

The Church Officers' Gazette

VOL. 26

APRIL, 1939

No. 4

The Ministerial License

THE secretary of a local conference in an overseas division, raises the question of the proper procedure to follow in arranging for the distribution of workers to meet with churches upon quarterly-meeting occasions where help may be needed, and particularly refers to making available the service of a licensed minister. He writes:

"In making up the list of workers, very often we find that we do not have a sufficient number of ordained ministers to appoint to our churches for ordination day. In such cases we usually plan for the local church elders to conduct these services. There have been times when we have also appointed a licensed minister, who is also an elder of a church, to conduct the ordinances in another church. Is this correct?"

The following recommendation given in the "Church Manual," page 138, reads:

"A licensed minister does not have authority to preside at any of the church ordinances or business sessions. He cannot administer baptism, the Lord's supper, or perform the marriage ceremony. He does not preside at sessions where members are received and dismissed from the church. He is authorized to preach, assist in a spiritual way in any church activities, and lead out in missionary work, and especially to engage in evangelistic efforts."

It will be observed that this portion of the recommendation applies solely to the one to whom has been issued the ministerial license. He is debarred, upon the strength of this license, when visiting a local church, from administering in the official duties pertaining to the local elder, other than in assisting in a spiritual way and in promoting missionary work. And that the conference committee would be unable to change this

status, is made clear in this further statement which is found on the same page:

"Conference committees do not have the right to authorize a licensed preacher to go from church to church baptizing or performing other church rites pertaining to the functions of an ordained minister. A conference committee action cannot be substituted for ordination."

When the Licensed Minister Is a Local Elder

In the question raised by the overseas conference official, it should not be overlooked that he adds in regard to the appointment of the licensed minister, "*who is also an elder of a church.*" This places the question upon another basis and opens the way whereby, through recommendation of the conference officers, he may serve

another church besides the one of which he is the elder, on quarterly-meeting occasions, with one qualification. This wider service of an ordained local elder is safeguarded, that no unwarranted liberties shall be assumed by a licensed minister who is also an ordained local elder—and this applies equally to an elder not holding such license—in this recommendation pertaining to his duties and work:

"The work of a church elder is confined to the church electing him. It is not permissible for a conference committee by vote to confer on a local church elder the status of an ordained minister by asking him to serve other churches as elder. If there exists the need for such service, the conference committee may recommend to the church or churches requiring the service that they elect him and ask him to serve them also. Thus, by this election, one individual may, when necessary, serve more than one church at a time. This authority is inherent in the church, and not in the conference committee."—*Id.*, p. 25.

Every Church Provided With Qualified Officers

In order that the churches may be privileged to meet in communion with their Lord about His table, and not be deprived of the spiritual strength and blessings of the quarterly occasions, conference committees should ever count it an important duty to provide each local church with elders authorized to conduct these services, or appoint ministers to meet with them upon other occasions than the regular quarterly meetings, "for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26. "When believers assemble to celebrate the ordinances, there are present messen-

The Missionary's Plea

Will you not pray for us? Each day
we need

Your prayers, for oft the way is rough
and long.

And our lips falter and forget their
song.

As we proclaim the word that men must
heed.

Will you not pray for us? Alone we
stand

To stem the awful tide of sin and
shame.

To cast out demons in the mighty
name

Which is alone the hope of every land.

Pray, pray for us! We are but vessels
 frail:

The world's appalling need would
crush us down

Save that in vision we behold the
crown

Upon His brow who shall at length pre-
vail!

Not yet the crowning! Fields must first
be won.

Lives freely yielded, martyr blood be
spilt.

Love cast out fear, redemption blot
out guilt.

Ere we behold the kingdom of God's Son.

—Selected.

gors unseen by human eyes. . . . Christ by the Holy Spirit is there to set the seal to His own ordinance. . . . Not a look, not a thought of contrition, escapes His notice. For the repentant, brokenhearted one He is waiting. All things are ready for that soul's reception. He who washed the feet of Judas, longs to wash every heart from the stain of sin."—"The Desire of Ages," p. 656. T. E. B.



Forgetting

It is my firm conviction that the majority of the troubles in the church are caused by people who cannot forget. How often we hear the expression, "Well, I forgive, but I can't forget." The sad part of it is that those persons see to it that no one else forgets either. At every opportunity the same old tale is repeated. The same old bitterness is kindled anew in the heart, and very soon the minister has to be called in to settle a serious trouble in the church because some one "can't forget." It is an excellent thing to have a good memory, but it is more blessed to have a good "forgetter."

It is dangerous to look back. The engineer of a railroad train or the driver of an automobile has to keep looking ahead and going forward. If either should look back for even a short time, disaster might come. The train or the automobile is going somewhere, and to get there it must go forward; otherwise, no destination is reached.

You and I are engineers of a machine greater and more intricate than any ever built by man—the human body itself. Let us take this machine onward. Through trouble, discouragement, failure, mistakes, misunderstandings, criticism, and what not, let us say with the apostle Paul, "This one thing I do, *forgetting* those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

"To forget—that is what we need, just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang onto them. *Learn* to forget.

Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth-while things."

R. S. FRIES.



Ten Mistakes

1. To set up our own standard of right and wrong, and judge people accordingly.

Special Appointments for April

Medical Missionary Day,
April 1

Second Sabbath Missions
Offering, April 8

Missions Extension Day,
and Offering, April 22

Elementary Schools Offering,
April 29

2. To measure the enjoyment of others by our own.

3. To expect uniformity of opinion in this world.

4. To endeavor to mold all dispositions alike.

5. To look for perfection in our own actions.

6. To refuse to yield in immaterial matters.

7. To refuse to make allowances for the infirmities of others.

8. To consider everything impossible that we cannot perform.

9. To believe only what our own finite minds can grasp.

10. To live for time alone, when any moment may launch us into eternity.—*Selected.*



More Danger From Within

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers

have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of the evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpentlike wisdom and skill in dividing and destroying the church.—Mrs. E. G. White, *Review and Herald*, March 22, 1887.

The Church Officers' Gazette

Issued monthly
Printed and published by the

REVIEW AND HERALD PUB. ASSN.
at Takoma Park, Washington, D.C., U.S.A.

Subscription Rates

United States and Canada	
Yearly subscription	\$1.00
Clubs of two or more copies to one address, one year, each	.85
Foreign Countries Where Extra Postage Is Required	
Yearly subscription	\$1.15
Clubs of two or more copies to one address, one year, each	1.00

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Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.



Medical Missionary Ministry

Suggestive Program for Sabbath Service, April 1, 1939

OPENING SONG: "I Sing the Power of God," No. 330 in "Christ in Song."

SCRIPTURE READING: Job 33:14-30.

PRAYER.

REPORT OF CHURCH MISSIONARY WORK.

OFFERING.

SONG: "Holy, Holy," No. 327 in "Christ in Song."

BIBLE STUDY: The congregation participating. Outline by Elder I. J. Woodman.

READING: "Confidence in Our Health Principles," by Elder J. L. McElhany.

RECITATION: "Building for Jesus" (to be given by a Junior).

READING: "Ministry to the Sick and Needy," by Kathryn L. Jensen, R.N.

SONG: "Tell It Again," No. 582 in "Christ in Song."

BENEDICTION.

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Reasons Why Seventh-day Adventists Should Have Confidence in Our Health Principles

BY J. L. McELHANY

President, General Conference

HEALTH principles are a historic part of Seventh-day Adventist belief and teaching. These principles came to us as a direct result of divine inspiration. At the time when the Lord began to give light upon this subject to this people and our leaders began to agitate the question, these principles were not popular in the world. We did not receive them from the scientists or from the medical practitioners of the world. The teaching on these principles came to be known among us as health reform.

There are certain unique and distinctive features of this message which set it apart from all other religious systems. As examples of these features we may mention Sabbath reform, the preaching of the three angels' messages and the second coming of Jesus, and the nature of man and the state of the dead. In later years even the world has come to recognize that Seventh-day Adventist teachings and practices involve certain important health principles. Today many individuals and organizations are teaching and advocating certain of these principles; large institutions have been built up, in part at least, upon the practice of these principles. In many leading mental hospitals at the present time, hydrotherapy is used as a means of treating the mentally sick. More and more the world is coming to recognize and appreciate these principles. Nevertheless, Seventh-day Adventists still have a distinctive mission in the proclamation of certain great health principles which are also a distinctive feature of this message. How important that every believer in this message should not only believe these principles, but practice them as well!

"I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body."—*"Testimonies," Vol. III, p. 161.*

"When the third angel's message is received in its fullness, health reform will be given its place in the counsels of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and

protect the body."—*Id., Vol. VI, p. 327.*

The principles of health reform rest upon a sane, rational basis, and are very comprehensive. "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them."—*"Ministry of Healing," p. 127.*

When our health principles first began to be advocated, as we have already indicated, there was much opposition to them. This opposition sprang from two sources: First, ignorance regarding the principles in-

Building for Jesus

"I'm building a body for Jesus,
To be of some service for Him;
I pray that He'll help me remember
My purpose, which must not grow dim.

"He says that it is His own temple,
Kept holy and clean it must be;
He left us this word in the Bible;
I'm sure it was written for me.

"So daily in true consecration
I bow at His feet, and I pray
That I may but realize His watchcare
O'er all of my members each day.

"For what is more wonderful truly,
Than physical laws God has made?
Each fiber and nerve of my being
Has on it those principles laid.

"Whether I'm eating or drinking,
Or working or resting, 'twere well
To do everything to God's glory,
And all selfish motives repel.

"Not only for this day I'm building,
But for days that shall lengthen to years,
When the harvest of souls shall be ended
And the sign of the Saviour appears.

"Then let me hear the glad welcome
When my race on this earth is run;
Let me hear the song of the angels,
And the words, 'Faithful servant,
well done.'"

—Selected.

volvod, and second, the fact that these principles cut across the practices and the perverted appetites of many. The acceptance of these principles was to those who received them an act of faith. As the years have passed there has been an unfolding of light upon these principles that has demonstrated their scientific value. As a boy, I can well remember the derisive ridicule heaped upon Adventists as they were termed "bran eaters." Today great corporations spend huge sums of money in advertising and producing whole-grain products. They explain to the consuming public why such products are more wholesome and nutritious. The value of the mineral and vitamin content is emphasized. The use of fruit and vegetable products is now advocated by many on every hand.

Every year thousands of people have recourse to our sanitariums and health institutions in order to derive benefit from their rational dietary as well as from the treatments given in an effort to regain their health. Even physicians of the world recognize the value of our system of treatments.

Just following the great influenza epidemic of 1918, I visited a physician in his office. In telling me of his experiences, he showed me his book in which were recorded the calls he made. This man had been going constantly, day and night, for days, waiting upon the large number of people who were calling for his services. As he related his experiences, he said to me, "One day when I came into my office and sat here I suddenly realized that I myself had contracted the influenza. Being worn out with my days of incessant toil in behalf of others, I knew that it might go very hard with me. I went to the telephone and rang up Mr. So-and-so (whom I recognized as one of our Seventh-day Adventist church members in that place, who was a machinist). I told this man that I had the influenza and was going home and to bed, and I wanted him to come and take care of me; that he was to give me hot fomentations; that if I became unconscious, he was to keep up the treatment until I was either dead or better." This doctor was not willing to trust his own case to the medicines he had prescribed for others, but he turned to a Seventh-day Adventist church member whose medical training consisted

of his ability to give fomentations, to carry him through a siege of the influenza. The doctor made a good recovery under the treatment.

With the world coming to appreciate and advocate these principles more and more, there is abundant reason why Seventh-day Adventists should have confidence in them. The time has certainly come when every believer in this message should be an earnest, ardent advocate of the well-rounded, sensible health principles for which this denomination stands. Today we appeal to all our church members, as this important subject is under consideration, to give earnest attention to these important health principles. There should be a recognition of the great fact that our bodies are the temples of the Holy Ghost. The real principles of healthful living should be lived out, in order that we may maintain our bodies in a state of health and efficiency, and thereby be enabled to render better and more efficient service for the Lord. If church members will diligently study "Ministry of Healing," "Counsels on Health," and "Counsels on Diet and Foods," they will become well instructed in these principles, and will learn how to avoid all fads and extremes and to live in a wholesome manner. Thus those words by the messenger of the Lord will come to occupy a larger place in the life and experience of every believer,—"I was shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord."



Interpreting God Through the Ministry of Healing (Bible Study Outline)

BY I. J. WOODMAN

*Associate Secretary, General Conference
Medical Department*

SCRIPTURE: Job 33:14-30.

Messenger and Interpreter.—"If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness." Job 33:23.

(NOTE.—"A messenger . . . an interpreter,"—one who links together at the bedside of the sick and suffering, through the ministry of healing, the medical and the spiritual. By the first, the medical, a way is opened for the second, the spiritual.)

God's Only-Begotten Son—the First Medical Interpreter.—"No man hath seen God at any time; the only-begot-

ten Son, which is in the bosom of the Father, He hath declared Him." John 1:18.

Jesus' Declaration of God Is Evicted by Forgiving Sin.—"When they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee." Mark 2:4, 5.

Jesus' Accusers Challenge His Divine Authority.—"There were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?" Mark 2:6, 7.

Jesus Answers Their Challenge and Interprets His Power to Save Through the Ministry of Healing.—"Immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Mark 2:8-12.

NOTE.—Thus the divine Interpreter links together physical healing and spiritual restoration in His revelation of God to man.

Medical Workers Coworkers With the Divine Interpreter.—"In the ministry of healing, the physician is to be a coworker with Christ. The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together. The same ministry is committed to the Christian physician. He is to unite with Christ in relieving both the physical and spiritual needs of his fellow men. He is to be to the sick a messenger of mercy, bringing to them a remedy for the diseased body and for the sin-sick soul."—"Ministry of Healing," p. 111.

NOTE.—The medical worker is again called "a messenger of mercy."

What Is Such a Messenger to Show to the Sick?—"If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness." Job 33:23.

In Response, God Intervenes to Heal and Save.—"Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." Job 33:24, 25.

NOTE.—Through His coworkers in

the ministry of healing, our divine Lord is still saying to the world, "That ye may know that the Son of man hath power on earth to forgive sins."

Medical Work Opens the Way for the Gospel Commission.—"Into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10:8, 9.

"Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—"Ministry of Healing," p. 141.

The Need Two Thousand Years Ago Is the World's Greatest Need Today.—"The world needs today what it needed nineteen hundred years ago,—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished."—*Id.*, p. 143.

The Same Method for Supplying the Need Is Effective.—"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*Ibid.*

"We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him, they will be changed into His likeness. We are to encourage the sick and suffering to look to Jesus and live. Let the workers keep Christ, the Great Physician, constantly before

those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual disease. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Talk of His love; tell of His power to save. . . . Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced."—*Id.*, p. 144.



Ministry to the Sick and Needy

BY KATHRYN L. JENSEN, R.N.

Associate Secretary, General Conference Medical Department

THE prophet Isaiah brings to our attention the work of the church of God in relationship to the needs of those about us. After a plea to the leaders of God's people to "cry aloud, spare not," and to show to the house of Jacob their sins, some positive instruction is given which reveals clearly what our heavenly Father expects of His children who do His work on earth. We read: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:6, 7.

All about us we see appalling need—persons carrying heavy burdens, families suffering because of the wickedness of existing conditions. We see those who are oppressed and depressed due to the economic situations that seem to bring unequal supplies of the necessities of life to respective families. Sickness usually accompanies such circumstances, and all need spiritual help as well as material assistance. The situation presents to the small remnant who believe in the commandments of God and the testimony of Jesus an appeal for help and an opportunity for service which cannot be ignored.

We are not left in the dark as to the ways and means whereby such help should be given by the members of the church. The Spirit of prophecy gives increased light on the summons of Isaiah 58. In the book "Ministry

of Healing," a clear distinction is drawn between the type of help to be given to the unemployed and the homeless, and that required for the helpless poor. Counsel on work to be done for the intemperate and the tempted is all included in this wonderful volume from the pen of Ellen G. White.

Some of the help which can be given is peculiarly the work of women. Here is where the sisters of the church may have a large part. Church members are being "taught to give Bible readings" and "how best to help the poor." At the same time they should also be taught "how to care for the sick," and thus there would be developed a class of all-round gospel workers. While specialists have their place along certain lines of activity, yet in order to get the message in its fullness before the people generally, it is essential that our believers be trained in various lines of missionary activities. Therefore, all should know something regarding the care of the sick; all should know how to pray with all classes of people.

This Sabbath is devoted to the aspects of medical missionary work by the church. To help members to be prepared for this phase of Christian service to the sick, courses of instruction for lay people have been prepared by the Medical Department of the General Conference for the use of our people. Classes of instruction in our churches will prepare the rank and file to give purposeful service to the sick in need.

Ten lessons in health preservation, covering the foundation principles of healthful living and including first aid in emergencies, are available for every church. Both men and women would be benefited by this instruction. With ten additional demonstration lessons in elementary nursing care, every Christian worker would be able to give more intelligent service to the sick in his neighborhood. Especially should the sisters in the church put forth efforts to get this instruction. The textbook used for both courses is entitled "Health Preservation and Home Nursing." Write your local conference medical secretary, your union medical secretary, or the General Conference Medical Department for further information. Teaching helps for the instructor are available from these

(Continued on page 11)

The Christian's Task

"I WORKED for men," my Lord will say
When we meet at the end of the King's
highway;

"I walked with the beggar along the
road,
I kissed the bondsman stung by the
goad.

I bore My half of the porter's load.
And what did you do," my Lord
will say

"As you traveled along the King's
highway?"

"I made life sweet," my Lord will say,
"As I traveled along the King's highway,
I soothed the path where the thorns
annoy.

I mended the children's broken toy.
I gave the mother back her boy.
And what did you do," my Lord will
say

"As you traveled along the King's
highway?"


"I showed men God," my Lord will say,
As we meet at the end of the King's
highway;

"I eased the sister's troubled mind,
I taught the blighted to be resigned,
I showed the sky to souls grown blind.

And what did you do?" my Lord
will say,
As we meet at the end of the King's
highway.

—Selected.

WIN ONE LEAGUE



Sent to Save

LET us picture a robust-looking man out on a wide, deep sea, leisurely rowing along in a large lifeboat, looking skyward, and singing lustily as he rows, "I'm bound for the kingdom, glory, hallelujah!" while all around him are hundreds of drowning men and women struggling vainly for life amid the angry billows. But in his selfish joy he moves leisurely on, apparently unmoved by the fearful catastrophes taking place around him, —the look of despair, the piteous cry for help, the sinking to rise no more. On he rows, and the lifeboat remains empty.

This man in the lifeboat represents many a professed Christian, yes, and many an Adventist, who looks on with apparent indifference at the peril of the great mass of people about him, and makes no effort to rescue them.

And yet this picture does not really represent the true position, for, in the first place, these drowning men and women know that they are drowning, and make frantic efforts to save themselves; whereas the lost men and women around us, on the whole, are doing nothing of the kind; they are not even embracing the opportunities that are offered them.

Nevertheless, the picture is full of suggestiveness, too, for the very fact that the great mass of the unsaved are deceived and blinded and poisoned so that they do not want to be saved, only adds to the terribleness of the situation. The fact that a man is determined to be lost is one reason why heaven and earth should be moved to rescue him, if there is any possibility of rescue.

A woman threw herself from a ferryboat. She was suffering from mental derangement and had previously made several attempts to destroy herself, but that fact made no difference to those who had seen her go overboard. Immediately the engine was reversed, and passengers and crew made every effort possible to

save her. She fought with her rescuers in her determination to die, but they finally succeeded in bringing her to safety.

"If God's word points out this effectual method of making those unwilling ones willing in the day of God's power, and those multitudes around me who are so joined to their idols that they do not want to be saved, and who often resent my earnest efforts in this direction—if these may still be rescued, and I, after knowing this fact, remain indifferent, then this picture should be my sharp rebuke. If there is a possibility of rescue, then such rescue becomes the great business of my life."

Human sympathies are very strong. When thoroughly aroused, they master us completely. Sordid, selfish men forget their selfishness, and in the presence of helplessness or danger will risk their lives. A whole community will become excited to a white heat over a single child's being lost. Busy men by the hundreds will forget their businesses and spend days and nights in most careful search until the lost one is found. All this intense agony of interest over one poor life! And is a precious soul lost in the mazes of sin of less interest than a child that has wandered into yonder wildwood?

Jesus wept over Jerusalem. Paul had "great heaviness and continual sorrow" of heart over the blindness of his own people, and felt such a weight of responsibility that he counted himself a "debtor" to all men. Whenever he went, and for three years at Ephesus, he "ceased not to warn every one night and day with tears." But not so with most of us today.

"If I were standing near a high bridge, and saw a blind man approach for the purpose of passing over, and I happened to know that some workmen had just gone to their dinner, leaving a dangerous gap uncovered in the center of the bridge, and I said nothing at all to my blind neighbor, but simply looked on while he merrily

pressed forward, reached the fatal gap, stepped over, and was dashed to pieces a hundred feet below, would I be guilty of his blood? The law of Moses says, 'Yes;' the common sense of manhood the world over would say 'Yes.' Providence had made me just then a watchman for that blind man. I saw the danger, but raised no cry of alarm. His blood would be required at my hands."

We as Christians sustain the same relationship to the blinded souls all around us, and the blinded ones everywhere. Our ability to see, our knowledge of their danger and of God's wondrous provision for their escape, providentially constitute us watchmen; and we cannot shirk the responsibility.—*Australasian Record*.

Winning Souls Notwithstanding Handicaps

"EVERY follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives. All who are consecrated to God are channels of light. God makes them instruments of righteousness to communicate to others the light of truth." —*"Testimonies," Vol. II, p. 632*. This all-inclusive statement leaves no place for any excuse in personal responsibility. Every child of God can be, should be, and must be a channel of light, an instrument in God's hands for winning souls.

Self-pity is one of the "little foxes" which destroy the fruitful Christian life. We are so apt to think of our handicaps, inabilities, meager talents, and to excuse ourselves from putting forth constant soul-winning endeavor. The greater our opportunities, privileges, and blessings, often the greater barrenness in soul-winning endeavor.

Pastor H. M. Sparrow relates a number of experiences of native believers in Africa who, having been brought from darkness to the light of the gospel, are being used as instruments in God's hands for winning

souls, in spite of handicaps which might seem insurmountable. The following is copied from an article appearing in the *Australasian Record*:

"Benson became a cripple about twelve years ago through his people's chastising him most unmercifully because he wanted to go to school and learn to be a Christian. His people were very superstitious, and beat him to keep him away, with the result that he lost entirely the use of his hands and legs. However, he is a very active man in his mind and body, and has a wonderful memory. About two years ago Benson accepted the message. He is a splendid missionary, and has brought eleven people into the truth. He turns the leaves of his Bible with his tongue, for he is able to read quite well. His little brother is also able to read the Bible, and Benson preaches. He gave his offering at camp meeting, which was a shilling, by holding the money in his teeth. He earned this money by selling chickens.

"One of our lay workers is De Captain. He is totally blind, and his little daughter leads him about. One day while going into Portuguese East Africa, where his people are, he came to a gang of prisoners at work, repairing the road. They worked in chains, coupled together. De Captain asked the native corporal for permission to speak to the prisoners, but he was told to move on, and not to speak to

any one in the villages. However, he quietly talked to the people. The corporal finally told him that if he did not move on, he would be put into one of the chain gangs as one of the prisoners. He said he was willing to work at anything, if only they would let him sing and speak to the prisoners. At this he was taken and put into the gang. But when they saw that he was blind, and he told them that he could not be responsible where his pick fell, they put him out. Then he was told to go on to the next village. Reaching this place, he called the people together, and began to sing and preach to them. When the corporal arrived, he was angry and wanted to beat him, but the people prevailed upon him not to do so. After a number of weeks' work among these people, a church of sixty-two members was raised up, including the native corporal himself."

Here is the record of seventy-three souls won for Christ through a cripple without the use of hands or legs, and a totally blind man. If God can use such instruments to His glory, surely no one is excused. It is the love and the zeal of the heart which count in God's sight. "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*"Testimonies," Vol. VII, p. 30.*

charge of the service, follow the same plan. This system works well."

"The successful church missionary leader will study to give his people something to do. The articles and suggestive programs in the GAZETTE may be ever so good, but if the people who compose the congregation do not have some part in the work, they will probably look bored, or fall asleep, while the articles are being read. The main thing is to give the people something to do, whether it is a program or some work that is being promoted."

"In the past, the missionary leader has read the articles prepared, and some of the members thought they were not interesting. I brought the matter up in our board meeting, and emphasized the advisability of holding the regular monthly missionary service, but they did not seem to want it. So I made a list of some missionary topics for our pastor and church elder to preach on once a month, and they have been following this suggestion."

"In placing before the church the monthly missionary report, I stencil the figures for the different items on cardboard, and place this chart where everybody can see it. About once a quarter I make a chart which gives comparisons between the present and previous quarters and shows whether there has been a loss or a gain on the various items; this has been appreciated by the church members. As a result of these endeavors, more people are reporting, and there is an increase in the amount of missionary work done."

"We have obtained the best results by devoting ten minutes, every other Sabbath, for a wide-awake missionary experience, or to the announcement of new plans of work. In connection with this we always tell the people that 'it is now time to reach for a report blank,' and they respond well. I believe that this is the best way to get people to report."

"We use the GAZETTE in all our missionary programs. The fifteen-minute service and the first-Sabbath missionary service are regular institutions with us, and the missionary activities are increasing."



Broad Vision of Need and Opportunity

A CHURCH missionary secretary of extensive experience writes of her re-

Church Missionary Officers' Round Table

An Exchange of Experiences, Problems, Suggestions

All Church Missionary Leaders and Secretaries
Are Invited to Contribute to This Exchange

Suggestions and Words of Appreciation

"I WANT to express my deep appreciation for the unifying and informative articles in church activities and management, and also for the helpful suggestions and programs contained in the GAZETTE. I should like to suggest that church missionary leaders be urged, through the columns of the paper, to carry out the programs chiefly in their own words. This is much more effective in holding interest and securing results, and it is not at all difficult to do when the leader

takes time to prepare for the missionary services."

"I have found that when attempts are made to read the program so generously furnished in the GAZETTE, the meeting is likely to be dry and uninteresting. I have found other methods than reading to be more effective. For example, two members of the church are given parts of the program material, and they are asked to give talks covering the ideas in their material, adding helpful thoughts of their own, and occasionally reading a choice paragraph or two from the article. I, as missionary leader in

election to serve during the year of 1939. The reading of her letter leaves no doubt as to the reason for her reelection. If every church missionary secretary possessed the same vision of the opportunities in her work, and the same tact and zeal to bring about desired results, the missionary work in all its phases would be greatly augmented. All church missionary secretaries will find the following excerpts from a friendly letter, not intended for publication, of interest, and possibly some suggestions may prove of value.

"It seems to me that of all the church work, that of the church missionary secretary affords the greatest opportunity for service. I just cannot begin to do all that I see to do. For a long time I have wanted to get the *Instructor* into every home in our church. Some of the members, I know, just cannot subscribe for it, and how others do, is a mystery. As one mother said, 'My children are worth saving as well as those to whom we send our offerings; so I plan for the club payments, as I do for offerings.' This is a home in which the greatest economy must be practiced, but the mother recognizes the value of our periodicals. As a result of sitting down beside the church members, one by one, and talking with them as to ways and means of getting the *Instructor*, we now have a club of twenty, and eighteen single subscriptions. This means that every home will have access to the paper. Now I plan to get the *Review* into every home. Somehow, I do not have success in making public announcements, but I can sit down beside people and in a little personal interview accomplish much more.

"Another plan I have in mind for the present year is to get each member to sell at least one book each quarter. That seems very little, but it will mean a great deal, especially to the timid ones. I do not know just how to go about this, but I intend to bring the matter before the church board.

"We are starting a church library, for we believe that if we can induce the members to read good books, it will mean, sooner or later, that there will be increased activity in missionary work. You see, we have many people who are rather nominal, or indifferent; and we believe that if

they are encouraged to study the Bible,—read it through, observe the Morning Watch, and read good books,—we will win them for service. We rejoice to see changes taking place in the life and experience of some of the members. For example, one young married couple who a year ago were apparently drifting away, are now reading such books as 'The Great Controversy,' and are earnest church members.

"As to financial problems: We follow a strictly cash basis, and all accounts are kept paid up with but little prompting. Any questions which arise concerning this cash policy, I take to the church board, and then I abide

by its decision. I make it a rule to talk over all plans with the missionary leader, for I realize that success depends on working together.

"But I want to say again that I find the greatest success in talking heart to heart with people. The opportunities are limited only by my lack of time and physical strength. I do not worry about the members' doing missionary work once their hearts are in it. My thought is to bring them to the place where they are eager to work because the impulse springs from a consecrated heart. I feel the need of a closer walk with my Saviour, that I may rightly represent Him to those whom I meet."



Weekly Church Missionary Services

April 1—Reaching Hearts Through Christian Help Work

"I . . . will draw all men unto Me." John 12:32. As Jesus spoke these words He thought of the thousands and millions who would be blessed by His great sacrifice, the giving of His own life for others. He had come into this world of need, not to be ministered unto, not to be waited on, but as a servant to mankind. He has been a fellow sufferer with us,—tempted in all points as we are; knowing grief, disappointment, distress and pain; maligned and misunderstood, yet always patient, kind, and long-suffering. He was ever thoughtful of others, and the greater part of His time was spent in ministering to the sick. If Jesus is lifted up in our lives through kindly deeds inspired by hearts of love, people will still be drawn to Him.

Each morning our prayer should be, "Lord, make me a blessing to some one today." And it is surprising how many cases of need will be found in our pathway. Kindness and a ready spirit of helpfulness to those in need—supplying food and clothing, caring

for the sick, relieving the suffering, ministering to the blind and unfortunate—these are the channels through which God leads His children to dispense blessings to mankind. All such service should be done with a joyful heart. Never should the person thus helped be made to feel that he is a subject of charity.

We are to minister in Christ's name, and we are to regard all our fellow men as members of one common brotherhood—the family on earth for whom the Saviour paid this purchase price. We should ever keep in mind that wonderful statement which reads as follows:

"Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan, as done to Himself; and these works are preserved in the heavenly records, and will be rewarded."—"Testimonies," Vol. III, pp. 512, 513.

April 8—Christian Neighborliness

THE question, "Who is my neighbor?" has forever been answered. Jesus made this great lesson of His

mission stand out clearly in His parable of the good Samaritan, which was drawn from an actual experience, as will be readily seen from careful reading of "The Desire of Ages."

The Jews had ever quibbled over the meaning of the word "neighbor." But here the Master shows that the true spirit of Christian service recognizes a duty to help any one in need, regardless of nationality, race, color, or creed. The good Samaritan was not concerned about the nationality of the man by the wayside. He recognized a fellow being in distress, and his sympathetic heart was touched. He made all other plans secondary to meeting the urgency of one in need.

Our own home forms a part of our neighborhood, and at least in a general way we help to mold the policies of our environment. If we show a kindly, helpful spirit, that in turn will be reflected. While some may be rough and below our standard, this affords all the more opportunity to be truly neighborly and exemplary.

Christian neighborliness requires unstinted service at any and all times; we must stand ready to go "the second mile," if need be, in order to win another to Christ. I once prepared a sermon along this line, based on Exodus 23:4, 5, for a Sabbath service, and the hour for its presentation was approaching. While I was getting ready to start for the church, I noticed that my neighbor's cattle were out on the highway headed away from home, and he was unaware of the situation. Immediately there flashed through my mind such thoughts as these: "Why should those cows be coming past my house just now when I have no time to spare? Shall I chase them back where they belong and consequently be late to my Sabbath appointment? Is it not more important to be on time at the church than to chase a neighbor's cows? Why was it all happening just now when this was all a part of my text?" But the voice of duty would not be silenced. I returned the cattle to their owner. And in my sermon that Sabbath morning there was a new note of emphasis as to what it really means to be a Christian neighbor. A Christian missionary family has an influence in the neighborhood, and is ever seeking to let the light of truth shine forth. Such a family God

watches and is ready to help in every way.

April 15—Personal Testimonies and Experiences

THE Saviour said, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10:32. A few moments are allotted for the recital of personal testimonies and experiences in Christian life and service. Let the time be filled with Spirit-filled heart messages. It is said that in one of D. L. Moody's meetings a little towheaded Norwegian boy gave a testimony for Christ which went straight to the heart of every person present. The lad could hardly speak a word of English, but when the call was made for testimonies, he got up and came to the front. He trembled, and tears trickled down his cheeks as he said, "If I tell the world about Jesus, He will tell the Father about me." That was all, but it spoke volumes. Yes, it is the Christian's business to tell the world about Jesus and His great message of love for all mankind; and when we do our part, He will make our lives fruitful, and He will acknowledge us as His friends and make us "accepted in the Beloved." Are we telling the story day by day through the contacts and opportunities of our lives?

April 22—Opportunities in Missions Extension Plan

THE original intention of Missions Extension was to give a special helping hand, or lift, in building, improving, and maintaining publishing houses, schools, and medical institutions in different parts of the world field. This Missions Extension work has proved a great blessing. The wheels of new presses have been started, the doors of new schools have been opened to many other youth, and many sanitariums, dispensaries, and treatment rooms out on the frontiers

have been established and equipped. As a result, thousands have received the light of truth. This has been made possible through the faithfulness of our earnest, faithful believers, who desire to see the gospel go to every part of the world.

But we must not overlook the blessing that accrues to the workers in the homeland, for just now we have another opportunity to carry the message-filled literature to our neighbors and friends and to tell them of the great work which is being carried on. Every loyal church member should have some definite part in the Missions Extension plan this year, by selling or distributing a certain number of books or magazines, and turning in the proceeds from the sale. Those who find it impossible to sell literature can help by giving a generous offering at the Missions Extension service today.

April 29—Medical Work Offers the Key to Difficult Situations

TEXT: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38.

Medical missionary work is inseparably bound up with the gospel. Healing of body and soul must always go hand in hand. Christ spent more time in healing the sick than in preaching, and He desires that we do all we can to alleviate the conditions of distress that are seen on all sides.

Many transgress the laws of health and pay heavy penalties, some willingly, others ignorantly; and we should ever be ready to restore to health and also to make known prevention measures which will help to avoid suffering and which will save life.

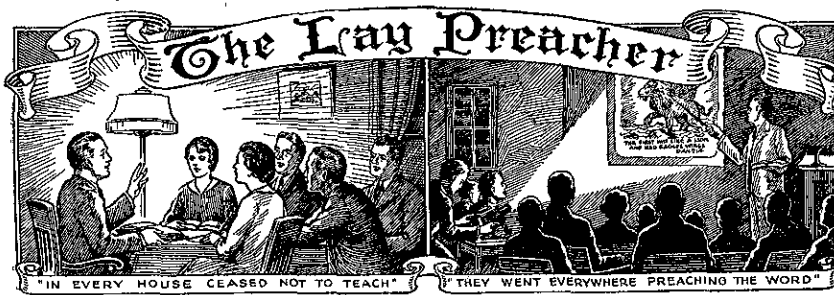
Jesus said, "I was sick, and ye visited Me." Both in the home field and overseas many persons who were enemies of Christ have been won by kindness and medical ministry when in distress. A few years ago a number of Seventh-day Adventists living in a certain part of the United States were arrested by prejudiced neighbors, for working on Sunday. When reported to the sheriff, they were surprised to be told by him that he

Try This

PLAIN food for the stomach,
Vigorous exercise for the muscles,
Pure air for the lungs,
Sound sleep for the nerves,
Good cheer for the liver,
Great thoughts for the head,
Holy aspirations for the heart,
Kind deeds for your neighbors,
And pure love for God:
These things make life worth living
And heaven sure of winning.

—"*My Life Code*,"
by Nephí Jensen.

(Continued on page 13)



Getting Results in Lay Preaching

BY STEEN RASMUSSEN

STUDYING the evangelistic methods of our Saviour, we find that Jesus was a great believer in carrying the gospel to men one by one, face to face, in a personal approach and appeal. This method of soul winning has never been improved upon. It has always been and will ever remain the most effective way of imparting the truths of the gospel to mankind. It is evident that this method of labor brought the very best and most permanent results in the ministry of the Master Himself. It seems very clear that He makes this duty of personal evangelism the first and primal duty of every child of God. He would not have stressed this feature of evangelism had it not been for the fact that He knew this method of labor would bring results.

As He went about throughout Judea, Samaria, and Galilee, teaching and healing the people, He frequently

met with people in their homes. The family circle was the audience He delighted to address. While members of His own family undoubtedly were slow to accept of His deity, the faithfulness of His ministry in the home evidently won all the members of the household. The home circle is an important center for evangelism, and we believe that our lay preachers, in their efforts to get results from their faithful endeavors, should concentrate very definitely upon the home, especially as they draw near the close of an effort. Endeavor to secure all the appointments possible in the homes of the people, and try to arrange for definite study hours when earnest, prayerful appeals should be made to all present to surrender to the pleadings of the Spirit and bring their lives into conformity with the plain, clear teachings of the word of God as they have been presented, both in connection with the general effort, and through the Bible studies given in the homes.

In his instruction to the church

at Corinth, the apostle Paul definitely points out that our work as His followers is to persuade men to accept the Lord (2 Cor. 5:11). Of John the Baptist, we read that he convinced and convicted the hearts of his hearers. (Luke 3:10.)

While we recognize that man of himself can do nothing, yet at the same time God's Spirit working through an individual can accomplish this work, which is evident from such statements as we find in Jeremiah 20:7 and Hebrews 4:12.

Through the Spirit of prophecy the same thought is stated very clearly: "No eloquence of words, no force of argument, can convert the sinner. The power of God alone can apply the truth to the heart."—*Acts of the Apostles*, p. 240. Another very striking and, at the same time, most encouraging assurance to lay preachers and lay Bible workers is contained in the following: "Do not feel that the responsibility rests upon you to convict and convert the hearers. It is the power of God alone that can soften the hearts of the people. His heavenly intelligences cooperate with your efforts in presenting the words of life and salvation."—*Special Testimonies*, No. 7, p. 3.

While it is important to present the clear doctrines and truths as outlined in the Scriptures, and given to us as a people to present to the world, yet unless we are able to present an appeal that will reach the hearts of

A WORD OF EXPLANATION TO OUR LAY PREACHERS

DURING the last two years our lay preaching work has taken a more permanent and definite form. The bimonthly publication entitled *The Lay Preacher*, prepared by the Home Missionary Department, has met with very hearty reception throughout the entire world field. Our mailing list at present is about 2,500.

From time to time requests have come to us to print *The Lay Preacher* monthly, if possible, instead of every other month. In fact, the matter was discussed at the Home Missionary Secretaries' Council in Hinsdale, Illinois, in November, 1938.

It hardly seems advisable for us, at least for the present, to attempt a monthly publication, and so we shall continue to publish *The Lay Preacher* six issues annually. In order, however, to give the entire question of lay preaching wider publicity, and because we entertain a sincere desire to furnish our lay preachers with additional helpful suggestions, we are planning to have a special page for lay preachers in every other issue of the CHURCH OFFICERS' GAZETTE. This material will appear in the GAZETTE for the months of February, April, June, August, October, and December, which will alternate with the months when *The Lay Preacher* is issued. We are furnishing in this April issue of the GAZETTE the first special-page material for the present year.

While a large number of our lay preachers are also church officers, and therefore receive the CHURCH OFFICERS' GAZETTE month by month, undoubtedly there are many among our lay preachers who do not have the benefit of our church officers' organ. We hope that arrangement can be made so that they also will receive it regularly month by month, and thus benefit by the material furnished in this way.

STEEN RASMUSSEN.

our hearers, we shall not have the joy or the privilege of seeing the results we are so eager to get. This truth is also emphasized in a very impressive manner in the following statement: "The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect and should impart knowledge, but it should do more than this. . . . It should reach the hearts of the hearers."—*Testimonies to Ministers*, p. 62.

All through an effort, but especially as one draws toward the close of the series of topics presented, it becomes increasingly imperative that a special effort be put forth to show your hearers that you expect them not only to believe, but to obey. Approach them with an expectant mind, impress upon them the fact that as an ambassador of Jesus Christ you are greatly concerned about their salvation, and appeal to them individually to settle their case with God in prayer.

After several weeks of an effort there are always a number of souls in the balance, and if the opportune moment is allowed to slip by, some who might take their stand on the side of truth will take their position on the side of error because one may have failed to put forth a personal effort or a personal appeal at the right time.

Some have used the covenant card with good success in closing up an effort. Visits are made to the homes of the people, and they are urged to take their stand for Christ and the truth, and to sign the covenant.

Realizing that toward the close of a lay-preacher's effort comes the testing time, and recognizing our inability to produce results in our own strength, we nevertheless believe that it is in this very period in connection with the series of meetings that the Spirit of the Lord works most earnestly upon the hearts of those who are under the conviction of the message presented, and that this is the time when the worker for Christ may rightfully expect to garner in the precious sheaves promised as hire for his labor. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.



A Day's Fishing

I FISHED the livelong day, today.
And never missed one strike;
The bait I used was little smiles
I thought each catch would like.
Somewhere, somehow, in my fishing kit
I found each time a smile they'd hit;
And used to land them a net I wove
Of all that I know of Christian love.

Each lure I cast was with meaning
fraught,
And I'd like to tell you what I caught:
A friend rose out from a deep, dark
place,
And, lured by a smile, turned to God's
grace;
Then a broken heart was made contrite,
And led to see that is God's delight;
And another, with faith worn quite
threadbare,
Was turned to Christ again, and to
prayer.

A boy unburdened a secret woe—
Love's landing net sent him home
aglow;
A random cast gave to me the thrill
Of a happy friend made happier still;
And an evening catch left me awl—
A hug and a kiss from a little girl;
Then right in my home, both morn and
night,
Smiles were returned to my heart's de-
light.

"I will make you fishers of men,"—
Thus Christ your lures will fashion;
And He helps you weave your net of love
If fishing for Him is a passion.
So fishing with smiles—a Christian
sport—
Should merit our earnest endeavor,
For a catch carried home to God's own
port,
Means we shine like the stars forever.
—W. Parham.

Ministry to the Sick and Needy

(Continued from page 5)

sources. When church members give intelligent help to the sick, their services are appreciated by doctors and relief workers.

Fruitful results will be achieved if those to whom help is given can be pointed to the heavenly Father. In connection with the counsel regarding the work of the members of the church, we are told, "It is heart missionaries that are needed. He whose heart God touches is filled with a great longing for those who have never known His love. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he goes forth, a heaven-sent, heaven-inspired messenger, to do a work in which angels can cooperate."—*Ministry of Healing*, p. 150. Such genuine medical missionary service, combining material and spiritual aid to those about us, when engaged in by every loyal member, will react in blessings to the individual and to the church. And to those who do this work the promise is given, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." Isa. 58:8, 9.

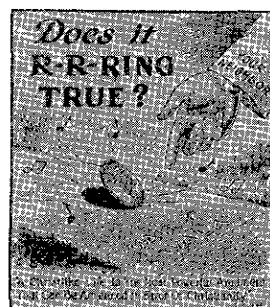
Let us follow the instruction the Lord has given us regarding this personal work for others.

MONTHLY POSTER SERMONETTE—THE TESTIMONY OF DAILY LIFE

"A Christlike life is the most powerful argument that can be advanced in favor of Christianity."—*Testimonies*, Vol. IX, p. 21.

"The world will be convinced, not by what the pulpit teaches, but by what the church lives."—*Id.*, Vol. VII, p. 16.

"Can the world see Jesus in me?
Can the world see Jesus in you?
Does your love to Him ring true,
And your life and service, too?
Can the world see Jesus in you?"



NOTE.—This poster is one of a set of twelve, size 18x20 inches, which may be obtained for 50 cents a set from the Review and Herald Publishing Association. Illustrated truth makes lasting impression. Every church should make use of the posters. Watch for "Poster Sermonette" next month.

SOUL WINNING NEWS FROM SOUL WINNERS



The Unique Experience of Don Manuel

PERHAPS it would seem quite impossible that a man, living within a stone's throw of a Seventh-day Adventist church, could keep the Sabbath for eight years without knowing of the existence of Seventh-day Adventists. But such was the actual experience of Don Manuel, seventy-five years old, a retired businessman in the capital city of Barcelona, Spain.

About forty years ago, a representative of the British Bible Society sold Don Manuel a Bible, and from that time on he manifested a deepening interest in the Holy Scriptures. Day after day he turned the leaves of the Bible as he read and meditated, and the word of God became ever more precious to him. Then, about ten years ago, the text concerning the mark of the beast arrested his attention. He could not understand its meaning, but he searched constantly for some ray of light, and finally, after three years, he found, by reading Exodus 31:13-17 and Ezekiel 20:20, that God's Sabbath is called His seal; and he reasoned (surely his mind was guided by the Holy Spirit) that if the seventh day was the "Sabbath of the Lord thy God," and if this was God's seal, then the false sabbath, or Sunday, the first day of the week, must be the mark of the beast. Straightway he began to keep the true Sabbath, and followed the Bible rule of worshiping from sundown to sundown. For eight years he lived in accordance with this light which had shone upon his pathway.

His friend, a hatter, often visited him, and would ask the old gentleman what he really professed to be. "Are you a Catholic?" he would ask. "No," was the reply. "A Protestant?" "No." "Well, then, what are you?" The answer was: "I am a Bible Christian, and I am seeking for others who, like me, observe the Lord's Sabbath day."

His search was not rewarded until eight years had elapsed, and yet during all this time he was living within a stone's throw of our Seventh-day Adventist chapel.

One day at our mission we baptized a young girl, named Julia, who dearly loved the third angel's message. She was employed as a housemaid, and when she had a little time for herself she would visit her married sister, who lived just across the street from the store of Don Manuel's friend, the hatter. Julia's sister and her parents were zealous Catholics, and consequently were very much opposed to the Adventist religion. The visits frequently ended in bitter controversy, and at the particular time in question, the controversy became so great that Julia was forcibly ejected into the street. Just at this time, Don Manuel was visiting his hatter friend, and as they were talking together regarding the Bible teaching, suddenly they heard loud talking, tumbling of chairs and slamming of doors, and cries for help from the house across the street. Rushing to the door to see what it was all about, they saw Julia, weeping and greatly distressed.

The hatter knew something about Julia's experience, and he explained that the girl had to endure much affliction because of her heretical faith, and because she kept the Sabbath. Don Manuel listened very attentively, and when mention was made of the Sabbath, he became quite excited and said, "It must be that this girl belongs to the people I am looking for." Then he called to Julia to come in, and he questioned her in regard to her religion. In this way he learned of the existence of a people who hallowed the true Sabbath and were preparing for Christ's return. He was greatly surprised when he discovered that these people met in a chapel so near his own home.

Soon Bible studies were held in Don Manuel's home, and he accepted all

the truths in God's message for today. From that time on, his life was filled with wonderful experiences in winning souls.—*Hans Struve.*

There is a twofold lesson for us in Don Manuel's experience: First, are we sure that there is no one living within a stone's throw of our own homes, or of our church, who does not know of the existence of Seventh-day Adventists and the truth of God with which they have been entrusted? If we are not sure, then we should begin at once a thorough investigation, covering every house. Second, let it be a rule to see that every Seventh-day Adventist church is marked in such a way that no passer-by can fail to understand what it represents. Many of our smaller churches are without the proper signboards on the outside, and even strangers who are looking for the church find it difficult to locate it, to say nothing of the church's failure to attract attention and arouse interest. It is the duty of God's people to let their light shine, individually and collectively, in every community, so that no honest seeker after truth, in this country or in any other country, need designate himself, for lack of a better name—"A Bible Christian, seeking for others who, like me, observe the Lord's Sabbath."

✻ ✻

Christianity at Work on the Street

SOMETIMES a man can understand a loaf of bread when he cannot understand a sermon; sometimes we can understand a kind action better than we can an argument. Sometimes a good deed, a bit of self-giving, a genuine kindness, is of more value than the longest exposition of doctrine. Talking does not get us far.

Preaching is often great, but if it ends there, it is a poor ending. The prayer we pray is one we could often answer if we only set about it. If we think that religion is just two hours in church on Sabbath, an occasional subscription, then we have not yet grasped . . . the spirit of Christ. If our worship in the mount is not followed by great actions of love and sympathy, we miss the glory of the faith we profess.

Find a man, one of noble and liberal spirit, whose thought is always charitable, who cannot be made to say a

harsh or unfeeling word about anybody, whose hands are generous, who seeks out the poor, who helps the needy, who visits the sick, and you find one who has the spirit of Christ. . . . Such a man will never be friendless in his old age; he had a kind word for everybody, a crust of bread for the hungry, a cup of water for the thirsty; he could always be looked to for the glowing word—nothing mean, bitter, selfish, hostile, unamiable, never fell from his lips; that man is one of God's men, and his life is proof of his Christianity. . . .

We must move on to love. Our love must take us to the prison gate, to the hospital, the infirmary, the homes of the out-of-work and the down-and-out. I am more anxious to cure prejudice, more anxious to show sympathy, to give help, to see my brother across the street in safety and my sister up the hill in comfort, than to correct purely intellectual mistakes. What use is all our theology if our soul is not bathed in the love of God? What use is our eloquence in pulpit or pew if our life at home and elsewhere is not lived in heavenly love?

The story of the good Samaritan is good reading, and shows us Christianity at work on the street. . . . Life tells. Deeds are eloquent. Great religion is love in action.—*Religious Digest, June, 1938.*



Effect of Prayer in Soul Winning

If we study the lives of great soul winners, we will soon realize that they were men of prayer—men who, like Jacob, prevailed with God. A prayerless life can never be a soul-winning life. Jesus spent whole nights in prayer. The church in Jerusalem prayed and fasted before the great revival of Pentecost. Wesley, we are told, had his "prayer room." John Knox on his knees pleaded for the salvation of Scotland. Of David Brainerd, we read: "He was, as all Christ's true men and women must be, mighty in prayer. It was his habit to spend long nights in the dark forests, with strong cryings to God, a very wrestling with the Almighty for the salvation of sinners." James White, Joseph Bates, O. A. Olsen, and other leaders in the advent movement, were

all men of prayer. To prevail with men, we must first prevail with God.

From the pen of Mrs. E. G. White we have the following words to encourage prayer: "Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*"Steps to Christ," p. 99.* And from another writer come these words: "The Christian should have a passion for souls. Prayer will accomplish their salvation when everything else fails. Do you yearn for the salvation of your loved ones? Then pray! Are you burdened for your unsaved friends? Then pray!" One writer puts it this way: "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed."

The story is told of a woman who was a sincere follower of Christ, but whose husband was unconverted. With burdened heart she talked to her pastor and told him that she had done all in her power to persuade her husband to become a Christian. "Madam," said the pastor "talk more to God about your husband, and less to your husband about God." This is good advice.

The Bible gives us many examples of prevailing prayer for others. Abraham prayed for Lot and his family in Sodom (Gen. 18:23-33). Christ prayed for Peter (Luke 22:31, 32). It must be seen very clearly from these and the many other examples of prayer in the Bible, that praying is very fundamental in the work of soul winning.

Dr. W. J. Dawson, in speaking about a revival in Wales, said: "In one instance known to me, a simple farmer and his wife unlocked the door of a humble chapel in a lonely hillside, and began there to pray for their neighbors by name, until in a fortnight, drawn by an invisible compulsion, more than fifty persons came to this unadvertised meeting and yielded themselves to Christ."

The effect of prayer in working for others is well illustrated in the following incident. The members of two families became regular attendants at a series of meetings held in our church. Soon one family embraced the truth, and in the other family the wife was baptized, but the husband hesitated. Much concern was felt for

the salvation of this man. The pastor visited him, and others talked with him, but nothing seemed to help. The church then decided to call a special meeting, and one whole evening was spent in prayer in behalf of this case. The answer came, and after two weeks the man was baptized and joined the church.

The following statements, which appeared in a current religious journal, are worthy of thought. "From the day of Pentecost, there has not been one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the word of the Lord in any land or locality has had free course and been glorified."

Successful soul winners must first learn to be men and women of prayer. We can speak to the mind of men, but only God can speak to the heart.

LOUIS HALSWICK,
Associate Secretary, Bureau of Home Missions.

Medical Work Offers the Key to Difficult Situations

(Continued from page 9)

would have nothing to do with such a matter. It seems that shortly before, these Adventist people had helped the sheriff's family in a time of sickness, and had even cultivated his cornfield until he was able to care for it. Now, in the time of crisis, the sheriff was ready to stand by his friends. He told the accusers to go home and attend to their own business, as he knew that the Adventists were real neighbors and worthy citizens.

Elder F. A. Stahl of South America won favor and opportunity for soul-winning work among the wild Indian tribes by treating their sick. Christ did not confine His medical ministry to the Jews alone; He healed the Samaritans and the outcasts. Doubtless a large degree of His success in winning the favor of the multitudes was derived from His work of healing. He went about doing good, and He bids us follow in His steps.

W. A. BUTLER.



Study Outlines on "The Great Controversy"

For the Month of April

BY D. E. ROBINSON

Chapter 5—"John Wycliffe" [1324-1384]

1. Memorize 94:2 [105:2] or the essential portion of the paragraph.

NOTE.—"The entrance of Thy words giveth light." Ps. 119:130. It was after the taking away of the Bible from the common people, and the substitution of human authority for that of God's word, that the world entered the Dark Ages. We begin now to trace the restoration of the Book and the consequent enlightenment increasing in brightness till the great Reformation. Observe how, in the story of Wycliffe, the author exalts the Scriptures as the source of his power and the cause for the results of his efforts.

2. Was Wycliffe's work weakened or strengthened by his liberal education? Give as many reasons for your conclusion as you can find, noting especially 80:2; 81:1; 84:3; 87:2 [90:3; 91:2; 95:3; 98:2].

NOTE.—The disciples whom Jesus called were mostly men of limited education. We do well to remember constantly that the power of the Spirit resting upon consecrated, humble men is more effective for God than mere learning.

3. What qualifications do we find in Wycliffe that contributed to his remarkable success as a leader? 81:2; 94:1 [91:3; 105:1].

4. Name the two distinctive doctrines of Protestantism. 89:1; 93:3 [100:1; 104:3].

5. What official positions did Wycliffe hold? 82:1; 84:3; 85:2 [93:1; 95:3; 96:2].

6. Against what two abuses were his first protests directed? 82:1, 2 [93:1, 2].

7. How did Wycliffe organize a "layman's movement," and with what success? 87:2; 88:3; 89:1 [98:1; 99:3; 100:1].

8. On what two occasions did the death of a prominent man save him in a time of crisis? 85:3; 86:1 [96:3; 97:1].

9. Before what four tribunals was Wycliffe summoned, and with what outcome on each occasion? 85:3; 89:3; 90:3 [96:3; 100:3; 101:2].

10. What was the crowning work of Wycliffe, and what was his most effective weapon against error? 88:1, 2 [99:1, 2].

11. What was the future of the movement in England which started under his leadership? 94:3; 95:2 [106:1, 2].

NOTE.—Helpful lessons for our own work may be drawn from the influence of the publications issued by Wycliffe. It was thus that his testimony was most quickly and widely disseminated.

Chapter 6—"Huss" [1373-1314]

1. WHAT progress had the gospel made in Bohemia, and what difficulties had it encountered before the days of John Huss? 97:1, 2 [109:1; 110:1].

NOTE.—The bull of Gregory VII mentioned in the text was issued in 1079 A.D.

2. Scattering believers by persecution or oppression has frequently been signally blessed of heaven in disseminating light. Acts 11:19-21. This is illustrated in the history recorded in this chapter. 97:1; 100:3 [109:1, 112:2].

3. Wycliffe belonged to a family of the nobility, and he had no financial difficulties to face in the acquisition of an education. Huss furnishes an example of a youth from a home of poverty. Both, however, applied themselves diligently to study, and both were exemplary in the purity of their lives. 98:1, 2 [110:2, 3].

4. What calling did Huss choose to follow, and what positions did he fill? 98:2; 99:1 [110:3; 111:1].

5. What providential circumstances led to the spread of Wycliffe's writings to Bohemia? 99:2, 3 [111:2, 3].

6. What did Huss recognize as the greatest need of the congregation to whom he was called to minister? 99:1 [111:1].

7. What incident illustrates the power of visual education? 99:3; 100:1 [111:3; 112:1].

8. What circumstances led to the placing of Prague under the papal

interdict? What conditions prevailed under the terms of such an interdict? 100:3; 104:1 [112:3; 113:1].

9. What principles should guide us if we are called to choose between the counsel of Christ found in John 10:12, 13, and that found in Matt. 21:23? 101:2 [113:2]. Look up references to the foregoing texts in the "Scriptural and Subject Index to the Writings of Mrs. Ellen G. White," pages 45, 58.

NOTE.—"Which of these two precepts must I follow? Between these two contrary recommendations, which ought I to obey? . . . I cannot say." So wrote Huss. (Bonnehose, Vol. I, p. 86).

10. What was Huss's final decision in this matter, and how did his course vindicate the assurance, "We can do nothing against the truth, but for the truth"?

11. What were the two prime reasons for calling the Council of Constance, 1414-18? 104:2, 3 [117:2, 3].

12. Note the points of contrast between John XXXIII, the accuser, and Huss, the accused. 104:3; 106:2 [117:3; 119:3].

13. What tracings of the prophetic gift do we find in this chapter? 97:1; 108:1 [110:1; 122:1]. "Huss also was visited by visions and prophetic dreams."—Bonnehose, Vol. II, p. 24.

14. Considering their previous privations in prison, can the courage and keenness of mind of Huss and Jerome be accounted for on natural grounds? 107:2; 112:2, 3 [121:2; 127:2, 3].

15. What was the immediate effect in Bohemia of the execution of Huss? 115:3 [131:3].

16. What success attended the efforts of the armies of Sigismund against the Bohemian defenders of the principles of religious liberty? 117:2 [133:2].

17. How was that which could not be accomplished by force, effected by diplomacy? 118:1 [134:1].

18. Who were the "United Brethren"? What was their influence in maintaining the truth? 119:1-3 [135:1-3].

SPECIAL NOTICE

"52 Prayer Meetings" is the title of a book written by Elder J. E. Shultz especially for the help of Seventh-day Adventist pastors and church leaders. There is no other publication in our denominational literature that so definitely and specifically meets the need in conducting the weekly prayer meeting, and we wonder if our church leaders appreciate this book as much as do some Christian leaders of other denominations.

Not long ago a Methodist minister wrote the publishers as follows: "I examined in the Congressional Library '52 Prayer Meetings,' by J. E. Shultz. Please see that I got this book at once. I am associate pastor of the Memorial Methodist Church in —, and I find these fifty-two little talks very well illustrated from people's experiences. It is just about the thing I can use."

While the book is now in the hands of many of our church leaders, it ought to have a much wider circulation, and we take pleasure in calling special attention to it here, and hope that all pastors, elders, and missionary leaders will secure a copy through Book and Bible Houses, at the price of 85 cents.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

April

Why Stop Here?

YOU made choice plans at an early date for your Missionary Volunteer Society, and when the special Week of Prayer came, you carried out these plans with accuracy and enthusiasm. The result? Young people made decisions for God, joined the baptismal class, received instruction, and were baptized. Their names are now on the church book.

Leaders, ask yourselves this question: Does my responsibility to these young people, new in the faith, end there?

Indeed not! Follow-up work is absolutely necessary if these young people are to become established in their new-found experience. The following are suggestive of some of the things you might do to help them:

1. Make a list of those who have taken their stand and have been baptized; also list those who attended the M. V. Week of Prayer meetings, but did not surrender.
2. Create an interest in these young people by frequent personal contacts.
3. Assign them responsibility in the Missionary Volunteer activities, such as band work, society programs, etc. Whenever possible, give them something to do, and when they have done it tell them that you and the society and church leaders appreciate their efforts.
4. Get them to observe the devotional features which stabilize the Christian experience—the Morning Watch and the Bible Year. Encourage them in this from time to time.
5. Assist them in selecting the proper reading material—the Reading Course books, the *Youth's Instructor*, the *Review and Herald*, etc.
6. Lead them into Christian service. Show them how to make contacts and how to present this message to others.
7. Give them opportunity to take up the progressive class work and the Advanced Study and Service League.
8. Include these new young people in all your social plans for the youth in your church.
9. Encourage these young people to attend our own schools.
10. Pray for them daily.

D. A. OCHS.

Weekly Executive Committee Meeting

REMEMBER that no matter how much experience you may have had as a Missionary Volunteer leader, you cannot afford to carry on this work without weekly meetings for prayer and counsel with associate officers.

At the first executive committee meeting of the year, study long-range plans for your society activity. Consider the year's program topics as given in the December GAZETTE, and the service and study bands you wish to promote.

Each week prepare an agenda of the definite items you wish to discuss in the weekly executive committee meeting, and allow time for suggestions or problems to be brought up by other members of the committee. Begin promptly at the appointed hour, keep to schedule during the hour, and close punctually with all business completed. Following is a suggested outline:

1. Open with prayer.
2. Give brief Bible or Testimony study (not to exceed 10 minutes) on some phase of Christian living or Christian service. Suggested topics: personal relationship to God, service, stewardship, Sabbathkeeping, recreation, dress, prayer, etc. More than one meeting may be devoted to any one of these topics. The society leader may appoint different officers to lead out in these studies. (Many times these same subjects, after study and discussion in this committee, may be presented in the society meeting with great resultant blessing.)
3. Read communications received from conference Missionary Volunteer secretary. Any plans suggested in them should be discussed by the officers and carried out as nearly as conditions in the society permit.
4. Discuss last week's society meeting. How could it have been improved? Friendly, constructive criticism in regard to the program itself and the way in which the officers may improve their public work will prove to be very beneficial.



5. Once a month plan the society meetings for the next month. During the executive committee meeting preceding this, give out copies of the CHURCH OFFICERS' GAZETTE, so that each officer may become familiar with the material for the month, and be able to make intelligent suggestions for correlating it with the needs and talents found in the society. One officer may be given the responsibility of plans for meetings for one week, or for two weeks consecutively, or for a month, but the general appointments and plans for the meetings should be made in the committee as a whole.

6. Present plans for next week's program. A discussion will familiarize the officers with the plans, and all can unite in praying definitely that the aim of the meeting may be accomplished.

7. Plan missionary activities. Our societies are organized for service. It is the responsibility of the officers to plan for various lines of missionary work for the members, including service bands. Choose definite objectives for your society this year and follow them through consistently. It takes constant prayer and planning to keep all members active in soul-winning endeavor. Some features may be given prominence at certain seasons, but throughout the year maintain a steadiness in your missionary work, so that you may attain the objectives for which you have planned.

8. Consider educational and devotional features. These important features should receive attention from time to time—Reading Courses, Standard of Attainment, Study and Service League, Advanced Study and Service League, Progressive Classes, Bible Year, Morning Watch, prayer bands, consecration services, etc. How can they best be promoted in the society? (Of course, not all of these will be considered in one meeting.)

9. Examine the daily prayer list. The officers of each society should have a prayer list, made up of the names of careless and backslidden young people, and others for whom they are working and praying. Pray and plan together for the winning of these souls to Christ. Divide the names among the officers, so that each person on the list may receive personal attention from at least one interested society leader.

10. Engage in a season of prayer for a deeper experience, for definite souls, for wisdom to know how to save the youth from sin and guide them in study and service.

M. W. M.

The wise society officer reads all the footnotes each month.

A "Greeters" Committee

HAVE you ever arranged for a reception committee—or a lookout or greeters committee? Select several young men or young women who will make it their business to welcome every young person and older one who comes to the Missionary Volunteer Society meeting.

Some societies have every visitor register in an M.V. registry book, and at that time present him with an appropriate M.V. leaflet or bookmark.

Young people, as well as older ones, like to be wanted. At young people's meeting is one place where you can make them feel they are wanted. A cordial handshake will do much toward winning a new member. M. W. M.

Musically Speaking

MUSIC should play an important part in our society meetings. Select with care each hymn and each special number—solo, duet, trio, or quartet—so that each may lend its message to the upbuilding of the general theme for the meeting.

If you wish a stanza of a hymn omitted, announce it when you are announcing the hymn, so you need not break into the thought of the hymn after you have begun singing. However, make the announcement clearly, so that all will understand and there will be no confusion.

If you wish to call special attention to the thought of a hymn, have the society read it in concert before singing it, or without singing it at all, or read it in concert to the music.

Just remember music is an important part of worship. It should make a definite contribution to the progress of the meeting and the approach toward the goal. M. W. M.

If I Were an Usher—

I WOULD breathe a prayer for divine wisdom and patience, that God would help me to radiate good will from every fiber of my being, so that I might be a blessing to all who seek to worship God.

I would be present at the church at least fifteen minutes before the service begins.

I would always be dignified, courteous, and pleasant.

I would plan the work with my associate ushers, so that there would be no confusion.

I would not whisper unnecessarily, and never noisily, with associate ushers or with people coming in after the service begins.

I would consider noise from needless walking or talking inside or outside the auditorium after the beginning of worship a signal for my attention, knowing that I am responsible for all disorder.

I would never seat people during the doxology, invocation, moments of meditation, prayer, Scripture reading, or special music. I would seat latecomers between numbers.

I would walk up and down aisles no more than is absolutely necessary, but would look up vacancies from the rear and as I seated people.

I would be "no respecter of persons" in seating rich or poor; but I would learn where the regular members like to sit and endeavor to seat each one in a section that would be congenial to him, taking care to seat early comers toward the front, and thus leave the back seats for latecomers who may be escorted there more easily without disturbing other people.

I would not be provoked when folk slip into the third pew from the back and leave me walking down the aisle alone.

I would see that visitors, especially, had songbooks.

If my church had acousticons, I would see that those persons who need them were supplied.

I would care for the ventilation and the regulation of the heat of the building during songs, but would not make any changes during the service proper unless absolutely necessary.

I would be alert, stand straight, and have my coat buttoned when taking up the offering. I would carry the plate in my left hand; pass the plate quietly, but with a dignity befitting its importance (for this is a time for gifts to the King of kings); then after the offering had been received, I would carry the plate at once to the front and place it on the table or at one side of the pulpit, as had been decided upon. Whether the offertory prayer is before or after the offering has been received, I would stand at that time with bowed head, plate in hand.

I would be prepared to help any person who might become suddenly ill and need help, or to meet any other emergency during the meeting.

I would never leave my station unless relieved by another usher. M. W. M.

If I Were Not an Usher—

I WOULD breathe a prayer that my meditations and my conduct toward the ushers and all others present, might be in keeping with the divine service to which we had all come to worship God and be strengthened spiritually.

I would be on time, and I would be willing to go to a seat toward the front, so that the back pews would be empty for the latecomers.

I would try to sit in about the same place each week, but should I find some one else in my accustomed pew, I would graciously accept any other seat the usher might find for me.

I would gladly sit in the center of the pew, knowing that others doubtless like to sit at the end as well as I do.

Should I arrive after the service had begun, I would ask the usher to seat me in the place most convenient for him. M. W. M.

What Youth Have Done

(Continued from page 20)

woman in Canada told how twelve months before she had given a copy of the *Youth's Instructor* to her cousin, a young woman who was not a Seventh-day Adventist. In this paper was an article concerning who changed the Sabbath. The young woman to whom the *Instructor* was given laid the paper aside without reading it and forgot all about it. About twelve months later, the young woman to whom the *Instructor* had been given was visiting her Adventist cousin. The Adventist tried to talk to her cousin about the Sabbath, but she had no interest and rather resented the attempt at conversation on the subject. The young woman returned home, and in the course of her home duties, picked up the *Instructor* which had lain for so many months unnoticed. She leafed through it, perhaps wondering whence it came and what it might contain. Then her eye fell upon the Sabbath article. Because of the conversation she had had that morning with her cousin, she sat down, read the article through, and was so convinced of its message that she kept the next Sabbath.

A young woman working in an office organized a Prayer and Personal Workers' Band in her society. Week by week they met to pray and to study God's word and to engage in personal soul winning. At the end of the winter, fourteen persons had been baptized through the efforts of this Prayer and Personal Workers' Band.

As these lines are being written, a young man is holding meetings in the neighborhood of his home in a western town. The attendance at his meetings has been as high as seventy, and he has discovered that in this troubled world there are multitudes of troubled hearts who are reaching out for the peace which God alone can give.

In a little church in one of our western conferences, the young people who were pursuing the Study and Service League course organized a branch Sabbath school, and in just a few months a company of seven Sabbathkeepers was organized. God is waiting for Adventist young people to launch into service.

(Ask the members of your society who have engaged in soul-winning work, to tell their experiences.)

Missions Extension Offering is to be received April 22. Will your society do its part?



Senior Meetings

Why Marriages Succeed or Fail

(Program for April 1)

BY ARTHUR W. SPALDING

OPENING EXERCISES.

MISSIONARY REPORTS.

TALK: "Why Marriages Succeed or Fail."

CLOSING EXERCISES.

Note of Guidance

Young men and women are recommended to study, for ethical guidance in love, courtship, and marriage, "Makers of the Home," by Arthur W. Spalding (Pacific Press; cloth, \$1.50); and for the biological science underlying marriage, "So Youth May Know," by Roy E. Dickerson (Association Press; paper, \$1.50; cloth, \$2.00). In addition, young women will find help in "Girls Should Know," by Alfreda J. Howell (Fleming H. Revell; cloth, \$1.50). Guidance in reading for special needs and problems, or personal counsel, may be received by addressing the Young People's Missionary Volunteer Department.

Why Marriages Succeed or Fail

Do you wish to know, really? I can tell you a good reason why you should wish to know before ever you marry; two reasons, in fact, a primary and a dependent reason.

The primary reason is that marriage is the most important social event in life, the union irrevocable, the act which most deeply influences personal happiness, which fixes destinies, shapes history, and determines the future of the race. No subsequent act or attitude can efface its stamp. Not less than happy marriages, marriages which prove unsuitable and wrecked are irrevocable in their effects. Divorce is no cure; it can but touch surface conditions, and that unsatisfactorily. The divorcee still answers to the effects of marriage, and in most cases is even more unhappy than in the wretchedness of matrimony. In no other phase of life are knowledge and wisdom so greatly needed to prepare the constituents, determine the choice, and assure the adjustments that will make the career successful.

The second reason, dependent upon the first, is that the time to consider

the science and philosophy of marriage is before marriage. To make marriage successful, you have first to build a good life, and second, to choose as your partner another who has built a good life of such type as corresponds to yours. They who marry as fools can seldom reform themselves into sages. Marriage must be built, not upon the sands of feeling, but upon the rock of character. And the time to make that character and to know how to perceive character in another, is before you marry.

The majority of people, answering to an uncontrolled biological urge, rush into marriage with neither adequate preparation nor discriminating vision. They are the mob, who make marriage varying degrees of hell. A more select class of people are they who indeed seek, according to their likes, to make what they call "a good marriage," yet who neglect that preparation of their own bodies, minds, and souls which would make them worthy of a good husband or a good wife, and who, because of their failure to build character in themselves, cannot well perceive it in another. They are the herd, dependent upon luck for success or failure in marriage. Some few there are who, by virtue of heritage or self-determination, are well prepared, physically, intellectually, and morally, to find and to give the best of life in the unity of marriage. They are the elect. And election to this high class lies not in another; it lies within you, each one.

You can make a good marriage out of only good materials. You cannot build of hay and stubble a marble palace; nor will you build with steel and stone a miserable hut that will consume at the touch of a match. But what your marriage is to be, is determined fifty per cent by the qualities you are now putting into your own character. Many young persons—most of them, indeed—when it comes to marriage are concerned only with what they are getting, not with what they are giving. A loud, willful, egocentric young blatherskite ardently pursues, with caveman tactics, a demure little saint who knows no more

of the world than a nun, and carries her in triumph to the altar. A pert young miss whose brains concern themselves with polishing her fingernails rather than her verbs, and whose art is of the coquette rather than of the housewife, lies in wait for the grave, studious, socially unsophisticated novice in theology, and wears him as a feather in her cap till she is ready to throw away the cap. You may pity the victim; but in reality there are two victims in each case. The lightweight in marriage with the heavyweight is no more happy than he. The wicked is taken in his own snare; the spiritually deficient is as unhappy as the one he has taken in. One who cannot give as much as he is asking in marriage is gaining nothing but disappointment and disaster. The first concern of every young person who would be happy in marriage must be honest self-analysis, to discover defects in his own character. Then by God's grace and his own mighty efforts he should correct those faults and build worthy elements of character. In this way only can he give his due contribution in marriage.

The indispensable element of marriage is love. It must be pure love, true love, unselfish love. Love that is selfish will destroy itself and all it touches. Love that is mere possessiveness, love that demands before it will give, love that frets and pouts and sulks or rages with jealous exclusiveness, is a love that will burn out before the marriage vows are cold, and will wreck that marriage upon the rocks of selfishness. And make no mistake: if you have not learned to love aright before you begin your courtship, you are not going to learn it then. Love in your childhood home, love of your parents, love of your brothers and sisters, love of your friends, yea, of your enemies, love that will give without hope of reward because it is in the life and must be expressed, that is the love that is demanded for successful marriage. That is the love of God, and no lesser love will do. If you have not known that love before, pray for the miracle of God's grace in your heart, that you may get that love with which to make your marriage and build your home.

The world's love is a debased love. Physically it is licentious; intellectually and socially it is selfish, filled with competition and rivalry; spirit-

How often does your society hold executive-committee meetings?

ually it is absent, for the devil has taken it away. The contests, the rivalries staged between men and women, which are the world's chief means of inciting to effort, are not only destructive of Christian life, but inimical to marriage harmony. Strange that in the face of Christ's clear teaching and its reiteration in the Spirit of prophecy, schemes and devices of rivalry are still the resort for incentive in many of our churches, schools, and homes. Experience in this rivalry is education for disruption of marriage and home. Shall we not turn to the living Fountain of love, and drink of its waters of life freely? To them who do, is the promise of success; for the love of God can solve and conquer all problems and difficulties in marriage as in the rest of life.

Marriages contracted before maturity are most likely to fail. The right age for marriage, and therefore for its preliminary, courtship, is after twenty. It is silly, but it is sad for the beautiful romantic love of early adolescence to be turned into boy-and-girl affairs. It is unsound and dangerous for the developing love of middle adolescence (fifteen to eighteen) to gravitate into passionate love, creating situations which these very youthful men and women are quite unable to handle successfully. Marriage in the teens is tragic; statistics prove that the number of divorcees is highly disproportionate in marriages before twenty, compared to later marriages. And love alliances in the teens, waiting for marriage years distant, bring stresses and complexes insupportable, which often end in tragedy. Social education that will teach the right management and control of love before the age of marriage, is sorely needed by all adolescents.

This does not mean repression of the love impulse; it means its guidance and education. Adolescence should concern itself with preparation for marriage and parenthood, in social ethics, economics, arts of living, marital adjustment, and child training. It is right and essential for mature young people, before their marriage, to study into the mysteries, the science, the duties, and the mutual obligations of marriage. In this they need sound counsel from competent leaders, as to reading and discussion. Lack of due knowledge is often, even with those of best intentions,

the cause of shipwreck in marriage.

Only those should marry who are fitted to assume the responsibilities of establishing and maintaining a home. The ability to make a living not only for himself and his wife, but for the children who will be born, is the responsibility of the man; the ability to bear her due part in the economic as well as the social needs of the home, is the responsibility of the woman. For this reason also, the school education of the two should have been completed, unless they have other means than their daily labor to support them.

Crown of qualifications is the supreme and mutually shared devotion of husband and wife to a great cause, to the greatest cause—the finishing of God's work in the earth. Love is the foundation of successful married life, and legitimate fruit of its growth is the consecration to God's work of these two who pledge their troth before Him and in His name. They who in the love of God have shaped their characters in the pattern of the divine, who join their complementary powers in the union ordained and sanctified by God, and who unselfishly and with high purpose throw their united souls into the cause of God, need never fear failure, but may confidently expect success in marriage.

Have You a Hobby Horse?

(Program for April 8)

BY IRMA LEE HEWETT

OPENING SONG: "Look for the Beautiful." (Songs today are listed in "Christ in Song.")

ANNOUNCEMENTS.

OFFERING.

SONG: "Keep on the Sunny Side of Life."

SCRIPTURE: 1 Samuel 16:16-18, 22, 23; Exodus 35:30-35.

PRAYER.

TALK: "To Have or Not to Have."

TALK: "Hobbies of Famous People" (given by one or several persons).

POEM: "The Ways."

TALK: "Some Definite Hobby Results."

INSTRUMENTAL MUSIC.

TALK: "Twenty-four Hours a Day."

TALK: "How to Choose Your Hobby."

PRESENTING LIST OF WORTH-WHILE HOBBIES.

POEM: "Mine." (See Junior program, p. 27.)

CLOSING SONG: "Lead Me, Saviour."

BENEDICTION.

Notes to Leaders

If this program is given in an interesting way, it will result in inspiring

a number of your members to start hobbies. Advertise the program the week before by announcement, and also by an attractive poster, "Have You a Hobby Horse?"

Also during or just following the meeting, put up an attractive poster listing hobbies for girls and women as well as those for boys and men. Keep them up for a while if you have an M.V. bulletin board in the lobby of the church.

The poem, "The Ways," could be given by the leader in his introductory remarks.

If there are enough folk in your society who have hobbies, a hobby show given a few days after this program will be very effective. The show could be given in the church school, in the home of some member, or in a hall, if one is available. Appoint a committee of people who are enthusiastic about doing such things, to work it out.

To Have or Not to Have

HAS life lost its zest and become a drab, colorless pattern? Have you wearied of the routine activities that make up your day? Does your repertoire of friends seem to be on the decline instead of on the increase? Then you are in a bad way, and something must be done.

A change is what you need. No, of course, you can't take a trip to Yosemite or sail to Singapore, but one of the most popular and effective prescriptions to be offered to the stay-at-home is the taking on of a hobby. In fact, there is nothing like a hobby to make life take on an interesting hue. When the everyday things make you feel as if you were taking an endless drive through the desert, a hobby horse will magically transform your journey to a delightful trip through the colorful hill country. You never know what you will see next. Delightful surprises meet you on the way, and you come in contact with congenial, charming people with whom you have something in common.

There is no question about having a hobby. In fact, the sooner you get at it, the better. And remember that whatever you do with that spare time of yours, it should be something that gives you keen delight. If it doesn't, then it is not a hobby—at least for you. You have guessed wrong and should begin over again.

Hobbies of Famous People

Franklin Delano Roosevelt is well known among philatelists for his hobby of stamp collecting, which he

Strive to hold the youth won during Missionary Volunteer Week.

started when very young. His interest is probably responsible to a great extent for the many interesting and beautiful special-issue stamps which we have had recently. The Roosevelt stamp collection is among the finest in the world. Ship-model and marine-print collecting are also Roosevelt's hobbies.

Alexander Cruden, as a child, was not permitted to play ordinary games on Sunday. But in order to keep the long Sunday afternoons from becoming tedious, his parents introduced an interesting pastime. The whole family would sit down with their Bibles in hand and find all the passages which recorded a certain word. This childish task assumed greater proportions in the mind of young Alexander, and he continued at the work until, after many years had passed, he was able to publish the complete result of his labors,—"Cruden's Concordance of the Bible."

Theodore Roosevelt, former President of the United States, was a firm believer in the art of acquisition. When he was a child his parents encouraged him to collect various articles of nature. They felt that this outdoor activity would help to correct his frail and sickly constitution. He built up a veritable museum of natural science in his travels, and he carried this interest throughout his life. Later on in his Presidential career, unsuspected bits of knowledge gained from his collections helped him in many a difficult situation. But his hobby helped not only himself. Through the interest in the outdoors which he had developed as a child, he had built up a love for and a fund of information about our forests which enabled him to insist on legislation to preserve our national resources.

Rex Brasher, the artist-naturalist-hermit of Kent, Connecticut, has recently completed a forty-year job of painting the birds of America. Through the inspiration of his father, who was a nature lover, Brasher, while very young, became greatly interested in birds. He decided to paint pictures of birds in their natural habitats. After getting started on this hobby, he realized what a tremendous task it was, and so he decided to make it his lifework. He has tracked down the twelve hundred known species, living leanly, working his way, making only a bare living. Often he rose at three-thirty A.M. to catch the birds in the marshes, and often he worked for hours, waist-deep in icy water, to secure some characteristic flying pose. In 1938 the National Geographic Society in Washington, D.C., displayed the paintings of Rex Brasher. Critics pronounce his work to be better in many respects than that done by Audubon, whose book of American birds is an item much sought after by book collectors.

Madam Curie, discoverer of radium, worked long and tedious hours in a

workshop with her husband, but she, too, had a hobby. Every now and then they would lock the door of their little laboratory and go off into the country on a bicycle jaunt—often for a few hours, and sometimes for two or three days, or a week.

Samuel F. B. Morse for twenty-five years after his graduation from Yale was an artist, specializing in portraits. Then a lecture on electricity inspired him to make of it a hobby. He began to experiment with electricity as a means of transmitting messages, and in 1837 completed the first telegraph instrument and instituted the Morse code.

Charles Dawes, former Vice-President, chose music as his hobby. Not only is he a skilled musician, but he has composed music good enough for artists such as Fritz Kreisler to play in their concerts.

Some Definite Hobby Results

1. *For friends.* Are you inclined to live apart from others? Is it hard for you to warm up to others? Then why not find a hobby that will give you something in common and bring you in contact with others? You might even take up the friendship hobby. Making friends is an art. Try it!

2. *For getting out of a rut.* For many people life is a single-track affair. They see only the sides of the rut into which their single-track minds have buried them. With others, life is drab, colorless, and zestless. Such people get that way because they stick too much to themselves or their particular jobs. They need to get out and enjoy the fullness of life on the outside.

3. *For refreshment.* Any one will tire of doing the same old thing over and over again. Even the doer of righteousness needs a rest. Jesus was wont to cease His ministrations to all sorts of ailing and needy folk to be alone in the mountains, or to visit His intimate friends.

4. *Other results possible* of realization from hobbies are: educational values, health, aid to what one does for a livelihood, or just the fun that hobby riding affords.

Twenty-four Hours a Day

SURELY nothing is more fair than that all have an equal number of hours in a day. Yes, you say, but some have much shorter work hours and fewer duties than I, and for that reason they have more time for hobbies. Maybe so, and maybe not. Some people know, or learn, how to better

budget their time, and no doubt by concentrating on their duties instead of dallying, they have more time for their hobbies. Others use more wisely their leisure time.

Let us do a little figuring for a few minutes. (*If possible, have a black-board.*) In the old days the rule for the division of our twenty-four-hour day assigned eight hours to sleep, eight to work, and eight to eating and recreation. Let us go a little more into detail.

8 hours	sleep
1 hour	
20 minutes	eating
40 minutes	dressing
1 hour	transportation
8 hours	work
1 hour	miscellaneous
<hr/>	
20 hours	

Those who attend school will require approximately eight hours for classes and study. Thus you have approximately four hours a day in which to pursue your favorite interests. Multiply that by seven, and you have twenty-eight hours a week. Add to that at least five hours of the time you have off from your work, and you have thirty-five hours a week to hike, paint, bicycle, knit, or work on your photography. Much can be accomplished even if you spend all but ten hours a week on social and religious activities. No, it's not that you don't have the time—at least in ninety-nine cases out of a hundred—it's just that you don't have the ambition to buckle down to the business of budgeting your time for worth-while things. Do not be a victim of circumstances, just drifting into whatever some one comes along and suggests.

Victor Hugo, the great master of the French language, has written this fine statement on time: "He who every morning plans the transactions of the day, and follows out the plan, carries a thread that will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of light which darts itself through all his occupations. But where no plan is made, where the disposal of time is surrendered merely to the chance of incidents, all things lie together in one chaos, which admits neither distribution nor review."

How to Choose Your Hobby

PERHAPS you already have a hobby. Or maybe you would like to have another. If so, here are some sugges-

Study and Service League examinations may be given in May. Write your conference M.V. secretary.

tions which may prove helpful. Let us divide hobbies into four classes.

1. Doing things.
2. Making things.
3. Acquiring things.
4. Learning things.

1. *Doing things* includes all recreations in which, while you must exert either your brain or your muscle, you do not make, collect, or study anything. Gardening, walking, bicycling, traveling, singing, and quiet games are in this class. Such hobbies are social—you do things with others.

2. *Making things* opens up a world of pleasant possibilities. In this class are included the arts: painting, drawing, sculpture, music; and also the crafts: wood carving, weaving, carpentry. Such hobbies are done alone as a rule, but one often comes in contact with those of like interests. Making things is frequently the recourse of those who have active work and desire a hobby that is quiet, or for those who are physically handicapped.

3. *Acquiring things* is what is known as collecting. Things are collected for different reasons—for their historic interest, for their beauty, because they are difficult to secure, because of their association with certain famous people, because of the artist who created them.

4. *Learning things* is the process of pursuing a course of study in some branch of the arts or in history, of acquiring a new language, or of experimenting in the field of science.

Further Suggestion: Better yet, have two hobbies—one quiet and one active—and your program will be well rounded.

Worth-while Hobbies

<i>Doing Things</i>	Carpentry
Voice Culture	Taxidermy
Storytelling	Weaving
Singing	Basketry
Making Friends	Bookbinding
Raising Animals	
Outdoor Sports	<i>Acquiring or Collecting</i>
Kite Flying	Stamps
Camping	Poems
Bicycling	Stuffed Animals
Swimming	and Birds
Gardening	Books
Bee Culture	Ship Models
Hiking	Butterflies
Vocational Honors	Insects
Bird Feeding	Flowers
Archery	Leaves
Reading	Pictures
Traveling	Coins
	Pottery
<i>Making Things</i>	China
Quilting	Recipes
Needlework	Dolls
Fancy Cooking	Sea Shells
Hooked Rugs	Stones
Scrapbooks	
Leathercraft	<i>Learning</i>
Landscape Gardening	Nature Study
Bird Sanctuary	Home Economics
Photography	Music
Instrumental Music	Geology
Soap Sculpture	Botany
Woodcraft	Zoology
Clay Modeling	Astronomy
Painting	Insect Study
Drawing	Mechanics
China Painting	Architecture
Printing	Interior Decorating
Pottery Making	History
Radio Building	Economics
Amateur Newspaper	Language Study
	Chemistry

Advanced Study and Service League

(Program for April 15)

BY ALFRED W. PETERSON

OPENING SONG: No. 163 in "Christ in Song."

SCRIPTURE READING: Psalms 126.

PRAYER—especially that God will use the M.V. Society as a mighty force for the winning of souls.

SECRETARY'S REPORT.

OFFERING.

MISSIONARY REPORT: Take individual missionary reports and give opportunity for the telling of soul-winning experiences of the past week by the members of the society.

SPECIAL SONG, or No. 181 in "Christ in Song."

INTRODUCTORY STATEMENT BY THE LEADER. (See Notes to Leaders.)

TALK: "The Advanced Study and Service League."

READING: "The Pledge."

TALK: "What Youth Have Done."

RECITATION: "A Call."

TALK: "What Is the Plan?"

SPECIAL SONG: "Ashamed of Jesus," "Missionary Volunteer Songs," No. 2.

LEADER'S TALK: "Enlisting."

CLOSING SONG: No. 318 in "Christ in Song."

BENEDICTION.

Notes to Leaders

The program today presents the Advanced Study and Service League progressive class work for Senior young people. The purpose of the program is to inform the young people of your society regarding the plan and its possibilities, and to prepare the way for the organization of an Advanced Study and Service League. In preparation for this program and the organization of the study group, the leader with his society executive committee; should study the possibility of organizing a class. Make a list of the names of the Senior young people and study the question of leadership for the study group. In preparation for this society executive meeting and the presentation of the program, it would be well for the leader and other officers to study the "Outline for the Advanced Study and Service League," pages 5-19 of Part I, which contains the information needed. The booklet can be purchased from your Book and Bible House or from the conference Missionary Volunteer secretary. The price is 15 cents, and 20 cents in Canada. Let this program conclude with the organization of a study group for the pursuit of the work outlined for the Advanced Study and Service League.

What Youth Have Done

OPPORTUNITIES for service lie all about us. A few months ago a young

(Continued on page 16)

The Advanced Study and Service League

We are presenting today the Advanced Study and Service League which has more than ordinary interest and meaning for every Senior Missionary Volunteer. It opens the doors to larger service. The Advanced Study and Service League is not for Juniors; it is not for the weak or the indolent. It is for Senior young people who are ambitious and who wish to enlarge their abilities and increase their efficiency in service. It is for those who wish to meet in a positive way the challenge of this mighty hour of earth's history. The Advanced Study and Service League is just what its name implies. It is a league or union of those who have completed or who are pursuing one of the two most advanced courses of progressive class work offered to Senior young people by the Missionary Volunteer Department of the General Conference.

It had its beginning in what was known as the Senior Standard of Attainment, which in turn had its origin in the Mount Vernon Convention in 1907, when the Missionary Volunteer Department was organized. Since that time, great numbers of Missionary Volunteers have completed the Senior Standard of Attainment, and the revised course—the Study and Service League—and there has been a constant urge that the Young People's Department provide an advanced course of study which would, in a very definite way, lead into service. In Europe a plan known as the five-year plan was tried out several years ago. The Advanced Study and Service League is the result of long experimentation and study by the Young People's Department.

The purpose of the Advanced Study and Service League is as follows: (1) to deepen and broaden the Senior Missionary Volunteer's understanding of the principles of victorious Christian living by directing growth in the following fields of experience: *a.* spiritual, *b.* educational, *c.* social and recreational, *d.* health education, *e.* service; (2) to prepare Senior youth for intelligent and effective soul winning; (3) to prepare Senior young people for better service and more efficient leadership in the various activities of the Missionary Volunteer Society and of the church; (4) to lead the members of the Missionary Volunteer So-

Will missions be extended through the gifts of your society members on April 22?

ciety into active evangelistic work, such as the giving of Bible readings, the holding of cottage meetings and evangelistic meetings in schoolhouses, halls, etc., the conducting of branch Sabbath schools and Sunday schools, and canvassing for our denominational books and magazines.

In these last hours when God is depending so much upon the youth of the church to do their part in the finishing of His work, this call to service is God's call to destiny. How much this call may mean to the young people today may be seen in the experience of the pioneers and leaders of this movement, most of whom were scarcely out of their teens when they launched into God's work. Ellen G. Harmon was only seventeen when she responded to God's call to be His special messenger. J. N. Loughborough was preaching the advent message at twenty. At twenty S. N. Haskell conducted a ten-day effort during which twenty-five persons were converted. These young people and many others grew to heroic stature because of their earnest study and consecrated service. "The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both physical and mental development." So today, as in former years, God's call to service is His call to splendid destiny.

The Pledge

THE purpose of the Advanced Study and Service League is revealed in the pledge taken by those who finish the course:

"Desiring to understand better the mind of Christ, and craving the power for victorious living, as well as the joy which comes through fellowship with the Lord Jesus, I purpose to give time daily to the thoughtful reading of my Bible and to prayerful meditation.

"I will cultivate the grace of temperance and moderation in all things relative to body, mind, and spirit, being guided by 'true theology and common sense.'

"I will endeavor each year to give at least one complete series of Bible readings or to hold at least one series of cottage meetings. Each year I will endeavor by personal work and prayer to bring some soul to the feet of the Master and into the fellowship of the church.

"I will share in the activities of the church and in the work of some Missionary Volunteer service band. I will do my best to lead the children and youth of the church into a deeper

devotional life and into more active missionary service, and will help them in their social and recreational activities, seeking always to uphold the Missionary Volunteer's Social Code.

"I will hold myself ready always to minister to those who are in need, to give comfort to the sorrowing, to speak encouragement to the downcast, and to relieve distress as far as lies within my power.

"I will cultivate a finer loyalty to Jesus through sincere obedience to God's word, and thus make possible in my life a greater infilling of the Holy Spirit and a surer guidance in joyful Christian experience and fruitful service."

A Call

THERE'S a cry in the wind tonight
From the homes where the Lord is
unknown,
While the Shepherd above in pitying love
Intercedes at His Father's throne.

There's a call from the darkness tonight,
That haunts the lighted room,
From His other sheep in the broken steep
At the edge of eternal doom.

There's a pain at my heart tonight,
From the heart of God it came,
For I cannot forget that He loves them
yet,
And they've never heard His name.

There's a sob in my prayers tonight,
When I think of the million homes
Where never a word for the Lord is
heard
Nor a message from Jesus comes.

—Author Unknown.

What Is the Plan?

WHO MAY JOIN?

ALL Senior Missionary Volunteers may become "student members" of the Advanced Study and Service League, provided the following requirements are met:

1. Be an observer of the Morning Watch.

2. Be a reader of the *Youth's Instructor* and the *Review and Herald* or of the corresponding Seventh-day Adventist church papers in the mother tongue.

3. Be an active member of some service band of the Missionary Volunteer Society.

4. Take responsibility for some assigned part in connection with indoor and outdoor recreational activities planned under the direction of the Missionary Volunteer executive committee.

WHAT IS INCLUDED?

The course combines the plan of reading and discussing certain books and doing what might be called laboratory work, or getting actual practice in the things studied. The course is divided up into four units.

Unit I includes the reading and discussion of the material in the books "Steps to Christ" (pocket edition), certain sections of "Social Plans," and "Messages to Young People."

Unit II includes a systematic study and discussion of the following: "Christian Story Telling and Stories," certain chapters of "Missionary Volunteers and Their Work," and the last section of "Messages to Young People." There are also two other books to be read because of their personal value to the readers, but which are not intended for class discussion or class review.

Unit III requires the completion of a course in American Red Cross Standard First Aid, or St. John's Ambulance in British countries, or Health Preservation and Home Nursing, or a correspondence course in one of the above in those countries in which the government sponsors a course equivalent to the American Red Cross Standard First Aid. It is possible to organize a correspondence course in Health Preservation and Home Nursing from the Home Study Institute at special group rates. In addition, Unit III requires student members to read the last fourteen chapters of "The Great Controversy," which portray so vividly the final scenes and experiences through which the people of God will pass just before Jesus comes. The practical value of the above is immediately apparent.

Unit IV presents an unusually fine combination of study, discussion, and field work. The books, "How to Give Bible Readings," and "The Art of Personal Evangelism," form the basis for study, but during the pursuit of this unit, each member is expected to undertake real adventure for Christ. After the study of the first three units, he is expected to launch into aggressive soul winning, and before Unit IV can be completed, he must do one of the following: (1) give a series of twenty Bible readings, (2) conduct a series of twenty cottage meetings, (3) give a series of twenty sermons in an evangelistic effort, (4) engage in canvassing for Seventh-day Adventist subscription books or magazines during a period of five weeks of forty hours each, (5) conduct a branch Sabbath school or Sunday school for a period of three months, or (6) [for nurses] engage in medical work in connection with a regular evangelistic effort.

The work of each unit is bound off with a review quiz. Those who fulfill the requirements for the completion of the work outlined for the Ad-

Are you following the Vocational Honors described by your Master Comrade in the "Instructor"?

vanced Study and Service League become permanent and "accredited members" of the league and receive a credential card which entitles the holder to the cooperation and help of all Missionary Volunteers in whatever place he may be, as he endeavors, in counsel with the executive committee of the local Missionary Volunteer Society, to hold Bible studies and cottage meetings, carry on hall or schoolhouse efforts, conduct branch Sabbath schools and Sunday schools, etc. In the little leaflet entitled, "Outline for the Advanced Study and Service League," beginning on page 21, will be found questions on the various books to be read. This leaflet can be obtained from the conference Book and Bible House or through the conference Missionary Volunteer secretary for 15 cents in the United States, or 20 cents in Canada.

The pursuit of the Advanced Study and Service League by a group will bring new interest and new life into the Missionary Volunteer Society and, "if the missionary meeting were made an occasion for bringing in such reports, it would not be dull, tedious, and uninteresting. It would be full of interest, and there would be no lack of attendance." The church will thrill with new energy and life, for new believers will be brought into the church.

Enlisting

THE Advanced Study and Service League is the response of the Young People's Department to the instruction that has come to this denomination to plan ways and means by which the youth of the church may be trained and engaged in service. In 1893 came a message which has served to guide the Young People's Department through the years: "Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . ."

"Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbathkeepers, but for those who are not of our faith?"—*Signs of the Times, May 29, 1893.*

The aim of the Missionary Volunteer Society, "The advent message to all the world in this generation," has been an impelling influence in the lives of multitudes of Seventh-day Adventist youth who have thrown themselves

into the furrow of the world's need here in the homeland and in distant mission fields. But today God is preparing His last select army who will comprise the shock troops of the ages in the last great struggle between the forces of evil and the armies of God.

Now is the time for the young people in our societies to "form companies, and, as soldiers of Christ, enlist in the work," and study to prepare themselves for the tests and the opportunities which lie before them.

(Leader, make a call for those who would like to join in forming an Advanced Study and Service League in the society, and let immediate steps be taken, as outlined on pages 10-15 of the "Outline for the Advanced Study and Service League.")



The Outstanding Value of the Bible

(Program for April 22)

BY C. T. EVERSON

OPENING EXERCISES.

ANNOUNCEMENTS.

MISSIONARY REPORTS.

OFFERING.

SPECIAL MUSIC.

TALK: "The Outstanding Value of the Bible."

CLOSING EXERCISES.

The Outstanding Value of the Bible

THE outstanding value of the Bible is not found in studying it as a book of literature. And yet, the Bible is the foremost literary production of all time. It is said that the thirteenth chapter of First Corinthians is the greatest ode on love ever written. And love is the greatest of all themes.

The greatest value of the Bible is not found in its delineations of history. Yet, not in a single point have its historical statements been proved inaccurate. They have often been attacked, but they have always weathered the storm of criticism, and come out fully vindicated.

We all love to read the wonderful biographies that it contains. No book ever written has such fascinating and marvelous descriptions of the lives of men as has the Bible. These descriptions are so true and so faithfully given that we see reflected in them our own strength and weakness. Most biographers outside the Bible emphasize the good points, but the Bible gives a complete and accurate picture of men.

The only perfect life depicted in any book in this world is the life of Christ found in the Bible. No man

but Jesus ever lived a perfect life, and yet to transmit that life to posterity, and make the future generations comprehend that Christ lived a perfect life, was a task beyond the scope of the human mind. No man, or set of men, living today or in any other generation, could give us a true picture of a perfect man. Given full freedom to describe a perfect man, unhampered by any rules and taking all the time desired, no one could accomplish the task. No sooner would the life so depicted be read than the critics would tear it to pieces.

All agree, however, that Christ is the perfect man; yet all they know about Christ is what has been handed down to them in the Bible. It needed more than a perfect life lived in this world to benefit us. It needed men so inspired by God that they could put down on paper that life in such a manner as to make future generations down through the centuries see from that description that Jesus was really the perfect man. And this very description and delineation of the life of Christ shows that the Bible is not the work of man left to himself, but rather the work of man in the personal charge of God.

But even this sublime description of the Christ is not the chief value of the Bible. Men have read and reread this inspired record of the life of Christ, and yet they have lived profligate lives and died in despair.

The chief value, therefore, of the Bible is in the invitation it gives men to come and be saved. It is God's letter to men telling them that there is a way open to them to escape from death and damnation—the results of living sinful lives. It tells us how we may obtain salvation through Christ. It explains the steps that are necessary to assure eternal redemption.

Some years ago I was chaplain in a rescue mission. We had meetings every night, and told the men who gathered into the mission hall of the gospel invitation, and how they could be lifted out of their lives of sin and live upright Christian lives. The men who attended these evening meetings were, for the most part, penniless and homeless. Besides, they had more than a common share of vice and dissipation. There were among them criminals, drunkards, gamblers, dope fiends, and those loaded with sins of every description. With them it was

not a question of simply reforming, for they needed to be made over completely. When the question of becoming a Christian was presented to them, they invariably replied that if they had a job and a new suit of clothes, they would be willing to try to serve God. We, of course, told them that if they took God at His word and accepted Christ, they would not lack for a job and the new clothes. For them, salvation represented more than a home in heaven; they needed help right then and there to get out of vice and poverty and to cease being homeless wanderers.

One night in the mission, at my invitation to men who wanted to be saved, there came forward, among others, a man who seemed much in earnest. He said he wanted to be saved and wished to know how he should go about accepting Christ. I read him 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I asked him if he was willing to confess his sins and accept forgiveness through Christ. He said he was willing. So I invited him to kneel with us while we asked the Lord to forgive his sins. He did not know how to pray; so I had him repeat a prayer after me in which he asked for the forgiveness of his sins, and accepted Christ as his Saviour. When he arose from his knees, he said, "Preacher, I do not feel any different." I said to him, "Well, it does not make any difference how you feel, does it? You believe that God has forgiven you, don't you?" And he answered, "Yes, but I always have heard that when you are converted you feel so wonderfully different. That is what people tell me."

In order to make the matter of conversion clear to him, I used a very simple illustration that he could not fail to understand, as follows: Suppose you and I had been great friends for years, and we thoroughly enjoyed each other's company, and that one day I did something very unkind that completely severed our friendship, and we had nothing to do with each other for a year. I felt very unhappy about our broken friendship, and finally I made up my mind that I would come to you and ask you to forgive me for the unkind way in which I had treated you. So

I come and ask you very earnestly if you will be generous enough to pardon my offense. You respond immediately, "I am so glad you have come. I, too, have been unhappy over our broken friendship, and I am very glad for the opportunity to tell you that I fully forgive you." To your surprise, I say, "Well, it sounds very good, but I don't feel any different." You say, "Don't you believe that I mean what I say?" "Oh, yes, but I don't feel any different." And you ask, "But what has the feeling to do with it?" I reply, "That is everything to me." I come back again the next day and implore you to forgive me, and you assure me that you have fully forgiven me, and I reply again, "I do not feel any different." I come back again the succeeding day and plead with you to forgive me, and you reply, "I fully forgave you day before yesterday, and again I forgave you yesterday, and I forgive you now." I reply again, "I believe all you say, but I do not feel any different." And you reply, "The feeling has nothing to do with it; you believe me, and the forgiveness is yours."

So it is with God. When you come and ask Him to forgive you, you have His assurance—"If we confess our sins, He is faithful and just to forgive us our sins." He fully and freely forgives us. The forgiveness is not a matter of feeling, but of believing that God will do His part if we have done ours. When our sins are forgiven, then there is nothing that stands between us and heaven. If we should drop dead that very moment, we would be as sure of heaven as if we lived fifty years afterwards. It is only our sins that shut us out of heaven. When once they are taken away, the road to eternal reward is fully open.

But, you say, is there no feeling in religion? Oh, yes, there is peace and joy that come from no other source. The feeling comes as a result of assurance that all is right between us and God. But the feeling is not the forgiveness. If feeling were salvation, we could be in the kingdom and out of the kingdom a dozen times each day.

Let us say that you arise in the morning with a bad headache, and feel very much distressed. Then you say, "Well, I feel very bad. I am afraid I have never been converted."

Later in the day, the headache has passed, and you get a very wonderful letter from a dear friend. Then you say with a smile, "I certainly feel good now. I believe, after all, that I am converted." About noon it begins to rain and hail, and the gloomy weather dampens your spirits, and you say, "I feel very blue. I wonder if I am really converted." About three o'clock the sun comes out bright and clear, and a glorious rainbow spans the sky, and you exclaim, "Isn't that glorious! I certainly feel like shouting. I believe I really am converted." About six o'clock in the evening you go out and get your feet wet, and come home feeling feverish and grippy all over, and you say, "Oh, I don't believe I ever was converted. I feel all in." Mother comes and gives you a fine treatment, and the fever disappears; then with a kiss she tucks you into a warm comfortable bed, and a feeling of restful peace settles over you. As you lie there, you are so soothed and calm; you feel heaven is quite close, and you say, "I am very sure I am a real Christian now."

It is clear that if we should decide, by our feelings, as to whether we were converted or not we would be in continual unrest and uncertainty. But conversion is not a question of feeling; it is a matter of faith. Faith is no mysterious word. It simply means that you believe what God says, accept it, and act accordingly.

Then let us take another illustration. Let us say that here is a father and a son who have become very much estranged. The son has grossly mistreated the father, and so they no longer have anything to do with each other. The father takes a trip, let us say, to Honolulu, and while there he contracts a deadly disease and is about to die. Before he passes away, with a great effort he writes a letter to his son, telling him that if he will perform certain duties indicated in his letter, he has his father's full and free forgiveness. When the letter reaches the son in San Francisco, the father is already dead. The boy cannot write and ask him if he can be sure that he will be fully forgiven, for his father is dead. But, if he is willing to comply with the conditions that the father has outlined in his letter, he knows he has his father's forgiveness.

So it is with us. We may not hear

God speaking to us audibly, but we have His letter saying, "If we confess our sins, He is faithful and just to forgive us our sins." If we are willing to do our part, His part is already assured us. And for fear some one might have a doubt remaining about his sins' being forgiven, He adds as an overemphasis, "He is faithful and just to forgives us."

If a son could accept and rely upon a letter written by his father, who now is dead, we can rely a thousandfold more upon a letter written by God assuring us of our forgiveness through His grace, for God is alive, and by His precious Spirit He continues to assure us of His great interest in our salvation.

A striking example of this simplicity of faith is found in the experience of the apostle Paul. In the twenty-seventh chapter of Acts, we have the record of Paul's journey to Rome as a prisoner to appear before Cæsar.

The great ship had been caught in a terrific storm. The sailors were obliged to throw overboard the cargo and even the tackling of the ship. It became so serious that the record says, "All hope that we should be saved was then taken away."

Then Paul stood forth amid that terror-stricken company of nearly 300 persons and assured them that the angel of God stood by him during the night and told him that all would be saved. And Paul added these significant words, "for I believe God."

It is like a woman saying to her husband that the next day they are sure to lose their home, for the lawyer is coming to foreclose on the mortgage. She bursts into tears as she thinks of going out into the world homeless. But her husband has good news for her. He says, "I have just come from the banker and he assures me that the money to pay the mortgage will be provided before night-fall." And he adds the significant words, "and I believe the banker."

So with each one of us. When God says He fully forgives us when we ask Him in sincerity, may we not also add the significant words, "and I believe God"?

Once we have our sins forgiven and out of the way, the road to heaven lies open before us, for only our sins can keep us out of God's heaven.

Shall we not ask and receive a full and free pardon for all our sins?



Junior Meetings

Your Best Friends

(Program for April 1)

BY ARTHUR W. SPALDING

OPENING EXERCISES.

POEMS: "Mother," and "Father."

TALK OR READING: "Your Best Friends."

CLOSING EXERCISES.

Your Best Friends

WHEN I was a boy, the one whom I called my best friend was another boy named Walter Ford. And my sister had a best friend named 'Ginia Allen. I suppose that all you boys own a Walter Ford and all you girls have a 'Ginia Allen. You call them your best friends because, maybe, you like the same things—baseball, or gardening, or exploring, on that side of the fence, and bicycling, or 'embroidery, or swimming on this side; and because, perhaps, you like and can talk about the same kind of books, and have shared your lunches on occasion, and together plan your future when certain of you are going to hold the "thin white line" in far Tibet, and others are going to maintain the channels of communication and support between them and Christian civilization.

All very good! We need to have friends all the way through life, friends who speak the same language, share the same enthusiasms, aim at similar goals, love us and let us love them. But as to being *best* friends—well, time tells. As for me, I remember once I fell sick. My boy friends were sorry for me, came to the door once or twice and asked about me; but that was all they could do. I lay there with a pain in my head and a pain in my chest; I burned with fever and I gasped for breath—and my parents sent for the doctor. He came, and gave me pills and powders. I had faith in him when he told me I was going to get well (and well I might, since his pills were bread pills and his powders were flavored with wintergreen), and I came to look on his bewhiskered old face as that of one of my best friends. He could do something for me when I was in need of a friend.

Nevertheless, for all of my good-intentioned but helpless boy friends, and for all of the faithful old doctor's calls and prescriptions, I might have died if it had not been for a better friend still. That was my mother. She fed me and bathed me and gave me water treatments and massaged my head and kept things quiet so I could sleep. More than once, when in the dreadful stillness

of the night I waked with pain, and cried out, there in an instant I saw my mother standing by my bed, to soothe my terror and allay my pain. And when for her weariness it could not be my mother, it was my father. Twice I remember in that siege of illness, when the worst was upon me, I dimly sensed it was my hard-working father, who, after the toil of the day, watched all the night at my bedside, and I felt virtue pour through his firm hand that in place of my mother's gentleness ministered his strength.

There have been times, haven't there, in your lives when you came to know that there was no one who could quite fill the bill for your needs but your mother and your father?—some sickness? some trouble that you got yourself into and couldn't get yourself out of? some difficulty too big for you to step over, and you had to have a stronger arm and a bigger heart to conquer? You needn't tell me; I know! I know it twice as well now as when I was a boy, since the children of our home have come up through the years under their mother's hand and mine. I know it thrice as well since those children have grown up and have children of their own, and we as grandparents look with wiser eyes upon the third generation.

And let me tell you something. I have been going to school through all these sixty years and more, of boyhood, and fatherhood, and grandparenthood. I have been learning of the love of God who is the heavenly Father of us all. Through having a father and a mother, and through being a father and a grandfather, I have come to know that the best friend of all is our God, who made us when young to be children and when old to be parents. And that is why He made children with fathers and mothers, to teach us to be children of His love.

Sometimes, I know, things do not seem to go right at home. Somebody steps on our toes, somebody gets our cake, somebody says "Boo!" And if we didn't have a good night's rest, if we had a caved-in feeling in our stomach, if we had not learned that "Blessed are the meek" beatitude, why, we just allowed Satan to get the better of us; and we blamed the baby, or little brother, or mother and father, who maybe were all tired out, too. Oh, that's an unhappy time. Being a father, I will admit that sometimes we parents are to blame; sometimes we fail to show the love we really have for you and always ought to show. But we love you nevertheless.

Sometimes, too, you get punishment,

Progressive classes should be especially alive during the early spring months.

and you can't see why. You think father and mother are unjust. They may be, sometimes, but most often they are right. Suppose you read Hebrews 12:9-11. Jimmy, have you found the place? Stand up and read it, please. (*A Junior reads the text.*) That's it: no punishment seems pleasant at the time you are getting it; but afterward—a long time afterward, maybe—it gives you the "peaceable fruit of righteousness." Sometimes you are not allowed to do what other boys or girls are doing. But maybe, though you can't see it now, you just ought not to do it. If God forbids it, it's because He knows it is not for your good, and He uses parents to enforce His law.

We need, all of us, to pray: "Our Father which art in heaven, . . . lead us not into temptation, but deliver us from evil." I hope you, each one of you, has family worship in your home. I hope you kneel down with your parents morning and evening, and especially on Sabbath evening, and pray God to dwell in your home. Oh, what a blessed time is Sabbath-evening worship, as the sun is going down. She who was once our smallest girl, now grown up and married, said the other day: "Daddy, that was the happiest time in all the week, when we had Sabbath-evening worship at the going down of the sun. I sort of knew it when I was a little girl, but now I remember it like the ringing of silver bells in my heart's memories. It helped me more than anything else, I think, to love my mother and father and God, and to do right."

Yes, I hope that with your best friends on earth, your father and mother, you gather at the sunset gates of heaven on Sabbath evening, and sing, and repeat God's word to you, and speak to Him in prayer. So may you have the veil of sense drawn back to show you your very dearest and best friend, our Father who is in heaven.

Mother

MOTHER is a little girl who trod my path before me;
Just a bigger, wiser little girl who ran ahead—
Bigger, wiser, stronger girl who always watches o'er me,
One who knows the pitfalls in the rugged road I tread.

Mother is a playmate who will always treat me kindly—
Playmate who will yield me what true happiness demands.
She will never let my feet stray into brambles blindly—
Mother's just a bigger little girl who understands.

Mother is an older little playmate who'll befriend me—
Yesterday she traveled in the path that's mine today!
Never need I fear a foe from which she might defend me—
Faithful little pal who ran ahead and learned the way!

—Strickland Gillilan.

Honor Be to Mother

A FACE of kinliest beauty;
A heart of tenderest grace;
A voice of sweetest cadence;
A love nought can efface.

Hands tireless in their service;
Feet swift to come and go;
Ears tuned to faintest whispers;
Eyes keen to see and know.

A love unlike all other;
A friend of all most true;
O mother, precious mother,
All honor be to you.

—Fred S. Shepard.

Father

WHEN first I spoke that name, I did
Not know how much it meant.
I did not know the depths of love
That in his heart were spent.

I only knew that father's hand
Was big, and strong, and kind;
I knew that when his arms held me,
No harm could ever find

My hiding place secure. I liked
To feel the strength he had,
And know he'd spend it all because
He loved his little lad.

In boyhood's carefree days I found
In dad my dearest chum.
He understood the joys and cares
That to a boy must come.

In later years he taught me how
To use a saw and plane.
Whate'er I asked, he always knew,
And gladly did explain.

He rode with me on coaster sleds,
And helped me build the toys
That every boy needs most, but soon
Forgets for other joys.

He knew a boy would need a bike,
And so he got me one.
And as I rode it every day,
I'm sure he shared the fun.

But playing was not all he gave,
For counsels, too, we had.
He told me what a boy should be,
And how to shun the bad.

He showed me that true bravery was
As much the shunning of
What's wrong as risking life for those
Whom God has made us love.

He told me how to walk the path
That gives true pleasure here,
And leads us to the Promised Land,
With those we hold most dear.

He led me to appreciate
The joy of helping those
Who know not Christ, to see in Him
The One who heals their woes.

All this and very much besides
My father gave to me.
'Tis now I see what he designed
That I should try to be.

—J. Wilton Ashton.

A Feller's Dad

ONCE on a time I read some lines,
Some lines they wrote to her
Whose name of mother, kind and true,
Has caused all hearts to stir;
And yet so oft, so very oft
I've wished the gift I had
To write a line, a simple line
Just to a feller's dad!
A mother's sweet, a sister's fine;
So much God gave a lad!
But when a feller needs a pal,
Who's grander than a dad?

—O. K. Varner.

Have You a Hobby Horse?

(Program for April 8)

BY IRMA LEE HEWETT

OPENING SONG: "For the Beauty of Jesus." (Songs today are listed in "Missionary Volunteer Songs.")

ANNOUNCEMENTS.

OFFERING.

SONG: "Do Your Bit."

SCRIPTURE: 1 Samuel 16:16-18, 22, 23;
Exodus 35:30-35.

PRAYER.

TALK: "Why Should a Junior Have a Hobby Horse?"

TALK: "Hobbies of Famous People," (given by one or several Juniors). (See Senior program, p. 18.)

INSTRUMENTAL MUSIC.

TALK: "Twenty-four Hours a Day."

TALK: "How a Junior Can Choose a Hobby."

PRESENTING LIST OF WORTH-WHILE HOBBIES (by superintendent). (See Senior program, p. 20.)

POEM: "Mine."

CLOSING SONG: "He Keeps Me Singing."

BENEDICTION.

Notes to Superintendents

One of the best ways to have a live, enthusiastic group of Juniors is to get them started on hobbies of some sort. Every person should have a hobby, and the time to start is when one is young. The folk who live drab, colorless, and zestless lives are those who have no hobbies, no activities aside from the daily routine.

The Junior superintendent will be doing a great service for the Juniors under his jurisdiction if he gets them started on a worth-while hobby. Ask almost any grown-up hobbyist when he first became interested in a hobby, and he will say, "Oh, way back when I was a youngster." There is no limit to the number or possibilities of hobbies in which Seventh-day Adventist young people can engage. The main thing is to get them started in a hobby so interesting that they will make it one for a lifetime. The lack of something engrossing and worth while to do during their leisure time is one of the greatest causes of crime among young folk—and today most criminals are young.

The advantages in having two hobbies are many—one for indoors, such as collecting, music, art work, photography; and one for the outdoors, such as hiking, bicycling, nature study, swimming, etc. The indoor hobby can be pursued during inclement weather.

Impress upon the Juniors the importance of making the best use of leisure time. Our hobbies can be of such a nature as to be profitable to the body and mind.

An attractive poster listing possible hobbies for Junior boys and girls would be well worth the time to make it.

From time to time call attention to the various features found in the "Youth's Instructor."

Why Should a Junior Have a Hobby Horse?

VERY often you see Junior boys or girls sitting on the front steps of their homes or hanging around the streets in cliques, wishing that they had something interesting to do. Unless such Juniors are entertained all the time, they are bored, or else they get into some kind of mischief which weakens their characters and eventually leads them into trouble. You know that kind of Juniors—they go to movies, tell indecent stories, smoke, read the trashiest magazines, and skip school. Sooner or later they get caught, and are paroled or sent away to a school for boys or girls of like character.

What about such Juniors anyway? First of all, they are poor students in school. Can they distinguish a maple from an oak tree? Do they know a mockingbird, a nuthatch, or a purple martin when they see it? Would they know how to apply artificial respiration to a drowned person? What do they know about leathercraft, star study, or where to find a katydid? Such Juniors are to be pitied. They have no interests that are worth while, and that is why they have drifted as they have.

We learn much by having hobbies and being interested in the everyday world about us. The Juniors just referred to don't see anything fascinating about nature study because they aren't educated to it. Why should you care if they poke fun at you because you are interested in how a spider weaves his web, in collecting stamps from all over the world, or in building birdhouses? In reality those boys and girls are envious of you and your hobbies. How tragic that no one gets them started on a hobby or two! Now they are unhappy and have no goal in life. When they grow up, they will be just as unhappy and disinterested.

How different your life can be. If you start now to make hobbies a part of your everyday life, you'll be having such a good time that you will not even be thinking, let alone doing, what those Juniors like to do. You can see what a difference such things make in character building. Also you can realize the part hobbies play in developing worth-while traits in your character and helping you to get the most

out of life. By all means have a couple of hobby horses, and ride them long and often!

Twenty-four Hours a Day

EACH one of us has twenty-four hours in a day, but some get more out of it than do others. If you budget your day, you'll have much more time to do the interesting things in life. Let us see what we can do about it. (If possible, have blackboard in front of room on which to place the following outline.)

5 hours	30 minutes	school
1 hour	30 minutes	eating
9 hours		sleeping
	40 minutes	dressing
	40 minutes	to and from school
2 hours		home duties and studies
	40 minutes	miscellaneous
20 hours		

Thus you have four hours a day in which to do things of special interest. And, of course, you attend school only five days a week, and so over the week end you have much more time for outside activities than during the week. Supposing you had ten hours of leisure time over the week end. That, added to the twenty hours during the five-day week, gives you thirty hours in all. Even ten hours a week set aside for a hobby would give you an average of one hour and twenty-five minutes a day, in which you could accomplish a great deal.

The reason some folk have more time than others is because they do not dilly-dally over the routine things, such as dressing, walking to and from school, studying, and performing home duties. Some boys and girls spend twice as much time as is necessary when they work and study. Have you tried seeing how quickly, and yet efficiently, you can get dressed in the morning, wash the dishes, make your bed, or walk to school? Time yourself for a few days and you will be surprised and pleased at the progress made.

Plan ahead for your leisure time each day and for holidays, and you will be able to do many more interesting things than other boys and girls who just sit and wait for something to happen, or for some one to suggest things to do. Remember that "time is the precious stuff of which life is made."

How a Junior Can Choose a Hobby

ALTHOUGH every one should have a hobby, it is sometimes hard for Juniors to know what to choose. Here are some suggestions that perhaps will help you to make a good choice. Hobbies can be divided into four classes or groups:

1. Doing things.
2. Making things.
3. Acquiring things.
4. Learning things.

1. *Doing things* includes all the recreations in which you use either your brain or your muscle. However, you do not make, collect, or study anything. Bicycling, singing, hiking, and quiet games are in this class. Such hobbies are fine for Juniors for they bring them in contact with other boys and girls, and increase their list of friends.

2. *Making things* opens up a world of delight for Juniors. In this class there are so many things to do that it is sometimes hard to choose—painting, drawing, music, sculpture, carpentry, leathercraft, sewing, and many other fascinating things. Such a hobby is interesting because we can see the results of our work, and we feel that we have really accomplished something. Of course, this is a quiet hobby, and one which keeps us indoors to a great extent.

3. *Acquiring things* is what is known as collecting. There are many reasons for collecting things—for their historic interest, for their beauty, because they are difficult to secure, because of their association with certain famous people, or because of the artist who created them. This hobby includes stamp collecting, a hobby carried on by kings and poor alike. However, those interested in the hobby should remember that *as a rule* those who collect things need not only money, but a place in which to put their collections.

4. *Learning things* is studying along a certain line, such as music, history, art, or experimenting in science. This is extremely educational for Juniors, and it is unfortunate that a greater number of Juniors are not more interested in using their brains at other times than in school. Perhaps if there were more of such ambitious Juniors in the world we would have many more musicians, artists, scientists, and inventors in the future.

Further Suggestions: Every Junior, because he spends several hours a day in the schoolroom, ought to have an active hobby which gives him exercise in the out-of-doors. And because Juniors cannot be active and outdoors all the time, they ought also to have some hobby on which they could work indoors. For instance, you could have bicycling as a hobby for outdoors, and leathercraft, woodwork, or sewing for your indoor hobby.

Are all your members joining in the M.V. World Wide Prayer Circle? See the "Instructor" from week to week.

Mine

I HAVEN'T much money, but the sky is mine,
And so are the tall, tall trees.
And the road beneath them that leads away,
Down to the emerald seas.

I haven't much money, but the hills are mine,
And so is the green, green grass,
And the flowers that nod their gay little heads
To smile at me as they pass.

I haven't much money, but the day is mine,
With its sunshine bright as gold.
I am happy to live in this lovely world,
With its wealth of joy untold.

Tho' I haven't much money, God's gift to me
Is happiness and health.
What matter if my purse is slim?
The world is my storehouse of wealth.

—Doris Stewart.

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Pioneers of the Message

(Program for April 15)

BY ALFRED W. PETERSON

OPENING SONG: No. 101 in "Missionary Volunteer Songs."

SCRIPTURE READING: Rev. 14:6-12.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERING.

SPECIAL MUSIC.

INTRODUCTORY STATEMENT BY SUPERINTENDENT. (See Notes to Superintendents.)

SYMPOSIUM:

"Publishing the Sabbath Truth—Joseph Bates."

"A Great Organizer—James White."

"God's Special Messenger—Ellen G. White."

"Our First Foreign Missionary—J. N. Andrews."

"The Pioneer Preacher of the West—J. N. Loughborough."

CLOSING SONG: No. 97 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Superintendents

The program for today places before our Juniors some of the pioneers of the message whose pictures comprise the Junior M. V. Reading Course Award given for the reading of five Junior Reading Courses. It would be well for those to whom parts are assigned to look up more about these pioneers in the following books: "Pioneer Stories of the Second Advent Message," by A. W. Spalding; "Stories of the Advent Message," by Matilda Erickson Andress; "Origin and Progress of Seventh-day Adventists," by M. E. Olsen; "The Great Second Advent Movement," by J. N. Loughborough; and "Founders of the Message," by Everett D. Dick. "Founders of the Message," is one of the Senior M. V. Reading Course books for the current year, 1939. It is sug-

gested that a very careful preparation for this program be made by those who are to have part. Assign the questions and answers to various members. We would suggest that the stories be mastered so that they can be told without hesitation. It is hoped that the presentation of this program will stimulate a desire on the part of the Juniors to read more about the pioneers of the advent movement. Professor Spalding's book, "Pioneer Stories," was written especially for the Juniors.

Publishing the Sabbath Truth

Question: What pioneer published the first tract about the Sabbath?

Answer: Joseph Bates, a sea captain who had sailed ships in all parts of the world, was born in Massachusetts, July 8, 1792, just about the time that our Government was launching itself as a Federal Union. He began his life at sea as a cabin boy, and gradually rose in rank until he became a captain. Joseph Bates was a man of good principles and remarkable faith, even though he had spent years among rough sailors. In August, 1846, he published a forty-eight-page pamphlet entitled, "The Seventh-day Sabbath a Perpetual Sign." Joseph Bates led out in giving the Sabbath reform message throughout New England, New York, Michigan, Indiana, Ohio, and other middle-western States. He died March 19, 1872—or two years before our first missionary went out to a foreign land.

FAITH AND FLOUR

Some time after the great disappointment of 1844, Joseph Bates visited the advent believers at Washington, New Hampshire, and learned the Sabbath truth. Upon his return home he determined to publish a pamphlet about the Sabbath, because he believed that through this means many more people could be reached. When Captain Bates accepted the first angel's message, he was worth about \$11,000, but in the belief that Jesus was soon coming, he sold his property and used the money in spreading the message. With nothing left but a York shilling, which was worth about 12½ cents, however, he began to write his tract. Very soon after he had sat down to write, his wife, who was baking bread, came to the door of the room in which he was writing, and said, "Joseph, I haven't enough flour to finish the baking." He asked her how much she needed, and she said about four pounds. Getting up, he took from the kitchen a six-quart milk pan and went to the grocery store and bought the flour. When his wife saw what he had, she asked him where he had gotten it, and he said he had bought it.

"You, Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, have you been

out and bought four pounds of flour?" "Wife," said Joseph Bates, "I spent for that flour the last money I had on earth."

Mrs. Bates was overwhelmed and cried bitterly, "What are we going to do!" Captain Bates arose, straightened himself to his full height, and said impressively, "I am going to write a book; I am going to circulate it, and spread this Sabbath truth before the world."

His wife continued to weep, but he sat down again and continued to write his Sabbath pamphlet.

In about half an hour he felt strongly impressed that there was a letter at the post office which he should get; so he went down to the post office and asked the postmaster, Mr. Drew, if there was a letter for him. The postmaster looked through the mail and replied, "Yes, there is, Captain Bates, with five cents postage due." In those days people could prepay a letter or not, just as they liked, and this letter had been sent postage collect.

"Mr. Drew," he said to the postmaster, "I am out of money; I haven't even the five cents to pay the postage. But will you let me see where the letter is from?"

"Oh, that's all right, Captain Bates," said the postmaster. "Take it along and pay some other time," and he handed him the letter.

"No," said Bates, "I will not take the letter from the post office until the postage is paid." For it was a principle of his not to go into debt.

"But he looked at the letter, and said, 'I feel that there is money in this letter.' And handing it back to the postmaster, he asked, 'Will you please open it? If there is money in it, you take the postage out; if not, I will not read it.'"

"The postmaster opened it, and the first thing to meet his eye was a ten-dollar bill! He made change, took out the postage, and gave the rest of the money, with the letter, over to Joseph Bates. . . .

"Joseph Bates walked off downtown, bought a barrel of flour and some potatoes and sugar and other things, called a drayman, and told him to take the things up to his house. 'Probably the woman will tell you the goods don't belong there, but don't you pay any attention to what she says. Unload the goods just as I have told you, on the front porch.'"

"Yes, Captain," said the drayman, "I will do just as you have ordered."

"Then Bates went down to the printing office, and hired them to print one thousand pamphlets for him as quickly as they could. . . .

"He stopped on his way home to buy some paper and pens, and by the time he reached his house the groceries had come and were on the front porch. He went in at the back door, and sat down at his desk again. Pretty soon in came his wife in great excitement, and said, 'Joseph, just look out there.

Standard of Attainment examinations should be given the Juniors in May.

Where did that stuff come from? A drayman drove up here and just would unload it. I told him it didn't belong here, that we had no money with which to buy such things, but he declared this was the exact number where it was to be left. And he left it all, and drove off.'

"Well," said her husband, 'I guess it's all right.'

"But where did it come from?' she persisted.

"Why," said he, 'the Lord sent it.'

"Oh, yes," she answered, 'the Lord sent it: that's what you always say.'

"Then he handed the letter to her, and said, 'Read this, and you will learn where it came from.' She read it, and then she went out for another cry, but this time because she was ashamed of her lack of faith. Pretty soon she came back and asked her husband's forgiveness.

"Joseph Bates wrote his book, the printer printed it, and the money came in for it, all in good time."

Thus with great faith and sacrifice these pioneers worked.

The Great Organizer

Question: Who was the great organizer of the advent movement during its pioneer days?

Answer: James White was the great organizer in the early days of the advent movement. "He was always looking ahead. When others were harping on little things, he was massing the great fundamental principles for which the denomination was to stand and showing how all could unite in giving them to the world." He was born in Palmyra, Somerset County, Maine, on August 4, 1821. He was the son of John White, a direct descendant of one of the pilgrims who came to America on the "Mayflower." As a boy, he was not strong, and his education was neglected, "but his thirst for knowledge overcame all barriers, and by dint of untiring effort, he soon qualified for teaching." He accepted the advent message and went through the disappointment of 1844, but he did not lose his faith. In 1846 he married Ellen Harmon. After a long life of service and sacrifice, he died in 1881 and was buried at Battle Creek, Michigan.

COURAGE IN THE FACE OF OPPOSITION

Elder James White was tireless in his efforts to preach the advent message. On one occasion, while still a youth, he began to conduct meetings in a schoolhouse about a mile east of the city of Augusta. The people were eager to hear the truth, and packed the schoolhouse so that many had to stand outside at the open windows to listen. One night an editor came to oppose him and challenge him to a discussion, but being young and inexperienced, James White refused to debate. The editor was furious and gathered a crowd of ruffians who

agreed to break up the meeting the next night.

The next night he found a mob of about 300 awaiting him at the schoolhouse and threatening to kill him. The schoolhouse was filled with women, and hundreds of men were milling around the house. The windows were out. Amid catcalls and yells he made his way to the desk, where he was met by the editor who told him that his meeting would be broken up. "Very well, sir," replied James White, "if it is the will of God."

With snowballs whizzing by his head and spattering on the wall behind him, he prayed. Then he began to preach, shouting so as to be heard above the yelling of the mob and the splashing of flying snowballs. His Bible and his clothes were wet with the melting fragments of the snowballs that burst on the walls around.

As he preached, the mob grew quiet. "Putting his hand into his pocket, James White brought out a big nail which had been thrown at him the night before, and had hit him on the forehead.

"Some poor sinner cast this spike at me last evening," he said. "God pity him. The worst wish I have for him is that he is at this moment as happy as I am. Why should I resent this insult when my Master had them driven through His hands?" and, stepping back, he raised his arms and placed them on the wall behind him, like one hanging on a cross.

"The Spirit of God struck the hearts of that great company. Some shrieked; others groaned. 'Hark, hark!' many cried.

"Out of the confusion the young preacher's voice was rising clear, telling of the love of God and calling on sinners to come to Him. The people sobbed and cried, while he continued to talk to them. None were cursing or yelling now.

"Who are willing to seek Christ," he asked, 'and with me suffer persecution and be ready for His coming? Who in this crowd wish me to pray for them, that this may be their happy lot? As many as do, please rise.'

"From all over the house they rose to their feet, nearly a hundred of them. It was late, and the young preacher was hoarse and weary. He prayed for them, and then, taking his chart and Bible, he stepped down and went out through the quiet crowd.

"As he passed out of the door, some one stepped up and locked arms with him, to guard him through the mob. He did not know the man, though somehow his noble, commanding face seemed familiar. Not one touched him as he passed through their midst. As soon as he was clear of the crowd, he turned to speak to his guard; but he was gone. From that evening he never found out who he was, nor where he went, nor how he left him. Was it not an angel sent from God to protect him?"

God's Special Messenger

Question: Whom did God call to be His special messenger to the advent people?

Answer: In the year 1827 at Gorham, Maine, two baby girls were born into the family of Robert and Eunice Harmon. One of these twin girls was Ellen. Later her parents moved to Portland, Maine, where, while attending school, she was hit on the nose by a stone which injured her so severely that for weeks it seemed that she could not live. When she was about thirteen years of age, William Miller, the great preacher of the second advent, visited Portland and conducted a course of lectures. Ellen believed the advent message, and with her family went through the great disappointment of 1844. After the passing of the time in 1844, while visiting in the home of a friend in Portland, she was given her first vision. In 1846, two years after the disappointment, she was married to James White, and with him gave long years of service to the advent movement. She wrote many books, such as "The Desire of Ages," "The Great Controversy," "Patriarchs and Prophets," and "Testimonies for the Church." She died at her home in Elmhaven, St. Helena, California, July 16, 1915, and was buried by the side of her husband in Battle Creek, Michigan.

CHOOSING A MESSENGER TO THE ADVENT PEOPLE

Throughout the history of the human race, God has used men as channels through which He has communicated His will to other men. So, early in the history of this movement, God chose a special messenger.

In the city of Boston, in 1842, lived a young man by the name of William E. Foy. He was tall and dark complexioned and had a good education. He was a devout Christian and was preparing to become a minister. On January 18, 1842, he attended a prayer meeting on Southark Street, Boston, and there God gave him a vision about the soon coming of Jesus; for, at this time, William Miller was preaching that Christ would come about 1844. Then again while attending a meeting of God's people on February 4 on May Street, he was given another vision. William Foy preached in many places regarding these visions. In 1844 he was given another vision, which he did not understand, but which God intended should give light and encouragement to His people, who, because they expected Jesus to come in 1844, were soon to pass through a great disappointment. But because Foy did not understand this third vision, he was not willing to tell it, and therefore, God could not use him longer.

Because William Foy had failed to do the work that God had desired him to do, Hazen Foss, a young man of fine appearance and good education

"Outline for the Advanced Study and Service League," price, 15 cents each.

who lived in Poland, Maine, was chosen. Hazen Foss was a devout believer that Christ would come in 1844, and shortly before the time of the disappointment, he was given three visions. One of these was a vision of the journey of God's people to the Holy City, and of the three steps; but, being so sure that the Lord was coming in a few weeks, he could not understand the vision. And because he was afraid to meet the questions and the ridicule of people, he would not tell the vision. Because he hesitated and refused to tell what God had shown him, God gave him a third vision in which he was given his release and told that he would no longer be used as God's special messenger. After this experience he was afraid, and he determined to tell the vision. So a meeting was appointed, and many people came to hear him tell the experiences and the visions that he had had. But he was speechless and could not remember the vision. "Oh," he cried in agony, wringing his hands, "I cannot remember a word of the vision. He has taken the vision from me." And crying in anguish, "I am a lost man," he stepped down and fled away.

Within two months of the passing of the time, and when God's people were in such great need of counsel and encouragement, the Lord called Ellen Harmon. It was during a morning prayer meeting when she, with five women, was kneeling in prayer, that she was taken off in vision.

(Read the account of this first vision in "Early Writings," page 13, and tell it to the society.)

Our First Foreign Missionary

Question: Who was our first missionary to a foreign land?

Answer: J. N. Andrews was born in Poland, Maine, July 22, 1829. He was only fifteen years of age at the time of the 1844 movement, but he had a firm faith in and looked earnestly for the coming of the Lord. Although he had not had much opportunity to go to school, he mastered Latin, Greek, and Hebrew, in order that he might study the Scriptures more carefully. He became a strong worker in the advent movement and served as General Conference president for one term. He was an able writer, and perhaps his greatest contribution to Seventh-day Adventist literature is his "History of the Sabbath and the First Day of the Week." This is still a standard book on the Sabbath question. J. N. Andrews was our first foreign missionary. In 1874 the General Conference asked him to go to Europe to open up the work in that field. In Europe he not only labored as a minister, but served as editor of the French *Signs of the Times*. He died in 1883, and the grave in which this valiant soldier of the cross rests, may be seen in Basel, Switzerland.

The Pioneer Preacher of the West

Question: Who carried the advent message to the Pacific Coast?

Answer: J. N. Loughborough was born June 26, 1832. When he was only twelve years old he passed through the great disappointment with other advent believers. Even before he was twenty years of age, he was a preacher in the First-day Adventist church, but in September, 1852, the Sabbath truth found him, and the very next month he began to preach the third angel's message. In 1868 the General Conference asked him to go to California, and he held the first tent effort in California in the town of Petaluma. He died at St. Helena Sanitarium, April 7, 1924.

HIS CALL TO THE MINISTRY

J. N. Loughborough felt called to preach when he was scarcely seventeen years old. He had been sick, and had spent all his money and had very little clothing, but a neighbor offered to let him saw wood to earn money. This same neighbor, who was a large man at least six feet tall, gave John Loughborough, who was rather small, a vest and a pair of trousers. He had seven inches cut off the bottoms of the trousers, and yet they were much too big for him. To complete the suit, his brother gave him a double-breasted overcoat which had been cut short to serve as his coat. In this attire, Loughborough started out to preach, and many people came to hear him. Some doubtless came to see this boy preacher who was so grotesquely dressed, but the far greater number came to hear his message. On one occasion, a minister came to him and said very condescendingly, "You had a large attendance last night?"

"Yes," the boy said, "and they seemed much interested."

"I don't know," said the minister. "I guess they had a curiosity to hear a boy preach. Did I understand you to say that the soul is not immortal?"

"That's what I said," answered the boy.

Then the preacher said, "Well, what do you do with the text that says, 'These shall go away into everlasting punishment, the death that never dies?'"

"Sir," said the boy preacher, "one half of your text is in the hymnbook instead of in the Bible. The expression, 'death that never dies,' is not in the Bible."

The minister answered, "It is in the twenty-fifth chapter of Revelation."

"But," answered Mr. Loughborough, "there are only twenty-two chapters in Revelation. Your text must be three chapters outside the Bible!"

The minister drew himself up to his full height, and he looked very high indeed beside 'the boy.'

"I tell you it is in the twenty-fifth chapter of Revelation," he thundered.

"Let me take your Bible, and I'll show you."

He took the Bible and began turning over the leaves of the Old Testament. "Where is Revelation?" he said at last.

John Loughborough took the Bible and turned to the last, the twenty-second chapter of Revelation. The minister looked at it for a moment, and then said, "Yes, I see. I should like to talk with you, but I have an engagement," and he hastily left the room. He had told the people there that he would show the boy preacher in two minutes wherein he was wrong. But though he had read many books, he had not read his Bible enough.



Bible Treasure Hunt

(Program for April 22)

BY D. A. OCHS

OPENING EXERCISES.

SCRIPTURE READING: Luke 4:14-21.

TALK: "A Bible Treasure Hunt."

TALK: "The Hidden Treasure."

TALK: "The Treasure of Life."

POEM: "Thou Art the Way."

CLOSING EXERCISES.

A Bible Treasure Hunt

EVERY Junior loves a treasure hunt.

And every Junior who has ever attended Junior camp knows how this interesting game is played. Before the hunt, a treasure, usually some gift, is hidden somewhere in the woods among bushes, trees, under rocks or logs—anywhere to challenge the Junior's searching spirit. Then several trails leading to the treasure are marked out. When all is in readiness, the Juniors who have been divided into groups begin the search. The finder, of course, is entitled to the treasure.

Did you know that the Bible contains a treasure (see Matt. 13:44), a hidden pearl of great price (see Matt. 13:45-47), that can be found by all who seek? (See Luke 11:9-11.) So why not "go over its vast fields of truth! descend into its valleys! climb its mountains of visions; follow its streams of inspiration; enter its halls of instruction; visit the wondrous portrait galleries"? In other words, why not earnestly and prayerfully study the Bible? Put forth every effort to gain that treasure; give all to obtain it.

"O search the Bible with a heart hungry for spiritual food! Dig into the word as a miner digs into the earth to find the veins of gold. Do

Order through your Book and Bible House.

not give up your search till you have learned your relation to God and His will concerning you."—*"Messages to Young People,"* p. 261.

(In preparing for this talk, read "Christ's Object Lessons," pages 103 to 114, and note what is said about this hidden treasure.)

The Hidden Treasure

THE Bible, from Genesis to Revelation, tells of this treasure and of its value to every one who seeks it. However, if we read the Bible with closed minds and hearts, how can we hope to discover the hidden treasure?

"God does not conceal His truth from men. By their own course of action they make it obscure to themselves. Christ gave the Jewish people abundant evidence that He was the Messiah; but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practices. It required a sacrifice to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein concerning Christ's life and character. They were afraid of being convinced, lest they should be converted, and be compelled to give up their preconceived opinions. The treasure of the gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest gift that heaven could bestow."—*"Christ's Object Lessons,"* p. 105.

So in our day, you and I may have so much selfishness and so many worldly thoughts in our hearts that we will never find the hidden treasure. "And today men are eagerly seeking for earthly treasure. Their minds are filled with selfish, ambitious thoughts. For the sake of gaining worldly thoughts in our hearts that we place the maxims, traditions, and requirements of men above the requirements of God. From them the treasures of His word are hidden."—*Id.*, p. 106.

With prayerful and sincere hearts, let us follow the Bible trails from Genesis to Revelation. All along, notice the prophetic signs and markings that lead to the true treasure—Jesus Christ.

Now we are ready for the search, beginning with the first book of the Bible. We can give here only a very few Scriptures, as space will not permit more.

1. Gen. 1:26. "Let us make man." There were two in creation, the Father and the Son. (See John 1:1-9.)
2. Gen. 3:14, 15. Here the treasure (Christ) is referred to as the "seed" of the woman. Again in Gen. 22:18 this promise of the coming Redeemer was renewed to Abraham in these words: "In thy seed shall all the nations of the earth be blessed." Do you want to know who this seed is? Then hunt till you find the answer. (See Gal. 3:16.)

3. Now let us go to the Psalms. Hear those agonizing words coming from the lips of One who died: "My God, My God, why hast Thou forsaken Me?" Ps. 22:1. Do you know who said these words in His dying hour? (See Matt. 27:46.) Then again the psalmist foretold another one of Christ's statements (see Ps. 31:5). This was fulfilled as told in Luke 23:46. Psalms 16:10 foretells Christ's resurrection. See its fulfillment in Acts 2:25-31.

4. The prophet Isaiah foretold Christ's suffering and death. (See Isaiah 53.) You will find the actual happening in the Gospels of the New Testament.

5. Daniel in vision saw this same Christ receiving His kingdom at the end of the world. (See Dan. 7:13, 14.)

6. Christ Himself openly declared that the Scriptures testified of Him. (See Luke 24:25, 26.)

TITLES OF CHRIST

NOTE: If possible, place this on a blackboard, so as to make it more impressive. (The following is quoted from "Bible Readings for the Home Circle," page 44.)

In the Old Testament

Seed of the woman. Gen. 3:15.
Mine angel. Ex. 23:23.
A Star out of Jacob. Num. 24:17.
A Prophet. Deut. 18:15, 18.
Captain of the host of the Lord. Joshua 5:14.
A Friend that sticketh closer than a brother. Prov. 18:24.
My Beloved. Song of Solomon 2:10.
Chieftest among ten thousand. Song of Solomon 5:10.
[One] altogether lovely. Song of Solomon 5:16.
The Mighty God. Isa. 9:6.
The Everlasting Father. Isa. 9:6.
The Prince of Peace. Isa. 9:6.
The Lord our Righteousness. Jer. 23:6.
The Son of God. Dan. 3:25.
The Son of Man. Dan. 7:13.
Michael. . . . the Great Prince. Dan. 12:1.
The Branch. Zech. 6:12.
The Messenger of the covenant. Mal. 3:1.
The Sun of Righteousness. Mal. 4:2.

In the New Testament

The Word. John 1:1.
The Lamb of God. John 1:29.
The Bread of life. John 6:35.
The Light of the world. John 8:12.
The Door of the sheep. John 10:7.
The Good Shepherd. Verse 11.
The Resurrection and the Life. John 11:25.

The Way, the Truth, and the Life. John 14:6.
The True Vine. John 15:1.
That Rock. 1 Cor. 10:4.
The last Adam. 1 Cor. 15:45.
The Chief Cornerstone. Eph. 2:20.
The Man Christ Jesus. 1 Tim. 2:5.
A great High Priest. Heb. 4:14.
The Author and Finisher of our faith. Heb. 12:2.
The Chief Shepherd. 1 Peter 5:4.
An Advocate. 1 John 2:1.
Michael the Archangel. Jude 9.
The Lion of the tribe of Judah. Rev. 5:5.
King of kings, and Lord of lords. Rev. 19:16.
The Morning Star. Rev. 22:16.

NOTE.—Christ is referred to in the Bible under something like three hundred different titles and figures, of which the above are only examples. And He is all that these names and figures represent.

The Treasure of Life

HE who finds and accepts Christ, finds eternal life (see John 14:6). God gave this gift of eternal life in giving His Son Jesus (see John 3:16; Rom. 6:23).

On the other hand, those who do not find the gift (Christ) and accept it, and do not believe on the Son, cannot expect to have life eternal (see John 3:36).

How many may receive this gift? Is any one excluded? (See Rev. 22:17.) Do you want eternal life? Then search for the treasure of life, Christ. (See John 5:39.) This calls for diligent, wholehearted searching. (See Jer. 29:13.) To merely know about Christ is not sufficient. We must accept Him as our personal Saviour. How may this be done?

1. By admitting our helpless, sinful, lost condition. (See 1 John 1:8, 10; Rom. 3:23.)

2. By confessing our sins to Christ. (See 1 John 1:9; Prov. 28:13.)

3. By permitting Him to dwell in our hearts by faith; that is, by letting Him live out His life in us. (See Rev. 3:20; Gal. 2:20.) This means to have fellowship with Him in prayer (see 1 Cor. 1:9)—observe the Morning Watch.

4. By obeying Him—keeping His law. (See 1 John 5:1-5.)

5. By sharing the gift, Christ Jesus, with others. (See Matt. 28:18-20.)

NOTE.—Read "Steps to Christ," pages 77-83.

Thou Art the Way

THOU art the Way; to Thee alone
From sin and death we flee;
And he who would the Father seek
Must seek Him, Lord, by Thee.

Thou art the Truth; Thy word alone
True wisdom can impart;
Thou only canst inform the mind
And purify the heart.

Thou art the Life; the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee,
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.

—Author Unknown.

April 29 is open for your original program. Plan according to the needs of your local society.

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.

A Glimpse Along African Trails

EXCERPTS from a recent letter from Missionary W. H. Anderson, who is still actively at work in South Africa, will be of interest to believers in the homeland. After spending one month at home in Cape Town, during which time the "Baptismal Manual," was revised, he writes:

"On leaving home we spent the first Sabbath with the church in Kimberley. It was in that city that the message had its start among the Europeans in Africa. We had good Sabbath meetings, and Sunday morning I went on to the golden city of Johannesburg. There I started to do Harvest Ingathering, and the Lord gave me \$500 from the businessmen. Then Elder Tarr and I worked some of the mining groups, and we succeeded in getting another \$500. We divided the money equally between us. Going on into Northern Rhodesia, I solicited \$535. This gave me a total credit of \$1,285 for myself, which was sufficient to close my Harvest Ingathering work.

"From Northern Rhodesia I proceeded over the border into the Congo to attend camp meetings and to do institute work during the next four months. I traveled in a comfortable railway carriage from Elisabethville to Bukama. How different from the old days when we had to walk all this way! At Bukama we transferred to a comfortable river boat, and traveled down the Lualaba for five days, to Congolo. I had passed that way in 1927 in company with Elder T. M. French, when we were exploring for new mission sites in the Congo, French Equatorial Africa, and in the Cameroons. The boat service is much better now than it was then. At that time, when they were short of food one day they served monkey for dinner. Now they have gardens along the river in which they grow vegetables for the passengers, and there are refrigerators on the boat to preserve the food. In every way food preparations are much better than they were eleven years ago. From the deck we saw great herds of game and the trees were alive with bird life. Twice we saw elephants, and several nights we heard the hippos snorting in the river. The boats never travel at night, but tie up at the bank.

"At the Kirundu Mission, the site for

which was selected in 1927, we found a good motor road passing the door. This mission is in the dense forest of equatorial Africa, and is only a few miles from the equator. It is steaming hot all the year round. We were there in the winter, if one could call it that, but the perspiration rolled off us night and day. Here they have the finest pineapples that I have ever eaten anywhere in the world. They are great large ones, and there are thousands of them growing on the mission. How we ate of them!

"From Kirundu we went on to Stanleyville, and there we took the motor car and drove east through the great Itudi Forest. There is a fine motor road right through the jungle, and sometimes we drove fifty miles an hour on the straight stretches of the road. In this way Africa is being prepared to speed the carrying of this message. My heart was sad as we passed thousands of natives and hundreds of native villages. We traveled more than seven hundred miles, and, as far as we know, there is not one representative of this message anywhere along the way. How long must they wait for the message of truth?"

Missionary Progress in Nyasaland

THE following paragraphs are taken from a recent letter written by the superintendent of the Southeast African Union Mission:

"Since last I wrote to you, much has taken place in our field. Our camp meeting season, lasting two months and longer, has come and gone. It has been the best we have ever had. The Lord came very near to us. The number of baptisms was larger than that of any previous year, amounting to almost 1,200. The attendance at the gatherings totaled more than 60,000, and there were large crowds at each camp meeting.

"We are soon to launch a very large evangelistic campaign. Our goal is to bring 4,000 new converts into the Bible classes. We have every hope of reaching this number, too. There will be about sixty efforts going on all over the field at the same time. Surely much gospel seed ought to be sown in the hearts of the people. We can only do our best and ask the Lord to give the increase.

"We have placed an order for a boat to be used on Lake Nyasa. This lake is 360 miles long and sixty miles

wide, and it is like a young ocean. This boat will carry about a ton of goods, and six passengers. For a long time we have needed such a conveyance for visiting our churches and companies on the lake shore. We are going to christen it 'The Missionary Messenger.'

"We now have some very pathetic letters of appeal from several native chiefs. They beg us to send some one to teach their people. Our budget is cut so low that we can hardly give them any promise. I dislike to meet these old chiefs in some areas, for we have told them this story so many times. We hope something can be done for them ere long."

The Man-Eating Lion Slain

MISSIONARY R. P. ROBINSON relates some experiences which took place in the Northeast Rhodesia Mission during some meetings which were being held in a newly entered region:

"We arrived at Ponde's village early one afternoon. It was decided among us [myself and three other workers] that I should take the first meeting at five o'clock that evening. At the appointed hour a large company gathered in the schoolhouse. When the meeting closed I called on Pastor Campbell to offer the benediction. His benediction was very earnest and rather long. The people had given exceptionally quiet, eager attention, which indicated a keen interest. After the benediction, I opened my eyes and was surprised to see that nearly the entire audience had already departed. They had gone out so quietly that I did not hear them leaving. However, I did hear the heathen death wail over in the village near by for a moment at the beginning of the benediction.

"We went immediately outside, and before us stood scores of people all in subdued quietness. The air seemed to be permeated with a tenseness which baffled us. But it was for only a moment; then it was reported to us that a leopard had just attacked a boy up on the hill at the back of the village. They said a man threw his *assagai* [a spearlike weapon] at the leopard, and thereupon the leopard left the boy and attacked the man. It was only a few minutes, and not yet dark, until the boy who had been attacked appeared before us. He was about thirteen years of age, and on his face and neck were the telltale marks. The poor little fellow had a very deep horizontal gash in his left cheek, and a couple of inches behind his ear in his neck was another very deep perpendicular gash about three inches in length.

"The boy told us that when the leopard left him to attack the man, he and another boy who was with him had run for their lives; and so far as they knew, the man was still up on the hill. Then and there I told the chief that I would take my rifle and go with

him and his men whenever they wanted to go to find the man. They were very thankful for my offer, and they quickly accepted it. They said they would go early in the morning.

"The next morning the chief, with his old martini rifle and eleven of his men, came about sunrise, and I joined them. In a little less than one hour of fast walking we arrived at the scene of the attack. On the ground was a little pool of blood, and near by lay the man's *assagai*. This was out some fifty feet from a small deep ravine in which grew trees and moderately thick bush, and through which trickled a stream of water. From the pool of blood was an unmistakable mark showing where the man's body had been dragged through the grass into the ravine. The chief turned to his men and in an undertone told them to follow as he started down the path. The men were afraid and held back; so I followed just behind the chief. When he had almost reached the edge of the ravine, imagine our great surprise when not thirty feet below, a large male lion, instead of a leopard, sprang out with fierce growls, and went up the opposite bank.

"As the lion went up, the chief fired; then I fired. The bush was too thick to be sure of our shooting, but we immediately ran back and followed the men up around the head of the ravine, which was only fifty yards above, to get a glimpse of the lion as it ran away from the ravine. As I came around, I saw the old man-eater lying a few feet out from the bank of the ravine with its head and shoulders well up, and growling furiously at us with its mouth open. I quickly aimed into its mouth, and fired. Instantly I saw it slump and flatten out on the ground. Almost immediately the natives gave the Bawemba salute of honor, as they saw their old enemy go down. In five minutes we were up to it, and I saw that it was larger than any male lion I had ever seen.

"When the chief and I first shot, his bullet, or mine, passed through the lion's left front leg; and when the lion got out of the ravine, it evidently decided to stop and fight it out.

"I asked the chief where the dead man was, and he said the men were afraid to go down into the ravine. I told him there were no more lions there; so two of the men then started down and I went with them. They went to the right, and I to the left. I soon found the remains—one of the saddest, most ghastly sights I have ever beheld. The left leg and abdomen were entirely gone, but the rest of the body showed no signs of mutilation. In a short time over a hundred men were present, and they buried the remains of the body on the spot where the man had been killed. The next day the little boy died.

"I was thankful for the privilege of

thus serving these people. They thanked me from Chitutu to Chiengé, a distance of about thirty miles along the eastern shore of the lake. In that area are six or eight thousand people, and I shall do all in my power to turn this service to the honor and glory of God."

An Encouraging Word From Jamaica

THESE encouraging lines were taken from a postscript in a recent letter from the president of the Jamaica Conference, C. E. Andross:

"You may be interested to know that so far this year 651 believers have been baptized in Jamaica, and we have prospects that the number will exceed 700 before the end of the year. Eleven churches have been organized besides one reorganization, and one more is scheduled to be organized before the close of the year. Our Harvest Ingathering goal of \$4,870 has been exceeded. Over \$5,357 has already been turned in by the churches and workers."

From the Liumba Hill Mission

IT has been some time since we have looked in on the Liumba Hill Mission, where Missionary S. M. Konigsmacher and his wife pioneered and for years held aloft the torch of truth. Because of Mrs. Konigsmacher's illness, they were suddenly called away; and after her death, other missionaries took over the responsibilities of the mission. Missionary C. E. Wheeler tells us of their experiences at this far-interior post:

"We did not open up this station. It was Elder and Mrs. Konigsmacher who pioneered the way nearly ten years ago. After her death and his transfer to another mission, this place was left in the charge of a native pastor for more than a year, until we arrived in the beginning of 1936. We are in the western part of Northern Rhodesia. In fact it is only a long day's walk to the Portuguese territory of Angola, and many of the people among whom we live and work have come from there.

"As soon as we could, we opened a small boarding school for boys. When these boys were not in school they made bricks and built a compound for girls, and two homes for themselves. Our enrollment is still small, as we do

not have the means or the building to care for many students; but our work is now recognized by the government. We are trying to carry a balanced program, and so we are teaching not only the regular school studies, but all pupils are taught suitable native handicrafts and gardening. The boys learn woodwork and building also, and the girls, sewing and cooking. The boys have just about completed a very practical workshop, and will soon be making the work benches for it.

"For the spiritual exercise of the pupils, we have opened nine branch Sabbath schools within walking distance of the mission. Half of the pupils go out each week to conduct these Sabbath schools; the other half go the following week. Each teacher has the supervision of some of these Sabbath schools, and all are enjoying the work and are bringing the message to many people each week.

"It is wonderful how the Lord is opening the way before us. For nearly two years we were kept out of a nearby tribe through the influence of another society which has been here for more than fifty years. However, a few weeks ago the paramount chief himself wrote to us, and gave us permission to send a worker among those people. The son of the paramount chief wants us to open work in his district, but we have no one to send and no money with which to open work there. Two other large districts here in Barotseland are still unentered with the message, but we believe that the way will be opened when we are ready to enter them."

Once Spiteful, Now Enthusiastic

HERE are two interesting experiences which are reported from our Lake Titicaca Mission field:

"In one section of our mission some of our schools have been visited by judges and other officials, with the result that they were so favorably impressed with the work done by our Indian teachers that they are now sending their own children to these schools. They are convinced that a Christian Indian teacher can do more for their children than others who have no Christian principles.

"Brother Marcelino Paco, temporary director of the Laro Mission, made a visit to the Ayapata district, where he held a number of meetings and aroused a great interest. Among those who decided to become Adventists was a white woman. She had known of our people for a long time, but had been prejudiced against them. Every time she passed our meeting place she would make the cross several times and spit, hoping in this way to be protected against the 'devils of the evangelists.' But now she is caught in the 'gospel net,' and she was the first one to ask to be enrolled as a member of the Sabbath school."

MISSION BOARD.

