merit. No one ever makes any worth-while progress in his experience in health reform until this becomes to him a matter of faith, of conscience, of obedience, of loyalty to right principles.

To the careful student of the Bible and the writings of the Spirit of prophecy, it is very clear that there is a close relationship between the food one eats and his spiritual progress and character building. Note the following:

"The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and soul."—*"Ministry of Healing,"* p. 315.

"Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body?"—*Id.*, p. 317.

"He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and

lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?"—*"Counsels on Health,"* p. 22.

"As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's word declares, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' 1 Cor. 10:31. The subject of temperance, in all its bearings, has an important place in the work of salvation."—*"Testimonies,"* Vol. IX, p. 112.

Light is sown for the righteous. We are children of light, children of the day. Light measures responsibility. The accumulated light of the ages is focused at our feet. Not one ray of light has been sent that is not needed to enable God's people to reach the highest standard of Christian perfection ever attained by any people in the history of the world,— "not having spot, or wrinkle, or any such thing," fitted and ready for

translation at His glorious appearing. May this be our happy experience.

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Our Medical Missionary Responsibility

To every one who counts himself a member of the Seventh-day Adventist Church is committed a great responsibility—a great missionary task—the giving of the third angel's message to relatives, to neighbors, and to the wide world.

This is brought about by the influence of our lives and our direct labors for others, and indirectly through our gifts to missions. Health of body, mind, and soul is required if we are to be fully equipped for this service to a needy world day by day. Our first duty should be to study how we can best preserve these bodies entrusted to our keeping. This thought should not be a selfish one, but rather that we may be given strength to serve others effectively. Great light has been given us if we would read and obey. The book "Ministry of Healing" contains a fountain of rich, simple, and practical truths which if followed would bring health and healing to thousands. Not a portion of it, but all, can be applied with profit to the development of real home missionary homes. Not until we ourselves experience these simple truths of healthful living are we prepared to give them to others.

The course in home hygiene and care of the sick, completed during the past year by 637 of our Seventh-day Adventist laymen, is for the purpose of awakening the church members to their personal responsibility as representatives of a truth broad enough to include the preservation of our physical powers for the service of God.

What a contrast is this requirement to that of heathenism. Torture of the human body is the exaction of gods of wood and stone. A living God desires a living, throbbing, vitalizing church, and this can be given only through sacrifice of every perverted desire of the human heart. Among the desires that wreck our physical bodies and our spiritual lives are wrong habits which we can break only by making our will God's will. "Study to show thyself approved unto God."

KATHRYN L. JENSEN, R. N.



A Thought for Health Workers

"PREVENTIVE work, in the field of physical disease, is more important than merely healing illnesses already started, and it was with this same idea in mind in relation to mental illness that Dr. Haven Emerson, now Professor of Public Health Administration in Columbia University, wrote as follows:

"May I be permitted to suggest that it takes a higher type of intelligence, a greater faith, a truer sense of perspective, to foresee the approach of disease and protect against it, to believe in the possibility of acquiring health and promote it, to see the enemies of health from afar, go out to meet them, outmaneuver them, outflank them, and down them by counterattack, than to heal or tend existing disease?"

Departmental Activities

God's Plan for Caring for the World's Poor

WE are told in the instruction by the Spirit of prophecy that "in the world today, where selfishness, greed, and oppression rule, many of the Lord's true children are in need and affliction. In lowly, miserable places, surrounded with poverty, disease, and guilt, many are patiently bearing their own burden of suffering. . . . For these the Lord has a special care, and He calls upon His people to be His helping hand in relieving their wants. Wherever there is a church, special attention should be given to searching out this class and ministering to them."—*Testimonies*, Vol. VI, p. 255. But in doing this work "in caring for the world's poor, they should appeal to the world for support."—*Id.*, p. 286.

It is the Lord's purpose that His people should be the connecting link between the need and the source of supply, between the very poor and the wealthy; and in this way the power of the truth touches the hearts and lives of both classes.

Not long ago a pitiful case was found in the mountains of Virginia. A woman, whose husband was shiftless and would not work to support the family, was obliged to do all the farm work as well as the work in the house, and because of this her health failed and she became an invalid, confined to her chair. Her limb had become infected and was several times normal size. The poor woman could not lie down or do anything to care for herself. The husband said he did not have time to bother with her, and she was left almost entirely alone. She would have died had not a Seventh-day Adventist woman called at the home while engaged in missionary work, and found conditions demanding immediate attention. She saw that the invalid must have hospital care, and brought the case to the attention of a wealthy lady living in a city not far away. The lady of means knew Seventh-day Adventists well enough to have confidence in them, and read-

ily promised that she would pay the expenses at the hospital if the sick woman could be admitted. Arrangements were made satisfactorily, and the sick woman soon began to show signs of improvement. When the union home missionary secretary heard of the case, and was asked to call at the hospital and see the patient, he found her one of the happiest persons he ever saw. She expressed her great desire to see the lady who had made it possible for her to receive medical attention, and also to have the privilege of attending the Seventh-day Adventist Church services. This woman returned to her mountain home a living witness to the power of demonstrated Christianity in the life of Christian people. The wealthy lady is also confirmed in her belief that Seventh-day Adventists follow in the footsteps of the Master in searching out the poor and the needy, and stands ready to render assistance should further need arise. Thus we see that God sends us not only to the destitute and needy, but also to the rich, that we may both receive and impart temporal and spiritual blessings.

E. A. MANRY.

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Bible Training Classwork

PASTOR J. H. MOEACHERN, home missionary secretary of the Far Eastern Division, writes of his recent opportunity to "get a close-up view of the results of the lay Bible workers' training classes" in Korea. He states: "The Korean believers have laid hold of this plan just as enthusiastically as members of our churches in other parts of the Far East. In company with Brother Watts I visited churches where classes were graduating from the course. At one church, where they had not had the help of a conference worker for three years, except when a minister came to baptize new believers, we had the joy of extending the right hand of fellowship to ten people who were received into the church that Sabbath morning—all the fruitage of Bible evangelism by the lay members."

It will pay in every way to get a "close-up view" of the work being carried on by members of Bible training classes everywhere. As individuals unite for prayer, study, and experimental field service, the area of missionary activity is extended and the volume of missionary service increased, while at the same time a wonderful harvest of souls won to the truth is apparent on all sides.

The Bible training class should be in continuous operation in every church. As soon as one class finishes the course of instruction and becomes engaged in actual personal work, a new class should be formed. Every year the number of trained lay Bible workers should be greatly increased. It has been suggested that during the year 1935, home missionary leaders in North America set as a definite goal the training of at least 5,000 lay Bible workers. This is by no means a difficult task, and should be accomplished. With five thousand additional Bible workers in active service, a new impetus will be given to the proclamation of the message in every church community. The Bible Training Course Certificate is furnished to those who complete the course of training, and is something worthy of attainment. Let us keep a "close-up view" on the development and work of Bible training classes.

J. A. S.

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Something New

To meet a recognized need which has come to light through the advancement made in the holding of public evangelistic efforts by laymen, a new blank has been prepared, entitled "Report of Lay Evangelism." This blank calls for a monthly report from the lay evangelist to the conference, covering the following items:

- a. Location of effort (city, town, or rural community).
- b. Where conducted (church, hall, schoolhouse, home, etc.)
- c. Number of services held each week.
- d. Evenings on which held.
- e. Number of sermons or lectures for the month.
- f. Average nightly attendance.
- g. Number of meetings assisted in.
- h. Number of Bible studies held.
- i. Number of cottage meetings held.
- j. Number of missionary visits made.
- k. Amount of literature distributed.

(Continued on page 10)

Missionary Leadership

Better Trained Workers

WHILE it is as true today, as ever, that salvation does not depend on scholastic attainment, yet God requires not less but greater spiritual power and better trained workers now than at any other period of world affairs. In these "last days" perilous times are predicted, and as a necessary concomitant, the power of the Holy Spirit is to be poured out without measure. Satan may be busy working out his schemes for the destruction of all mankind; but God, by His Spirit, anticipates all this activity of the evil one and the promise of the "latter rain" is assured. In view of the certainties of these things, it surely behooves us as workers ever to seek better training to reach a standard of workmanship which will be pleasing to God and fruitful in soul winning. The life of such a worker is molded upon the principles of endless progress. Its values are fixed upon an ascending scale; its ambitions are ever soaring. To whom shall the world belong and who shall go up and possess it? The answer is obvious:

To the men of good fame
Who everything claim,
This world and the next, in their Mas-
ter's great name.

Overmuch and too long the world has suffered wrong, but as "workers" in our great message we are here, by God's help, to redress it. Surely if a worker is to do the work of the Master, he must have the Master's spirit. No man rises higher than his ambitions, and workers are known in part by the ambitions they cherish. Every age needs its Joshuas and its Gideons. As the difficulties of our age increase, the progressive worker will be very conscious of his need of a deeper consecration and a better training. Old Burton who wrote the "Anatomy of Melancholy," well said:

"Men look to their tools; a painter will wash his pencils, a smith will look to his hammer, anvil, and forge; a husbandman will mend his plowshares and grind his hatchet if it be dull; a musician will string and unstring his lute."

Now, if all this is necessary in the ordinary affairs of life, how much more important it is that the men and women who regard themselves as laborers for the salvation of men's souls, should not neglect the sharpening of their minds and spirits for the daily conflict in which they find themselves. There is a very real danger that workers may become careless and be guilty of this much-needed precaution—to keep their tools sharp, ready, and clean.

Every worker is a leader and a shepherd of some little flock, and leadership is a prerequisite of progress. Try as we may, there is no denying the truthfulness of the statement: "No matter how well thought out our plans of administration in great or small affairs may be, their success as the years go by, and their very existence in the end will depend upon what kind of leaders we are." The requirements of leadership in these modern days are many, but the successful worker and leader must be above all things a man whose thought and life are motivated by a single-minded purpose to serve God and his fellow men faithfully, wholeheartedly. He must be a man who, by training and discipline, can summon to his tasks the qualities needed to meet every problem and emergency with fortitude, intelligence, honesty, good judgment, and vision, and be practical enough to accept the least good while striving for the most.

In any kind of product, workmanship is no negligible element. Upon his workmanship the pastor, the evangelist, the teacher, the colporteur must depend largely on creating an interest in his message and on securing for it lodgment in the mind of his hearers. We may regret this. We may rebel against it. We may insist that the truth will do its work because of its own virtue and vitality. It will, but an essential prerequisite is its acceptance, and how improbable is this if the workmanship be crude, careless, or altogether wanting.

Skillful workmanship adds value to everything, and the work of the third angel's message is no exception.

Slovenliness in a worker, whether it affects his person, his clothes, his thinking, or his discourse, is a sin.

We are all laborers together with God. God is the Master Workman. Surely a correct realization of this exalted privilege—of being laborers together with Him—will bring home to every worker the need of a better training.—*G. W. Baird, in "The Leader," British Union.*



The Church Officers' Reading Course

FOR the aid of the missionary officers of the church, the annual Reading Course plan is proving of decided advantage. No matter how earnestly we may endeavor to perform the duties which the church places upon us, there is a duty which we owe to ourselves and to the church and the cause of God in general, to seek in every way to become better qualified for successful leadership. Extensive reading and study are the means by which a leader may keep abreast of the tide of events, and utilize the bearing which these current events have upon the church work in all lines. It pays to be well informed, and to have at hand a quotation or an experience which will serve to good purpose at an unexpected moment when there is need to arouse and inspire interest and enthusiasm for advance moves in the missionary work of the church. The right kind of books are effective tools in wide-awake, progressive leaders' hands, and the Church Officers' Reading Course for 1935 should be a part of every church officer's program. The books are selected with much care, from the missionary standpoint, with a view to furnishing interesting and suggestive material in small compass and at minimum cost.

If you have not already enrolled for the Reading Course of 1935, this is a matter to receive first attention. Write to the conference home missionary secretary for enrollment card and full information. This reading circle is proving helpful to nearly twelve hundred church officers at the present time, and a cordial invitation is extended to all—elders and leaders, missionary leaders, missionary secretaries, and any other church members who are not already connected with other Reading Courses. There is

pleasure and profit in following the united plan. Come and join the circle, and see for yourself that "the proof of the pudding is in the eating."
L. E. CHRISTMAN.

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The Ideal Monthly Church Missionary Report

THE Bible tells us that "a good report maketh the bones fat," and this statement is often quoted as an incentive to individual missionary reporting. We believe, however, that the text has even greater application to the report of the church missionary secretary, because this report affects such a large number of people,—either awakening interest and imparting new zeal and enthusiasm, or having the opposite effect, by causing people to feel bored by having to listen to such a report.

The church missionary secretary who catches the true vision of her opportunity in the monthly missionary report to be rendered on the first Sabbath of each month, will be able to render great assistance to the church elder and missionary leader in making the monthly missionary service all that it ought to be, and also to build up all the missionary activities and the reporting plan on a solid basis. Instead of making the report just a reiteration of figures from month to month, the secretary should study how to weave in the statistics in such a way as to cover the dry bones with healthy tissue, so that almost unconsciously the listener is informed of the quantity of missionary work while his special attention is riveted on the quality and effect of the work done.

In the hope of aiding church missionary secretaries in preparing versatile and truly inspiring missionary reports, we introduce at this time the first of a series of reports which have been prepared by secretaries of experience. These reports are, of course, only suggestive. Each secretary has a different situation to deal with, and must study the best way of presenting her report to the church. Suggestions and sample reports from church missionary secretaries in all parts of the world are solicited, and will be most welcome if sent to the Home Missionary Department, General Conference, Takoma Park, Washington, D. C.

"A complete, correct, prompt report is an inspiration,
An incomplete report is an aggravation,
An incorrect report is an exasperation,
A tardy report is an annoyance,
A failure to make report is a calamity."

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Report of Missionary Activities of the Church for the Month of April

(Sample Report No. 1, Church of 190 Members)

WE are all familiar with the old adage, "April showers bring May flowers," and we know that nature never fails in her program. The great clock of the universe is controlled by the divine hand with unerring accuracy, and "day unto day uttereth speech, and night unto night showeth knowledge," of whatever speech and language, the power of the Creator of the heavens and the earth. And we have the assurance that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22.

Have you ever read that beautiful description of the "handiwork of the great Master Artist" as portrayed by the pen of inspiration and found on pages 411, 412 of the book "Ministry of Healing"? Truly it is a literary gem, and will bear repeating here:

"Wherever we turn, we may hear the voice of God, and see evidences of His goodness. From the solemn roar of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth, and sea, and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God."

It is this same God, who makes the sun to shine, the showers to fall, and the flowers to bloom, whom we are

permitted to call "our Father" and for whom we may render acceptable service through yielding the members of our bodies as instruments to do His bidding.

During the month of April there were 125 of our members, old and young, actively engaged in scattering the seeds of missionary endeavor,—some reported work each week of the month, while others reported only once or twice. But we are justly proud of reaching the 66 per cent reporting membership, and hope to maintain this percentage throughout the year. And not only so, but we are anxious to enlist the other 34 per cent who failed to join us last month. Our aim is 100 per cent working and reporting membership, and as every member of the church is to be assigned a definite place in the church work, and is responsible for loyal and faithful service at his assigned post of duty, we are confident that if we will all cooperate in carrying out the Home Missionary Department statistical feature, we shall soon be counted among the 100 per cent reporting churches. Let us all see what we can do to bring this about as quickly as possible, and to maintain the standard throughout the year.

I am sure you are all interested to know just how much missionary work was done by our church in April, so here are some of the four weeks' totals:

Twenty-five of our members spent some time during the month in giving Bible studies to those not of our faith, and 100 Bible studies were reported. Really that means a great deal, and we congratulate these Bible workers on faithful service. Our regular conference Bible workers who give their entire time to the work average about 2 Bible readings a day, or 12 to 15 a week, with possibly a fair average of 45 to 50 a month. The members of our church have, therefore, during the month of April, given Bible studies equivalent to the work of two full-time conference Bible workers, without any expense. It is true that our conference workers are experienced and capable of meeting the highest requirements of this kind of work, but we know that God's Spirit has been with the consecrated lay Bible worker, and that the studies given under the guidance of the Spirit of God will have their effect. Let

the good work go forward. A new class in Bible training is about to be organized, under the leadership of Sister Brown, and all who have not taken this training should avail themselves of this unusual opportunity.

The Home Bible Study League workers have been very active, both in sending out literature and in personal house-to-house distribution. Five hundred papers have been mailed each week, making 2,000 altogether, and 3,000 pages of books, tracts, and periodicals have been placed in public literature racks and scattered by the members of the King's Pocket League. We understand that three of our members have been enrolled as regular magazine workers during the past month, and this has led to considerable increase in our clubs of *Watchman* and *Life and Health* and *Health* magazines. These magazines are easily sold, and our workers say they are greatly enjoying the work. And besides, friends, these workers realize a nice income from their missionary endeavor, which helps greatly in keeping up our individual missionary offerings. The magazine sales force is always ready to take on more workers. Why not come and join this enthusiastic group?

The number of missionary visits reported for the month is only 10. For some reason we have not been as sociable as usual. Perhaps some do not understand just what a "missionary visit" is, and for this reason we may state that whenever you call on a person, at the request of a friend or by special appointment, to establish a contact for the study of present truth, either through literature or by Bible study, that is truly a "missionary visit." If you call on a sick person, in hospital or home, that is also a missionary visit. If you investigate cases for the Welfare or Dorcas Society, to ascertain the exact need or to deliver supplies, that comes under the legitimate head of a "missionary visit." There are many other contacts which are properly termed missionary visits, and we are sure our members are making many more such calls than are reported. Even if you carry on a conversation with the agent or delivery man who calls at your door, turning the channel of thought toward the message for this time and handing out a piece of literature in connection therewith, that, too, is a

"missionary visit." Just a word as to what is not a "missionary visit." A strictly social call, or a neighborhood gossip chat (if ever engaged in), should not be reported. A missionary visit has the one objective—winning the attention of the one visited to the message of truth for this day and hour.

There were a dozen bouquets distributed—mostly by the Missionary Volunteer members. There is never a month when the message of flowers is not appreciated by the sick and discouraged.

The Dorcas Society is more than busy at all times. Sister Jones, the leader, reports 100 garments repaired and put in good condition by the society workers, and 10 families given help in the way of clothing and food supplies. A large supply of vegetable and flower seeds have been distributed among the poor families in the community, and encouragement given to plant gardens. Surely this is a very practical phase of Dorcas Society work. A sale of delicious baked goods was conducted by the Dorcas ladies during the month, which netted \$15 to help on the church school expense. Our church surely appreciates the Dorcas Society and the good work it is doing. Let us all help these noble workers in every way we can.

Our missionary offerings during the month of April amounted to \$50.26 in cash and pledges, and in addition mention should be made of the fifty subscriptions to the *Signs of the Times* provided by Brother Smith, for use by our missionary society in reaching the inmates of prisons in North America. We certainly appreciate the generous donation by Brother Smith, and wish to assure him that faithful attention is being given to the mailing of these papers. We should also mention the kindness of Brother Grey for giving much time and expending several dollars for gas to drive his automobile about in delivering supplies for the Welfare Society. All this is actual "missionary offering" although the cash value may not be accurately known.

Brother Bohner, our conference home missionary secretary, visited us during the month, and his admonition, counsel, and words of encouragement will long be remembered. We trust he will visit us more often this year than in the past, for surely we need

the closest touch with our missionary leaders.

Just as the warm showers of April water the seed which has been sown, and cause the flowers and the grass to spring forth speedily, just so our missionary seed sowing during April, watered by the Spirit of God, will bring forth fruit to His glory. We are "to labor expecting a harvest from the seed" sown, and although "the good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root," we have the assurance that "afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our lifework we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work and leave the results with God."—*"Christ's Object Lessons,"* p. 65. Let us all be of good courage and perseveringly do with our might what our hands find to do.

E. R. GROVE, *Missionary Leader*
ERNESTINE MILLER,
Church Missionary Secretary.

Something New

(Continued from page 7)

- l. Number of converts baptized during month.
- m. Name of minister officiating at baptism.
- n. Number preparing for baptism.
- o. Total received in donations and offerings.
- p. Expense items—(rent, advertising, light, fuel, traveling, etc.)

These blanks are furnished to division and union home missionary secretaries without charge, in quantity sufficient to meet the need of lay preachers in their fields, and their use will prove of great value to conference, union, division, and General department, by giving to all an accurate survey of the work which the lay evangelists are doing. This new development in the layman's movement is taking on vast proportions. It is in fulfillment of the Lord's instructions for the speedy finishing of the work, and should be given official recognition to the extent of wise counsel, generous encouragement, and full cooperation. A month-by-month report from every lay preacher will form a new chapter of thrilling interest in the home missionary movement.

J. A. S.

Church Missionary Services

April 6

MISSIONARY TOPIC: Medical Missionary Workers.

TEXT: Luke 10:1, 9.

SUGGESTIONS: "Yes, I am a firm believer in the medical missionary work," states an ardent Christian worker, "but of course that applies to doctors and nurses engaged in missionary work, and not to a person who has no medical training. I am willing to do my part in sending out literature, and in holding cottage meetings or Bible studies with people in their homes; but as for being a medical missionary, that is not my line." Just wait a minute, brother, or sister, lay worker, before coming to your final conclusion, and read again a statement found in "Testimonies," Volume VII, page 62, which possibly you have overlooked. This is what it says: "We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths."

Now if "every member of the church" is to take hold of medical missionary work, there is certainly need in every church for an awakening to take place at this missionary service, as comparatively few of our church members, outside of the medical profession, are doing very much to impart the health phase of the gospel message. The regular preaching service for this Sabbath will present an earnest appeal by Dr. A. W. Truman, the secretary of the General Conference Medical Department and the medical director of the Washington Sanitarium, in behalf of the great importance of giving attention to health principles in our own lives first of all, and then to make them known in connection with the message of reform which is being carried to all the world. May the Spirit of God touch our hearts with the conviction

of personal duty as we listen to Dr. Truman's appeal, and then let us awaken and arise, and unite our efforts as true Seventh-day Adventist medical missionary workers.

The fundamental importance of medical missionary work cannot be overlooked if we would hope to be successful in reaching the hearts of the people all about us, for it is "the right hand of the gospel." It is "the

"Straightforward"

"God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth. . . . We are to present the principles of health reform before the people."

They turned not to the left hand nor the right,
They went "straightforward" in their Master's might.
They questioned not the wisdom of His way,
These "living creatures" sought but to obey.

Their course was strange, they knew not what it meant,
They only knew they had been called and sent.
Intent upon the work that must be done,
They went in faith, "straightforward" every one.

Gleaners, there is a lesson here for us;
We, too, must learn to live and labor thus;
Nor ask to know the meaning of God's way,
Only for grace and guidance day by day.

Whither the Spirit leads us we must go,
And take our destined place—above—below;
Doing the humblest work as in His sight,
Nor turning to the left hand nor the right.

We must be ready cheerfully to bear
The cross He lays upon us everywhere;
Following the footsteps of the Lamb of God
Along the thorny path that once He trod.
Ready—our very selves to Him to yield,
And labor on in faith from field to field;
Content, though through long years we seem to see
No fruit resulting from our husbandry.

Content, though as we journey day by day,
The earthborn shadows thicken by the way;
Still pressing on through darkest clouds of night,
"Upward" and ever "upward" to the light.

"Straightforward," then, shall be our watchword here,
Our golden motto this and every year.
Straightforward, till the borderland is past,
And we shall hear our Lord's "Well done" at last.

—Selected.

door through which the truth is to find entrance," and it is also said to be the "entering wedge." Now, without "the right hand," and without the "door," and without the "entering wedge" it is exceedingly difficult to make progress, and we should wisely and prayerfully seek to adjust ourselves to apply the facilities which God has placed at our disposal. We do not need to follow a prolonged course of study and to acquire degrees attached to our names, in order to become "medical missionaries" in the true sense of the term. First of all we should give attention to making the principles of the gospel of health operative in our own lives; then place health literature in the hands of all who will read; minister to the sick through simple relief measures or urge those in need of medical attention to visit our sanitariums or treatment rooms; conduct neighborhood demonstrations in healthful cookery, and ever be found in the foremost ranks of temperance advocates. The home hygiene lessons furnish an intensive course of practical health instruction, and are available to every church.

Our marching orders are clear and definite: "The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles, and to practice them."—*"Testimonies," Vol. VI, p. 379.*

April 13

MISSIONARY TOPIC: How to Reach the Missions Extension Goal.

TEXT: Ecclesiastes 11:1, 6.

SUGGESTIONS: If prosperous times, as we knew them in 1927 and 1928, had continued, we would no doubt still be following the Big Week plan of raising funds for the extension of our publishing, medical, and educa-

tional work,—going out with books, magazines, and papers, scattering them everywhere, and turning the profits for their sale into the Missions Extension Fund.

The falling off in mission funds compelled a halt in the extension of our institutional work in foreign fields, but there should be no halting in the support of the publishing, medical, and educational institutions already established. They were already doing a wonderful work,—providing the printed message in various forms, ministering to multiplied thousands of suffering people, and training many thousands of children and youth in the way of life. So we still have the Missions Extension Fund plan to help provide for the support of these hard-working institutions established in more prosperous times. Surely there is not a single member who would want such institutions to close their doors and stop their work.

Therefore the Missions Extension Fund Offering to be taken on May 11 presents to every member of every church a most interesting and fruitful field of opportunity for their missionary dollars. The goal for 1935 has had to be increased a bit to care for an urgent need in a mission land that has been cut off from its former source of support. The goal is approximately \$68,000, or just a bit more than half of what we raised a few years ago. The following enterprises, listed as our promotion objectives from the regular budget, indicate the important fruitful place such enterprises occupy in our world-wide work:

Missions Extension Budget for 1935

<i>Southern Africa</i>	
Songa Medical Mission, Belgian Congo	\$ 4,562
Luwazi	3,046
Ngoma	4,190
<i>China</i>	
Tibetan Mission	648
Signs of the Times Pub., Shanghai	2,657
Hankow Training School	1,039
Shen Yang Hospital and Clinic	750
Fui On Hospital, Waichow	1,000
<i>Far East</i>	
Girls' School, Tokyo	665
Seoul Sanitarium	1,120
Malayan Seminary	1,780
<i>Northern Europe</i>	
Addis Ababa, Abyssinia	4,400
<i>Southern Europe</i>	
Madagascar	2,000

<i>Southern Asia</i>	
Kamamaung Station, Burma	2,537
Karmatar-Bihar, India	2,406
<i>Inter-America</i>	
Mt. Roraima	750
Haitien School	3,824
<i>North America</i>	
Lake Grove Indian Work	1,500
<i>South America</i>	
Amazon Mission	5,488
Titicaca Training School	3,248
<i>Miscellaneous</i>	
Netherlands East Indies	10,000
New Jerusalem Building	10,000

How can each member raise his share of this total goal? The answer is a hit comprehensive, because there are many ways of raising missions money. The individual goal is two dollars. This may be raised by selling just sixteen twenty-five-cent books. And it may also be raised by selling forty copies of *Watchman, Life and Health*, or twenty-seven copies of the magazine *Health*. The Autumn Council voted to urge our members to raise their Missions Extension Fund Offering through the sale of literature. New books selling for twenty-five cents are available, and can be sold without great effort. Order your supply of literature at once if you have not already done so.

Another suggestion for the offering is to sacrifice and save by filling up one of the little Extension Fund Banks, which is provided by your conference home missionary secretary. Each bank holds four quarters, eight dimes, and four five-cent pieces. There is also a place for bills. Keep this little bank in a handy place and make sure that it is filled and ready to place in the offering on May 11.

Many members have always made generous gifts to the Extension Fund, and they will make large offerings to the fund this year. Some will make a generous pledge to be paid later in the year. This is included in the plan, but every effort will need to be put forth to reach the average of \$2 per member for every church. We must not fail in 1935.

We must not fail in nineteen thirty-five
To keep Extension Institution lights
aglow;
Our prayers and gifts must keep the
work alive
That heathen lands the saving truth
may know.

April 20

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Revelation 3:20.

SUGGESTIONS: The message which our Saviour after His ascension to

heaven sent back to His church in the last stage of its history is recorded in our text. Christ represents Himself as standing at the door of the heart and knocking, ready to enter and take up His abode if the door is opened for His welcome. We are all familiar with this oft-repeated touching appeal to the church of Laodicea, and all who have opened the door have entered into that new and sacred experience of personal communion with our risen Lord.

But this blessed state of communion and fellowship is not a state of inactivity, but rather one of intense earnestness in seeking to bring others into the same fellowship. Our heavenly Guest ever bids us "Go," and He accompanies us as we go. When He has control of our lives, He will speak through us to reach the hearts of those who are searching for the better way. In Christian and non-Christian lands many heart doors are readily opened when the soul is led to recognize the meaning of the gentle knock at the door.

The story is told of a Christian nurse in a hospital of one of the hill stations in India, who was one day seated on a veranda reading. Presently a high-caste Indian lady came up to the hospital door, and the nurse rose to receive her. As she did so, there fell to the floor a picture from the book she was reading. It was a reproduction of Holman's "The Light of the World." As the nurse picked up the picture, the Indian lady asked, "What does the picture mean?" And then the nurse told her the beautiful, touching story of Him who stands at the door of our heart and knocks. Some days after this the nurse went to call on this lady in her own home, and was much surprised to find the front door wide open. The hills were covered with snow at that time of the year, and the nurse remonstrated with her patient for allowing the door to stand open and the house to get so cold. The Indian lady admitted that the house was cold, but shyly explained by saying, "I thought that perhaps your Jesus might pass by, and I wanted Him to find the door wide open." We may be sure that the Saviour came to this poor woman who was seeking the true light and who so cordially prepared to welcome the Jesus of whom the Christian nurse had spoken.

Let us never cease to pass the invitation on and on, to every one with whom we come in contact: "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

April 27

MISSIONARY TOPIC: Placing Literature in Public Libraries.

TEXT: Habakkuk 2:2, 3.

SUGGESTIONS: Public libraries and reading rooms offer to us one of the most wonderful opportunities for reaching multitudes of men, women, and youth with the gospel as presented in our books and periodicals. It is estimated that there are about 6,500 public libraries in the United States, besides reading rooms, such as the Y. M. C. A. Many millions of people visit these libraries and reading rooms regularly, and we know that already many people have found the truth in our literature in these places. A young man became interested in the truth through reading a copy of the *Signs of the Times* which he found in a public library. The interest was followed up, and he became an earnest believer in our message. Such instances could be noted at considerable length. But we are not doing one tenth of what we should be doing to make use of this great field of soul-winning opportunity, although our publishing houses have offered very low prices for periodicals to be sent to libraries.

What literature should we place in public libraries? We should see that libraries are supplied with one or more subscriptions to the *Watchman*, *Signs of the Times*, *Life and Health*, *Health*, and *Liberty*. Libraries for the colored people should have these and also the *Message Magazine*,—a new publication destined to have a wide influence on people of the colored race. Such books as "Steps to Christ," "Ministry of Healing," "Christ's Object Lessons," "The Desire of Ages," and "Mount of Blessing," are very appropriate to be placed in libraries. The best way to secure an opening for our literature is for our members and friends to call for our various periodicals and books when they go to the library. If such requests are frequent and

continuous, it will not be long before the librarian will be glad to accept subscriptions to the papers, and copies of books.

Hundreds of libraries are now being supplied with our periodicals, and many have been provided with some of our books, but there are many hundreds that are still to be supplied. Shall we not at this service adopt a definite plan whereby every church will cooperate with the conference program to place our periodicals and books in every library in the conference. In large cities our churches are confronted with a heavy task in supplying every library and reading room with books and periodicals; while churches in small towns and rural communities do not have such heavy demand, possibly one library in the community. Such churches should assist in placing our literature in the libraries where so many thousands of people go to study or read. It is the purpose of the Home Missionary Department to place our literature in every library and reading room in North America during 1935. We appeal to the folks in the pews, as well as to church boards, to do their share in this great soul-winning endeavor.

Gem Thoughts for Leaders

(An Exchange of Pointed Excerpts From Current Literature)

Laymen and Evangelism.—"In New York city years ago there was a church dying with the dry rot of respectability and the paralysis of indifference. The young pastor who had dreamed of a useful career in the ministry was brokenhearted. One morning he called his elders together and told them he was going to resign. 'Why, pastor, what is the matter?' they asked. 'Oh, there is nothing doing at this place,' said the pastor. 'Oh, yes,' was the reply, 'we are being edified.' How often edification is made the slumbering robe to cover a reeling church that has retired from the engagement. 'Now,' said the pastor, 'that is not all. I want you elders to resign, too, unless God gives us men and women.' Then he began with the senior elder and asked, 'Do you remember that you ever led a soul to Christ?' 'No, pastor,' was the response; and so on until he had gone the round.

"Those men went home deploring the ill-timed outburst of youthful enthusiasm. But they were compelled to think over the matter. Monday morning when the senior elder went to his large business establishment and walked into his office, the first man he saw was his confidential secretary. 'Come in here, Bob,' he said. 'How long have you been with me?' 'Fifteen years,' was the reply. 'Have I ever spoken to you about being a Christian?' 'No, sir.' 'Let us get down here and pray. I will ask God to forgive my indifference and failure, and I will ask Him to make you His disciple.' They knelt together. No one in the city exerted a greater influence over that young man than his employer. The elder went to speak to others in the establishment. The other elders caught his zeal. Thirty persons were welcomed into the church."—*Excerpt from the Watchman-Examiner; furnished by L. E. Froom, of the Ministerial Association.*

Gaius—The Missionary's Helper and Friend.—"There is no more attractive figure than the noble Christian gentleman whom the apostle John introduces to us in his third epistle. He tells us in these strong and striking words what kind of man he was: 'The brethren . . . testified of the truth that it is in thee, even as thou walkest in the truth. . . . Thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church.' Then we have a glimpse of the relation of this good man to the missionaries of Christ: 'For His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we may be fellow helpers to the truth.' This evidently refers to the early Christian missionaries who had gone forth in a spirit of self-sacrifice and faith in God, asking nothing from the heathen to whom they carried the message of the gospel. But now the apostle reminds good Gaius of the duty of the brethren to such missionaries: 'Whom if thou bring forward on their journey after a godly sort, thou shalt do well. . . . We therefore ought to receive such, that we might be fellow helpers to the truth.'

"This is a fine picture of the duty
(Continued on page 14)

News From Soul Winners

Living Up to the Standard

A SEVENTH-DAY ADVENTIST woman was a patient in the surgical ward of a public hospital. After the operation, as she came out from under the influence of the anesthetic, she sang a hymn, and one of the nurses said, "I think she must be a Seventh-day Adventist. I will watch her, and see if she reads her Bible and a certain lesson pamphlet tomorrow. All the Adventists do that." So the nurse kept her eye on the patient, and sure enough, on the following day, although scarcely able to move her hand, the sick woman produced from under her pillow a Bible and a Sabbath School Lesson pamphlet. Then followed a heart-to-heart missionary talk between patient and nurse. How glad was the Seventh-day Adventist sister to receive this evidence of the standard which worldly people expect to see maintained in the lives of God's peculiar people, and doubly glad that her example had not lowered the standard in the eyes of the hospital staff. Truly, the Christian is an "epistle . . . known and read of all men." May the message of our lives always ring true to our profession.

Results Apparent After Many Days

NINE years ago a lady became convinced of the truth of the third angel's message through the work of a home missionary worker. She did not, however, take her stand, but kept putting off the decision year after year. Finally a colporteur came to her home and sold her a book, which brought the truth vividly to mind again, accompanied by deeper conviction than in the early days, and she decided she would keep the Sabbath. She at once began to work for her friends in the Baptist Church, to which she belonged, and as a result, thus far, her brother, who was a deacon in the church, the brother's wife, and another deacon of the church, have united with the Seventh-day Adventist Church, and six other people are deeply interested. This only goes to show that although the gospel seed may lie dormant for a long time,

even in good soil, it will eventually bear fruit, just as we have been so definitely assured: "The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our lifework we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work, and leave the results with God."—*"Christ's Object Lessons,"* p. 65.

The Tract Rack Behind the Door

A BROTHER placed a tract rack in a barbershop. The only space allowed him was behind the door, and he feared the rack would not be seen. On returning to fill the rack from time to time, he noticed that the literature was scattered about somewhat, and feeling that his efforts were in vain, he took down the rack. Some weeks later he came in contact with a man who was deeply interested in the truth, and explained that he had patronized the barbershop, had found the tract rack behind the door, and had made it a rule to help himself generously to the literature placed there. But he had missed the rack, and wondered how he could obtain more literature, for he was anxious to know more about the truth.

Surprise, gratitude, and regret were the emotions which filled the heart of the discouraged brother. From that time on the tract rack was in its place and kept well filled, for the lesson had been learned that it pays to sow the seed, and to "withhold not thine hand: for thou knowest not whether shall prosper, either this or that."

The Experience of a Local Church Elder

H. K. HALLADAY, home missionary secretary for the Wisconsin Conference, writes as follows: "About a year ago one of our local elders was called to conduct a funeral service in a home where none of the members of the family made a profession of Christian-

ity. Through this contact he was able to arrange for a series of Bible studies to be held in the home, and as a result, eight people embraced the truth and were baptized. God is calling the laymen to step into the ranks, and hasten on the proclamation of the gospel message. Much of the success of our ministers lies in the fact that the lay members are awakening to their solemn responsibilities, and are going forth to sow the seed and seek out the honest in heart."

A Page of Truth-Filled Literature Wins a Soul

"How did you become a Seventh-day Adventist?" I once asked Brother Yu Ging Ho, one of our faithful Chinese colporteurs. He said he once had gone to a small store and purchased a few articles. They were wrapped in a page of our *Signs of the Times* magazine. Something on this sheet attracted Brother Yu's attention, and he became so interested in what he read that he returned to the shop and obtained copies of the *Signs*, which he read; and he soon became an ardent believer.—*John Oss.*

Gem Thoughts for Leaders

(Continued from page 13)

of the home church and Christian to the foreign missionary. Their part is to go forth in self-sacrificing love and simple faith in God 'taking nothing of the Gentiles,' and our part is to be 'fellow helpers' and to 'bring them forward on their journey after a godly sort.' This is what we do when we help an earnest, consecrated student through his training course on his way to the field and then supply his outfit, his transportation and support. This is what is meant by 'tarrying by the stuff,'—not to grab all the stuff ourselves and stick it in a savings bank or stock company, but to pass it on to our brother and help him on his journey after a godly sort. Surely this is plain and practical enough for a plain business man to understand. This is the trust which the Lord committed to the great body of His people in the homelands. Are we fulfilling it like the beloved Gaius, the missionaries' fellow helper and supporting friend?—*Excerpt from "Missionary Messages,"* furnished by L. E. Esteb, North Pacific Union Home Missionary Secretary.

Missionary Volunteer Department

Officers' Notes

A Practical Training

ONE of the most helpful features of the Missionary Volunteer Society is the practical training provided for its members. It gives guidance in many lines of missionary endeavor, and fosters participation in a public way through taking part in the meetings of the society, as well as in other meetings of the church.

Not least, however, in the things of practical value is the Progressive Class work which has been outlined for the Senior and Junior young people. Where this work is promoted in a strong way, it does much to solve the social and recreational problems of the youth, and at the same time strengthens the Christian experience of those who pursue the courses outlined. It also furnishes the young people with a knowledge of how to do things which enable them to do more efficient work for the Master.

The class requirements cover a wide field of study—hygiene and first aid, handicraft and home economics, nature and Bible. In addition to these, Vocational Honors are provided in forty-three subjects. These studies are not tedious or boring, but intensely interesting to the average young person, as has been demonstrated in many societies and schools.

The requirements of the several classes are of such a nature as to stimulate an interest in further study along the same lines in the Vocational Honor work. In other words, we find that the majority of our boys and girls are not satisfied after having learned to identify ten birds, ten trees, and ten wild flowers, as requisite for the Companion Class standing, but their interest has been so awakened that they want to acquaint themselves with all the birds and trees and wild flowers in the vicinity of their homes. This naturally turns their thoughts toward the Vocational Honor requirements. They find a great deal of delight in the new friendships thus formed, and they are always eager to converse on topics of such profound interest to them. But best of all, out of their study in the great book of nature they learn more of God, of His love and wonderful power.

The young people in your society and the Juniors in your church need the help and encouragement that come through the fulfilling of these class requirements. The Master Comrade Class for the Senior youth includes much of the work outlined in the

Junior classes, but has additional requirements which will be especially helpful to those who are leading out in young people's work. The members of your society will find this line of service interesting, not only for its study and activity, but also for the real blessing it will enable them to be to the Juniors in the church and community. This work is fully outlined in chapter seventeen of the "Junior Missionary Volunteer Handbook."

Would it not be well to present the matter to your executive committee and with them devise plans for a strong work to be done along this line in your society? It will help to bring in a spirit of enthusiasm and earnestness that will prove a great blessing to all concerned.

C. LESTER BOND.

Qualifications of M. V. Society Officers

As a convenient means of classification I have divided the qualifications of M. V. officers into two divisions—qualities of the head and qualities of the heart.

The question will come to you, Which is more important? The answer is, Both are essential.

I recall a society where one of the officers, while possessing excellent qualities of the head, was deficient in the spiritual qualities, the heavenly graces of the heart. You may well imagine under what a handicap the society struggled. Young people on the point of joining the society's activities would hesitate when they thought of the rumors, not altogether without grounds, which clung to the name of this officer. Young people felt that the society was, in a measure, a congregation of hypocrites, because the practices of that officer at times fled so far away from her profession. Young people judged the society by its officers. So, by the way, they will always judge a society.

I recall another instance, wherein a certain officer had qualities of the heart without qualities of the head. I think he was an earnest young man; I believe he had a measure of sincerity. But he was inefficient. If you told him to attend to certain business of the society, he might attend to it—and then again, he might not. It was like running a society by tossing a penny—it was a fifty-fifty chance whether anything would be done. And a society which is not run *regularly* is not run at all.

You see, then, the importance of

qualifications of both the head and the heart.

First among the qualities of the head, I would place that of energy. By this I mean that the M. V. officer should be a hard worker. I recall a certain young man in training for the ministry who once asked if he might have the leadership of one of the M. V. bands here. Having no idea how the matter would turn out, I welcomed his aid. A few weeks after he took up the work of the band, some one called my attention to the fact that the band was not functioning. In fact, to all practical purposes, there was no band. I found that the leader of the band had just quit working—he didn't have energy enough. It required too much hard work, he thought. An individual like that was never cut out for an M. V. officer. A large item in the management of a society is work—just plain work. I admit that it is pleasant work, but it is work just the same; and like all work, it must be done by hard, sweating effort. For this reason, I would say that the M. V. officer must possess abundant energy; he must be a hard worker for the society.

Second among the qualities which the head of an M. V. officer should possess, I would name resourcefulness. He should know how to meet the unforeseen situations which are constantly arising in a society. A program is planned, but two of the speakers fail to put in an appearance. The officer, especially the leader, should be able to fill in the gap with something. Just what he will do depends on the circumstances; that is where his resourcefulness will show itself. Or the society, perhaps, is planning on a program in a hospital, or a prison, or some other place where unfortunates who need the love of Jesus are found. Then the M. V. officer should be resourceful to see that all arrangements are made, and the work of the society adequately carried out.

For a third qualification for the head of an M. V. officer, I would name perseverance, sometimes called "stick-to-itiveness." Times will come when you will think your society a failure—but it isn't! You just think so, that is all. Times will come when it will seem that the authorities of the church are not giving you adequate cooperation. Perhaps they are not. But carry on, anyway!

Now, as for the qualities which the heart of the M. V. officer should possess, I am not attempting a complete analysis, but I would name three:

Leaders should have: "Missionary Volunteer Study and Service League," M. V. Leaflet, No. 9.

First, I would put love. I mean that the M. V. officer should love young people, even as he himself is loved. He should love to see souls turned into the kingdom of God, and he himself should be turned that way. He should love God and should love service for God. Above all things, he should appreciate, as far as the Spirit of God enables him to appreciate, those words, "The love of Christ constraineth us." If he knows nothing else, he should know what that means.

Second, he should have faith. This is the spiritual correlative, the heavenly support, of the quality of perseverance, which I have mentioned. The M. V. officer should have faith that his society is founded of God. He should believe that he is working for God. He should have faith that angels of heaven watch lovingly over that society. He should believe that God is leading, helping, guiding, and that grace is given him of God.

Third, the heart of an M. V. officer should be a converted heart. You may think it strange that I mention this after speaking of love and faith, qualities which presuppose some conversion. I mention it last, because I wish to emphasize it. His heart, I say, must be a converted heart—a turned-around heart—a heart turned from sin and toward God. It is not required in an M. V. officer that he be perfect. But it is required that he be striving to be perfect. It is not required in an M. V. officer that he be a worker of miracles. But it is required that he be a doer of righteousness. It is not required in an M. V. officer that he be faultless. But it is required that he be going in the right direction.

May God help us, and the Holy Spirit strengthen us, to work to these ends. GYWNNE DALRYMPLE.

Assigning Program Parts

1. IMPRESS upon those who are to take part in a Missionary Volunteer program the importance of making prayerful preparation. Tell them that you will pray that they may do their parts well. (Then don't forget to pray.) Talk over with each one the purpose of the meeting as a whole.

2. Assign parts two weeks in advance.

3. Do not dismiss it from mind when parts are assigned, but the following Sabbath get in touch with those who are to take part, find out how they are getting along in their preparation, and give the necessary encouragement and help. A certain society leader remarked, "When a young person fails to do his part well, I feel that I am to blame." I believe this is a proper way to look at it. It is the privilege of the society leader to give the necessary help which will keep young people from failing.

MINNIE E. DAUPLINEE.

Senior M. V. Meetings

Sharing in a Great Movement

(Program for April 6)

BY MARJORIE WEST MARSH

OPENING EXERCISES.

SONGS FOR TODAY: Nos. 1, 63, 214, 151, 202, 292, in "Gospel in Song."

SCRIPTURE: Revelation 14:6-12, A Great Message. Matthew 28:19, 20, A Great Commission.

STORY: "A Wide-Open Door."

QUESTIONS: "For Thought and Discussion."

TALK: "It Standeth Sure."

POEM: "I Wonder," p. 90 in "Choice Poems."

SYMPOSIUM: "Study and Service Around the World."

TALK: "Meeting the Issue."

CLOSING EXERCISES.

Notes to Leaders

We hope that the Senior Missionary Volunteers may be inspired today to prepare themselves to meet the challenge of the future.

Meeting the Issue.—Close this talk with an explanation of the Study and Service League, outlining the work briefly on the blackboard and explaining it in detail. Obtain the new M. V. Leaflet No. 9, "The Missionary Volunteer Study and Service League," which gives a concise but comprehensive statement of the purpose, the plan, the textbooks to be used, the methods of study and service, and the plan for examinations and recognition of the league. Organize today a Study and Service League in your society if you do not already have one, and carry on the work systematically. Promote it enthusiastically. Remember, leaders, the resultant experience in the lives of the youth of your society *may be the one thing* which will hold them true to Christ through the trying times which are coming upon the world.

Get or Give

For what do you live?
For what you get, or what you give?
Which is the dynamo
Which makes you go—
Get or Give?

Get from the world its treasures,
Knowledge, friends, and health;
Heap to the full your measures,
God and good, and wealth:
But—get to GIVE.

Don't be a miser, a slave to your gold;
Giving is wiser a hundredfold;
So—get and give.
Get you must, if you would give;
Give you must, if you would live;
For getting without giving,
Is existing without living;
Then get, and GIVE and LIVE!

—Author Unknown.

A Wide-Open Door

It was twilight,—twilight in the little town of Spencer,—but as Mary Ellen sat by the bank of a shallow stream which flowed not far from her home, she felt it darker than twilight in her soul; in fact, all the gathering blackness of a night seemed to envelop her and cast its gloomy shadow around her. Perhaps she couldn't get back to college even *next year!* She lowered her head a little, as if to let the monotony of the water rushing over the stones console her aching heart.

"Why, Anne!" She looked up suddenly to see her classmate of freshman days, in cap and sweater, standing before her. "Wherever did you come from? I thought you went back to school!"

Anne flung herself on the frost-bitten grass and threw an arm around Mary Ellen. "And I had no other idea but that you were there too. The minister and his wife from Ludington drove over to Spencer today to give a Bible study, and I came along. You see, even though I'm not in school this year, I am branching out in other lines."

Mary Ellen's eyes searched the face of the girl beside her. Although she had never known Anne intimately during college days, she had always admired her sincerity and ability.

"You didn't get back to school this year, either?" Anne spoke again, then hesitated. "Well, my dear, I know just how that goes."

"Oh, it has been *such* a disappointment!" And Mary Ellen sat straight up, determined to conquer tears that just *would* come. "I made every plan to return. But just two weeks before school opened, dad's firm went under while he was away on a business trip. Also the bank closed, and here we are, just barely making ends meet. I don't see why it should be! Don't you suppose, Anne, that God wants me to have an education and be a worker for Him? I've always longed to be a foreign missionary."

An understanding smile crossed Anne's lips; then turning to Mary Ellen she said soberly, "Perhaps God

needs you as a missionary right here in Spencer this winter, even before you have finished college. Have you ever thought of that?"

Mary Ellen was silent.

"Let me tell you a little incident that has changed my whole outlook on life," Anne continued. "It was during Harvest Ingathering campaign. I really went just because I had no good excuse for refusing. At one home where I called, the lady urged me to come in. On the living room table I noticed a copy of *Current History* lying open to an article entitled, 'Wars and Rumors of Wars.' The woman pointed to it and said, 'You are a Christian worker, you say. Tell me, do you really believe that Christ is soon coming again, and that there may be wars and troublous times in the future?'"

"Yes," I answered, "that's what I really believe."

"With the light of eager anticipation in her eyes she handed me her Bible and asked me to read her a text that would prove it. And Mary Ellen! I, who have been an Adventist all my life, and who am a church member, a Sabbath school teacher, and the church pianist—I'm ashamed to tell you the rest!"

"Please do," pleaded Mary Ellen.

"Well, I searched and fumbled. Believe it or not, I couldn't even remember Matthew 24! Finally I told her that I was in a hurry and would call again later. I shall never forget the disappointed look on her face. I was so ashamed and upset that I went straight home! The next day I had an interview with a Bible worker and asked her to hold a study with the woman. I went with her. And we have gone many times since. I'm convinced that there are many other people in Ludington just waiting to hear the truths of the third angel's message. You know we are told that in the last days we shall go from house to house with our Bibles in our hands, telling our neighbors the meaning of the times in which we are living, and helping them prepare to meet Jesus when He comes."

"It's startling to think about, isn't it?" mused Mary Ellen.

"Actually," questioned Anne, "just how many texts could you point out, now, this minute, in proof that the seventh day is the Sabbath? or that the dead don't go to heaven?"

Mary Ellen shook her head. "Of course I've studied the Bible in classes at school and in Sabbath school, but I really can't locate many texts. I'm afraid I'd have a rather hard time giving a reason for my hope, without considerable preparation. O Anne, I've tried to be a Christian, but I've been so disheartened and discouraged I've been letting the Sabbath school lesson be my Bible study and family worship my prayer, of late."

"And yet, Mary Ellen, God will hold us responsible for our opportunities for the service we *might* have given Him. Suppose, just suppose, that before an unsympathetic crowd you were suddenly called upon to prove that the Bible does not record the changes of the Sabbath from Saturday to Sunday. Wouldn't that be dreadful?"

Mary Ellen was silent. There seemed nothing she could say. Anne had hit the point, and hit it exactly.

"What are we going to do?" she questioned finally. "What can we do? I had planned to take a course in Bible doctrines or prophecies this year at college. But now that I must stay at home, I'm just handicapped, that's all."

"I've thought of that too," Anne drew closer to her friend. "But we'll have the long winter evenings frse, and we can do a great deal of studying by ourselves. For my part, I've decided to have a correspondence course in Bible doctrines, and our pastor and his wife have promised to take me with them when they give Bible studies. As soon as I have finished enough of my course to count, and have learned the best methods of Bible work, I'm going to make a beginning myself, if only to follow up Harvest Ingathering calls at first. If we as youth are to have a real part in finishing this work, we really don't dare put off our preparation for it longer."

Mary Ellen was thinking—thinking different thoughts from her usual ones. Over and over she asked herself, "What can I do? Where shall I begin?" Anne went home, but the seed she had sown bore fruit. As her friend thought and prayed about what God would have her do, into her heart came a burning desire to tell men and women around her of that boundless love of a Saviour who is soon to return to this earth to gather His faith-

ful children home. "I think the Master must have a work for me right here in Spencer this winter," she wrote Anne. "Pray that I may be led aright."

And thus two young women who faced a blank wall of disappointment found in it a wide-open door for Christian service.—*Grace Butler.*

For Thought and Discussion

(How much do your members know about the advent movement?)

1. WHY do you belong to the Seventh-day Adventist denomination?
2. When and why was our denomination organized?
3. What does the name of this denomination mean? How did it come to have this name?
4. In what ways is the Seventh-day Adventist denomination different from others? What are its chief beliefs?
5. Can you tell of the struggles of its pioneers?
6. How is this denomination organized?
7. Name five leaders in various departments of the work.
8. When and under what circumstances was our first foreign missionary work done?
9. What is this denomination doing in the mission fields at the present time? In what countries is work being carried on?
10. What branches of work does this denomination foster?
11. What has your denomination contributed to literature?
12. How are you sharing in this great movement?
13. Do you know the Bible well enough to be able to call definite texts of Scripture to mind when you need them?
14. Have you fortified your mind to stand the delusions of the last days?
15. Are you prepared to help others to a firm and saving faith in God and His word?
16. How can you prepare to do more?

It Standeth Sure

THE great second advent movement of 1844 laid the foundation of our work. That foundation was solid and sufficiently perfect to form a true basis for our faith. The doctrines were enlarged and widened in their perspective as study and experience added to the light God gave at first. But this broadening of view did not move a block or stir a pin of the fundamental doctrines that made us a separate people.

When I accepted the truth, I walked about Zion, and rejoiced in the glory of its towers. I examined

the bulwarks, and considered the celestial beauty of her palaces. I determined that what I discovered in that examination, I would tell the following generation, and not any new edition of the message.

One day I visited the London Tower. Its general structure I shall never forget, and many of its details became set and established in memory. As I revisited the historic castle from time to time, it was just the same; but the details became more numerous, and I added historic knowledge of that which at my first visit I took in only in a general way. So with the foundations of the advent movement. I have never seen the need to alter the foundation which, like a living, growing, eternal reality, has only become more clear and has gathered greater strength as the days have gone by.—*H. J. Edmed.*

Study and Service Around the World

RUMANIA

BECAUSE of the fact that only a limited number of the Rumanian young people can avail themselves of the privilege of attending our own mission training school, the leaders felt that some of its advantages should in some form be brought to the young people in their homes and their Missionary Volunteer Societies. Accordingly, an extensive educational program was launched five years ago. In addition to the regularly prescribed Bible doctrines and denominational history courses, this Standard of Attainment work includes also courses in church and mission history, history of the Sabbath, the Spirit of prophecy, history of the tithe, and denominational organization. The young people are given five years in which to finish the course. Two thousand twenty young people and a number of older church members have been enrolled in these classes, and 566 have successfully passed their examinations; and of this number 450 were in attendance at the large Rumanian Youth's Congress held at Brasov, Rumania, in July of last year, and received their diplomas at that time.

AUSTRALIA

The young people of Sydney, Australia, have become intensely interested in the Missionary Volunteer Study and Service League. In six

classes operating in the metropolitan area, there were over fifty young people weekly studying Bible doctrines, learning the art of giving Bible studies and the principles of soul winning. Some from their number received training to become future leaders. Some classes put into practice what they learned from the book "Fishers of Men" by conducting cottage meetings in near-by homes. Members of other classes gave Bible studies in the weekly young people's meetings, preparatory to holding cottage meetings.

INTER-AMERICA

In 1933 from one mission alone in Inter-America two hundred Spanish Standard of Attainment examination papers were sent to the division office. During the same year a total of 393 Standard of Attainment Certificates were awarded in the Inter-American Division. The South Caribbean Union enlarged its order for Senior Bible doctrines examinations twice during 1934. In Inter-America the Standard of Attainment is progressive: the young people and older friends who care to join are encouraged to begin with the Junior Standard of Attainment and then take the Senior tests seven times, over seven years, earning the certificate and six seals, and each year perfecting their knowledge of the Bible and how to present its truths to others. The youth in Inter-America are truly enthusiastic about the Standard of Attainment, which covers the work of the Study and Service League in our country. Bible classes have been organized to teach the young people how to give Bible readings. Many of the youth so trained have definite Bible readers with whom they are studying regularly. One young man arranged to give Bible studies to a certain man; but when he arrived to present the second study, what was his surprise to find not only the one man to listen but three others. Another young man has been holding public meetings, with the result that forty people signed the covenant to keep all of God's commandments. Word comes to us that all through the Inter-American Division the young people are working in this way.

FAR EAST

During 1933 the Far Eastern Division issued 120 Standard of Attainment Certificates. In this same year

the young people gave 69,035 Bible readings, which was an increase of 20,913 over the previous year. From many places in the division come stories of how the young people are faithfully studying the Standard of Attainment and winning souls to Christ.

Meeting the Issue

YEARS ago it was difficult to send bees by mail, for the little creatures invariably died or were exhausted by the time they reached their new home. Upon investigation it was found that bees cannot live an inactive life. Besides needing food and air they need to work. As a result the bee bag was perfected. Now the honey makers may travel from coast to coast and arrive in good condition.

As Christians, we are traveling to our new home. We shall meet with eternal death unless we take daily plenty of spiritual food and air and are busy filling our lives with those things which will help us to stand the trials of the last days, and unless we are busy working for others.

The Study and Service League was instituted to assist our young people to an understanding of the fundamental experiences and beliefs which brought this denomination into existence, and to enable them to carry on a personal soul-winning work among their unconverted companions.

[Continue with explanation and organization of the Study and Service League work. See Notes to Leaders.]

An Hour With Christ

(Program for April 13)

BY C. LESTER BOND

OPENING SONG: "My Lord and I," No. 111 in "Gospel in Song"

PRAYER.

SECRETARY'S REPORT AND OFFERING. DUET: "If Christ Should Come," No. 40 in "Jubilate."

TALK: "Meditation."

RECITATION: "Take Time for Jesus." See page 27.

QUARTET: "Spend One Hour With Jesus," No. 101 in "Gospel in Song."

READING: "The Thought of God!" QUESTIONS FOR DISCUSSION: The leader will direct in a frank discussion by the young people.

CLOSING SONG: "A Closer Walk," No. 277 in "Gospel in Song."

Note to Leaders

The greatest need of the church and of our Missionary Volunteer So-

How is your society sharing in this great S. D. A. movement?

cieties is a revival of true godliness. This revival in the church and in young people's societies can be brought about only through a revival in the lives of the individual members. Nothing will aid more in the accomplishment of this than for us to lead the members in the devotional life and personal fellowship with the Lord Jesus. Let us all pray much that this meeting may stimulate a great interest in the Quiet Hour alone with God.

Meditation

THE practice of withdrawal from the turmoil and activities of the world and from the presence of men for the purpose of meditation, renewal of spirit, and being alone with God, is more needed at this time than at any other time in the history of the church. There is going on an unprecedented development of the material resources throughout the world. The growing difficulty of getting alone for any purpose, because of the multiplied facilities of communication, means that we are constantly in the presence of men and their claims and their needs. It is becoming increasingly difficult to get away from the presence of people. Therefore we do well to protect those habits which will isolate us for the purpose of meditation and spiritual revival.

Moreover, the world is unprecedentedly active today. Consequently there is the danger that we may become so busily engaged in doing even the legitimate, worth-while things in connection with God's work and in our service for others that we may neglect the needs in our own lives. As Christians we should endeavor to preserve the proper balance between the life of activity with men on the one hand and the life of reflection and communion alone with God on the other hand.

We need to be reminded that no time is lost which is spent in thoroughgoing thinking on the great spiritual facts and forces. The temper of the age seems to infect the church. The spirit of strain and hurry creeps even into the devotional life of Christians. We find them regulating their spiritual exercises by the clock and the watch and the bell. In view of these facts is it not true that there is greater need today than ever of cultivating the habit of religious meditation? Every church needs more Christians who know God firsthand, and who, because their lives are

powerfully gripped by the essentials of their faith, are therefore able more adequately to represent Jesus Christ and what He stands for in the world.

The following from the pen of Dr. John R. Mott, chairman of the International Missionary Council, is to the point: "The absence of religious meditation accounts for some things which should cause us real alarm. It explains why there is so much professionalism among Christian workers. It is the cause of so much formalism among the rank and file of Christians. They profess far more than they possess. It explains the superficiality in the religious life of multitudes of church members. As a result it is not strange that they have an unsatisfactory religious experience. This shows itself in different ways. Many of them are easily overcome by their temptations, and are slaves to sin. If young men would think more regarding their temptations, they would more easily enter upon the victorious life. The fact that many are wandering in the mazes of skepticism is also explained by the neglect of close thinking. A student in one college was confessing to me that he did not believe in the resurrection of Jesus Christ. In answer to my questions he admitted that he had never spent a connected hour in weighing evidence on this subject. . . . The lack of peace, power, and fruitfulness among the disciples of Christ is also largely a result of the neglect of reflection on the truth of God.

"The neglect of this habit explains why many men are not becoming Christians. The more I work among young men, the more I recognize that much of the modern doubt and the decay of faith is due to neglect of thinking on religion, caused, doubtless, by the absorption of other things. If we can secure the active attention of unbelieving men and get them to ponder long enough in the presence of the facts concerning Christ, they will come to see that He is literally the way, the truth, and the life."

Meditation is indispensable to the most satisfactory spiritual growth. There is, in fact, no symmetrical, constant, healthy development of the spiritual life apart from reflection upon the truths of God. The absence of this reflection explains why so many Christians are not growing but decaying

spiritually. In one of Oliver Cromwell's old Bibles these words are written: "He who stops becoming better, stops being good." If we are not growing, we are dying. We should be alarmed, therefore, if we discover that we are not going forward spiritually.

Meditation is the fertilizing element that enriches the soil of our mind. Meditation is the time element that contributes sturdiness to our spiritual fiber. Meditation is the tempering that changes our iron to steel. Meditation goes far to make men. If our lives are to be truly communicative and therefore of largest helpfulness to others, we must cultivate constantly the practice of meditation. We must first see things clearly ourselves before we can proclaim them with power to others.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 28-31.

Our religion is a superhuman religion. God is the source of its light and energy. It is not in man to energize his own will, to take these steps toward Christlikeness and the accomplishment of the will of God. "But they that wait upon the Lord shall change their strength," margin; that is, they shall change their weakness for the Omnipotent power of God. Notice, it is they that *wait*. It requires time and solitude and meditation for men to get to the point that they admit their weakness and exercise that grasp of faith that enables them to claim the great energies which God wishes to realize in their lives.

Certain other elements besides time are necessary in order for one's meditations to be made most fruitful. The first, and most important, is *prayer*. Communion between the Christian and God is essential, and surely prayer is the most practical way by which

Is the art of meditation a lost art among your members? Try to regain it.

such communion can be established. The hour of prayer brings the Creator and His children into the most intimate relationship. "Prayer is the opening of the heart to God as to a friend." "It is the secret of spiritual power." It is "heaven's ordained means of success."

This fellowship with Christ through prayer reveals all there is of duty and power in the life of Christ and pours it into the soul of the waiting, praying man. Then that man goes out full of strength, grace, and the spirit of Christ. Such fellowship makes prayer mean something definite. It makes a man feel that Christ is present. He begins to ask for the power of Christ that he may apply it to the tasks around him. He does not ask for it simply that he may enjoy the spiritual ecstasy of possessing it, but that he may pass it on in blessing the lives of those he meets.

The second element in meditation is *Bible study*. Here is another communion. Too frequently we come to the Bible for a proof text or for some hit of information such as might be expected in any good history. Too seldom do we seek the great prize that the Bible really offers—spiritual uplift. It is through the diligent, prayerful study of the Scriptures and the application of its principles to our lives that we are "partakers of the divine nature." 2 Peter 1:4.

The inspiration of the Bible has no real meaning or value to us except as the Bible inspires us. If we come to it with seeking hearts, we may be sure that we shall find inspiration for all the duties and problems of life.

However, prayer and Bible study are not sufficient in themselves. A reverent use of methods and means to facilitate meditation should not be ignored or deprecated. Have a favorable place for meditation. Let it be a place where you can hear God's voice; He can hear you anywhere. Many can testify as to the advantage of some solitary place. Do you suppose that Jacob ever forgot Bethel (Gen. 28:16-19); or David, Mizar, "the little hill [margin]" (Ps. 42:6); or John, the Isle of Patmos (Rev. 1:9); or Nathanael, the fig tree (John 1:43-51)? May our solitudes be such that we shall not fear to have Christ say as He did to Nathanael, When thou wast there I saw thee. Let nothing take place in the thought life,

alone in these hours of meditation, that you would not be willing to remind yourself of as passing under the eye of Jesus Christ.

Have a regular time for meditation. If a man has no regular time for this purpose, the danger is that he will soon have no time. We need also to emphasize regularity in the care of the spiritual life. We must set apart, at whatever sacrifice, regular times for pondering the words and thoughts of God.

Questions for Discussion

1. WHAT is the object of the quiet hour?
2. How do you observe it?
3. How has it helped you?
4. How may we best recommend it to others?
5. What is meditation?
6. How does it differ from prayer?
7. How does it differ from Bible study?
8. What are some of the ways in which God speaks to us?
9. Why do we not always hear Him when He speaks?
10. When can the hour of meditation best be observed?
11. How may those who are very busy find time for it?
12. Is it as necessary to listen to what God says to us as to ask something from Him?
13. What Bible passages recommend and encourage meditation and prayerful watching?

The Thought of God!

To think upon God and His Son, Jesus Christ, is the highest exercise of man's noblest faculty. Fair is the morning, glorious the sunshine, lovely the flowers, and sublime the mountain peaks; but God is infinitely beyond and above them all.

We admire the beauties and wonders of the world and are so deeply impressed by them as to be unable to speak, in our delight or in our awe. But when we think of God, the infinite and eternal One, "the high and lofty One that inhabiteth eternity," we bow down in humility and worship.

To meditate upon God is elevating. It lifts us up. We live too near the earth. We are too inclined to delight in the dust, and often, alas, we step into the mud. We play with toys. We hanker after things that are cheap and poor and shifting. We may commune with the Most High. And when we do this we arise from the dust. We breathe the air of heaven. We hear the voices of Christ

and His angels. We catch a glimpse of what a man may become.

The lesson is stated thus in "The Desire of Ages," page 83: "It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."

The thought of God makes us better. By beholding we become changed. It is an old saying that every worshiper grows like the being he worships. If it is a foul idol, the worshiper becomes foul in his own character. If one worships a war god, a money god, a love god, or the true God, it is the same. He grows like that which he makes his divinity.

Our God is the essence of wisdom and truth and love. He is pure and holy. All the things that are beautiful and clean and admirable find their perfection in Him. So he who comes to God and loves to abide under the shadow of the Almighty grows more and more like Him.

The thought of God is expansive. To most of us the world is little. Our vision is circumscribed; we are interested in our own little sphere. But in truth the world is large—very large. Every one of us may live in a large world. We may set our affections on things above. To meditate much upon God enlarges our spiritual horizon. We come to look upon the world as our field of endeavor. It redeems us from the cheap and the petty. We catch a vision of its needs. The passion of the Christ becomes our passion, and we exclaim with Him, "My meat is to do the will of Him that sent Me, and to finish His work."

This is an experience easily proved. We gaze upon a lofty mountain, or a gorgeous sunset, or the wide ocean, and we feel the effect of it at once. We are susceptible to all such perceptions. No wonder that the supreme thought of God broadens our souls and makes us greater. When this is appreciated and practiced, we have a

"A mile in thought at the start of the way saves many a league in the course of the journey."

superior man, no matter where he lives or what he does for a living.

There is conquering power in the thought of God. He is the Omnipotent, and nothing can stand against Him. All those who worship Him become like Him, and they share in His power and glory. As they contemplate His love and gentleness, His strength and victory, they have confidence to commit themselves entirely into His keeping and devote themselves to His service. When He shall have put down all the powers of darkness, He will be pleased to share the glory of His triumph with those who have chosen Him and served Him on earth.

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Our Schools a Gateway to Service

(Program for April 20)

BY ALFRED W. PETERSON

SONGS: Nos. 498, 74, and 607 in Christ in Song."

INTRODUCTORY STATEMENT: By the leader.

TALK: "The Purpose of Seventh-day Adventist Schools."

RECITATION: "He Chose You."

TALK OR READING: "Youth's Greatest Opportunity."

TALK: "The Gateway to Service."

READING: "God's Counsel to Adventist Youth." (See "Fundamentals of Christian Education," pp. 216, 217, par. 1.)

Note to Leaders

The purpose of this program is to help our young people to develop convictions regarding the necessity of getting a Christian education. If you have earnest young people from one of our academies or colleges, perhaps they can bear a personal testimony regarding the blessings of Christian education. At the conclusion of the program the secretary of the society should take the names and addresses of those members of the society who will be in the high school or academy grades next year or who will be ready for college, and send these names respectively to the academy principal or to the president of the college in whose territory the society is located.

Introductory Statement

THOUGHTFUL young people are looking ahead to the next school year; and because choice of school oftentimes determines the choice of lifework and the ideals which the individual will hold throughout his life, Seventh-day Adventist young people are more and more determined to get a Christian education. There are some, however, who are asking, "Why should I go away to one of our schools when I

can attend a good high school or college right here at home with less expense?" The answer to this question is found in the study of the purposes of our schools as compared with the purposes of the schools of the world.

The choice of school oftentimes determines the direction that life shall take, because not only are knowledges learned and habits formed, but attitudes and ideals are acquired and a background of experience is built up which will shape all the decisions of life. It is in school that a philosophy of life is evolved and that friendships are formed which profoundly influence the whole course of life.

The Purpose of Seventh-day Adventist Schools

(This talk should be limited to ten minutes. It is recommended that it be assigned to one of the older young people or to a college student.)

WHY should Seventh-day Adventist youth attend Seventh-day Adventist schools? In answering this question we need to think in terms of life's purposes. We travel in the direction in which education leads us. This principle is well illustrated in the fact that medical schools have been established to train doctors, law schools to train lawyers, trade schools to prepare workers in trades, Catholic schools to educate Catholics, and Seventh-day Adventist schools to educate Seventh-day Adventist youth. The purpose of the schools of the world is to prepare young people for careers in the service of the world. It is true that there are certain lines of endeavor taught in these schools which prepare for a kind of altruistic service, but a study of the purpose of worldly education reveals that the spirit of worldly education is designed to minister to pride, ambition, and selfishness.

A non-Adventist author of a textbook on education says, "The spirit of higher education is still individualistic. The half million or so of young men and young women now in our higher institutions of learning are being trained, not primarily for social service, but for individual success, and if statistics show that the majority of them succeed, educational authorities are apparently content. But success is sometimes the very opposite of social service. The fact, therefore, that so many college men succeed may be a severe reflection on our colleges. It may indicate that their students are trained merely to exploit their fellow men." From this selfishness springs a desire to exploit the natural resources of the world and to exploit needy humanity for the purpose of personal gain or glory. A life of selfishness is not the kind of life God has planned for Seventh-day Adventist youth.

Pagan philosophy has saturated modern worldly education. "Satan has used the most ingenious methods

to weave his plans and principles into the systems of education, and thus gain a stronghold on the minds of the children and youth."—"Testimonies," Vol. VI, p. 127.

"In the education of children and youth, fairy tales, myths, and fictitious stories are now given a large place. Books of this character are used in the schools. . . They impart false views of life, and beget and foster a desire for the unreal.

"The widespread use of such books at this time is one of the cunning devices of Satan."—"Counsels to Teachers," p. 384.

"A pure education for the youth in our schools, unmingled with heathen philosophy, is a positive necessity."—*Id.*, p. 390.

"Whatever weakens faith in God, robs the soul of power to resist temptation."—*Id.*, p. 378.

The social and recreational life of students in the schools of the world thrusts Adventist youth who may attend these schools into many very perplexing situations. Dancing, card playing, dramatic performances, athletic contests, social "mixers," and other activities of this nature throw a witching spell over the minds of those who engage in them, and they soon become calloused to the tender influences of God's Spirit. God foresaw these developments in modern education, and ordained that the church should establish its own schools and colleges.

The world is heading into an overwhelming crisis which is to culminate in the second coming of Jesus and in the destruction of the unbelieving.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—"Testimonies," Vol. IX, p. 11. We young people must get ready.

God's purpose in establishing our schools at this time may be summed up as follows:

1. "It was as a means ordained of God to educate young men and women for the various departments of missionary labor, that colleges were established among us."—"Counsels to Teachers," p. 514. (*Italics ours.*)

2. "One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work."—"Testimonies," Vol. VI, p. 133.

3. "The object of our schools is to provide places where the younger members of the Lord's family may be trained according to His plan of growth and development."—*Id.*, p. 127.

4. "It is to fortify the youth against the temptations of the enemy that we have established schools."—"Counsels to Teachers," p. 495.

To provide young people skilled in missionary work; to train workers for our institutions; to provide a selected environment favorable to a sym-

Our schools are a gateway to service.

metrical development of body, mind, and spirit; to fortify our youth against temptation—these purposes reveal God's love and His care for Adventist youth.

He Chose You

He chose you not to bitter tears,
Though dark your life may seem;
He chose you not to foolish fears,
And not to sit and dream;
He chose you, in His loving grace,
To action, patience, trust.
To show upon a smiling face
What God can do with dust.

He chose you for His service here,
To witness of His love;
He chose you—oh, the call is clear;
It comes from heaven above—
He chose you, is not this enough
To man you for the fight?
What if the way be lone and rough:
Be true to God and right.

He chose you for His faithful vine,
Peculiarly His own.
To magnify His life divine,
To live for Him alone.
He chose you for that home above,
Where endless praises ring;
He chose you—oh, the matchless love—
A priest of God, a king.

—Author Unknown.

Youth's Greatest Opportunity

HAPPY is that young man or young woman who takes up a lifework that challenges interest, that unfolds new opportunities, and that brings true satisfaction in work accomplished. There are plenty of "blind alley" jobs open to young people today—jobs which do not offer growing opportunities to young people as their experience and abilities grow. The greatest future held out before young people is to be found in the work of God. Here the field of opportunity is unlimited, broad as the world, mighty as the message, and deep as the principles we teach. Here one's achievements are limited only by his consecration to God and by his own purpose. The avenues for work opened up by our schools before young people are innumerable. A few might be suggested: Ministerial work; singing evangelism; Bible work; canvassing; medical service; nursing; church school teaching; academy or college teaching of science, history, English, language, commerce, music, woodwork, agriculture, mechanical arts, etc.; conference Missionary Volunteer secretaryship; conference educational superintendency; conference home missionary secretaryship; conference Sabbath school secretaryship; conference treasurer'ship; stenography; bookkeeping; institutional managership; institutional mechanics; etc.

Service in this advent movement may take one into foreign mission

fields, where pioneer work must be done and where he will need to make good use of his knowledge of building, gardening, nursing, teaching, or whatever skill he may have acquired.

"There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping hand. They are coworkers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what 'university course' can equal this?"—*"Education," p. 271.*

Many a young person has grown in mental and spiritual stature far beyond what his friends believed possible, because of the influence of our schools, and he has gone out to do the work that God has put upon his heart.

A, who was a retiring, awkward boy from a large city, might have been caught in the currents of city life and been swung into some narrow, unsatisfactory line of work in a store or in a shop. He went off to one of our schools. Like raw clay out of a claybank he was molded by the school; he was given a vision, and life began to throb with meaning. He became a powerful evangelist. Today he is a conference president.

B came off a western ranch. A teacher from one of our schools persuaded his parents to send him to school. He went more from a spirit of adventure than from serious purpose. He was crude and uncultured, but he let the school build into his life those mighty principles out of which great lives may be built, and today he is a successful conference Missionary Volunteer secretary and educational superintendent.

C was a young woman who might have stayed at home, limited her horizon to what she could see from the front porch, married one of the neighbor boys, and lived a colorless, unsatisfying life to the day of her death. But she was not to be thwarted. She worked her way through college by selling magazines and has spent many successful, satisfying years in a foreign field as a teacher.

D was a thoughtless, fun-loving lad, growing up in a small country town, where there was an academy. God stirred his soul, and he became willing to submit to the discipline of the school. This school lifted him into the mountain of vision from which he saw the world's need. He has been a successful evangelist in a foreign field for several years.

E was undersize and without a prepossessing personality. He came from a home where poverty reigned. But he had praying parents and an urge to do things for God. He worked his way through the academy and the college by canvassing during the summer months. During the winter he augmented his funds by milking cows at the school, and he studied hard. His canvassing was a liberal education to him and doubled the value of his schoolwork. Today he is a union conference worker, doing a mighty work for God.

Hundreds of other cases might be cited showing how God takes young people who are eager to follow His providential openings and to do their best. He has taken young people who appeared unpromising, and transformed them into mighty men and women in His service. He purposes to do this for hundreds of young people today. "Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry."—*"Education," p. 262.*

The Gateway to Service

OUR schools are a gateway to service, and this is becoming increasingly true. At one camp meeting last summer thirty-eight workers were present, and all but three were products of our own schools. Today our conference presidents and conference committees look to our schools for new workers.

There have been those who have said that this denomination is not absorbing any considerable number of our young people coming out of college. A recent study of the relation of our college graduates to placements in the work shows that during the past seven years there have been

How many birds will you see and add to your list this spring?

graduated 3,051 from our senior colleges, of which 2,349, or seventy-seven per cent, have been placed in denominational employment. During the same period our junior colleges have graduated 1,334, of which 639, or forty-eight per cent, have been placed in the work. This is a remarkably high number when we remember that most students regard the junior college as a beginning to senior college work and that our conference committees generally give preference to senior college graduates. One of our senior colleges in 1933 graduated fifty-seven students, forty-eight of whom were placed in the work. In other words, this college in 1933 placed eighty-four per cent of its graduates in denominational employment.

Rarely now do our conferences employ workers without a background of Christian education in our own schools. The Mission Board, in choosing foreign missionaries in whom a large financial investment must be made in placing them in the foreign field, cannot afford to risk employing workers who do not have a background of denominational training.

"Our schools are the Lord's special instrumentality to fit up the children and youth for missionary work."—*Fundamentals of Christian Education*, p. 363.

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A Stone Out of Your Garden

(Program for April 27)

BY EMMA E. HOWELL

SONG SERVICE. Select songs dear to the hearts of Juniors and memorize some of these today, that you may use them later when leading Juniors. See "Joyful Songs for Boys and Girls" and "Junior Song Book."

THREE SCRIPTURE COMMENTS: Genesis 44:30-34; John 21:15; Matthew 18:5, 6.

PRAYER, closed with the Lord's prayer in concert.

SPECIAL MUSIC from the Junior selections.

INTRODUCTION: "A Stone Out of Your Garden." (See Notes to Leaders.)

TALK: "What It Means to Be a Master Comrade."

SPIRIT OF PROPHECY STUDY on Junior work.

LEADER'S COMMENTS: "What Will the Master Comrade Work Do for You?" (See Notes to Leaders.)

CONCLUSION OR DISCUSSION: "Our Master Comrade Class." (See Notes to Leaders.)

CLOSE with a favorite Junior song.

Notes to Leaders

"Who bids for the little children—body and soul and brain?
Who bids for the little children—fair and without a stain?
Will no one bid? What, no one—for their souls so pure and white,
And fit for all good or evil which the world on their pages may write!"
—Charles Mackay.

"Are you the lady who likes boys?" The question addressed to a woman at the summer home in the Gap was directed by a fair-haired boy of twelve. The brown eyes of Tom Burke met the gray ones of Mrs. Wertle frankly as he repeated his question. "I surely do like boys, but whether I'm the particular one you're looking for I can't say," replied Mrs. Wertle. "Well, I inquired for some one who could tell me about the mineral formations in this Gap," said the lad, "and Jack Lintley told me that you helped him with his plant study last summer and that you showed him how to watch for birds; so I thought you'd help me." Tom looked half confidently, half shyly at Mrs. Wertle. And that good woman immediately set him at ease. "I don't know so much about rock formations," she confessed, "but evidently you know something about them, and maybe between us we can find out much more." Throwing aside her morning paper, she stepped down from the porch and picked up a stone. "Suppose you tell me about this." It was one the boy knew well, and for an hour the two chatted like old friends, chiefly of stones and the sermons in them. As the two new friends shook hands, the lad complimented, "I think you'd made a firstclass mineralogist." Mrs. Wertle resolved to be worthy of his confidence when next they met, and she hastened to the tiny library near by, which revealed one book on rock formations. In the days that followed, the two were often seen together—studying stones, yes; but Tom Burke will never forget the many little pointers on manliness and virtues and upright character building that Mrs. Wertle deftly, unconsciously to him, instilled in his heart during those summer hours at the Gap.

This program is for the purpose of pointing out the value of forming friendships with the boys and girls in our immediate communities. Indeed, they themselves might be likened to tiny stones that we may help to smooth and polish, or nuggets of ore. Let us resolve to pick up a few of them as did the two neighbors who had a very stony road between their houses. They decided that each time any of them crossed the road they would pick up a stone and place it in a pile, which eventually would be built into a beautiful wall. The Juniors in the Seventh-day Adventist denomination will be the ones who must stand as an impregnable wall for right in these closing days of earth's history. What will we Senior Missionary Volunteers do to assist them in building this wall strong and straight and true? (This

work of getting acquainted with and helping the boys and girls is outlined in our Master Comrade work.)

What will the Master Comrade work do for you?—Sketch through the Master Comrade requirements very briefly, pointing out that, in addition to helping the boys and girls, we ourselves are becoming informed as we study with and for them. The memory work, the vocational honors, the nature study, the lessons in first aid—all are valuable assets that we may be proud and happy to add to our own fund of information. (See the "Junior Missionary Volunteer Handbook," pp. 122-128. Note that the Master Comrade work includes also that of the three Junior classes outlined on pages 30, 40, and 65.)

Conclusion or Discussion.—Bind off the inspiration of the hour by forming a Master Comrade study group here and now. If you would get the most out of this study, you will be wise to begin with the Friend work and go through the requirements in each class point by point. As soon as you have learned even a little, begin to teach the boys and girls, preferably in groups of three to five. They will be an inspiration to you to keep ahead of them, and you will be surprised how much you can learn from their keen observations. This work is especially inspiring when the project method is used. Your entire group could be divided by twos or threes to put special work onto different projects, but the entire group should have a knowledge of all phases of the work. For example, flowers and leaves should be mounted in notebooks. After careful pressing they may be mounted with a cellophane covering. For the birds and insects, pictures can be used. In the case of each, be sure to jot down its habitat, description, interesting facts you have observed, and perhaps a story or poem about it. A reading project might take the form of reading to shut-ins. Likewise, the bandaging may be the means of real missionary work done in the community.

No matter if you can devote only a moment here or there to the study and work, if you can meet only once a month, if it seems your progress is slow, you will be surprised how much it will all amount to before the year closes. And what may it mean in the life of a boy or girl!

"I'll Take a Stone Out of Your Garden"

"I'll do something for you some day. I'll take a stone out of your garden."

The little old lady and the boy stood in the doorway.

"Oh, that's all right," he said as he ran off to play. After he had finished his prayer that night, he told his mother about running an errand for the little old lady next door, and

A Master Comrade Class in every society!

how she had said she would take a stone out of his garden.

"I haven't any garden, mother; what did she mean?"

"She meant she would try to take some difficulty out of your way to help you along in your living, David. You know, when people make gardens they dig up the ground and break up all the lumps, and take out the stones, so the seeds will lie covered with soft, smooth soil, with nothing to hinder the little rootlets from pushing out to get food and drink from the earth, and the tiny green shoot from putting its head out into the sunshine above. It was a kind thought, which showed she would like to help you to grow strong and true, to put out your thoughts toward good and kind things, and to push your way up into God's sunshine."

"That's a good thing," said David thoughtfully. "When I lift brother for you, and go to the store, and run upstairs for you, am I taking little stones out of your garden, mother?"

"Yes, indeed, David; I don't know how I could get along without my boy to help me every day; the little stones do bother so when there are so many."

"Yes, I know, mother, and you get too tired. I'll throw away every stone I can find, and we'll have a nice garden together, won't we?"—*Harriet Bailey Clark.*

What It Means to Be a Master Comrade

ALTHOUGH supreme Junior leadership may well be vested in adults of mature age and experience, it can be successful only when these persons are such as remain young in heart and spirit, and generally in physical activity. On the other hand, there is a particular advantage in turning the mind to Junior leadership while the leader is still in his teens. The young men and women who have the advantage of being near enough to the Junior age not to have lost the sense of joyousness, of expectancy, of exuberant vitality which animates the Junior—these Senior Missionary Volunteers will do well to take their novitiate in Junior leadership while still their pulses beat with the power and rhythm of youth, when they can yet give the greater maturity of their

physical powers and their riper judgment to the example and guidance of their younger brothers and sisters.

It is a distinct loss to themselves for those in the later teens to draw away from the interests and activities of the Junior age. Let a gap thus be formed between the Senior and the Junior, and it will widen until the Senior young man or woman loses that sympathetic touch with early age without which no one can be a successful teacher or manager of children and youth. On the other hand, if a close relationship is maintained between those in later adolescence and those in preadolescence and early adolescence, the powers of sympathy, insight, invention, and inspiration, which are indispensable qualifications in a leader, are constantly built up.

The slightly older man or woman very easily becomes the hero of the Junior. Can he bat a ball out of bounds? Can he save a lad from drowning? Can he send a ballad ringing through the echo room of hope? Or can she bake the loveliest cake? Can she pull a fever down to normal? Can she drive a skiff through lily-fringed currents? Can she tell a thrilling story of the brave days of old? Are they dexterous, skilled, and brimming with enthusiasm? Then they become the exemplars and heroes of the boys and girls who are just at the threshold of the Beautiful Gate through which they have so lately passed. If they use wisely the power thus put into their hands, the Senior Missionary Volunteers not only shape the growing souls of their more youthful brothers and sisters, but themselves grow in power to influence and bend the world to their desires.

This is what it means to become a Master Comrade. It does not mean that one must abandon the friends and interests of his own life, but that he may add thereto the following of the younger men and women whose confidence adds to his own power and standing. True, it takes some time for study and for teaching, for companionship and for special work. That is a good stabilizer of the impulses and tendencies of elder adolescence. You of this age have your studies and your work, and you have your social affairs. Frequently the tendency is to devote too much attention to social contacts with those

of your own age, to revel in parties, outings, and entertainments. A little of this is good, when rightly conducted; in some cases more social life is needed. But generally the tendency to exclusive social life in the late teens and early twenties needs to be arrested by interests that broaden the contacts and exercise the altruistic qualities. Responsibility in developing the lives of Juniors will furnish such contacts and opportunities.

To have the responsibility of shaping the ideals and setting the spiritual pace of Juniors will help to settle the life of the Senior and provide both the stimulus and the inhibition that have to be present in the making of character-forming habits. Young men and young women who think it concerns no one but themselves what they do, have lost the governor of their engine; they will race to destruction. But the young men and the young women who realize that their example is being watched and copied by those who, in part at least, have made them their heroes, will have a healthy sense of the importance of the best behavior and most earnest striving for the ideal.

The privilege of revealing God to these Junior boys and girls, these new men and women, of making Him known through Bible and nature, through society and the church, of bringing them to a knowledge of their Saviour and having the personal realization that they are accepted as members of the family of Jesus Christ, of giving them high ideals and great ambitions and worthy accomplishments—such a privilege is his who sets himself to be a Master Comrade.

A. W. SPALDING.

A Spirit of Prophecy Study on Junior Work

1. *True Education.*—"It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—"Education," p. 13.

2. *Physical Care.*—"To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind."—"Testimonies," Vol. III, pp. 485, 486.

3. *Home Life.*—"It is essential for every youth to have a thorough ac-

How many of your Senior members are planning to become Junior leaders?

quaintance with everyday duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to homemaking. . . . Since both men and women have a part in homemaking, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to prepare a meal, to wash and repair his own clothing, is a training that need not make any boy less manly; it will make him happier and more useful. And if girls, in turn, could learn to harness and drive a horse, and to use the saw and the hammer, as well as the rake and the hoe, they would be better fitted to meet the emergencies of life."—*Education*, pp. 216, 217.

4. *Social and Recreational Culture.*—"Attention to recreation and physical culture will at times, no doubt, interrupt the regular routine of school-work; but the interruption will prove no real hindrance. In the invigoration of an unselfish spirit, and the binding together of pupil and teacher by the ties of common interest and friendly association, the expenditure of time and effort will be repaid a hundred-fold. A blessed outlet will be afforded for that restless energy which is so often a source of danger to the young. As a safeguard against evil, the pre-occupation of the mind with good is worth more than unnumbered barriers of law and discipline."—*Id.*, p. 213.

5. *Nature Study.*—"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance. . . . In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God."—*Counsels to Teachers*, pp. 185, 186.

6. *Spiritual Training.*—"He who cooperates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work."—*Education*, p. 19.

"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."—*Counsels to Teachers*, pp. 166, 167.

7. *Missionary Work.*—"Every youth, every child, has a work to do for the honor of God and the uplifting of humanity."—*Education*, p. 58.

Junior M. V. Meetings

Sharing in a Great Movement

(Program for April 6)

BY MARJORIE WEST MARSH

OPENING EXERCISES.

SONGS FOR TODAY: Nos. 41, 1, 8, 17, 66, in "Junior Song Book."

TALK: "The Three Angels' Messages." See "Pioneer Stories," chapter 4, pp. 45-50.

STORY: "Bertha's Can'ts."

QUESTIONS: "For Thought and Discussion." See page 17.

TALK: "Sharing in a Great Movement." See "Pioneer Stories," chapter 36, pp. 377-384, "What You Were Born For."

STORY: "A Wide-Open Door," p. 16.

SUPERINTENDENT'S TALK: "Why Become a Junior Attainment Member?"

SONG: "The Advent Stories."

Notes to Superintendents

Juniors always like to be connected with an organization, especially if it is large and growing, and the Seventh-day Adventist denomination is no exception. The Junior age is also an age for congregating together in smaller leagues, in clubs, and in groups for various purposes. With this thought in mind, organize a club for the study of Bible doctrines, and one for the study of our denominational history. If your society is large enough, both bands can be meeting simultaneously. If not, first take up the study of denominational history, and then the study of the doctrines of the Bible. We hope the program today may be an incentive to the Juniors to learn more about their denomination and its beliefs for their own sake as well as for the sake of others whom they may help.

Why Become a Junior Attainment Member? See the illustration in the talk, "Meeting the Issue," p. 18. Also see the "Junior Standard of Attainment Manual," M. V. Leaflet 58, price, 5 cents each. This leaflet gives information regarding helps for study, cost, and taking the examinations, as well as the questions for study.

Study pages 98-102 in the Junior Manual.

Blackboard Thoughts:

STUDY YOUR BIBLE

That you may learn how to follow Jesus, and that you may know how to help others to find Him.

STUDY OUR DENOMINATIONAL HISTORY

Remembering that "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

The Advent Stories

(Tune: "I Love to Tell the Story")

I love to tell the stories,
Of things we've known and heard;
Of prophecies fulfilling
In God's most holy word.
I love to tell the stories
Of God's redeeming grace,
Transforming men and women
Of every tribe and race.

I love to tell the stories
Because I know they're true,
The advent message stories,
For, O, they're ever new.
I love to tell the stories
Of angel's work today,
That parallel the Bible
And drive all doubt away.

I love to tell these stories,
For those who love the Lord
See in them illustrations
Of the fast-fulfilling word.
I love to tell these stories
To those who know Him not,
Because they find within them
His power and grace there taught.

CHORUS:

I love to tell the stories,
The thrilling advent stories;
I love to tell the stories
They thrill my soul with love.
—W. W. Eastman.

Bertha's Can'ts

"But, Bertha," protested Marian, "I don't see why you are so ready to make a piece of news of your faith by joining the church. You know how it will be. Everybody will know that you have done it. Somehow I don't like the whole matter of joining the church. It seems to me like parading my faith. I feel as if it is a matter between my heart and God. I can't bear the thought of having my deepest experiences posted on an advertising board, where everybody can read them."

Bertha laughed gently. "I can't bear that thought either, Marian," she said, "and I don't intend to do any such thing. Why, Marian, there are some things that have happened to my soul in the past few weeks that I wouldn't tell even to you, so you see how I feel."

"But in thinking what to do about joining the church, there are other things that I can't bear either. I can't bear to be selfish with this wonderful gift. And if I keep it to myself, I shall be. I shall get to thinking about myself all the time, and trying to pile up benefits to myself instead of practicing the golden rule, as the Master commanded.

"I can't bear the thought of not

joining in the big things that the church is trying to do, and helping in its resistance to the evil that is in the world. I should feel ashamed to stand on the outside and not lift my hand to help.

"And now that I have really come into the light, I can't bear to have Elder Gray suppose that I am not grateful for all his faithful preaching and kindness toward me; I can't bear to have Mrs. Kendall think that I—that you and I, Marian,—do not appreciate all her teaching, her prayers, her willing sacrifices for us; all she has done for us since she took our Sabbath school class when we were little girls. Why, think of it, Marian, where would you and I have been if all the good people in our church had decided to live their Christian lives quietly and privately instead of uniting to promote practical, everyday Christianity? There wouldn't have been any church, nor any visible power for good in this whole town. I can't bear to think of it, Marian. Can you?"

"Well," Marian laughed a little, "I can't bear it either, since you have started me to thinking of something besides myself."—*Girls' World, Adapted.*

Wouldn't You?

I'd like to tell the story sweet
Of Jesus. Wouldn't you?
To help some other folks to meet
Their Saviour. Wouldn't you?
I'd like to travel all the way
To where I'd heard my Jesus say:
"You've helped My work along today."
I'd like that. Wouldn't you?

I'd like to help somebody know
Of God's love. Wouldn't you?
I'd like to guide their steps, to show
The true way. Wouldn't you?
I'd like to spread the word of cheer;
To brighten lives that may be drear;
To help the struggling hearts to hear
God's own word. Wouldn't you?

—*Pearl Halloway.*

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An Hour With Christ

(Program for April 13)

BY MARY E. LITTLE

SONG: No. 1. (All songs suggested today are in "Junior Song Book.")

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

DUET OR QUARTET: No. 12.

TALK: "Meditation."

TALK: "Jesus' Love."

TALK: "The Kindness of Jesus."

POEM: "As Unto Him," p. 39 in "Choice Poems."

SYMPOSIUM: "Learning From the Story of Jesus."

RESPONSE BY THE JUNIORS.
CLOSING SONG: No. 13 or No. 15.

Notes to Superintendents

Symposium.—"Learning From the Story of Jesus." Assign to each of several Juniors a chapter or story in the book "The Children's Friend," by Mrs. Adelaide Bee Evans. (This book was formerly a part of the large book "Easy Steps in the Bible Story.") Help the Juniors to draw from the stories they relate such lessons as are suggested toward the close of each story or experience in the book. The following chapters are suggestions:

"The Childhood of Jesus," p. 25.
"Jesus in the Temple," p. 29.
"Jesus Is Tempted," p. 37.
"The Marriage at Cana," p. 39.
"Jesus at Jerusalem," p. 43.
"The Centurion's Servant Healed," p. 70.
"Jesus Stills the Storm," p. 77.
"Jesus Heals Jairus' Daughter," p. 81.
"Jesus Feeds the People," p. 87.
"A Little Boy Made Whole," p. 101.
"Miracles and Parables," p. 105.
"Teaching in the Temple," p. 137.
"Go Teach All Nations," p. 185.

Response by the Juniors.—Following the symposium, ask each Junior to tell of the experience in Jesus' life which he appreciates most. From their testimonies you may get the key to many of their difficulties or sorrows.

Meditation

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene."—*"The Desire of Ages," p. 83.*

Contemplation means "to think about." As we earnestly read and think about the life of Jesus we shall become like Him. The Bible says by beholding we become changed. The story is told of a man who looked daily upon a stone face whose expression he admired. In time people were surprised to see that he resembled the graven face.

As we think of Jesus and His life we will be transformed into His image.

Jesus' Love

WOULD it help us to be more loving if we meditated upon the love of Jesus? He taught love and lived it. Jesus taught that it is easy to love one's friends, but that the test of love is to love one's enemies. Jesus lived what He taught, for we read that He even prayed for God to forgive those who were crucifying Him.

One day Ethel, Jennie, and Grace visited one of their mother's friends.

"My, I do hate Miss Young," said Grace.

"So do I," chorused the other girls. "Do you know, girls," asked the friend, "that we cannot hate any one and love Jesus at the same time? We can never live with Jesus if we continue to hate any one."

The girls' faces grew sober. Finally they said, "Can't we really?"

"No, you can't. But Jesus has promised to take the hate out of your lives if you are willing for Him to do so." This was a new thought to the girls. Their faces took on a new light as they determined to love instead of hate.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2:9-11.

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also." 1 John 4:16, 20, 21.

The Kindness of Jesus

JESUS made a long journey one time to help a poor woman. Her daughter was ill and Jesus healed her. Other Jews despised the woman and would have nothing to do with her. Jesus helped every one who needed His help.

Sometimes boys and girls and even older church members are unkind to people who are poorly dressed or who are unpopular. Jesus was never so. He freely helped every one.

One time Jesus was very weary and went to a quiet place to rest. Some anxious mothers sought Him, however, to have Him bless their children. The disciples were indignant with these mothers and their children for troubling Jesus. Jesus wanted them to let the little children come to Him. He blessed them. His kindness eased the anxiety of the mothers. Jesus

"Pioneer Stories of the Second Advent Message," by A. W. Spalding, price, cloth, \$1.75.

always considered how others felt, and He tried to make them glad and happy.

Do you suppose thoughtless people had ever teased Zacchaeus about his being short? We cannot tell. We do know that they scorned him as a sinner. Zacchaeus had heard of Jesus and loved Him. When Jesus came through the town where Zacchaeus lived, the man had climbed a tree in order to see the Saviour as He passed by. Zacchaeus had no idea that Jesus would notice him, a sinner. But how kind our Saviour was! He understood Zacchaeus. He stopped the whole procession to speak a kind word to him.

These things Jesus did 1900 years ago, yet we love to think of them.

"Kind words can never die, cherished and biest;
God knows how deep they lie, stored in the breast,
Like childhood's simple rhymes, said o'er a thousand times,—
Yes, in all years and climes, distant or near.
Kind words can never die, no, never die."

Take Time for Jesus

"So busy, O so busy!"
Is the cry on every side;
"There's much to do, and workers few,
While on the moments glide;"
And weary hearts are fainting oft
Beneath their loads of care,
And willing hands have grown too weak
The burdens' weight to bear.

"No time to rest, no time to wait
For strength to be renewed,
No time to tarry till the soul
With power is endued;
The tasks increasing every day,
This life so near its close;
We cannot rest," the toilers cry,
"Until death brings repose."

O burdened hearts, can it be true
This is the Master's will?
Are you to labor every hour,
And never to be still?
These vessels are so very small,
Our cups will not run o'er
Unless we seek the fountain's brink
For filling more and more.

Take time to sit at Jesus' feet
And hear His blessed word;
Wait there, like Mary, till your soul
To love's best deed is stirred,
Then break the alabaster box,
And let its perfume sweet
Spread with the gospel's joyful sound,
And make the earth replete.

—Author Unknown.

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No service in itself is small,
None great though earth it fill;
But that is small that seeks its own,
That great that seeks God's will.

—Author Unknown.

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"Every Christian who climbs upward leaves a trail for weaker ones to recognize and follow. Every Christian who slides backward leaves a trail too—one that does harm."

His Beautiful Way

(Program for April 20)

BY C. A. RUSSELL

SUGGESTED SONGS: Nos. 18, 82, and 39 in "Junior Song Book."

SUPERINTENDENT'S TALK: "A Great Work for Juniors."

TALK: "Garden Soil."

TALK: "Clay."

POEM: "The Sculptor."

TALK: "Suffer Little Children."

POEM: "His Beautiful Way."

Notes to Superintendents

"He who saves the children saves the church." Yesterday, the child; today, the student; tomorrow, the missionary.

The ideal of service in this great cause is to be held constantly before the child's eye. Unselfish, helpful service about the home and in the school is encouraged. The Home Efficiency Certificate of the Junior Progressive plans is a valuable aid in building into the Junior's character this beautiful ideal of service. Our schools are fundamental to this movement. They train for service in every line of work which we are carrying forward.

A writer in *World Survey* said recently: "Let it be burned into the minds of our church leaders that a church which cannot save its own children can never save the world."

Help the boys and girls to realize today that our schools are a gateway to service for the Lord. Instill in each heart a desire and determination to attend a church school next year. It is not too early to begin planning ways in which to earn tuition for another year.

This program will be more successful if the parents of the Juniors are present. Extend a cordial invitation to them through their children. Perhaps the children in certain grades might make invitations to be taken to the parents.

A Great Work for Juniors

Our Juniors who have the privilege of attending a Christian school are highly privileged. There are larger buildings than ours, with costlier equipment. But happy the Junior, and highly favored, who can attend a school whose highest ideal is his soul's salvation.

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."—*Education*, pp. 15, 16.

Notice the part which some of the children are to play in the final work of the message: "As Jesus in the temple solved mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.'

"As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord' (Mark 11:9), so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up.

"Our church schools are ordained by God to prepare the children for this great work."—*Counsels to Teachers*, p. 176.

Garden Soil

THE successful gardener, either in raising flowers or growing vegetables, must give first attention to the soil, its kind, its condition, its moisture, its fertility. The seedbed must be made fine so that the little roots may gain nourishment from the pulverized soil particles. There must be ample plant food and moisture. There must be plenty of warm sunshine. Into such a seedbed good seed must be scattered—it should be tested seed to determine its vitality. It must not be buried too deeply nor yet be left lying upon the surface. These things are all-important in garden raising.

When I was in a certain city some time ago, I was really depressed because the owners of the homes had apparently shown no desire to water their lawns or to beautify their homes in any way. The grass was brown and sere, and not a flower was to be seen anywhere. Suddenly at my right there appeared something as refreshing as an oasis in the desert. A beautiful velvety carpet of green spread over the entire front yard except for a space occupied by a glorious flower bed. In the center were fragrant roses; about these was a circle of geraniums; and as a border around the circle, a bed of hundreds

of beautiful pansies lifted their little faces and smiled into mine. I thought, "How beautiful!" And I thought again, "The soil was fertile, or perhaps had been fertilized by the owners. Moisture in just the right amount had been added, and the Lord did the rest with the free warmth and brightness of His sunshine." I wondered about the children in that family. Somehow I thought, "I believe their young lives must be influenced by the beauty in their surroundings."

But there is another soil. It is the garden soil of a Junior's heart. The most fertile acres in all the world are not to be compared in fertility with this heart-soil. The seed that is scattered in this soil is sure to germinate, to grow, to come to the harvest, and "whatsoever a man soweth, that shall he also reap." If in the garden soil of a child's heart are sown seeds of doubt, the fruitage will be unbelief. If, instead, there are planted those beautiful seeds of faith and truth, confidence and love, the fruitage will be a helpful and beautiful life of Christian service.

"An angel paused in his onward flight,
With a seed of love, and truth, and light,
And asked, 'Oh, where must this seed
be sown,
That it yield most fruit when fully
grown?'
The Saviour heard, and He said as He
smiled,
'Place it for Me in the heart of a
child.'"

Clay

Did you ever see a potter working with the clay? It is intensely interesting. Much depends upon the clay—and much upon the potter. Some clay is useless to the potter's art. Clay must be of the right consistency. It must be thoroughly mixed. Every hard lump, every gravel stone, every little sliver of wood that may have got in, must be removed. It is when the clay is perfectly soft and plastic that the potter can use his artistry. Out of a shapeless mass of clay he is able to produce a thing of beauty.

Let us think of human clay. In the beginning the human clay is plastic and pliable. It can easily be molded and shaped by the Potter's hand. After a time it becomes hard and sometimes unmanageable. How important that the Potter be given the human clay while it is in its plastic state!

The Sculptor

I FOUND a bit of plastic clay,
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days had passed;
The bit of clay was hard as lead;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day
And molded with my power and art
A young child's soft and yielding heart.

I came again when years were gone—
It was a man I looked upon:
He still that early impress wore,
And I could change him nevermore.

—Author Unknown.

Suffer Little Children

THE Bible is the most wonderful storybook in all the world, and the best part of it is that not only are its stories thrilling in their interest but they are all true. It abounds in beautiful word pictures. One of the most delightful of these is found in the New Testament.

The Master, with His group of friends, was in Galilee. To Him they brought lame people and they walked, deaf people and they heard, dumb people and they spoke. The palsied were healed, the lepers were cleansed. Elizabeth heard of some of these wonderful acts and of the precious and gracious words that fell from the lips of the Master.

"Do you suppose, Sarah, that He would be willing to notice my little Jered and your Esther?" By this time Martha and Rebecca had joined them. "Yes," said Martha, "and my little Samuel; and, Naomi, your Mary? Oh, if only the Master would place His hands upon the heads of our dear little ones and leave a blessing there."

The more they talked, the more they thought; and the more they thought, the more they talked—and then they acted. Leading their little ones by the hand—and in my imagination I see them carrying still younger children—they went to see the Master. They worked their way through the crowds and got close to Him. One of the disciples, seeing these young mothers crowding in, turned and said, "Take these children away. Don't you see they are troubling the Master? He can't be troubled with all of these children. Go on back home and take them along with you."

They turned to go, the radiant expressions fading from their faces. But Jesus heard; Jesus saw. His great heart of love was touched, and

He turned and rebuked the disciple. Then with look and tone wondrously sweet He said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

Jesus loved the children. Jesus is the same yesterday, today, and forever. He changeth not. Jesus loves the children now. And He has a way for their education. Happy indeed is the Junior who is taught in His beautiful way.

His Beautiful Way

IN the days long ago when the Master trod
The shores of blue Galilee;
When He came to this earth from His
Father, God,
In His love for humanity;
They brought to Him those who were
poor and blind,
And He made the blind to see;
And the deaf to hear, and the dumb to
speak,
Him touched by their silent plea.

One day as He taught by Jordan's wave
On green Judea's shore,
Whence He came in His love to seek and
save
The lost to life evermore,
There came to His side from their homes
close by,
Young mothers with babes on their
breast,
And leading young children they strove
to get nigh,
That through Him they all might be
blessed.

"Take these children away," came the
stern command;
As the mothers turned to obey,
The Master smiled and reached out His
hand,
And they heard Him so tenderly say,
As He lifted them gently to sit on His
knee,
These sweet words so lovingly given:
"Oh! suffer the children to come unto
Me,
For of such is the kingdom of heaven."

Let the beautiful picture not fade from
your mind,
As He blessed the dear children of old;
He's the same loving Saviour, so gentle
and kind;
Let Him gather them into His fold.
He loved the dear children in days long
ago,
And He loves the dear children today;
He'll bless them and keep them and save
them, I know,
If you'll train them His beautiful way.

C. A. RUSSELL.



Snow and Rain

(Program for April 27)

BY: ELDINE W. DUNBAR

OPENING SONG: "Singing All the
Time," No. 232 in "Christ in Song."
RESPONSIVE READING SERVICE: Job
38:1-7.

SENTENCE PRAYERS.
SECRETARY'S REPORT.

OFFERING: Make definite announcement of the purpose for which the offering is used, urging all to be liberal and suggesting ways of sacrificing for the J. M. V. offering. Just a few words of earnest appeal each meeting will be worth while.

"Never hesitate to copy a good plan;—

SPECIAL MUSIC.

TALK: "Rain."

SONG: "Showers of Blessing," No. 207
in "Christ in Song."

TALK: "Snow."

CLOSING SONG: "Sunshine and Rain,"
No. 62 in "Gospel in Song," or
"Whiter Than Snow," No. 64 in
"Christ in Song."

BENEDICTION.

Notes to Superintendents

This program is composed of two main talks with visual illustrations. These talks are designed to be given by adult Junior leaders or older Juniors.

Use this program as a means of awakening or reviving interest in the nature requirements of the Progressive Class work, and organize groups for varying types of nature study.

Rain

OBJECT: *A bottle partly filled with dust from the road to illustrate the conditions which would exist upon the earth if it were not refreshed with frequent rains.*

I think it would be worth while for us to consider today what would be the result if God withheld His rain from the earth altogether, and then to tell how and in what manner God brings rain and refreshes the earth and makes it fruitful.

In order that you might see what would be the condition of the earth if it did not receive refreshing rains, I have brought in this bottle some dust taken from the center of the road. As I turn it around you see how dry it is and how it floats in the air, leaving the inside of the bottle all powdered with dust. The dust in this bottle is only a sample of what the earth would become if God did not send rain at intervals throughout the year. (*Here let the Juniors tell of instances in the Old Testament where we have accounts of drouth that extended throughout a period of years, and of the hunger, famine, and death that followed.*)

I am sure many of you can remember of long periods of drouth when there was no rain. If this should continue for just a few years, not only the animal life, but all men would die of thirst. Even the air would suck out the moisture that is in our bodies, and death would soon come. If you were to remove the moisture from the earth, the earth would not only become barren, but it would be very cold. It is due to the moisture that is in the atmosphere that the warmth that comes to the

earth from the sun is retained by the earth after the sun has gone down. If this were not so, even on a summer evening after the sun had gone down the coldness that exists above the clouds would come quickly in contact with the earth, and it would be so cold that every living thing would be in danger of being frozen to death in a single night.

The great American Desert and the great Sahara Desert are vast tracts where no rain falls the year around and where the heat is intense. There is, however, some moisture in the air that floats over the plains, but the reason no rain falls is that there are no mountains to cool the winds in that portion of the world for thousands of miles.

A Lesson From the Rain

A SPECIAL mission has been given
To every drop of rain;
God drew it upward to Himself,
Then sent it back again
To freshen some poor with'ring flower
Upon the dusty plain.

To every man is also given
A mission from on high,
If he will only first be drawn
Away from earth to sky;
He's filled with God's own life and power
To quicken those who die.

Then shall we not fresh courage take,
When list'ning to the rain?
The cross has power enough for all;
It was not raised in vain;
It can uplift and fill the weak,
And send them forth again.

—Mrs. J. F. Moser.

An average of thirty-three inches of rain falls upon the surface of the earth in the temperate zones each year. The weight of this water in one single square mile would be nearly two and a half million tons; and if this water which falls upon one single square mile had to be drawn in cars, it would require nearly 100,000 carloads of water to keep the land as wet as God usually keeps it throughout the year by the rain from heaven. It is estimated that there are not enough cars in the United States, if all were hauling water from the rivers, to keep a tract of more than ten miles square watered. Think of the problem of watering the entire world in order to make life possible upon the earth!

Now the question arises, How does God accomplish this wonderful task? You have all noticed steam coming out of the spout and around the lid of a teakettle when the water is boiling. You have there a demonstration

of how God can cause the water, which is so much heavier than the atmosphere, or the air, to rise and float, for you know that any substance heavier than air will always fall to the earth. In the illustration of the teakettle you see how heat causes water to become steam and rise in the air and float away, rising to the height of the clouds which float two, three, four, and sometimes more miles above the earth.

Now, just in this same way God uses the heat from the rays of the sun. From every river and lake and ocean, as well as from the surface of the earth, there is constantly rising a very fine vapor, which, although it is somewhat like steam, is still so much finer that you and I cannot see it with our eyes. It is by means of this vapor that God raises the water from the ocean and all the bodies of water and from the earth to fall again in gentle showers.

But when this vapor has been lifted up from the ocean, how can God keep it from dropping again to the very place from which it has been lifted? It is necessary that, instead of falling back into the ocean and into the lakes and rivers, it be carried over the land. What a wonderful pump God has provided to lift millions of gallons of water every hour from the sea into the atmosphere. Just as man loads grain and fruit and vegetables into cars to ship them away, so God loads these vapors into the clouds. God then sends the winds to blow the clouds from the ocean far over the land, until they come to the place where God wants to pour them out in showers of rain and in blessings of snow.

But here is another difficulty. How can God keep from pouring out all of the water (which is held a mile or two above the earth) at one time, causing it to fall down with such a force that it would destroy every living thing? God uses the warm air to lift the moisture into the clouds, and when He desires to unload them He causes the warm air which carries the water to be blown upon by colder air; and as heat causes moisture to rise, cold causes it to descend, and immediately it begins to form rain clouds, one particle of moisture touching another and another, and uniting with others until finally a drop is formed and comes down upon

—copying is what good plans are made for."

the earth gently, as through a fine sieve. Rain ordinarily will not bruise the leaf of the tenderest flower or harm the smallest insect that walks upon the earth.

Truly with the prophet we may exclaim, "Seek Him . . . that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His name." Amos 5:8. So you see how we constantly depend upon God for everything that we enjoy. If He were to withhold the rain or the sunshine, famine and death would soon follow. God remembers us. He never forgets us, but I fear we often forget Him. When we drink the refreshing glass of cool, clear water, do we remember that it is God who gives it to us? When we sit down at the table, do we remember that it is God that gives us the food, and do we thank Him for the food that He gives us? When He watches over and keeps us during the night, do we forget to kneel down and thank Him in the morning? These are serious questions; think seriously of them daily, and when you receive God's blessings, turn to Him in grateful thanks and faithful service.

Cloud-Baskets

CLOUDS that hide the sun with showers
Are wet baskets full of flowers.

One is packed with poppies bright,
One with lilies inward white.

One, that takes a day to pass,
Bulges out with blades of grass.

One's a mass of roses red;
One, a crowded pansy bed.

Yonder cloud, so sullen dull,
Of golden buttercups is full.

Its neighbor cloud, an ashen gray,
Gloweth within with daisies gay.

Not a cloud whose rain we rue,
But is crammed with flowers too.

So I know the darkest cloud,
Creeping gloomy as a shroud,

Brings to me, all unconfessed,
Just the flowers I love the best.

—Amos R. Wells.

Snow

WHEN God desired to set Job to thinking, among other hard questions which He asked was this one: "Hast thou entered into the treasures of the snow?" Job 38:22.

During the winter many Junior Missionary Volunteers enjoyed the beautiful snow falling upon their heads and squeaking under their feet in a delightful manner, and so I am going to ask you the question which

God asked Job thirty-five hundred years ago: "Hast thou entered into the treasures of the snow?"

Were you glad because of the first snowstorm of the winter, and did you stop to think that the snow comes from God, and that like everything else that comes from Him the snow is wonderful? No one has ever yet been able to explain fully how the snow is formed, and to tell us all about it. I don't suppose that all the mysteries concerning it will ever be fully solved.

(Here let the leader draw some diagrams of snowflakes on the blackboard or have them prepared in various forms upon a poster.)

It drops upon the earth much lighter than a feather, covering the ground, hanging upon the limbs of the trees and shaping them into things of strange beauty, piling up on the post by the side of your gate until perhaps it looks more like the white man from the flour mill than like the fencepost. Yet it comes down so noiselessly that we scarcely know it. How often we have awakened in the early winter and shouted with glee to see the ground covered with several inches of snow.

When the snow falls upon the ground one foot deep, it is said to be equal in weight to a little over one inch of rain. A foot of snow on one square mile of street would weigh thousands of tons. I am sure this weight is astonishing to you; and when you consider further that some snowstorms cover thousands of square miles and are sometimes more than one foot deep, you will see what a wonderful thing it is that this great weight falls so gently upon the earth and produces no shock, and generally goes away as quietly and peacefully as it came.

Do you think the snow is useful? Yes, it affords lots of fine times and happy winter sports, but it has a very special mission in the world during the severe cold of winter. Snow forms a warm mantle to protect the grass and grainfields. It wraps its soft, warm covers around the plants and protects them from frost. Many animals take shelter in the snow banks and are kept from being frozen to death. The snow of winter is as important in securing our food as the rain of summer.

Like everything else which God has made, the snow is beautiful.

If you let some of the snow fall upon the sleeve of your coat and examine it carefully with the magnifying glass, you may be surprised at its beauty. Each flake is fashioned a little star shape. This is because it is made by the same hand that made the stars of the heavens and gave them their sparkle and beauty. Each flake is a beautiful crystal somewhat like the others, yet no two are exactly alike. There are hundreds of flakes, each beautiful, and all glorious. These little snow stars are all formed with perfect measurements, and almost always they are six-cornered or pointed. It seems that God has made each one for special examination and as an exhibition of His infinite skill and perfection.

The construction and shape of a snowflake should teach us that God wants us to be perfect. We should constantly strive for perfection. Can we all remember that whatever is worth doing at all is worth doing well? I suppose there is nothing more pure than the freshly fallen snow. God is pure, and He wants us to be pure. Do you put foul-smelling tobacco in your mouth? Then your mouth is impure. Do you use bad words? If so, your mouth is not pure. Do you use your eyes to read cheap and worthless stories or books? Then your eyes and your thoughts are not pure. Do you permit your ears to listen to improper talk? Then your ears and mind are not pure. Do you defile your body by wrong eating and drinking? If so, then the body is not pure. If in our hearts we desire to be pure, we must go to God and ask of Him earnestly, as David did, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." In closing, let us sing the beautiful hymn, "Whiter Than Snow."

When It Snows

SILVER snowflakes sifting down,
Upon a wintry day,
Like little baby butterflies
Or snowy sprites at play.
Let poets sing of summertime,
Of apple bloom and rose,
But something in my secret soul
Starts singing when it snows.

Blue skies and roses both are fair,
I never will deny;
But silver snowflakes drifting down
From winter's cold, gray sky,
Can cast a magic spell o'er me;
And when the fire glows,
I smile at summer's sorcery—
I smile—and toast my toes!
—Cora May Preble.

Encourage the Juniors to collect, press, and mount wild flowers in scrapbooks.

Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

Word From Our Mt. Roraima Indian Mission

MISSIONARY A. A. Carscallen recently visited our Indian missions back in the interior of British Guiana. Of improved conditions found, and the general progress seen, Brother Carscallen has this to say in a recent letter:

"Just a few days ago I arrived back from my trip to the interior. I am glad to tell you that the work is progressing well. In one way the change is quite striking. The living conditions are altogether different. Two years ago, the Indians had nothing but their native huts with no floors; now, many of them have quite good houses with board floors from three to six feet off the ground. Some of them are learning to make furniture too. The Indians have learned to saw their own boards out of the logs from the forest, so they are quite independent of sawmills or anything of that kind. From these hand-cut boards they build their houses, make furniture, etc. Not only the dwellings but the mission Indians themselves look very different. They are much cleaner, wear better clothes, and have brighter eyes than those who do not attend the mission. One of the businessmen down on the Mazaruni River said, 'We knew your mission Indians whenever they come this side of the divide. They are cleaner than the others, and differently dressed; and they always have a book along with them which they read whenever they get a chance. We would like to have you do the same with the Indians up this side.'

"One of the most important changes, however, is in connection with the food supply. When I visited that country two years ago, I found our missionaries really suffering from lack of good food. But this time I found plenty of the very best of food. The Indians say that they never had so much food in their lives. They say that God has certainly blessed them, and they would not leave the mission and go back to the old life for anything. However, on the Venezuelan side, only a few miles from our mission, there is a great shortage of food. The Indians are constantly coming across to our people to get food. Even a Roman Catholic priest on the Venezuelan side, who formerly was very bitter against

us, has had to send over to Brother Gonsalves to buy food.

"We find that nearly everything will grow up in that country, if properly cared for. Bananas, plantains, sugar cane, and papaws grow in abundance; also Irish potatoes, sweet potatoes, beets, carrots, radishes, onions, lettuce, cabbage, pumpkins, watermelons, rice, corn, peas, beans, tomatoes, and many other things, grow well. We are now trying wheat and oats, and do not think we shall have any trouble with these. Oranges, limes, and grapes are coming along, but have not begun to bear yet. We are also trying other fruits; in fact, our missionaries would not starve now, even though they were cut off from the outside world, unless their own crops should fail. Cotton grows very well up there, so I told the Indians that I would try and secure a spinning wheel and a little loom for them; then they will be able to make their own clothing.

"While I was there, we dug a well on Brother Cett's mission. Heretofore they have been using the river water even for drinking purposes, and it is not very good. When we started, I told the boys that we should strike something at a depth of between fourteen and sixteen feet, but we had to go down thirty-one feet before we struck water. At that depth we obtained levelly water; but the flow was not strong, so we dug six feet deeper in order to have a good depth of water. We are glad to say that the water is perfectly clear, sweet, and as soft as snow water. It will prove a great blessing to our mission."

The Last Mission Leavetaking

MANY have been the letters received at the Mission Board from our faithful missionaries, Brother and Sister S. M. Konigsmacher, who recently had to leave their Liumba Hill Mission. Dear Sister Konigsmacher's leave of the mission was taken in an airplane, as, critically ill, she was hastened to a hospital in Bulawayo. Later she was taken to the Cape seeking further help. After a time Brother Konigsmacher returned to the mission, where son Arthur was carrying on in the parents' absence. On getting back to the Cape, Brother Konigsmacher writes:

"Just returned from a two-months' trip up country to turn over the mission. On Sabbath we baptized forty-seven. That night I left my home by moonlight, and started down the river again. A native was placed in charge of the mission. The people wanted me to stay, but we told them that a doctor was to be sent later, and that pleased them. On arriving at the Cape, I found my wife still alive, but she may go at any time. Arthur had the mission looking very nice, with a fine new roof on the church. He hated to leave the field, but consented to come with me, and is now in school. I had prayer with the old queen. We spoke in their native court, and I also spoke in the new council room in the new palace of the paramount chief. We met some teachers on the river, on their way up to Barotse to strengthen the schoolwork. So the work is moving onward. My poor wife, who cannot lie down, joins me in love to all [her last message back to the homeland, as soon after this, like a tired, valiant warrior, she fell asleep in Jesus]."

By Land, by Sea, by Air

IN years past, our third-angel messengers were confined to land and sea travel; but now the heaven above us is pressed into service, not only to convey the swift radio messages to listening ears, but to speed on the messenger to some distant, not easily accessible place. Missionary Pearl Waggoner Howard, in writing of the use of the airplane down Nicaragua way, says:

"On a recent trip, my husband had an experience while traveling by plane, that shows the Lord has a care for His servants. They had a 'forced landing' on the ocean, falling a thousand feet in seven seconds, but suffering not much more than a good all-night wetting. It is not always easy, visiting our companies along the other coast, and on the islands. Still we are glad for air travel, for it now takes him an hour and a half to make a trip that formerly cost him eight days of extremely hard travel, with malaria following."

Then from over on this "other coast" the husband writes the following, which was received at the Mission Board office in the same mail:

"While writing this, I am over on the East Coast of Nicaragua, at Bluefields. Just returned from Corn Island, about forty miles out at sea, traveling all night in a small boat. I leave again early in the morning for Pearl Lagoon by gasoline launch,—an all-day trip. I am going to join Brother Frank Fletcher there in a series of meetings, which he has been conducting while I was holding meetings on Corn Island. We are working hard for souls.

"We have made no sudden jumps, but have gained steadily in membership, with a net increase of fifty-seven last year. Some who have long hesitated took their stand on Corn Island. The Spirit of God is working in a marked way to bring many to a decision. I believe we shall see an increasingly larger number accept the truth until the loyal ones have been called out; and then, amid persecution, the final stand and separation will take place. That time certainly cannot be far off."

The Missionary Mused

HE was way out on the plains of Mongolia, writing to the Home Board while seated in the mission auto waiting for spare parts. As he waited, he thought of another experience. He recalled how one day he wanted to converse with some English-speaking missionaries who came out of the station to board first or second class coaches of the train bound for Peiping; while he was among the waiting third-class passengers. (He had saved mission funds—one half the cost of a second-class ticket—by traveling third.) He denied himself the pleasure of conversing with these folks from home; though he would have greatly enjoyed avoiding the uncleanness and exposure to disease of the third-class travel by also traveling first or second class. As the train sped on to Peiping our missionary, O. Christensen, fell to musing:

"I thought of the hundreds of missionaries of other denominations who have had to return home because of lack of support from the home base, until Seventh-day Adventists are second in number of all Protestant foreign missionaries in China. I thought of the words of an Armenian Christian missionary from Iraq whom I had met on the boat as I was returning from a little rest at Tsingtao. When he learned I was a Seventh-day Adventist, he said, 'Adventists are doing a wonderful work in China.' Then mentioning the largest missionary group and Seventh-day Adventists, he said, 'You two are the only ones doing anything in China.'

"I thought of another brother missionary riding third class while working on his books, who was accosted by a prominent missionary of another organization and asked if he couldn't find enough time to work without working on the train. Then he gave our work and missionaries a cheering tribute.

"I thought of the faithful brethren and sisters in the homeland who were sacrificing to help make it possible to keep every missionary at his post. I thought of the sacrifices of the missionaries who for Christ's sake had

gladly taken every out in salary, and wets riding third class, exposing themselves to disease, discomfort, and every inconvenience, in order to conserve the funds and push God's cause forward.

A Friendly Word *

A FRIENDLY word from far away,
How it warms the worker's heart!
Where were else dismay 'mid the battle's fray
How it makes new song to start!
And then, with the song, comes strength within—
New power to wrestle with powers of sin.
New urge to advance, new zeal to win,—
Of the world-wide work a part.

A friendly word from one who cares
And who cares enough to write,
Brings to mind we share in some one's prayers
And are not forgotten quite.
For problems oppress and days are long
(Though still too short for the needs that throng),
And friendly word helps to keep one strong
And to make the way more bright.

A friendly word from homeland far.
How it lessens miles between!
From the sights that mar, and the sounds that jar.

How it brings sweet change of scene!
"A word in due season," wealth can hold:

"Pictures of silver," "apples of gold;"
To soul that's athirst, "as waters cold."
Just a word so much can mean!

"A word in season"—(when not owed)
Only God can so impress;
For a second word, and perchance a third,

Show forgiving-kindness
Most cheering to hearts that meant to write
But waited some lull in the storm and fight

And, waiting in vain, grew discouraged quite—
May the Lord such writer bless!

So when to write we take no heed,
Friends at home so far away,
You may know our need is, in very deed,
That much greater. Trust, and pray,
And let us know it! For rich reward,
I'm certain, is purposed by the Lord
For those who're sending out words of cheer
To wide-flung mission fields far and near
And His urge to write, obey.

PEARL WAGGONER HOWARD.

Managua, Nicaragua.

* Lines called into being recently upon receipt of a letter from Elder T. E. Bowen.

"I thought also of the fathers and mothers, brothers and sisters, and kinsfolk waiting patiently to greet their beloved missionaries as they come back home on furlough. Will they be in good health? I wondered, if they knew how their children missionaries were sacrificing to keep themselves here, would this serve to open purse strings a little wider? How does this sacrifice on this part of the missionaries appeal to loyal hearts at home?"

"We have no trains out here in Mongolia. So my travel by train is rare. I must use the auto to get to our field, and when that fails for want of roads, we must travel by horse, camel, or oxcart. So, being on the outside, I feel free to make this revelation and ask, Shall those who have means, be willing to sacrifice a little more; and join with their missionaries out in these difficult fields by lifting a little harder, not only that this great advent missionary movement shall suffer no retrenchment, but that dark regions hitherto unentered may receive the gospel?"

After One Year in Ethiopia

NURSE ESTHER BERGMAN went out from Washington, D. C., to the new hospital in Addis Ababa, Ethiopia. At the close of the first year, she is able to report two doctors kept busy with inpatients and two clinic sessions each day, with a nurses' training class of five native boys, six native girls, and one German girl, whose father is in business there. Of them she says:

"These young people are the greatest blessing to our institution, and without them it would be impossible for us to carry on the heavy program of today. They have been taught the practical nursing procedures so that the patients can have attention even though Miss Hofstad, my associate nurse, and I might be in the operating room or otherwise engaged. With few exceptions, all our patients get a daily bath. It is amusing to see how much these people appreciate their daily soap wash. Fomentations are prescribed freely with the most gratifying results, and we are hoping that the time will come when we shall be given the means to erect a hydrotherapy building.

"On April 11 a message was received from the Emperor, stating that he would visit us at four in the afternoon. We were all busy getting everything in readiness, and a few minutes before his arrival all the students were lined up on the steps of the administration building. Having greeted the Emperor, they all marched to the classroom; and when the Emperor was escorted into the room and was shown all the material in use for teaching these young people, he was not only pleased but deeply interested, and asked a number of questions concerning our work.

"How grateful we are to our dear people who, by giving freely in offerings to missions, have provided us with the material necessary to make our teaching a success. We are endeavoring to train medical missionary nurses, and therefore four hours each week are devoted to Bible study, besides our regular morning worship."

MISSION BOARD.