

The Church Officers' Gazette

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No. 4

Standing on the Promises

THE trials of life are many. They will doubtless increase. The hazards of war have already overtaken many countries, and will involve our own land more and more for an indefinite length of time. Persecution is not unknown. We are inclined sometimes to feel that the world will soon be unfit to live in, that it is useless to attempt anything for the souls of men under conditions as disheartening as those we now face. How can the work of God go forward in such an hour as this, with all the orderly processes of government overthrown in many lands, with international travel almost impossible, with death raining down from the heavens above and lurking in the waters beneath; with armies destroying the land, and navies annihilating shipping by the millions of tons, with experienced missionaries stranded far from their chosen fields or detained in concentration camps, with families separated, with the transfer of mission funds impossible in some cases, with congregations scattered and destitute, with famine and pestilence abroad in the earth—how can the gospel work be accomplished?

But it is in this very time of trouble and uncertainty that our faith is to increase. It is in days like these that we are to dwell upon the promises of God. As surely as the Bible is true, we are children of the promise, heirs according to the promise, looking for new heavens and a new earth according to the promise, waiting and watching for the fulfillment of the promise which He hath made us, even eternal life. All the promises of God in Christ are yea and Amen, and the Scripture cannot be broken.

The work of the church in many lands is seriously affected by war conditions. But it will not cease until it is finished. "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him."

There is no power that can thwart the purposes of God. No heathen oppressor can keep the gospel light from spreading over the world. Difficulties may seem insurmountable, but the Lord knoweth them that are His, and He will bring them to Zion. Methods of work may need altering, and changes may for a time seem to be calamities, but "He shall not fail nor be discouraged, till he have set judgment in the earth."

Torpor and indifference on the part of the church itself is the most serious hindrance. Let us beware of making any discouraging statement regarding the progress of our world-wide work. Let us continue to promote liberality in mission offerings. Although scores of missionaries are now unable to reach their fields, other scores are courageously carrying forward their work under great handicaps and at greatly increased expense. And who can say that the results of the labor now put forth under these trying conditions and at such great cost may not, under the blessing of God, accomplish more than the work done under circumstances which we have been accustomed to regard as more

economical and more favorable? It is for us to work while the day lasts. At the eleventh hour we are still to send forth laborers to the vineyard, sparing no effort to gather in the fruitage for the Master.

The foundation of God standeth sure. Its seal is, The Lord knoweth them that are His. The Lord knows how to deliver the godly. He is able to save. Some of the mechanical features of our denominational organization may break down for a time. Already at least three of our world divisions are unable to administer their work because of war conditions. Some of our leaders are doubtless interned. They cannot call committees or hold public efforts. Some of our offices are unable to compile reports or to distribute helpful information. Does this mean that the work is finished in these fields or that the cause of God is about to collapse? Certainly not. It means that those things spoken of by the prophets, those things written aforetime for our learning, are beginning to come to pass, and that our redemption is drawing nigh.

The promises are sure. They read the same in days of darkness and danger as they do in times of peace and apparent security. The glory of heaven still gilds the sacred page. The angel of the Lord still encamps round about them that fear Him. God is still able to make the storm a calm. He still shows Himself strong on behalf of His own. The church for which Christ gave His life is still the object of His supreme regard. When the present international crisis is past and the story of His guidance and deliverance is pieced together

from many lands, we shall be amazed at the mercies of God, and stand subdued before Him because of our unbelief. Now is the time to trust and be not afraid. Now is the time to "shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11, 12.

R. A.

The Secret of Success

D. H. KRESS, M. D.

PETER was called from the fish nets to become a fisher of men. He undoubtedly was a good fisherman. He gave himself to the doing of that one thing. He made a success of his work. Had he not, I doubt whether he would have received the call to become a fisher of men. Men who fail in temporal matters are most likely to make a failure of God's work, should they enter it. Jesus called men to follow Him who were doing things. The time came in the experience of Peter, as it will come in the experience of all who engage in religious work, when things went hard and looked unpromising and disappointing. Naturally he began to think of his former occupation and the success he had had in it. He reasoned, as others since have done, that he could carry forward his work of fishing and at the same time do the work to which he had a divine call. He thought he might do this as a side line to aid him in his work of soulsaving. No doubt, others could have engaged in the fishing business and used it as an aid in doing spiritual work, but not Peter. Peter had been called away from that work and sacredly set apart to another. In mercy the Lord did not give him success in his fishing business. All night he toiled and "caught nothing." Jesus appeared and said: "Children, have ye any meat?" They answered Him, "No." Then He told them, "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." When they came to shore, Jesus said to them, "Come and dine," and there before them were bread and fish sufficient for their needs. Evidently the lesson He designed to teach them was that He was able to supply their needs, and there-

fore there was no excuse for them to turn away from the work to which they had been called. To it they were to give their undivided attention. They were to make first things first, or to seek first the kingdom of God and His righteousness, believing that all these temporal necessities would be added. To Peter Jesus said, "Simon, son of Jonas, lovest thou Me?" He saith unto Him, "Yea, Lord; Thou knowest that I love Thee." He saith unto him, "Feed My lambs," and, "Feed My sheep." Peter never forgot this lesson. Ever after he gave himself to the doing of that one thing, and wonderful were the results obtained. A power now attended his

Special Appointments for April

Medical Missionary Day,
April 4

Spirit of Prophecy Day,
April 18

Missions Extension and
Big Week,
April 26-May 2

message which led his hearers to cry, "Men and brethren, what shall we do?"

Conditions arose after believers had multiplied which threatened to draw him away from his work of ministry to look after temporal matters, a work important for someone to do, but not for Peter. He saw how circumstances were shaping up, and said, "It is not reason, that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:3. Even the Lord's business was to be left for others to do. To engage in speculative business was unthinkable. Such work could be conducted to the glory of God by some men, but not by Peter. This decision on the part of the apostles marked a new era in the work of God; marvelous were the results that followed the ministry of the word.

Satan is not dead yet. He still presents beautiful pictures to entice men away from the work to which they have been called. He appears to them as an angel of light. They meet with a measure of success. This encourages them to go on. Satan's providences are misinterpreted as God's providences. The burden for souls eventually is crowded out of the mind, and planting, building, buying and selling, take its place. Every dollar thus gained to carry forward the work of God represents a loss of ten times that amount to the cause, for men, observing what ministers are doing, lose faith in the message they are called to bear. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him."

We never know to what lengths we may go when we are sidetracked. The only safe course is to keep in the middle of the way and allow nothing to divert the mind from the work to which we have been called and ordained. "Who then is that faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing." Matt. 24:45, 46.

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WHITEWASHING the pump will not purify the water.—J. Ellis.

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MEDICAL MISSIONARY DAY

Church Members as Medical Missionary Workers

BY M. A. HOLLISTER
Associate Secretary, Medical
Department

IT is only by an unselfish interest in those who need help that a practical demonstration of the truths of the gospel can be given. This is clearly emphasized in the epistle of James: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. . . . I will show thee my faith by my works." James 2:15-18. Furthermore, the prophet Isaiah admonishes the children of God "to undo the heavy burdens, . . . deal thy bread to the hungry, . . . bring the poor that are cast out to thy house," and "when thou seest the naked, . . . cover him. . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isa. 58:6-8. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

When the type of work mentioned above is performed, it will, without doubt, cause men to glorify God, because they will be ready to accept fuller light and truth because of the effect and influence of such work.

In the instruction from the Spirit of prophecy, we read: "True sympathy between man and his fellow man is to be the sign distinguishing

Suggestive Program, Sabbath, April 4, 1942

OPENING SONG: No. 71 in "Church Hymnal" (No. 689 in "Christ in Song").

SCRIPTURE READING: 1 Corinthians 9: 24-27.

SECOND SONG: No. 345 in "Church Hymnal" (No. 477 in "Christ in Song").

READING: "Church Members as Medical Missionary Workers," Elder M. A. Hollister.

READING: "The True Pattern in the Health Program," George Thomason, M. D.

READING: "Making Use of the Health Instruction Given Through the Spirit of Prophecy," D. Lois Burnett, R. N.

CLOSING SONG: No. 230 in "Church Hymnal" (No. 96 in "Christ in Song").

those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ expressed in coming to this world to give His life a sacrifice for a dying world! His religion led to the doing of genuine medical missionary work. He was a healing power. 'I will have mercy, and not sacrifice,' He said. 'This is the test that the great Author of truth used to distinguish between true religion and false. God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world.'—"Medical Ministry," p. 251.

Many more of the members of the church should avail themselves of the instruction given in home-nursing classes, conducted under the guidance of graduate nurses, in order to prepare for doing efficient work in medical missionary lines. Wherever

(Continued on page 13)

The True Pattern in the Health Program

BY GEORGE THOMASON, M. D.
Professor of Surgery, College of
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BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. This beautiful sentiment, expressed by God for His people, has been His wish for them for all time since the creation of the world and of man. That this wish might be gratified, immediately upon the completion of His creative work, God specified certain principles to govern man in all the details of his daily program—his eating, drinking, thinking, and working. These principles were set forth in every minute detail at the time when God led the children of Israel out of bondage into freedom.

These principles have stood the test of time and experience, having been renewed from generation to generation in all the history of the world to our present day; and, if faithfully followed, they will ensure the fullest prosperity of both soul and body, and preserve us blameless unto the coming of our Lord and Saviour, Jesus Christ.

It is against these soul-and-body-transforming principles that the devil has so mightily arrayed himself since the world began. His very first words to man were in the nature of doubtful insinuation—"Yea, hath God said?" His effort has always been to suggest and furnish a substitute for a "Thus saith the Lord."

And now in these last days it is to be expected that an important part

of the perilous times that are to come will be an ever more vigorous and vicious attack upon the basic principles of body salvation, as well as that of the soul. There will be siren voices saying, "Lo, here is healing," as well as, "Lo, here is Christ." In the many years of the past, these voices spoke largely through pernicious newspaper and magazine advertisements; but now, far more pernicious, alluring, and convincing is the medium of the radio.

Is it not very significant that a large part of the commercial announcements broadcast over the radio are for drugs that guarantee a cure for practically every ill known to mankind? The listening public are led to believe that the announcement over the radio is a guaranty of the value and efficacy of these vaunted remedies, and are readily persuaded to use them.

Of a particularly vicious character are the many types of remedies suggested to be used for the relief of pain. This is for the direct purpose of silencing the voice of nature which warns of pain and points out that it is of divine origin and of a protective character. God's purpose in permitting pain is thus portrayed in the Scriptures: "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain." "Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit." Job 33:19, 29, 30.

Over the radio again comes the deceptive voice, assuring the listener that if he has eaten or drunk in-advicably, all he need do is to take certain pills or powders for prompt relief, thus seeking to hush the divine voice that says, "Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

This same deceptive voice is heard regarding methods of procedure and a program to be followed when sickness has come. But Moses said to ancient Israel, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations." Deut. 4:5, 6. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt

give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26.

It is positively true that a renewal of these great and divine principles has been committed to modern Israel, and just as the enemy of God ever sought to lead ancient Israel away from those great life-giving and life-protecting principles, so today would this same enemy, with greatly multiplied effort and power, seek to lead modern Israel to follow cunningly devised fables of substitutes for divine methods of procedure.

"Yea, hath God said, Ye shall not eat?" Gen. 3:1. That same deceptive voice says today, and one can hear it each day broadcast throughout the whole nation, "Eat and drink as you please! Relieve the pain, and correct the excess gastric acidity by Blank's alkalizing powders and tablets."

The Gospel Completeness

It should never be forgotten that God's laws are immutable and unchanging and cannot in any wise be circumvented. The gospel has all the elements of completeness. Not a single detail is lacking to ensure our having body and soul preserved blameless unto the coming of the Lord Jesus Christ.

A Dream of a Divided Gift

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

"Son, is your record clear?
Where are those beautiful little ones
I gave to your hand to guide?
Have you trained them up for the service of God?"

Why are they not by your side?"

* * * *

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

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

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

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

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

And murmured in pain and shame,
"Nay, Lord! I did not think of that;
But I taught them to love Thy name"
And the Lord, He said, "I am glad for their love,

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

—A. W. Spalding.

To the people of God has this complete gospel been committed. To isolate any single feature and regard it as all-important, to the exclusion of others equally important, is a dangerous procedure, which inevitably leads to fanaticism, and to the accomplishment of the devil's plan and purpose. It is true that certain principles originally given have been further elucidated, and the application of these principles has been broadened and the technique improved, but the fundamentals have stood the test of time, and none of them have had to be abandoned.

It has been a combination of these principles that has made a complete gospel of the healing art, and not their isolation or segregation into separate features. Thus has been maintained a building that is a wholly symmetrical temple of health.

Prayer vs. Action

Frequently repeated efforts have been made to isolate a single feature and endeavor to build upon it a complete system of healing as a substitute for the true; but because of false theories and practices inculcated, this attempt has invariably led to unfortunate, or even vicious, results.

Some would take diet and make of it a cure-all, weaving about it a web of false theories, and attempting to persuade people that if they will adopt this or that system of diet, they will find a remedy for every disorder.

Some would take prayer, and endeavor to make of it what it was never intended to be—a substitute for action. Of course, rational therapeutics include earnest, whole-souled, fervent, effectual prayer, but it must not stop there unless it is very manifest that God would be especially glorified in granting results without man's co-operation. Prayer is not to entirely replace other God-given agencies. Prayer is not to be a substitute for fomentations for the relief of pain, or for dietetic reform in a gastric disorder. God is not likely to respond to a prayer for the removal of a tumor which in the hands of a skillful surgeon can be successfully removed. There is a time to pray, and there is a time to be off the knees and in action. This feature is convincingly portrayed in the following quotation:

"God does not work miracles where

He has provided means by which the work may be accomplished." "Faith in the healing power of God will not save unless it is combined with good works." "God will not work a miracle to change natural causes which you can control."—*"Healthful Living,"* p. 236.

"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no effort to prevent disease. When we do all we can on our part to have health, then we may expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health."—*Id.*, 236.

In the establishment of this closing gospel work the divinely appointed rational therapeutics include hydrotherapy, massage, electricity, sunlight, fresh air, exercise, a reformed diet, and spiritual reformation. The teachings and practices of some cultists entirely repudiate these features as being wholly unnecessary, and would have the people believe that certain bodily adjustments fully meet the needs of any and every case, regardless of even vicious habits and practices of life. In direct opposition to such teaching the following very impressive words have been given: "There are many ways of practicing the healing art; but *there is only one way* that Heaven approves. God's remedies are the simple agencies of nature. . . . Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying."—*"Testimonies,"* Vol. V, p. 443. "Many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it." "Pure water is one of heaven's choicest blessings."—*"Ministry of Healing,"* p. 237.

Surely the people of God should know this "only one way that Heaven approves," and follow it faithfully to the end. None should be deceived because in some cases apparently good results accrue from the use of other

methods. Christian Science can show marvelous results. Zion City Church exhibits hundreds of crutches that have been thrown away by cripples. Healing may apparently be brought down from heaven in the sight of men. They will say, "Lo, here is healing, and lo, there;" but believe it not. "There are many ways of practicing the healing art; but there is only one way that Heaven approves." If God approves of only one way, He cannot possibly approve of two, especially when these two ways are diametrically and in many details utterly and irreconcilably opposed to each other. Either God has led His people by a pillar of light, or they have been deceived and have followed cunningly devised fables. Inasmuch as the foundation principles of the healing art which we have been following rest

upon the same endorsement as every other phase of our message, it inevitably follows that if they are wrong, the whole fabric of our belief is unreliable, our house is built upon the sand, and we are of all men most miserable.

But no! We have not followed cunningly devised fables. We have a sure word of prophecy which shines brighter and brighter as the days go by. Let us all take our stand in the defense of the faith once delivered to the saints, and rather than permit ourselves to give countenance in word or deed to the siren voices that would entice us away from God's chosen plan for His people, ever have our ears in tune with the Infinite, listening to the "still small voice" as it says to us in divinely certain tones, "This is the way, walk ye in it."

Making Use of the Health Instruction Given Through the Spirit of Prophecy

BY D. LOIS BURNETT, R. N.

Associate Secretary, Medical Department

ALL have a moral responsibility to become informed concerning the care of the human body, for in it we move, and think, and have our being. Our service to God is conditioned by our mental and physical health. Much instruction has been given to us as a people concerning the maintenance of health and the prevention of disease. This instruction is for us individually, and for dissemination in the world, in order that the suffering and distress of others may be prevented and relieved.

Although a knowledge of health is essential, knowledge alone is not sufficient for healthful living. Knowledge must be made to function. Health instruction must be converted into health practices which are in harmony with the instruction received.

Some receive only incomplete health instruction, and fail to acquire information concerning a well-rounded program of health. This may be due to preconceived opinions, or to improper evaluation of current advertising, or to the influence of unsound teaching by many popular lecturers. All will agree that it would be foolish to assume that an adequate diet could be provided merely by attention to only a few of the dietary essentials.

For example, the assurance of a proper intake of vitamin B is no guaranty that sufficient amounts and types of protein have been included in the diet. Each individual must become informed concerning what constitutes adequate nutrition for persons at various age levels and of varying activity.

Although good nutrition is important in the maintenance of health, healthful living cannot be attained merely by a proper consideration of one's nutrition, any more than adequate nutrition can be provided merely by supplying oneself with several of the essentials of an adequate diet. Healthful living requires a basic knowledge and rational practice of the various activities which are essential to life.

In "Ministry of Healing" we are told that nature's remedial agencies are "pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power," and that "every person should have a knowledge of nature's remedial agencies and how to apply them."—Page 127.

We note that the term "remedial" is used, and that this instruction was given specifically for the treatment of disease. Ordinarily one thinks of a remedy as a corrective or something

which relieves or cures a disease. However, the definition of remedy is "anything that cures, palliates, or prevents disease." Consequently, a knowledge and proper use of nature's remedial agencies is as essential to the maintenance of health as it is to the cure of disease. Medical scientists tell us that all therapy is based on normality, or that which constitutes normal function.

The Lord has blessed this remnant people with abundant information concerning how to live in order to serve Him most effectively. Instruction has been given concerning every phase of our behavior. The writings of Mrs. E. G. White are full of warning against extremes in the use of any one or all of nature's remedial agencies. The reader is constantly enjoined to study nature's laws more fully and to practice them conservatively. Temperance in all things is the keynote of this health instruction. The reader is thus reminded, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The quotations which follow are examples of the wise counsel which has been given concerning the use of all nature's remedial agencies. All are urged to make a more thorough, personal study of these subjects, that each person may more effectively carry forward his part in the finishing work of this message.

The Sin of Needless Transgression.—"Health reformers, above all others, should be careful to shun extremes. . . . Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health-and-life-destroying fashions. To needlessly transgress the laws of our being, is a violation of the law of God."—"Testimonies," Vol. II, p. 538.

We Must Do Our Part.—"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that

they have a work to do. God will not work in a miraculous manner to preserve the health of persons who by their careless inattention to the laws of health are taking a sure course to make themselves sick."—"Counsels on Health," p. 59.

Pure Air and Sunlight.—"Nature is God's physician. The pure air, the glad sunshine, the beautiful flowers and trees, the orchards and vineyards, and outdoor exercise amid these surroundings, are health giving,—the elixir of life."—"Testimonies," Vol. VII, pp. 76, 77.

Nature's Medicinal Resources.—"From outdoor life men, women, and children gain a desire to be pure and guileless. By the influence of the quickening, reviving, life-giving properties of nature's great medicinal resources, the functions of the body are strengthened, the intellect awakened, the imagination quickened, the spirits enlivened, and the mind prepared to appreciate the beauty of God's word."—*Id.*, p. 86.

Abstemiousness.—"Christ overcame appetite in man's behalf; and in His stead they are to set others an example worthy of imitation. Those who do not feel the necessity of engaging in the work of overcoming upon the point of appetite, will fail to secure precious victories which they might have gained, and will become slaves to appetite and lust, which are filling the cup of iniquity of those who dwell upon the earth."—*Id.*, Vol. III, p. 490.

Rest.—"All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Ps. 46:10. This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts."—"Ministry of Healing," p. 58.

Exercise.—"Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget self, and think of something cheerful."—"Testimonies," Vol. II, p. 530.

Dress.—"Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion. If these parts are not so warm as the body, the circulation is not equalized. . . .

"In order to follow the fashions, mothers dress their children with the limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities."—*Id.*, pp. 531, 532.

Proper Diet.—"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from Heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbath-keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others."—*Id.*, Vol. I, pp. 488, 489.

"God wants men to cultivate force of character. . . . He wants those who labor in His cause to be men of keen feeling and quick perception. They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed, and there is a lack of physical exercise, they should eat sparingly, even of plain food."—*Id.*, Vol. IV, p. 515.

The Use of Water.—"In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease. . . . There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments. Mothers,

(Continued on page 13)

Departmental Activities

1942 Missions Extension Offering

THE Missions Extension offering has become an integral part of our great missionary advance in all the world. Its importance as a real factor in our annual advance cannot be minimized without tremendous loss to each of our large divisions. It has made possible school buildings, workers' homes, hospitals, dispensaries, and equipment annually, all of which has meant steady progress in the work. Now we come to the appeal for 1942.

During the recent Autumn Council, October 22-27, 1941, a budget of \$5,500,000 was voted to carry forward our work in mission lands during the ensuing year. It really required no small measure of faith, confidence, and courage to pass such a budget. However, as the earnest appeals and needs found their way into the Council from every land, we felt that to take a lesser step would be to limit the power of God to advance His cause the more rapidly in this late hour of human probation. Hence the step was taken with humble confidence in God and His people that the budget would be raised.

In considering the various needs, it was decided to raise \$100,000 of the foregoing amount through the 1942 Missions Extension offering. For North America this would mean that if each layman would give \$2, the offering would have a good overflow. And we might quickly add, none would be the poorer for having given his two dollars.

The writer is personally acquainted with the needs in Africa as well as with many in South America. As I carefully consider these needs, I can honestly say that the requests are modest and worthy of the utmost consideration. In fact, it is impossible for you to realize just how urgent and necessary these needs are. Hence, as I address these few words of appeal to our believers, I find welling up to God an earnest prayer from my heart, "O, Lord, move Thy people mightily, and cause them to give unstintingly in this the day of Thy power."

My dear brother, sister, as you look over the list of projects herewith furnished, endeavor to view the matter in each case in the same way as if you were the worker confronted with the need covered by the request. Just how would you feel about it if the funds you so greatly needed failed to materialize? Your heart would ache, and you would face your burdens anew with a feeling of sore disappointment. This being true, may I not appeal to you to give in the same way as you would desire others to give if you were there, facing the need. Soon, very soon, it will be too late to give. Let us advance the more rapidly while there is still opportunity to accomplish our task.

All right, then! Let us lift, and all lift together. If each worker will give his day's wage; if each layman will give the equivalent, or at least \$2 to this offering—well, there will be a wonderful overflow. We can do it if we will—and we will! What do you say?

J. F. WRIGHT,
Vice-Pres., Gen. Csnf.

Time to Begin Promotion of the Missions Extension Campaign

THE 1942 Missions Extension date is April 26 to May 2. Prepare your church for that campaign. The year 1942 will no doubt be one of the most difficult years in the history of the denomination. Many of our medical, educational, and publishing institutions have been materially affected by the conflict that is now raging in every part of the world. Calls will be coming in for special appropriations to meet this emergency. The work of the Lord must go on, and we are hoping that the 1942 Missions Extension campaign will bring in at least \$100,000 for the extension of our medical, educational, publishing, and evangelistic work.

The material being prepared for the Missions Extension campaign includes the Victory Day program for Sabbath, May 2. The next issue of the CHURCH OFFICERS' GAZETTE will outline this program in detail. We trust that our church officers everywhere will begin to promote the 1942 Missions Extension program early in April, so that the people will enthusiastically do their part and be ready to turn in the Missions Extension offering on May 2.

W. A. SCHARFFENBERG.

Missions Extension Projects

MEDICAL		
Ethiopia—Medical buildings and equipment.....	\$20,000	
Malamulo—Hospital wards	2,700	
Burma—Medical equipment	3,400	
Inca Union—Clinic (Iquitos)	3,400	
Java—Medical equipment	1,650	
Manila Sanitarium needs	5,000	
Siam—Medical equipment	1,500	
		\$ 37,650
EDUCATIONAL		
North Celebes Training School	5,000	
West China Training School	1,000	
Northwest China Training School	1,500	
Antillian Union—Boys' dormitory	10,000	
Teacher's Cottage	1,500	
Gold Coast—To complete school buildings	315	
Inca Union—Juliana School equipment.....	1,235	
Brazil Junior College chapel and equipment....	3,000	
Malamulo school building	2,250	
Kenya school buildings and equipment.....	4,500	
Assam school project	3,300	
Spicer College	7,300	
		40,900
PUBLISHING		
North Cameroons—Literature in Fulfulde language..	125	
China—Fund for publication of tracts.....	1,000	
Manila—Publishing house removal project.....	7,500	
		8,625
EVANGELISTIC		
Yunnan tribal work	4,000	
New Guinea—Mission boat.....	500	
Lake Victoria, Tanganyika—Mission boat.....	1,575	
St. Helena—Opening work	2,250	
Southwest Africa—Opening work	4,500	
		12,825
Total		\$100,000

It Pays to Give Publicity to Dorcas Work

THE businessmen in Brainerd, Minnesota, formed a merchants' retail association which they thought to be ironclad against all solicitors. Elder Carl Sundin, the pastor there, sought a permit for Ingathering from the secretary. It seemed to be impossible to obtain it until the conversation drifted to the work of our local Dorcas Society. Elder Sundin was asked to submit a detailed report of what had been done by the Dorcas Society in Brainerd.

The totals of their activities added up to much more than any of the businessmen imagined, and the next day the report appeared in the daily paper, and permission for solicitation was granted. As a result \$400 cash was received for the Ingathering, and a number of businessmen not only were ready with their contributions, but had large bundles of dry goods ready for the solicitors when they called. This can be better appreciated when we remember that in previous campaigns our Ingathering averaged one hundred to one hundred fifty dollars a year. The faithful efforts of our Dorcas Society were well rewarded. God's blessing rests upon this phase of missionary work.

G. E. HUTCHES.

At Least a Tract a Week by Every Member

"THE church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Testimonies*, Vol. VI, p. 29.

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—*Id.*, Vol. IX, p. 116.

The Home Missionary Department was called into existence, in the providence of God, to assist the conference workers and church officers in their Heaven-appointed task of enlisting every member in service.

No plan is stronger than the people who promote it. A poor plan in the hands of an energetic leader is superior to the best plan in the hands of an indifferent leader.

During the fifteen years I have been connected with the home missionary department I have been burdened at the great percentage of our membership that take no active part in the service program of the church. We attribute this to the lukewarm, Laodicean state of the church—which is partially true. Talking about this condition does not effect a change. Personally, I have experimented a great deal with various plans, and have noticed the results gained by some of our leading pastors.

There is a bit of instruction given us by the messenger of the Lord that outlines a plan. It is recorded on page 145 of the book "Christian Service:" "The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time." God means just what He says here. Our people believe this when it is presented to them. The first-Sabbath offering is to provide funds for this very thing.

We have adopted the plan of having the church board appoint a leader in every church to foster the literature ministry. From the first-Sabbath home missionary funds, this leader provides literature so that every class-band leader will have handed to him before the weekly missionary meeting each Sabbath sufficient literature to provide every member with at least one tract. Each member can have as many tracts as he will use, but the emphasis is placed upon each member's taking at least one.

The secret of success is the use of the class-band leader. The class-band leader is responsible for enlisting every member in service. Handing out the tracts at the door, or having a rack, is better than nothing, but it is almost next to nothing as far as results go. Unless the class-band leader hands these tracts to the members of the band each week, and gives each additional encouragement, many will lose the blessing gained by following the instruction given.

We have been told that "there are many who would work if urged into service, and who would save their souls by thus working."—*Gospel Workers*, p. 82. When leaders really take hold of this plan the people respond wonderfully.

We are told that when the children of Israel left Egypt they "went up harnessed ["by five in a rank," margin] out of the land of Egypt." Ex. 13:18. The secret of enlisting our entire membership is simply in following organization. When we follow the instruction as outlined by the blueprint, God blesses. Every member can be enlisted in service if we can find band leaders who will do personal work in tactfully urging the use of at least one tract a week.

Think of the potential possibilities of every member's making a personal contact for Jesus each week. Think what this means to the circulation of our literature. Think of what this means in spiritual strength accruing to our own people as they get the blessing of following the law of service.

We have observed the blessing of this plan in various churches over a period of twelve years. It always brings results. We have adopted it, and it is being wonderfully blessed of God. Our longing is for leadership in every church that will employ the blessings of the simple plan of at least a tract each week by every member.

L. E. ESTEB.

Home Bible Study League

THIS is not a new subject to most conference employees and church officers, but it is rather new in the practical program of many. While we have heard about it for years, very few, comparatively speaking, have worked the plan, and yet, according to the experience of those who have followed the system, it offers a fruitful field of soul-winning endeavor.

The systematic distribution of literature in sequence of subject material, followed up carefully by the distributor, has opened thousands of doors to Bible study and brought many people into the truth. It is simple and effective. As the steady dropping of water wears the hardest stone, so the regular presentation of the message in the printed form, accompanied now and then by the tactful word, softens the heart and causes it to yield to the Spirit's call.

The Home Bible Study League work wins its way. It does not grow old, but proves its worth with the passing of time. In some places it has been followed for ten or more years, and is

still effective. In fact, it takes time to produce results, for it is impossible to change a life education in religious matters overnight. Experience shows that the League builds solidly and establishes believers. Many people stay by the League for one, two, three, or more years. But its primary importance is the opportunity afforded for the personal word in connection with the distribution of the literature.

It is an inexpensive method. We have various kinds of literature, costing at the most eighty dollars to reach one thousand families with a course of eighteen subjects. Where conferences pay one half the cost, the expense for the church is not great.

The eighteen subjects are most effective when distributed one each week. Where subjects are doubled up, and the distribution is cut short, by far less favorable results are seen. During an eighteen-week period of personal greeting at the door, opportunities arise for Bible study that are not seen in shorter periods, generally speaking. Our chief objective is to win souls, not merely to scatter so many pages or reach so many families. It is the careful, prayerful, systematic tilling of the soil that counts.

GEORGE BUTLER.

The Community Stirred

THE Society of Missionary Men in the College View (Nebraska) church divided into six bands, with about five members in each band. They began work by following the Community Bible Study method—distribution of literature, Bible studies, and cottage meetings. They were enthusiastic, consecrated, and filled with zeal. It was not long until a number of families were definitely interested and were attending services in the Seventh-day Adventist church. Then the Ministerial Association of the community asked the minister to curb the "overactivity" of his members, who were "getting outside their sphere of influence." The Ministerial Association apparently thought the entire church membership had gone into action, and that it was time for the pastor to look after his flock. However, in this particular instance, the community had been stirred by the efforts of only a few members of the Society of Missionary Men. When a small group of workers make such a decided impression in the community, we know that by the concerted action of a willing people the warning message would be quickly heralded throughout the world.

confusion. In the small churches where no special missionary committee is set up, the pastor or elder would act as chairman, while in the larger churches where a special missionary committee is set up, the missionary leader would act as chairman of the meeting. W. A. SCHARFFENBERG.

QUES.: *How should time spent knitting garments for the Red Cross be reported?*

ANS.: Red Cross activities are primarily relief and emergency measures designed to provide aid for stricken areas and families. Help rendered in such cases is not only humanitarian, but also Christian. The Missionary Volunteer and Home Missionary Departments encourage Christian help work whenever it is needed, and concur in the opinion that hours devoted to this type of ministry are hours spent in Christian help work, and may properly be reported as such. It is also proper for members of Dorcas Societies to report this under item No. 13 on Dorcas blank No. 1—"Hours spent in Dorcas ministry."

QUES.: *Who is responsible for calling the missionary committee together?*

ANS.: The pastor or the elder. Either of these in the rush of duties may overlook the date, and in that case the missionary leader should call attention to it.

QUES.: *Should a Seventh-day Adventist, when spending a few weeks visiting another Seventh-day Adventist church, and taking part in active missionary work carried on by that church, report his service in the church in which he is working or send his reports back where he holds his membership?*

ANS.: Seventh-day Adventists who move from one place to another ought to have their membership transferred as quickly as possible. It is important to report, and because he may be engaged, where he visits, in a type of missionary service not carried on where he holds his membership, it is permissible to report where he is working; but the ideal plan would involve faithfulness in rendering reports at the home church. Reports of the same work should not be made in two places.

Query Corner

Questions should be addressed to Secretary, Home Missionary Department, General Conference, Takoma Park, D. C. No name will be published.

QUESTION: *In the Query Corner of the December issue of the GAZETTE, the following statement is made with reference to the missionary committee: "The pastor or elder is chairman, and the church clerk is secretary." How do you harmonize that statement with the position held by our local conference home missionary secretary, that "the missionary leader is the presiding officer at this meeting"? Now we are confused; or is it confusion worse confounded? Please explain.*

ANSWER: If you will turn to the "Church Manual," pages 41 and 42, your question will be answered. The church board constitutes the missionary committee. In the larger churches, however, the church board may appoint a special committee to lay plans for the missionary work of the whole

church. This special committee generally consists of a missionary leader, church missionary secretary, the Missionary Volunteer leader, the Junior Missionary Volunteer superintendent, and any other members of the church board thought best.

Now, in the smaller churches, where there is no separate missionary committee set up, the chairman of the church board would act as chairman of the missionary meetings. It is the general custom for the pastor or the elder to act as chairman of the church board, and in a meeting of this capacity, the clerk really acts as secretary. However, when a special committee has been set up to give special study to the missionary interests of the church, the missionary leader would act as chairman of the committee; so there need not be any

Messages by Medical Leaders

The Church a Health Center

BY J. F. SCHNEIDER, M. D.

CIVILIAN defense has become a household term in our nation since we have entered upon a crisis. It is proper for a civil government to defend its territory against attack; but in the spiritual realm defense spells defeat. Defense against sin means defeat, whether in an individual or in the church. Our only hope of moral victory is in aggressive warfare against evil. "A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*Gospel Workers*, p. 261. "Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp."—*Testimonies*, Vol. IV, p. 163. God says that "without faith it is impossible to please Him." Heb. 11:6.

Familiar is the old saying that "an ounce of prevention is worth a pound of cure." That is the trite way of putting offense before defense in matters of health. If we realized that "it is a sin to be sick" (*Counsels on Health*, p. 37), we would make a greater effort to know and obey the laws of health.

"Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator, who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the ten commandments. Ignorance upon this important subject is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things, which it is our highest earthly interest to understand."—*Counsels on Health*, p. 40.

The conduct of a successful military offensive requires intensive and thorough preparation. Each man must be in his place, expertly trained in the use of his equipment. Suitable cloth-

ing must be provided for any possible weather. Food and water must reach the men in proper quantity and quality, and necessary rest periods must be planned for.

Good health does not come by accident. A sound mind and a healthy body are the result of intelligent co-operation with the laws of nature. Continued physical well-being is dependent on our obedience to the laws of health, which is impossible unless we understand these laws and have a knowledge of the organs of our bodies and of the manner in which they do their work, which is commonly known as the study of physiology. Man is fearfully and wonderfully made, in the image of his Creator, and a study of our bodies brings us so closely in touch with the handiwork of God that we stand, as it were, right before the veil that hides the mercy seat.

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of nature's laws! Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease."—*Id.*, p. 38.

A wheelbarrow can be kept in repair with a few nails, a hammer, and a monkey wrench, but a complicated machine like the automobile requires the use of elaborate equipment to keep it lubricated and in perfect repair. In like manner our bodies, which may be compared to a delicate and intricate machine, cannot be kept in good condition by following a sentence formula or a monkey-wrench prescription.

In the study of physiology we seek to understand the blood, its chemical and physical properties, its manner of distribution, its work of conveying repair material to all parts of the organism, and the process of disposing of waste material. We delve into the

mysteries of air and gases as related to the mechanism of respiration. The wonders of digestion, absorption, and assimilation arouse our interest. We are fascinated by a study of the functions of exercise, rest, and sleep; but most of all we marvel at the revelations unfolding in the study of reproduction, which brings our thoughts so near the Infinite.

We shall want to know what bearing on health various kinds of clothing may have, how to clothe to the best physical and economical advantage throughout the changing seasons of the year. It is a real asset to know what kind of food to eat during winter months, and what to eat while the temperature stays in the upper bracket. You may want to know what can be done to keep from getting nervous. An intelligent understanding of our bodies will enlighten us with respect to the many causes of this very modern disease.

A good course in health preservation would cover such subjects as colds—their causes, prevention, and treatment; indigestion; constipation; that tired feeling; and many other practical topics.

The building we call home, its construction, lighting, heating, and ventilation, all should have our attention, as well as the grounds surrounding the building. All our believers should be well informed in regard to the care of their bodies, but most of them will need patient instruction.

"Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing. Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Ministry of Healing*, p. 147.

"God's blessing will rest upon every

effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival on this subject; for God purposes to accomplish much through this agency. Present temperance with all its advantages in reference to health; educate people in the laws of life so that they may know how to preserve health. The efforts actually put forth at present are not meeting the mind of God. Drug medication is a curse to this enlightened age. . . . Many might recover without one grain of medicine, if they would live out the laws of health. Drugs need seldom be used. It will require earnest, patient, protracted effort to establish the work and to carry it forward upon hygienic principles. But let fervent prayer and faith be combined with your efforts, and you will succeed."—*Medical Ministry*, pp. 259, 260.

A study of physiology and health preservation does not end with its application to our own bodies. It is one of God's means in breaking down prejudice and opening doors for the entrance of the third angel's message. It was the method used by our great Example, as demonstrated in the ex-

perience of John the Baptist. While the apostle was imprisoned in the dungeon and forced to idleness, he was tempted with doubt, and he sent two of his disciples to find Jesus and ask Him, "Art Thou He that should come, or do we look for another?" Matt. 11:3. Instead of giving a direct answer or theoretical proof, Jesus referred to His work of healing. It was *proof* that John wanted, and the *proof* that Jesus offered was His works of healing. If that was proof of Christ's divinity then, it is surely proof now.

In the parable of the great supper, when the invited guests made excuses, the servant was sent out by the master with the order, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Luke 14:21. The carrying out of this instruction is medical missionary work. Since supper is served at evening, it would indicate that medical missionary work should be prominent in the closing work of the gospel. Supper is also the last meal of the day, and therefore medical missionary work is a prominent part of the last work of the gospel.

And in addition, a great work is needed at this time in behalf of the many more thousands confined in concentration camps—an entirely different class of people, but nevertheless prisoners of circumstances, who are in need of true friends and who appreciate good literature to help pass away weary hours. ESTHER RUNNELS.

Singing in a Poland Prison

Two sisters in Poland were put into prison for circulating our Harvest Ingathering papers. They began to sing in prison, happy that they could suffer for Jesus' sake. Other women in an adjoining room, who had been arrested as criminals, heard their singing. They bored an opening in the wall to communicate with our sisters. Thus it became possible for our sisters to tell them about the truth. They sent missionary letters through the opening. The other women said, "We are here because we have stolen and committed crimes, but good people like you should be free, so that you can sell more literature, and sing more of your beautiful songs." In a little while our sisters were dismissed from jail, and word has been received that those women who listened to the message of song in the prison have become deeply interested in the truth of God.

Preaching in a Russian Prison Camp

THE president of one of our European conferences was invited to preach to six hundred men in a Russian prison camp. Men came into that meeting not knowing what was going to happen. Some wondered whether they would ever come out alive, or whether they would be placed against a wall and dealt with summarily. God gave the preacher a message that reached hearts. Four times he visited these prisoners, and talked with them of the coming of Jesus and of God's great plan of salvation. He told us how the Spirit of God came into these meetings, how the tears rolled down the faces of these Russians. To them it was a new message. Some of them, their arms folded, their eyes looking upward wistfully, and their mouths open, drank in all that was being said, longing for more and more of the message of truth. Who knows but that the seed sown may mean a mighty harvest of souls later.



Extensive Literature Work for Prisoners

(The personal experience of a veteran worker who, though an invalid, is reaching thousands behind prison walls with the printed page of truth.)

IN response to a direct call from God, in the year 1922 I began my work in behalf of prisoners. I started by mailing two hundred copies of *Present Truth* to one hundred prisons each week. After sending the papers regularly for about six months, I wrote to the wardens and chaplains of the prisons, inquiring whether the papers were being received, and whether they were appreciated by the inmates of the institutions. I received replies from about 75 per cent of the officials to whom I wrote, all of a favorable nature. Some of the wardens were especially pleased with the literature, saying it was the best to reach the prison, and asking that it be continued.

Since then I have carried on the work unceasingly, to a greater or lesser extent. My daughter and I work together. She collects from our people clean copies of our periodicals, such as the *Signs*, *Present Truth*, *Youth's Instructor*, *Watchman*, *Liberty*, *Life and Health*, and the *Health* magazine. These used papers are assorted, and made into rolls of ten or a dozen papers. I address the wrappers in which the papers are mailed. We are now mailing to about three hundred State and Federal prisons, reformatories, and other penal institutions, sending out from 12,000 to 15,000 papers a year. There is a continual call for more papers than we can supply. We are praying that many more of our church members will see the importance of this work and lend a helping hand. Time is short, and so very little is being done for the thousands incarcerated in our prisons.

Missionary Leadership

Promptness vs. Tardiness

SOME years ago, when practically all travel of any considerable distance was by rail, a minister filled his important appointment in one city, then boarded a train which, if on schedule, would convey him to his distant destination in ample time to meet a congregation assembled for the special purpose of receiving the particular message he was called to give.

A few minutes before time to depart, he took his seat, settled himself comfortably, and began to read, confident that he would reach his city according to promise. Presently an anxious feminine voice broke into his study:

"Pardon me, sir; can you tell me the time?"

A quick glance at his watch informed him of the hour, which he stated politely to the nervous woman. Then he turned his attention once more to the volume in which he had been engrossed. But before his eyes sought out the place to begin, a weary sigh from across the aisle brought them once again upon the woman passenger. She shook her head in concern, murmuring, "Fifteen minutes late already!"

"Late?" the preacher exclaimed, from force of habit drawing out his watch again. "Oh, yes—but only fifteen minutes. We'll make that up in a few miles."

"Oh, I do hope so!" she whispered, sinking back in her seat, somewhat reassured, but still atremble.

He resumed his reading, but after a while was interrupted by a sob from the seat opposite him. He rose and bent over the weeper, saying softly, "Madam, pardon me. I am a minister, and I observe that you are troubled. If I may be of service, please tell me."

"I shouldn't be such a baby," she chided herself, with an effort to smile through her tears, "but Ida's my all—my only child. She's so young, and lonely away off there in a strange city with only her husband—a dear good boy, but foolish sometimes. They should have let me know sooner, but the telegram came only this morning.

Ida needs me. It may be too late when I get there, and the train is thirty-five minutes late before it starts, and no sign of its going yet," she complained, comparing her time-piece with his. "I wonder what can be holding us up." Once more tensing with nerves, she wrung her hands.

"Probably an unusual amount of express," he asserted. "I'll step out and see."

Alighting from the car, he saw not a truck in sight. Trainmen stood alongside. One or two, holding watch in hand, looked disgusted. A group of college boys challenged each uniformed person at first with remarks which were pleasantries, then with cutting quips as the delay continued. "Say, Cap. I didn't see any notice that this train had been discontinued." "Guess I'll get a refund and buy a bicycle—it's quicker." "What kind of railroad is this? Who's going to pay my fine for being late getting back to school?" "A pretty kettle of fish! Hers we'll all be campusbound, just because some 'big shot' wants to show how important he is." These and similar remarks reached the clergyman's ears as he approached the conductor, who impatiently fumbled his watch.

"Are we about ready to start?" the preacher inquired.

"We've been ready fer forty minutes, and we're going in another five, whether he comes or not!" the angry man snapped, almost rudely. "Here we got a trainload of school boys and girls and teachers all anxious to get there on time. We are ready; everybody's ready. But some official of the company is supposed to ride with us. He ain't here, but he wires—'Hold 36 till I get there!'"

An anxious theater man approached the conductor. "My troupe's getting uneasy about the first performance. Think we're going to make it in time?" he wanted to know, genially enough, but not without a trace of concern.

"We'll do our best," said Mr. Conductor, moving toward the station with brisk strides, at the same time mumbling his compliments (?) to those persons so inconsiderate of others as

to keep a whole train waiting. He said something about "fishing." Some who heard were never quite sure about the connection, but felt free to conclude that, bent on his own pleasure or convenience, one person kept scores of others in a state of mental unrest—actually inflicted anguish upon one or two, and discommoded literally hundreds of other persons who waited for those on that train who were late through no fault of their own, but were merely the victims of one man's selfishness or lack of consideration.

"Board!—board!" a voice called finally, and the train began to move. Across the platform walked a group of well-dressed, unhurried men, from whose midst one detached himself to swing onto the last coach as it rolled out before him. Forty-seven minutes late, the train had started.

Perhaps the man who, because of his own tardiness, kept a whole trainload of passengers waiting, never knew about the misery and disappointment, the expense and suspense, he had occasioned. Such people think usually merely about themselves. What do they care for campusbound students, reprimanded soldiers, uneasy elderly folk, suffering young mothers, the bread and butter honestly earned by hard-working people who must be on time? What if sums of money are expended uselessly, solely because he was late? He doesn't care—it's not his money.

That young businessman missed his appointment and failed to get an important contract, because some other man made him late. Of course, the late arrival didn't know all this, we grant that; but he did know the schedule, or if he didn't know, it was his business to find out and, being informed, to be on time, even though it should mean terminating a little earlier even the most pleasurable recreation or conversation.

Somewhere a church missionary secretary belatedly sends in a report to the conference office. He probably hasn't stopped to think what that means—uneasiness, suspense, disruption of a program, inconvenience not merely to the conference home missionary secretary, but to the clerical staff, the union force, the General Conference office. And expense—hard-earned dollars needlessly expended because—well, because of what? Why is his report late? It requires no

more time to assemble it properly now than he must devote to it later.

We plead with church missionary secretaries to get their reports in immediately after the close of the month. The tenth of the month is the final date when all reports should be in the conference office. Don't wait until the tenth. Have it in the office *not later than* the tenth. Better send it in on the first Sunday after the last Sabbath—then you won't be known as the "late secretary" of such and such a church. R. G. STRICKLAND.

Spirit of Prophecy Reading Program

ASSIGNMENTS FOR FOURTEENTH WEEK

March 29 to April 4

Volume: "The Desire of Ages"
"The Sermon on the Mount"
"The Centurion"

Mar. 29...298-300	Apr. 2...311-314
Mar. 30...300-305	Apr. 3...315-317
Mar. 31...306-308	Apr. 4...317-320
Apr. 1...309-311	

ASSIGNMENTS FOR FIFTEENTH WEEK

April 5-11

Volume: "The Desire of Ages"
"Who Are My Brethren?"
"The Invitation"
"Peace, Be Still"

Apr. 5...321-323	Apr. 9...333-335
Apr. 6...323-327	Apr. 10...335-338
Apr. 7...328-329	Apr. 11...338-341
Apr. 8...329-332	

ASSIGNMENTS FOR SIXTEENTH WEEK

April 12-18

Volume: "The Desire of Ages"
"The Touch of Faith"
"The First Evangelists"
"Come Rest Awhile"

Apr. 12...342-344	Apr. 16...354-358
Apr. 13...344-348	Apr. 17...359-361
Apr. 14...349-351	Apr. 18...361-363
Apr. 15...351-354	

ASSIGNMENTS FOR SEVENTEENTH WEEK

April 19-25

Volume: "The Desire of Ages"
"Give Ye Them to Eat"
"A Night on the Lake"
"The Crisis in Galilee"—(1st 6 pp.)

Apr. 19...364-365	Apr. 23...380-382
Apr. 20...365-368	Apr. 24...383-385
Apr. 21...368-371	Apr. 25...385-388
Apr. 22...377-379	

ASSIGNMENTS FOR EIGHTEENTH WEEK

April 26 to May 2

Volume: "The Desire of Ages"
"The Crisis in Galilee"—Con-
cluded
"Tradition"
"Barriers Broken Down"
"The True Sign"

Apr. 26...388-391	Apr. 30...400-403
Apr. 27...391-394	May 1...404-406
Apr. 28...395-397	May 2...406-409
Apr. 29...397-400	

Making Use of Health Instruction

(Continued from page 6)

especially, should know how to care for their families in both health and sickness."—"Ministry of Healing," p. 237.

Trust in Divine Power (*Mental Hygiene*).—"Let us educate our hearts and lips to speak the praise of God for His matchless love. Let us educate our souls to be hopeful, and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to maintain a calm repose in God."—*Id.*, p. 253.

"We should strive to restore to physical and spiritual health those who come to our sanitariums. Let us therefore make preparation to draw them for a season away from those surroundings that lead away from God, into a purer atmosphere. . . . Here God's words can be taught. Here the sunshine of Christ's righteousness can shine into hearts darkened by sin. Patiently, sympathetically, lead the sick to see their need of the Saviour. Tell them that He gives power to the faint, and that to those who have no might He increases strength."—"Testimonies," Vol. VII, p. 69.

"To become acquainted with the wonderful human organism, the bones, muscles, stomach, liver, bowels, heart, and pores of the skin, and to understand the dependence of one organ upon another for the healthful action of all, is a study in which most mothers take no interest. They know nothing of the influence of the body upon the mind, and of the mind upon the body. The mind, which allies finite to the infinite, they do not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body."—"Counsels on Health," p. 176.

The Importance of Health Reform.—"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence."—"Testimonies," Vol. VI, p. 112.

"God will work wonders for us if we will in faith co-operate with Him. Let us, then, pursue a sensible course, that our efforts may be blessed of Heaven, and crowned with success."—*Id.*, Vol. VII, p. 79.

The quotations cited above serve to show the wealth of health information available to us, our responsibility for studying it, making it a part of our daily lives, and for sharing it with others less fortunate than ourselves.

A warning is noted in all this instruction against going to extremes in any health practice, and the reader is frequently admonished to use common sense in applying this instruction to his daily life.

The reader notes that the human body, even when abused by unhealthful practices, may appear to function normally, or nearly so. Attention is called, however, to the fact that such abusive practices do ultimately affect the function of the body, and that sickness will inevitably result unless these undesirable habits are corrected. It should be noted that when illness does occur, the reparative process to health restoration is likewise slow, and that patience and intelligent care must be exercised before health is again acquired.

Any transgression of the laws of health impair to some degree the normal functioning of the human body, and thus our service to our Creator. Should we not, therefore, more carefully study God's plan of life for us, that we may thereby be used more fully by Him in carrying forward our part in proclaiming the third angel's message to a sin-sick world?

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Church Members as Medical Missionary Workers

(Continued from page 3)

graduate nurses are not available as instructors, authorization for competent teachers may be obtained with a view to forming more elementary classes. Instruction has been provided by the Medical Department for the purpose of forming Health Study Circles in our churches, in which principles may be studied that will be a source of help in enabling church members to engage in medical missionary work in their neighborhoods. The purpose of this Health Study Circle instruction is not to qualify the lay members to pose as professional nurses, who would require financial compensation, but to develop practical medical missionaries, who can combine ministry for physical needs with instruction in the truths of God's word, and thus do most acceptable work in the community in which they live, and in their own homes as well.

Let classes in one of these groups be formed in every church wherever possible.

Weekly Church Missionary Services

April 4

THE GOSPEL OF HEALTH

Key Thought for Leaders: "The gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—"Medical Ministry," p. 259.

The gospel of salvation is defined as "good news," "glad tidings" concerning deliverance from sin and complete redemption. Just so the gospel of health is "good news" concerning the power of physical healing which is made available through obedience to natural law. But how little attention is given to seeking to understand the natural laws of our being, and to conscientiously obeying them. There is need for an awakening on the part of the people who so zealously maintain the binding claims of the moral law, that all may recognize the solemn responsibility resting upon them to obey and teach the precepts of natural law. We are told that "to make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—"Testimonies," Vol. III, p. 161. "Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—"Ministry of Healing," p. 147.

There is no time to delay in obtaining the information which will enable us to demonstrate in our own lives the remedial effects of nature's own laws, and learn how to present these laws in connection with the gospel message for this time in such a way as to bring relief and restoration for body and soul. In every church, classes for instruction in the gospel of health should be organized for intensive study. Where a physician or a nurse is available to conduct a practical course of instruction, the study can be made most interesting and helpful. The "Health Study Circle" should be operative in all churches. This is a simple, practical course of instruction which any group or individual can follow with benefit, as a beginning in this all-important study of the gospel of health. Full information may be obtained from conference home missionary secretaries. We are nearing the end of earth's history; physical needs are increasing on every hand; and every Seventh-day Adventist should be intelligently efficient in relieving suffering and revealing the Source of help for body and soul.

April 11

ART OF VISITING THE SICK

Key Thought for Leaders: "Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ."—"Testimonies," Vol. IX, p. 36. "To a convalescent or a patient suffering from chronic disease, it is often a pleasure and a benefit to know that he is kindly remembered; but this assurance conveyed by a message of sympathy or by some little gift will often serve a better purpose than a personal visit."—"Ministry of Healing," p. 222.

Not every person has yet been made to realize that there is an "art" in the matter of visiting the sick. Too often

we rush in and out, imagining that the fact that our face has been seen by the patient will be sufficient assurance of our interest in his welfare. But there is an aftermath to our visits which is either for weal or for woe, and it is quite in harmony with good judgment to give a little serious thought to just what is appropriate in the sickroom.

The Spirit of prophecy instruction, as given above, lays a broad foundation for such ministry. An article appeared in the *Reader's Digest*, of May, 1941, entitled "How Is Your Bedside Manner?" which gives many practical hints, from which we glean a few suggestions, as follows.

"The nurses in a Cleveland hospital classify visitors as either jiggers or goons. A jigger makes the patient feel better. A goon leaves him nervous and upset.

"Doctors, I find, agree with the nurses: there's a knack to visiting the sick. As visitors we may retard the patient's recovery by doing the wrong things, or speed it by doing the right things.

"When a sick person tells you about his illness, are you sure you've never told him about yours? It's extremely easy for anyone to do, a surgeon told me, 'and coming from a close friend, the comparison is doubly depressing.'

"It is wise to query the doctor or nurse as to a patient's condition before entering his room, so that you'll tune in better on his mood. Find out if he wants to talk, listen, be read to, or rest. If he's acutely ill, don't have a dismayed expression on your face and don't begin your visit with 'How are you?'. It starts almost any patient off on aches and pains that he ought to forget.

"Poise on the part of the visitor is bound to be reflected in the patient. If you are feeling under par or emotionally upset, it's no time to visit the sick. You'll do more good by staying home. Doctors say short calls are best. 'My nicest visitor,' a woman long ill of heart trouble tells me, 'is a girl who blows in, tells me two snappy stories, and is gone in five minutes.' One woman's most appreciated visitor was an easygoing chap who dropped in and sat quietly in a corner reading a newspaper. Sometimes he'd chuckle and read a snatch of news to the patient. It was good just to have someone there. Reading aloud is often more appreciated than small talk.

"Because of the important role that visitors can play in speeding recovery, City Hospital in Cleveland conducts a course of instruction for families of tuberculous patients, advising them on how to avoid upsetting a nervous patient, what kind of gifts are best and last longest, practical things to do and say. Visitors are asked to come singly or in pairs; a sick mother is better off chatting with one of her family at a time rather than with the whole flock. If new visitors come, it's their predecessors' cue to leave. Callers are cautioned to sit where the patient can see them without moving his head; and to speak naturally, not in solemn tones or whispers.

"It's helpful to think of things to talk about beforehand. Keep in mind the patient's desire for variety and for good news of his business, family, hobby, friends. At one large hospital it was found that eighty per cent of all patients had business or family problems that were worrying them.

"In time of illness, the opportunity may be given you, as at no other time in your life, to perform a great service for another human being. So don't be perfunctory about it. Use thought and imagination."

April 18

RELIGION IN A LOAF OF BREAD

Key Thought for Leaders: "It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think."—"Ministry of Healing," p. 302.

Breadmaking is a phase of "religion" which modern housewives very largely leave in the hands of the commercial baker; but we are wondering if it is not time for Seventh-day Adventist housewives to give more personal attention to the science of providing their families with the true "staff of life" in bread properly made from whole-wheat flour.

Graham bread and whole-wheat bread are terms which have been associated with the name "Seventh-day Adventist" from the beginning of their history. The divine instruction concerning health reform early imparted to this people, placed them in the front ranks of dietetic pioneers. As time has gone on, scientists have come to recognize the principles involved in many vitally essential food elements hitherto ignored, and great advancement has been made in public thinking. Today we find a score or more varieties of bread, wrapped in advertising of a forceful character calling attention to specific dietetic merit. All this is decidedly in our favor; and yet Seventh-day Adventist homemakers should individually understand the art of making a loaf of good bread, and as far as possible keep their tables supplied with the homemade product. In spite of all the commercial brands, excellent though they may be, the genuine whole-wheat and graham bread which Seventh-day Adventists know how to make, is especially appreciated by the public. Many of our brethren and sisters have established themselves in a profitable homemade-bread business; and we believe this is good missionary work. But not everyone understands the science of true breadmaking, and special study and instruction should be sought in this matter. It might be well to call on some person with a background of experience in healthful cooking to give a brief talk at this missionary service on the possibilities for demonstrating our religion through "a loaf of good bread," and to open the way for constructive methods for advancement along this line in every Seventh-day Adventist home and throughout the community where helpful contacts are made by church missionary workers. Let us not minimize this practical phase of true religion.

April 25

MISSIONARY EXPERIENCES

Key Thought for Leaders: "Ye are My witnesses, saith the Lord." Isa. 43:10. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Acts 1:8.

The very last words of our departing Lord are recorded in Acts 1:8, for in the ninth verse we read, "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." "Ye shall be witnesses!" How these positive words ring down through the centuries to every child of God. What has been your personal experience as a witness, brother or sister, during recent days? Have you been a faithful witness by word and act and influence? What experiences have come to you as a result of being a living witness of the reality of a living Christ and the power of salvation from sin?

"Now just a word for Jesus, your dearest Friend and true, Come, cheer our hearts, and tell us what He has done for you."



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

April

Be Kind to Animals Week

APRIL 19-25, 1942, is scheduled as Be Kind to Animals Week, and is celebrated by lecture, poster, discussion, suggestions, and actual practice in the humane treatment which animals of all kinds deserve. Junior M. V. leaders would do well to mention this in their society meetings just preceding and during the week. If the meeting is held on Wednesday, there will be five meetings during April for which to plan, and one can well be devoted to the subject of humane education, since many Juniors have domesticated pets, and all should learn how to treat our wild friends of fur and feather.

M. W. M.

The Place of Music in M. V. Meetings

SACRED music is an important part of worship, and should be given a prominent place in every service. "It is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . It is one of the most effective means of impressing the heart with spiritual truth. . . . As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer."—"Education," pp. 167, 168.

Hooker has said, "Melody, both vocal and instrumental, is for the raising of men's hearts and the sweetening of their affections toward God."

Hymn singing is a devotional approach to God in our emotions. This of course applies to both the words and the music. It is well, therefore, occasionally during the song service and the service proper, to call special attention to the words of a hymn that is to be sung. Possibly you will desire to read the entire hymn and comment briefly upon it. Or you may desire to tell the story of the hymn—what it was that led to the writing of the lyric and the composition of the music. Do all that you can to make the musical feature of your service a great blessing to all who attend. Make sure that your chorister understands the purpose of the song service, and encourage him to avoid every trifling act or comment. Help him to appreciate the fact that any lightness

in conducting the song service may grieve the Spirit of God away, and thus hinder in achieving what is desired in elevating the spiritual life of those who attend.

All congregational singing should be kept up to time. It should not be permitted to drag in any respect, but care should be exercised not to sing some of the fine, majestic hymns so rapidly that it is difficult to enunciate the words distinctly. We should endeavor in our congregational singing as well as in special numbers to sing with the spirit and understanding.

It is always well for the leader of the society to place in the hands of the chorister and the accompanist the hymns that are to be used during the service. This gives these assistants opportunity to become acquainted with the numbers before the service opens, and will enable all to work together smoothly. Those who are chosen to present special music should be earnest Christians, and should feel their need of communion with God before presenting their message in song or by means of a musical instrument just as much as the minister or leader does before he presents his message to the congregation.

Let us endeavor during this year to make every part of our young people's service aid in deepening the spiritual life of our youth.

C. LESTER BOND.

M. V. Supplies

OWING to reasons with which you are all familiar, the Review and Herald has found it necessary to increase the prices on several items of Missionary Volunteer supplies. Please note the following corrections to prices mentioned in the January GAZETTE: "Master Comrade Manual," \$.75; M. V. Pledges 1 to 5, \$.45 a hundred; M. V. Charts 1 to 3, \$.17½ each, or \$.15 each in assortments of four to one address; No. 4, \$.12, or \$.06 each, five or more to one address; Nos. 5 to 8, \$.22½ each, or \$.17½ each in orders for five or more. The present price of M. V. Leaflets was given in the February GAZETTE. Order through your Book and Bible House.

M. W. M.

Flower Study

For two reasons spring is the best time of the year in which to begin to study plants. The early spring flowers are easier to classify and to learn

than the later ones, and people just naturally become interested in plants when everything becomes green again after a long winter. The nature club can sponsor the study of plants by offering a new class in the study of flowers, to which class the entire church may be invited. If someone who is already acquainted with plants can be found to lead the group, then many problems will be solved.

A few materials are necessary if one is to make a systematic study of plants. First of all, a loose-leaf scrapbook such as those which may be purchased from the dime store filled with rough, porous paper will be the best to use in preserving the plants for future use. A pair of scissors and a roll of Scotch tape will be needed to fasten the plants to the pages of the book, and a pencil to record the name of the plant, the date, and the place where it is found. It is best to obtain a book on the classification of plants before you begin.

Take a walk in the fields, along the streams, or in the woods, with your notebook under your arm. When you come to a flower in bloom, stop, classify it (if you can), fasten it in your notebook, and record its name and habitat and the date directly below the plant. After the plant has become dry it is very difficult to classify. However, if you cannot find out the name of the plant, it is best to put it in your book anyway, for at some time in the future you will find its name.

Start out by collecting the easier plants—shrubs and the larger and more conspicuous herbaceous plants. Leaves, blossoms, and fruit of the plant should be placed in your book whenever possible. The most valuable collection will be the one which contains as much of the plant as possible, even the roots when they are small enough.

Loose-leaf scrapbooks make excellent presses, and no additional press is needed. It is best, however, to place a stack of books, or some other flat weight, on top of your notebook after you have placed some fresh specimens in it. One of the chief advantages of this method of preserving plants is that you can place the fresh specimen in its permanent mount right in the field while the specimen is very fresh. When you find plants that are very thick, you may have to discard them, as they will cause your book to bulge too much, but it is often possible to cut off half of a thick stem, or to dig out the inside of a bulb of a lily

so that it can be placed in the book. By carefully collecting, neat arrangement, and accurate data, you will be able to make a collection that is both attractive and valuable.

If you really want to learn much about plants, and be able to identify a great many of them, you will save time by arranging your specimens in the book in a scientific manner. That is, keep all the plants of a certain family in one place. In my own collection I have the upper right-hand corner of each page labeled with the name of the family to which the plants found on that page belong. Then I arrange the pages alphabetically in the book, so that I can find the families quickly. You will also be able to learn the name of each family with a minimum of effort. Be sure to consult the books in your local library, as they will be the ones most suitable for your locality. If you find the right book, you will save yourself many hours of time in learning plants.

A complete book of all plants in the vicinity might be kept as a part of the nature-club museum. If the plants are correctly classified, this book would help others a great deal in learning to identify specimens.

ERNEST S. BOOTH,
Dept. of Biology, Walla Walla
College, College Place, Wash.

How to Carry Strong Society Work Through the Summer

It is the business of the Missionary Volunteer leader and his staff to see that every society meeting is planned so well that its influence and power will attract the youth each week. The executive committee of the young people's society must be a powerhouse for the generation of new ideas, and a forceful energy that will carry out the plans and purposes agreed upon.

In this article, let us consider the society meetings only, always remembering that organization for missionary work must be kept uppermost, and Progressive Classes should be fostered enthusiastically. Each meeting during the summer should have the specific objective of bringing young people nearer to Christ, and of winning those who have never made decisions and establishing them in the truth as active members of the society.

Study the topics outlined by the General Conference M. V. Department for each month [topics for the year 1942 were outlined in the January GAZETTE], and vary the method or type of presentation of these topics as suggested in the material itself, or in one of the following ways to add variety to the society meeting hour:

1. *Outdoor Activities:* Plan outdoor meetings. Hold the meetings on a hilltop, beside a lake or stream, or in a woodland spot; or, if these places
(Please turn to page 24)



Senior Meetings

April 4

Gateway to Church Fellowship

BY CLIFFORD A. RUSSELL

Opening and Devotional Exercises

SONG.

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

RELATION OF PERSONAL EXPERIENCES
IN SERVICE.

SONG: "Blest Be the Tie," No. 416 in
"Christ in Song."

RESPONSIVE SCRIPTURE READING: John
10:1-16.

PRAYER, including a prayer in unison.
M. V. PLEDGE, repeated in unison.
MUSIC.

Study Topics

"The Gateway to Church Fellowship."

"Knocking."

"Repent and Be Converted."

"Fellowship in the Church."

"Baptism."

POEM: "The Sheep and the Lambs."

Conclusion

CLOSING SONG.

BENEDICTION: Repeat in unison Psalms
19:14.

Notes to Leaders

The material given here is suggestive. If there is too much to be covered in the hour, such parts may be omitted as seem best. The topics should be given as talks, rather than merely read, however. It will be best, if all are used, to have them presented in the order outlined in the program.

The familiar poem, "The Sheep and the Lambs," should be memorized perfectly, and spoken in a tender, heart-touching manner. It is true that "the lambs will follow the sheep." "If the lambs are lost, what terrible cost some sheep may have to pay."

Our prayer is that the study of today's subject may result in leading the members of your society to deep heart searching, and to a complete yielding of the will to God.

The Gateway to Church Fellowship

A GATEWAY, a door, signifies an entrance. It is the way in. Christ is the foundation of the church. No man can enter but through Him. He says, "I am the door of the sheep." Thieves and robbers may break down the wall

and force an entrance some other way than by the door, but such come only "to steal, and to kill, and to destroy." Christ, the door, has come, "that they might have life, and that they might have it more abundantly."

Christ stands at the door and pleads: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

The sweet music of these words has come echoing to us along the corridors of time since the words fell from the lips of the Master so long ago as He taught in the cities and villages of Palestine. The weary are everywhere. The burden of sin is heavy. The Burden Bearer will carry the load if we will lay it at His feet. We are living in a world with a broken heart. Broken hearts and broken hearthstones everywhere! Sickness, sorrow, suffering, pain, and death! Disappointment, bereavement, blasted hopes, thwarted plans on every side! Dark shadings are painted into our life's picture today. The clouds hang heavy. Through it all He says, "Come unto Me." Through some rift in the cloud, His face is still smiling. The cloud has a silver lining.

There's truth in the words of the poet:

"Into each life some rain must fall;
Some days must be dark and dreary."

We need these experiences to soften and tender our hearts. How can one truly sympathize with suffering without having suffered? Even of Christ it was said: "Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8. There is a proverb which says: "All sunshine makes the desert." All sunshine and no rain would make a desert of our lives. So when the yoke seems hardest to wear and the load seems heaviest to bear, we hear the voice of the Master say again: "Come unto Me. . . . Take My yoke upon you, . . . learn of Me; . . . and ye shall find rest."

Yes, He is the door, the gateway through whom we may enter into the fold, the church. Here through His guidance and under His instruction we may go in and out, and find pasture. We may have life more abundant.

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It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises.—"The Great Controversy," p. 600.

Knocking

No one would be so rude as to burst open the door and rush into a home without knowing whether he was welcome. We seek entrance in a courteous way. It is even so with the Master. He will never force an entrance into the heart. He desires to enter. He longs to enter. He wants to pay more than a passing call. He wants to abide. He says: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

Several of the masters have pictured Jesus standing at the door and knocking. Probably the most familiar one was painted by Hunt. It represents Jesus standing at the door. There is a look of tender sympathy and love upon His face as He waits before the door. When the painting was completed, Hunt called upon one of his artist friends to criticize it. The friend said, "It is a masterpiece. What a wonderful expression of tenderness you have portrayed upon the face of the Master." And then, as something caught his eye, he smiled and said: "Pardon me, but you asked for my criticism. You forgot to put any latchstring on the outside of the door. How is the Master ever to enter?" The artist smiled in turn, and said: "No, my friend, this is not a mistake. The door may be opened from the inside only."

A story is told of a little girl, who, with her mother, was attending a series of evangelistic meetings. The minister spoke earnestly and yet so simply that the child could easily understand. After breakfast, as she was assisting her mother with the morning work, carrying away the dishes from the breakfast table, she was thinking of the sermon the night before. In it the evangelist had spoken of the wonderful love of Jesus and how He desires to come into our hearts and abide with us. The mother stepped out into the yard, and the little girl, finding herself alone, began to think aloud. "He said, Jesus, that you want to come into our hearts. I know you love me, and I know I love you, too, Jesus; and I want you to come into my heart and live with me." Just at that moment the mother stepped into the kitchen. The door into the dining room was partly ajar. Hearing

the voice of her child, and wondering to whom she was speaking, she stepped where she could look through the partially opened door. She heard her little daughter say: "I want you to come into my heart and live with me." Then the child added: "And I want you to come in just now." The child paused, and with an expression of joy upon her face, clasped her hands over her heart as she exclaimed, "Oh, He's in."

It is just as beautiful and just as simple as this. He wants to come. We want Him to come. He is in.

What a tragedy to close and bolt the door against the entrance of the only One who can bring real happiness and peace in a war-torn world, the only One who can save to the uttermost, both here and hereafter.

Jesus says, "Behold, I stand at the door, and knock."

Let us reply, "Come in, Lord Jesus; come in and abide with me."

(At this point, all unite in singing "Into My Heart," which is No. 30 in "M. V. Songs.")

Repent and Be Converted

"REPENT ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

This wonderful and beautiful verse points the way for the sinner to be prepared for church fellowship. All have sinned, and the wages of sin is death. There is no escape from the penalty of sin except to repent and be converted. It is the work of the Spirit of God to convict of sin. It is His Spirit which leads to repentance, to true sorrow for sin. The heart cry to God is then for forgiveness. And the promise comes, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. When we accept this promise and really believe it, when we do our part in sincere repentance, God does His. He forgives and cleanses the heart from the very defilement of sin. But before He can do His part, we must do ours. We must acknowledge our sin and ask for forgiveness.

Conversion means a change. It is an "about-face." We were going in one direction. We turn, and go in the opposite direction. In a spiritual sense, it likewise signifies a change—a complete change. We turn our face from the sinful practices of the world, and look upon Jesus, the world's Redeemer. We hate sin; we love righteousness. We choose truth instead of error; light instead of darkness; life instead of death. And we are the

ones who choose. No one can make the choice for us—not even father, mother, brother, sister, pastor, or friend. But the choice *must* be made. To fail to choose Christ and life, is to choose Satan and death. Jesus said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad."

But to be *against* Christ is to be *for* Satan. We hold our eternal destiny in our own hand by the choice which we make. This power of choice, this definite exercise of the will, when we determine to accept Christ, to make all wrongs right, and to live for Him, is beautifully and simply, yet forcefully, stated in "Steps to Christ," pages 47, 48, pocket edition:

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

"Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians."

If one is lost, it is because he chooses to be lost, for God is "not willing that any should perish, but that all should come to repentance."

Fellowship in the Church

FELLOWSHIP in the church is the theme for consideration in our meetings during the month of April. Fellowship—what does it mean? What does it include? Webster defines it as "the condition of friendly relationship existing among fellows, comrades, or associates; friendliness." True friendliness, true friendship, is a

priceless possession. We do well to cultivate friendship. But we are told in the book of Proverbs, "A man that hath friends must shew himself friendly." There are few things in this life more beautiful than true friendship. A friend can be trusted. He never betrays one. He never misunderstands. He never deceives. In the presence of a friend one may think aloud. Nothing but death ever separates true friends.

In talking with His disciples, Jesus said: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you." John 15:15. We love our friends. We seek to please our friends. Jesus is our friend. The proof of our love for Him, of our friendship with Him, is stated in the preceding verse: "Ye are My friends, if ye do whatsoever I command you."

Webster continues his definition of fellowship by saying, "Spiritual communion; mutual relation between members of the same church." In order for friendship to bud and blossom, there must be a similarity of interests. Friends enjoy the same society. Their tastes are similar. They hold the same ideals. They seek to reach the same standards. They read the same books, they enjoy the same associations; they are friends.

In the church, in the Missionary Volunteer Society, in the Christian school, is found the greatest opportunity for that fellowship which binds hearts together in a bond of Christian love and sympathy and understanding, the hearts of true believers. And this communion, this fellowship, is not least among the blessings of the church. Not only do true faith in God and the following of His commands give promise of the life beyond, but they deepen and enrich the joys and satisfactions of this present life. Think what it would mean to one who has enjoyed the sweet fellowship of the church for a period of years, to grow cold, careless, and indifferent, to give up his church relationship and drift into the world. He would turn from his friends, his true, worthwhile friends, to form new associations in the world. His aims and ambitions would be different, his friends worldly. No Sabbath com-

munion; no sweet social life; no prayer or Bible study; no faith, no hope. If there were no promise of reward for right living, it still would pay a hundredfold to be a Christian, for do Christians not have all the beautiful things of life in place of the cheap, the sordid, the vulgar? Fellowship with the clean, the true, the pure, the noble. But there is a reward. There are the two ways. All are traveling. The old verse still holds true: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Baptism

BAPTISM is purely a Christian ceremony. The word "baptism" does not occur in the Old Testament. It is the ceremony by which we show to others that we belong to Christ. It is the marriage ceremony by which the church, the bride, is united to Christ, the Bridegroom.

Baptism was first introduced by John, called the Baptist, because of this fact. He preached the baptism of repentance. (Read Matt. 3:1, 2, 5, 6.)

True repentance leads to confession and forgiveness, which must precede baptism. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Baptism is the door into the church, the family of God. It is the way we receive the family name. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is quite essential that we have the family name, that we are adopted into His family, so that by and by we may share in the inheritance.

The very mode of baptism—immersion, plunging beneath this water—is typical of the death, burial, and resurrection of Christ. (Read Rom. 6:4.) The old man of sin is buried, and we rise to walk in newness of life.

It is the practice of the church to examine all candidates for this sacred ordinance before it is administered and they are taken into the church. It is well that a baptismal class be formed for study of the teachings of the Bible, so that all may be thoroughly indoctrinated and may fully understand the true significance of this sacred rite. Some who sense the importance of baptism do not seem to realize the necessity of taking the next step, that of uniting with the church. Not to do this would be like paying a visit to some dear friend, and then standing just outside the door and refusing to enter. Let no one discount the importance of church membership. What a tragedy it would be to be found "just outside the door" when Jesus comes.

The Sheep and the Lambs

We oft hear the plea for trying to keep "The lambs of the flock" in the fold; And well we may; but what of the sheep? Shall they be left out in the cold?

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told.
A grown-up sheep that had gone astray
From ninety and nine in the fold.

Out in the meadows, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back in the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long
And as earnestly hope and pray?
Because there's danger if they go wrong,
They will lead the young lambs astray.

For the lambs will follow the sheep,
You know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today,
If the lambs are lost, what terrible cost
Some sheep may have to pay!

—Author Unknown.

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April 11

Fellowship in Worship

BY T. E. UNRUH

OPENING SONG SERVICE—devotional hymns.

OPENING EXERCISES.

CALL TO WORSHIP: Psalms 95:6, 7; 66:4; 99:5; John 4:23, 24; Revelation 14:6, 7.

HYMN OF WORSHIP: No. 220 in "Christ in Song."

FELLOWSHIP IN PRAYER: A number of sentence prayers.

INTRODUCTORY TALK.

POEM: "Delight in God's House."

TALK: "Testing for the Reality of Jesus."

BIBLE AND TESTIMONY STUDY: "Practicing the Presence of God."

POEM: "The Church."

FELLOWSHIP IN WORSHIP: A period of meditation.

CLOSING HYMN: No. 406.

BENEDICTION.

Notes to Leaders

The sole purpose of presenting this topic is to impress your fellow youth with the marvelous privileges they enjoy in church attendance. Throughout the entire program for this day an attempt will be made to help the young people to see that unless during each service we individually grow conscious of the presence of the Divine and yield to the molding influence of the Holy Spirit, the service, as far as we are concerned individually, will be a failure.

We suggest, therefore, that from the beginning of the service an earnest endeavor be made to make the atmosphere worshipful. Preparations should all be made before the hour of service—the physical arrangement of the platform should be completed before the youth *begin* to assemble. Let the officers demonstrate that they have come to worship; the example will be contagious.

Get announcements, reports, and offering out of the way with dispatch. Do not permit this part of the meeting to lag. The opening song service should make use of songs that are essentially devotional. The Scripture exercise will be effective if well prepared. We suggest that five young people be given the assignment many days in advance of the day for the meeting, so that the texts can be mastered. Have these youth on the platform, if possible, and let them stand without announcement and quietly but with earnestness sound God's call to worship. A song before prayer will enable all to enter into the spirit of the meeting.

The introductory talk might well be given by the leader or one of the officers. The outline can be greatly expanded, if desirable. It should not be a long talk, however.

Both poems included with this material are very impressive if effectively given. It is better to have them memorized, but a poem read impressively has infinitely more value than one that is stumbled through by a person who has merely attempted to memorize it.

Both the talk and the Bible and Testimony study should be given by individuals who know something of these themes in their own personal experience.

The period of meditation will be very helpful if properly conducted. "Be still, and know that I am God" is a suggestive introduction for this feature. If the meeting place has an organ or if a good violinist is available, music softly played will make meditation a delight.

Introductory Talk

THIS introductory talk should be a constructive presentation of what the meeting today is designed to accomplish—to help us grow conscious of our privileges in worshipping in God's house. This will be no time for criticism of past behavior of some. Keep the meeting positive. The outline which follows will serve as a guide.

1. The sole purpose of the gospel is to bring the lost into fellowship with God. (1 John 1:1-3; 1 Cor. 1:9.)

2. This fellowship is open to all who seek it by faith through surrender and acceptance and who practice it by making use of the means provided—prayer, a reverent study of the Bible, and association with God's children.

3. Our attitude in fellowship with

God is one of worship; hence our stated hours of worship imply fellowship.

4. In coming to the house of God we come to meet with Him, not merely our friends.

5. However, no one can worship God unless he is conscious of His divine presence. To make that presence a greater reality is the purpose of today's meeting.

Delight in God's House

SWEET is the solemn voice that calls
The Christian to the house of prayer:
I love to stand within its walls,
For thou, O Lord, art present there

I love to tread the hallowed courts,
Where two or three for worship meet.
For thither Christ Himself resorts,
And makes the little band complete.

'Tis sweet to raise the common song,
To join in holy praise and love;
To imitate the blessed throng
That mingle hearts and songs above

Within these walls may peace abound,
May all our hearts in one agree;
Where brethren meet, where Christ is found,
May peace and concord ever be.

—Lyle.

Testing for the Reality of Jesus

THE ultimate test for the reality of Jesus must be made within the realm of one's personal experience. Many references in the Bible would seem to indicate that an intellectual knowledge of divine things can never bring to one the assurance that Jesus is a reality and that His love, His grace, and His compassion are extended to us personally. One must step out of the realm of theory and push his way into the field of experience if he would really know for himself that these things are so. And it is because so many—among them many Seventh-day Adventist youth—stop short of experience that religion lacks power to transform, to uplift, and to satisfy.

BIBLICAL IMPLICATIONS: Of the many challenging utterances made by Christ while on earth few are more thought provoking than the answer He made to the question asked by Pilate. The experience is recorded for us in John 18:34. Jesus stood before His judge, and Pilate asked: "Art Thou the King of the Jews?" The reply seems almost irrelevant, but it is intense with implications: "Sayest thou this thing of thyself, or did others tell it thee of Me?" The indirect challenge here is to personal experience. Did Pilate know, or was his question prompted by mere hearsay? Psalms 34:8 carries the implication

that the discovery of the goodness of God is possible, not through the mere reading of a good book, helpful as that may be, but only through personal experience: "O taste and see that the Lord is good." Tasting is a personal experience. No one can do that for another. A friend may make every attempt to tell you the flavor of a fruit that you have never eaten; you may read literature describing the flavor, but you will never know the flavor until you taste it for yourself. "O taste and see," urges the psalmist. *Seeing* in this instance implies discovery, and so we are compelled to the conviction that no individual can ever know God—he may only know about Him—until he experiences God.

There are many other scriptures that strengthen this conviction. John 1:39 is an invitation to personal experience, as is also Matthew 11:15. In the first reference Christ might have answered the question of the inquiring disciples by giving them the location of His stopping place, but He didn't. "Come and see" was the invitation, and in the greatest offer ever made to mankind Jesus conditions the possession of spiritual rest upon *coming* and *taking*. John, in the first chapter of his Gospel, makes it crystal clear that "power to become the sons of God" came only to those who "received Him." Tasting, coming, seeing, taking, receiving—all these terms are descriptive of phases of personal experience.

The one thing that makes religion so ineffective in our lives is the fact that it is so largely a mere formality. What makes religion so powerless as a means of transforming character, and as a means of winning an unsaved world to the blessed Christ of Calvary, is the fact that so many cling to it as a beautiful and an appealing theory, and refuse, through neglect or ignorance, to hold it as a great personal experience.

Christians are at times dismayed when attempts to share with others the good news of the gospel are met with much argument and ultimate refusal to accept. May the reason for such reactions not be found in the conflict which too often exists between one's religion and his spirituality? Religion may be held as a theory—spirituality never! Theory may produce argument, but there is little

argument against experience. It should never be forgotten that "the strongest argument in favor of the gospel is a loving and lovable Christian." There is no argument against cleanness of life, against nobility of purpose, against lofty ideals and high standards. He who argues against your teaching may at the same time crave in his heart those spiritual possessions which your understanding of the Book has brought to you as facts of experience. For instance, there is no argument against love; that is a fact in experience. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." While one may disagree over another's love experience, yet it is recognized to be fruitless to argue the point—it is a fact of experience in the life of the one who enjoys it. Men have died for others because they loved; mothers have for years slaved over washtubs simply because they loved their children; and all who look on do so with admiration whether they find themselves in agreement or disagreement with such persons in their experiences. And if only the onlookers were honest with their own hearts, they would be compelled to confess that they, too, craved the spiritual possessions that lead to such sacrifices.

Spiritual instability can be accounted for on the basis that the reality of God has never fully become a matter of experience. Once it does, not only shall we find ourselves stabilized, but every plan and purpose in life will be colored by that discovery.

If the reality of God can be personally discovered, and it can be—"Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. 29:13)—if the presence of Christ can be made a matter of personal experience, it follows then that fellowship with Jesus becomes the ultimate goal of every spiritual and religious exercise. The hour of worship then becomes an hour of fellowship. What an opportunity! What a privilege!

Practicing the Presence of God

INTRODUCTION: Since the essence of religion is fellowship with God, and inasmuch as fellowship is possible only where the presence of God is fully experienced, therefore the practice of the presence of God is fundamental to spiritual growth and development. The hour of worship will take on new

meaning when it becomes an hour of fellowship with the divine.

1. Has the presence of God been promised? John 14:18; Heb. 13:5, last part.

2. What promise was made to Moses? Ex. 33:12-16.

3. How continuously are we in God's presence? Ps. 139:1-12.

4. Is it possible to be in the presence of God and not realize it?

Answer: Yes. Saint and sinner alike are always in the presence of God. To the sinner, the thought is disturbing; to the child of God, the assurance brings a blessed experience. But to have this experience one must develop the consciousness of this promised presence. Note the following:

"Then is Christ a personal Saviour? . . . Wherever we go, there is the recollection of One dear to us. . . . We have the companionship of the divine presence, and as we realize this presence, our thoughts are brought into captivity to Jesus Christ. Our spiritual exercises are in accordance with the vividness of our sense of this companionship. . . . I want to impress upon your mind that you may have a divine companion with you, if you will, always."—*Testimonies to Ministers*, p. 388, italics ours.

5. How vital to fellowship and spiritual growth is the consciousness of God's continual presence? "As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."—*Education*, p. 255.

"No earthly power or skill or learning can supply the place of God's abiding presence."—*Patriarchs and Prophets*, p. 328.

6. How can the promised presence of Christ be cultivated and experienced as a living reality?

Answer: By fully meeting the condition governing the promise.

a. By obedience. Luke 11:13; 1 John 3:22; "All His gifts are promised on condition of obedience. God has a heaven full of blessings for those who will co-operate with Him. All who obey Him may with confidence claim the fulfillment of His promises."—*Christ's Object Lessons*, p. 145.

b. By treating Him as though He were real. Someone has said that "Christ will never be real to you until you treat Him as though He were real." (See Ps. 16:8.)

c. By practicing the presence of Jesus. To develop the consciousness of His presence, to enter into fellowship with Him, requires much of meditation and practice. "They profess to be followers of Christ, but they do not know Him by an experimental knowledge. They do not practice religion. They do not seek to be Christians in the same way in which they would learn a trade."—*Fundamentals of Christian Education*, p. 255.

The above involves a change in attitude. It means doing all we do with reference to Him. Our prayers will take on the form of a conversation as

with a friend. At home, in the shop, out in nature, in divine worship—everywhere—we must seek to sense His companionship, because He has promised it.

7. What effect will this experience have upon our worship in God's house?

Answer: It will banish all irreverence. It will make the service meaningful. It will send us away with a renewed sense of His companionship. It will make us strong to live and serve.

The Church

THE church is not a thing of wood and stone;

It is alive, and wood and stone are dead.

No sympathetic heartbeat have they known;

No words of inspiration have they said.

It is forever, and they pass away,
Borne on the bosom of time's rushing tide.

The richest temple is but for a day,
Nothing material can long abide.

The church is made of loving hearts and hands,

Of minds that, having pondered, know the truth,

Of loyalties that live in many lands,
The faithfulness alike of age and youth.

Into its life are wrought the cares and tears

Of those who lived to toil, believe, and pray,

The hopes and aspirations of the years.
And so it lives, whatever pass away.

—Clarence B. Flynn.

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April 18

Fellowship in Social Life

BY THEODORE LUCAS

OPENING EXERCISES.

SCRIPTURE READING: 2 Thessalonians 3:3-5.

SYMPOSIUM: "Flashes From the Spirit of Prophecy."

READING: "Your Church and You."

TALK: "Getting the Most Out of Everyday Living."

POEM: "Alternative."

READING: "Our Daily Lives."

POEM: "When I Have Time."

TALK: "What Recreation May Mean to You."

READING: "The Two Philosophers."

TALK: "Holes in Your Pocket!"

CLOSING EXERCISES.

Note to Leaders

Today we wish to place before our youth the *fellowship* which may be theirs in keeping close to the church in their everyday lives, in church activities, and in their recreation. "The church of God is made up of vessels large and small. The Lord does not ask for anything unreasonable. He does not expect the smaller vessels to hold the contents of the larger ones. He looks for returns according to what a man has, not according to what he has not. . . . Take up the duty lying

nearest you, and perform it with fidelity, and your work will be wholly acceptable to the Master."—*"Messages,"* p. 96.

Flashes From the Spirit of Prophecy

(These quotations are to be handed out to individuals for memorization.)

"RECREATION . . . tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life."—*"Education,"* p. 207.

"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit."—*"Testimonies,"* Vol. IV, p. 653.

"The hours so often spent in amusement that refreshes neither body nor soul, should be spent in visiting the poor, the sick, and the suffering, or in seeking to help someone who is in need."—*"Testimonies,"* Vol. VI, p. 276.

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals."—*"Counsels to Teachers,"* p. 335.

"Jesus reproved self-indulgence in all its forms, yet He was social in His nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marred His conduct; yet He found pleasure in scenes of innocent happiness, and by His presence sanctioned the social gathering."—*"The Desire of Ages,"* pp. 150, 151.

Your Church and You

THE church is organized for service; and in a life of service to Christ, connection with the church is one of the first steps.

The church is indeed organized for service, and without its mighty force of young people it would be greatly handicapped. So you mean much to the church. What does the church offer to you in return?

It offers, first of all, the Bible, through which is salvation.

It offers the kind of friends whose tastes and habits are right and good, whose belief in God enables them to

pray with faith, whose influence is ennobling and enriching. It offers a friendship which circles the globe in behalf of other young people who know Him not.

It offers a great field of missionary activity the culmination of which is the gospel to all the world.

It offers a vast field in literature—the Missionary Volunteer Reading Course books, *"Messages to Young People,"* the *Youth's Instructor*, and other books and papers too numerous to list here.

It offers a personal touch with Jesus, which prepares for valiant service and final victory.

It is through His people, the church, that God purposes to bring blessing to the world. "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—*"Acts of the Apostles,"* p. 12.

The church provides a place where people of different temperaments and qualifications are brought together to be trained, to be molded and fashioned by the Master's hand for entrance into His kingdom. Here are to be manifested the ruling elements of love and tenderness for one another exemplified by Jesus while here among us.

Stirring days are ahead for Adventist youth. A close connection with your church will be a guiding factor in your living these days successfully.

Our Daily Lives

RADIANT personality possesses the magic of the sun itself. It penetrates the shadows with the light of good cheer. It warms our hearts with the infrared ray of encouragement. It heals our mental scars with the ultraviolet rays of understanding and faith. It draws out of us the best that is in us. It stimulates us to live bigger lives. In its presence we are lifted up, life takes on new sparkle and meaning.

In a beautiful little poem, Cristel Hastings expresses the radiant personality of the sun. While none of us can be the sun, we can express the qualities of sunshine in our lives every day:

"If I could be the sun for just one day,
I'd open every bud that bloomed my way.
I'd scatter every shadow, every shade,
That fell across my path, and make them fade.
I'd warm the hearts of men and make them glad;
I'd make a world of joy where all was sad.
I'd draw the perfume from a rose, and bold
It for a soul with mocking world grown cold.
I'd shine through every cloud and make for you
A golden lining in a sky of blue.
And when night came, I'd quickly go my way—
If I could be the sun for just one day."
—From *"The Colonial Way."*

When I Have Time

WHEN I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care.
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary toiling days;
I'll lead his feet in pleasant paths all ways
And cheer his heart with words of sweetest praise,
When I have time.

When you have time—the friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill his life with sweet content—
When you had time!

Now is the time! Ah, friend, no longer wait
To scatter loving deeds and words of cheer
To those around whose lives are now so drear.
They may not meet you in the coming year—
Now is the time!

—Author Unknown.

What Recreation May Mean to You

RECREATION is one phase of church activity which is worthy of our consideration. Some of the results of recreation are a wholesome outlook on life, relaxation from work or mental strain, a benefit to our bodies in a physical way, a spirit of teamwork, and a cheerful disposition.

Recreation may be either outdoors or indoors.

"Exercise in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease."—*"Testimonies,"* Vol. I, p. 515.

A nature hike, a campfire, a swim, a picnic lunch in the out-of-doors—all afford relaxation and contentment, and draw us nearer to our Maker.

He who has climbed a mountain and stood entranced at the splendor of the sunrise or the beauty of the landscape, has borne into his soul a realization of what perspective means in life; and he determines to gain the most possible from his mountaintop experience, that it may comfort and guide him as he ministers to others

when he descends into the valley.

This bit of verse, by Clarence E. Flynn, helps us to appreciate what is ours for the taking:

"God has a proposition here
On which man would make a billion
clear
If he could manage things his way.
His plan would be to make folks pay
For what God gives them night and
day.
For instance, take the Milky Way:
To see the glimmering display
He'd charge them fifty cents a night;
To purchase tickets folks would fight.
He'd charge for flowers, and song of
bird—
Why give them free? Why, it's absurd!
One dollar for each sunset view,
The same for every sunrise, too.
Fall landscapes would be costly sights,
He'd reap a sum for mountain heights,
Green curving breakers would come
high,
And men would pay to hear winds
sigh.
But God has the proposition here
On which man would make a billion
clear."

Alternative

You may live each day as it hurries on
by,
With no question or thought of its com-
ing—or why
Or else, you may cherish high dreams in
your soul
Of the worth of your life, and its ulti-
mate goal,
That will lift up your heart as a bird
when it sings,
Delete all restraint—for your dreams
give you wings—
Expand into beauty as flowers from sod,
Bring life to fruition—development,
God!

—Gertrude B. Gundersen.

The Two Philosophers

ONCE there were two philosophers who were seeking to discover the secret of perpetual youth.

One of them spent all his time in a laboratory poring over bulky volumes, experimenting with mystic formulas, and muttering the uncanny spells of the old magicians. He buried himself in his work, and gradually shut himself away from his fellow men.

One day as he looked into a mirror, he realized his disappointment. He became insane. For despite all his spells and potions, the wrinkles had spread over his face like widening ripples on the wind-swept waters. His body was bent and withered. His skin was yellow and dry as parchment, and his eyes were weary and unspeakably aged. He had failed in his search.

The other philosopher went out into the world. He laughed with the children upon the street corners. He smiled at all those he met, and they smiled back at him. Each night he slept under the guardianship of the stars, and from them he learned something of the beauty of eternity. He read the mystery in the heart of a rosebud, and his ear was tuned to discern the delicately shaded calls of the songbirds. He loved everyone, and everyone loved him.

So, although his hair grew as white as the hawthorn's blossoms, his blue

eyes remained clear, frank, and merry. He carried his body erect, and his brow was as smooth and untroubled as a child's. The hand of time had passed over him lightly. He had discovered that the secret of perpetual youth lay deep down in his heart.—*Thomas Dreier.*

Getting the Most Out of Every-day Living

THE average American youth possesses comforts and luxuries of which the youth of a century ago never dreamed. Luxuries do not necessarily bring satisfaction. Comforts do not always mean happiness. The Saviour said: "A man's life consisteth not in the abundance of the things which he possesseth."

It makes a great difference to ourselves, to our church friends, to society in general, whether we know the secret of how to get the most out of life. Our future outlook, our joy or sorrow, and our contentment or unhappiness, depend upon whether or not our conception of how to live is wholesome and upright.

"John Bunyan was not immune to hardships. Twice he was released from prison with the warning that he must cease preaching. John Bunyan was returned each time to his cell. He abhorred prison life. Separation from his family, especially his crippled child, was, he testified, like tearing the flesh from his bones. Yet Bunyan was satisfied with what life had to offer. He felt he got much out of living."—"Youth's Problem No. 1," by Alfred L. Murray, p. 42.

And so will we get much out of living if we live to serve.

"A young man came to Jesus inquiring how he might find life. He was rich in worldly goods; all those things that bring comfort and honor from men were in his possession. To this humble Nazarene who had nowhere to lay His head, the young man came to make known his desire. He felt, evidently, that Jesus in His poverty was getting more out of life than he with his riches. Jesus went straight to the heart of this young man's problem. He was living selfishly. He was suffering from the shock of short-circuiting his interests. They all turned in on one another. Jesus prescribed a revolutionary change. He was to cut the wires and establish a new line that would run out into the country hovels and back lanes

of society. 'Sell all, and give to the poor.'

The young man went away sorrowfully. There were only two ways that he could go away. If he acted upon Jesus' recommendation he would go away rejoicing, for he would have lost himself in others. But refusing to act, he returned as he had come. The sorrowful man is the man whose interest goes not out beyond himself. . . . To live for self is to live in sorrow. To live for others is to find the road to rejoicing."—*Id.*, pp. 55, 56.

A genuine friendliness, a personal interest, a willingness to serve, are valuable assets. These are obtained by constantly tapping the Source of power so that the income exceeds the output. Jesus tapped this Source of power, and His supply of endurance and love was exhaustless. He did much because He had much. This same privilege is ours. We may lay hold of this power through Bible study, sincere meditation, and prayer, and find therein the dynamic reserve in life which we need for the task that is ours to perform—that of living every day for Him.

Holes in Your Pocket!

MANY a man would be rich if only someone would stop the holes in his pockets. Holes in pockets may be actual, or they may be figurative. In either case they are sources of loss, and should be mended. Almost everyone at one time or another has lost coins through a hole in the pocket where he carries his "change." It is irritating to find one's "change" gone when one did not have the fun of spending it.

Such losses are trifling compared to the mental and spiritual losses which occur because of holes in our pockets. The wasted hour which might have been well employed, the opportunity for culture that escapes for no good reason—these are holes in our pockets. Our lack of interest in a friend's spiritual life, our neglect to pray when important decisions are to be made; these, too, are holes in our pockets. Our failure to lend a hand, to give a boost to a fellow traveler; such are the big losses in retrospect. And the worst of it is that we may not retrace our steps to repair the damage done by our neglect.—*Blum's Syndicate.*

April 25

Fellowship in the Ordinances

BY FREDERICK LEE

OPENING SONG: "Jesus Paid It All," No. 107 in "Christ in Song."

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERING.

ANNOUNCEMENTS.

SONG: "I Lay My Sins on Jesus," No. 317 in "Christ in Song."

PRAYER.

SCRIPTURE READING: 1 Corinthians 11: 23-28.

TALK: "The Last Supper."

GROUP STUDY: "Spiritual Lessons in the Ordinances."

DISCUSSION: "Who Should Attend?"

POEM: "Removing the Stain."

CLOSING SONG: "In the Cross of Christ," No. 446 in "Christ in Song."

Note to Leaders

Emphasize the importance of the ordinances of foot washing and the Lord's supper to every member of the church, young and old. No baptized person should absent himself from this service. The unbaptized do well to attend. They, too, may gain much spiritual benefit by doing so. There should be order and dignity in every service of the church, but in this service more than any other. There should be an attitude of true reverence on the part of all who attend. The spiritual lessons of these ordinances are to be made prominent. These will be brought out in the group study. The talk "The Last Supper" should be presented in narrative form. It would be well to study as a background for today's topic chapters 71 and 72 in "The Desire of Ages."

The Last Supper

1. The Time Is at Hand

CHRIST had been carrying on His ministry for more than three years. During this time He had attended several Passovers with His disciples. But this one so soon to come was the most important one of all, for it was to be the last one to be celebrated before the slaying of the true Lamb of God.

The Passover commemorated the deliverance of Israel from Egypt. The slaying of a lamb which was without blemish represented the death of the Son of God. The sprinkling of the blood upon the doorposts represented the efficacy of the sacrifice of Christ to deliver men from eternal death. When we accept Christ

as our Saviour and have faith in His mediatorial ministry in heaven, it is like the applying of the blood to the doorposts during the Passover ceremony. As the angel of judgment passed over every home where the blood was applied and no harm came to any of the inmates, so in the last day when the judgment takes place, all those who have accepted of Christ's sacrifice will be saved.

Christ had warned His disciples concerning the shame and death that were so soon to come to Him. But they could not comprehend His words. Imagine the deep feelings of the Lord as He approached this last Passover on the very eve of His betrayal and death.

2. The Man With the Pitcher.

The day was Thursday. It was a most eventful day filled with surprising and startling events. We do not know what all the disciples did on that day. They were all wondering, no doubt, where they were to celebrate the Passover. As yet they had made no arrangements for the celebration. The time was late, and the city was crowded with visitors from all parts of the country. How could a place be found at this late hour? Christ settled the question by calling Peter and John and telling them to go out and find a place for the Passover. These two disciples were at a loss to know what to do, and explained, "Where wilt Thou that we prepare?"

Study Luke 22:7-13, and relate the wonderful experience that came to the disciples as they followed the directions of Jesus—how they saw the man with the pitcher and followed him through the crowded city streets until he turned aside into a house, and how they came up to the house and explained their errand; how thrilled they must have been when they heard the "goodman of the house" answer that he had an upper chamber all prepared and waiting for Christ and His disciples. This was one more experience to strengthen their faith in Christ in their hour of trial.

3. Christ and the Disciples.

Picture how He had looked forward to this event and how He must have longed for their comfort and their sympathetic understanding. (See Luke 22:14-18.)

Describe the situation among the disciples, their strivings among themselves. (Luke 22:24; Mark 9:33, 34; Matt. 20:20-24.) The disciples had been vying for chief place for a long time. Study "The Desire of Ages," pages 643, 644.

4. Christ Washes the Disciples' Feet.

What could Christ do to melt their proud hearts and teach them a lesson they would never forget? The disciples had great respect for their Master. They called Him Lord; He was the chief one in their midst. How surprised they must have been as He rose from the table and took a basin of water and a towel and began to wash the feet of Judas! They were so astonished that no one seemed to say a word until Jesus began washing the feet of Peter. He was indignant that Christ, his Lord and Master, should stoop so low. He would not allow Jesus to wash his feet, he declared. Read the conversation between Christ and Peter as recorded in John 13:6-10.

So Christ went to each one. By the time He had come to John, all were in a repentant spirit. Their proud hearts were touched, and were likewise cleansed, for did not Christ say, "Ye are clean," meaning not only cleanness of body, but of soul as well? There was one, however, whose heart was not softened by this ministry. He scoffed at this lowly service of Christ, and determined to go forward with the terrible deed he had plotted.

5. The Emblems of Christ's Sacrifice.

After returning to His couch beside the table at which the disciples were reclining, Christ took some of the unleavened bread left from the Passover supper and blessed it. As He broke it and gave it to His disciples, He said, "Take, eat: this is My body which is broken for you, this do in remembrance of Me." Then He turned to the unfermented wine, took the cup and gave thanks, and gave it to His disciples, saying, "Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins."

Christ served Judas in both the ceremony of foot washing and the Lord's supper. (See "The Desire of Ages," pages 645-653.) Before the

group had separated, however, Judas left them and went forth to carry out his evil plot. After he had left, Christ spoke words of comfort to His disciples. Then they all sang a hymn, and went out to the Mount of Olives. Then followed Christ's agony in the Garden of Gethsemane, His betrayal and seizure, and His death on the cross.

Spiritual Lessons in the Ordinances

1. How do we know that Christ intended to teach a spiritual lesson in His act of foot washing?

Answer: When Christ replied to Peter's protest He said, "If I wash thee not, thou hast no part with Me." John 13:8. Christ washed the disciples' feet as a symbol of inner cleansing. Only as they were thus cleansed could they have a part with Christ.

After Christ had washed the feet of all the disciples, He said, "Ye are clean, but not all." In the words, "but not all," He referred to Judas. Although Christ had washed the feet of Judas the same as those of the other disciples, Judas had not received the inner cleansing. His heart was still proud and evil. (See "The Desire of Ages," p. 646, par. 3.)

2. When Christ came to the world, in what capacity did He come?

Answer: "I am among you as he that serveth." Luke 22:27. (See also Matt. 20:28.)

3. After the act of foot washing, what did Jesus say to His disciples?

Answer: John 13:14, 15. Besides cleansing their hearts through this simple act Christ left the disciples an example of service to others. They were not to live unto themselves, thinking of their own salvation. They must take an active part in helping others to receive the cleansing that Christ would give them. (See "The Desire of Ages," p. 651.) Note the words, "Those who have communed with Christ in the upper chamber, will go forth to minister as He did."

4. Why should the church today celebrate the ordinance of foot washing?

Answer: Christ told His disciples very definitely and repeatedly that they should do as He had done unto them. (See John 13:14, 15, 17.) Christ was speaking to the founders of His church. This was one of the last acts He performed with them, and He enjoined them to continue in this ordinance even as in the celebration of the Lord's supper.

5. For what was the ordinance of foot washing to be a preparation?

Answer: "This ordinance is Christ's appointed preparation for the sacramental service."—"The Desire of Ages," p. 650. It was to help Christ's followers keep in mind His lessons of humility and service.

6. Why was the Lord's supper established as an ordinance of the church?

Answer: Christ said, "This do in remembrance of Me." Luke 22:19; 1 Cor. 11:24, 25.

"The ordinance of the Lord's supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. . . . It is the means by which His great work for us is to be kept fresh in our minds."—"The Desire of Ages," pp. 652, 653.

7. How only may we receive the blessings of these ordinances?

Answer: As Christ said to many who came to Him for healing, "According to your faith be it unto you," so it is only according to our faith that we may receive the true spiritual help there is for the Christian in the celebration of the ordinances of foot washing and the Lord's supper.

Removing the Stain

THAT blot! That fearful sin that stained
my soul!

It would not be erased or washed
away.

I tried to sponge it out, but there it
stood,

More lurid than it clung that fatal
day

When I had done the deed, and when the
thrill

Of furious, deadly joy had changed to
pain.

O how it burned! and how I loathed my-
self!

And time did not relieve that mortal
bane.

I sought relief. They said, "Appease the
gods;

Go sacrifice; go starve thy body, shrive
Thy soul." And still the stain shrank

not, but stood
The bolder; nay, it seemed the more
to thrive.

Then counseled they, "Pile deeds on
high; go build

A temple; feed the poor." But, lo,
what joy

My alms did bring but emphasized the
blot.

And still it clung. All pleasure seemed
to cloy.

Then, they urged, "Go, learn the better
way."

Nor did this help, but only showed
how vain

And futile was my quest, until I came
Upon a Book, a Book that first

brought pain,
And taught me how my soul was steeped
in sin—

Both things I did and what I failed
to do—

And left me helpless, hopeless, and in
woe.

Save that it led, or seemed to lead,
me through.

When, lo, one day it taught that God
was love,

And then it brought me to a cross
where died

A Man, the Son of God, who gave His
life

That I might live; then rose, but when
His side

Was pierced in death, a pardon for me
won—

So said this Book of books. It coun-
seled me

To trust God's gracious will, and when I
did

The stain was gone; my guilty soul
was free.

—Harry E. Porter.

8. To what does the Lord's supper point?

Answer: Luke 22:18; 1 Cor. 11:26. Note the words, "till He come."

"The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples."—"The Desire of Ages," p. 659.

Who Should Attend?

STUDY "The Desire of Ages," p. 656.

May members of other churches attend? Christ's example forbids exclusiveness.

Regular attendance on part of members.

None to exclude themselves because unworthy ones attend.

Young and old should attend.

The unbaptized should attend even though they may not take part. They may receive blessings by so doing, and be better prepared for baptism.

OFFICERS' NOTES

How to Carry Strong Society Work Through the Summer

(Continued from page 16)

are impossible, hold the meetings on the shady church lawn, a secluded park, or in the garden of some member of the church. It is very appropriate for an outdoor service to be timed to coincide with the setting of the sun. Hymns of nature, Scripture readings, anything that reveals God's love in nature as portrayed in the psalms—are appropriate for such an occasion.

2. *The Forum:* Someone should be selected to lead out in a discussion of the day's subject, and then give the young people time to ask questions of the speaker or speakers, as the case may be.

3. *Question Box:* This always brings life and interest to the society if conducted properly and sincerely. Someone should be chosen to answer the questions who has a wide experience in Missionary Volunteer activities and who is not prejudiced in any of his dealings.

4. *Round-Table Discussions:* All societies could profit greatly by having round-table sessions. Young people with some experience should be chosen to lead out in the discussion of the topic under consideration, and all should be allowed sufficient time to make careful preparation.

5. *Radio Meeting:* In most churches a real microphone could be set up, and each individual taking part in the meeting could broadcast his message to a real and also an imaginary audience, having an announcer and all that goes to make up an interesting radio program. Do not dwell so much on the mechanics that the real message of the day is lost.

6. *Music:* Congregational singing

and solo and group arrangements of some of our beautiful hymns; incidents about their origin and use, prove interesting in song services and during the meeting proper. Opportunity may also be given young people to ask questions and make suggestions about their interests in music. All musical numbers should contribute to the spirit of worship, and none should be presented with the idea of providing mere entertainment, or of giving some person a chance to appear in public.

7. *Temperance*: Week by week present temperance material which you may use in temperance rallies in other churches.

Remember, leaders, that the entire success or failure of the societies depends to a large degree on your leadership. Remember that you are training these youth for useful places in this earth as well as for places in the new earth. W. C. LOVELESS.

Announcements

EVERY part of the M. V. Society meeting should be made conducive to the success of the entire service. Consequently, careful planning for each part of the meeting must be done by the leader well in advance. Recently the writer attended an M. V. meeting at which announcements were made in their proper place during the opening exercises. A number of important items were emphasized in a strong way. After the music, the speaker for the evening and his assistants took charge and presented a message that brought conviction to many hearts and led all those present into a spirit of worship and consecration. The closing hymn was sung, and the audience stood with heads reverently bowed, expecting prayer to close the service, when one of the assistant leaders of the society stepped forward and made most of the announcements over again. It brought in an anticlimax which marred very definitely the benefits of the meeting. When properly arranged, everything of this kind may be avoided in connection with the conduct of the meeting.

Plan, pray, and work during 1942 to make the society meetings deeply spiritual, so that every service may help the young people to cultivate an attitude of worship while they are in the house of God.

C. LESTER BOND.

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Reward

I SENT a song of courage
And faith upon its way;
It was not a brilliant paean,
But just a homely lay.
It brought no gold, nor silver;
Yet I had richest pay
In finding it is treasured
By one who's glad to say,
"These cheering verses help me,
To be more brave and gay."

—Olive Lair Smith.



Junior Meetings

April 4

Gateway to Church Fellowship

BY CLIFFORD A. RUSSELL

OPENING SONG: No. 67 in "M. V. Songs."

SCRIPTURE READING: Matthew 18:1-6.
PRAYER: By several Juniors, closing with the Lord's prayer.

SECRETARY'S REPORT.

SONG: No. 32 in "M. V. Songs."

TALK: "Steps to Christ."

TALK: "Knocking" (See p. 17.)

POEM: "Just Outside the Door."

TESTIMONY MEETING.

CLOSING SONG.

BENEDICTION: Repeat in unison Psalms 19:14.

Notes to Superintendents

The five "steps to Christ" should be presented to the Juniors so simply, and yet so attractively, that a desire to take these steps may be awakened in the breast of each one who has not done so, and a desire in such as have become members of the church, to step more carefully. This picture of one who stands "just outside the door" to the church until it is too late to enter should be realistically drawn. Choose someone who will memorize and recite in an appealing way the poem, "Just Outside the Door." The burden for the salvation of our Juniors while they are still Juniors is a heavy one. Statistics prove that more come to Christ during the Junior age than after.

The talk, "Knocking," is as appropriate for Juniors as for Seniors. You will find it on page 17.

As a helpful variation in this meeting we suggest a brief testimony meeting at its close. We believe many of our Juniors will be glad to respond. With a little tactful encouragement, some who never before have done so, may be led to speak a word. God bless our dear Juniors.

Steps to Christ

SOME of you are familiar with that beautiful book called "Steps to Christ." Its teachings are simple, direct, and easily understood. Some of you have read it, in whole or in part. Others will—we hope all.

In the beginning, God planted a beautiful garden eastward in Eden. It was to be the home of the pair whom He had created. In order to prove whether they could be true to Him and obey Him, He forbade them

to eat or even to touch the fruit of just one of the trees in this garden. They refused to obey, and ate the forbidden fruit. Then they were driven from their beautiful home, and never saw it again. Because of their sin, sickness, sorrow, pain, and death came upon them, and through them, upon the whole human race. That death would have been final but for a plan, a wonderful plan, which we call the great plan of salvation. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Through this plan, man was given another chance. Jesus, the sinless One, paid by His death on the cross of Calvary the penalty for sin, the breaking of the law of God. Those who accept this wonderful plan and believe in Him, may have everlasting life; those who do not, will perish. They will die the second death, from which there is no awaking.

God has made this plan of His so plain and simple that any Junior boy or girl may understand it. There are five steps to be taken in coming to God and uniting with His family. These steps to Christ must be taken in the right order. You cannot take the second until you have taken the first, nor the third before the second, and so on. The five steps are these:

1. Faith.
2. Repentance.
3. Confession.
4. Forgiveness.
5. Baptism.

Let us examine these steps.

FAITH. In the book of Hebrews we read: "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Faith is belief in God. This lies at the very beginning of Christian life. One cannot worship or serve a Being whom he does not believe exists. He that cometh to God must believe that He is; that He exists; that there is a God. That this faith in God is the first step is shown by the expression, "He that cometh to God." The first

approach is faith. Paul tells us in Ephesians 2:8 that faith is the gift of God. But it is ours to exercise. It is interesting to note the order in which the five steps must be taken, and who takes them. Faith, the first step, is God's gift, but ours to exercise. The second step is God's, and we cannot take it.

The second step is REPENTANCE. It is only the Spirit of God that can bring repentance. We cannot make ourselves repentant. The first work of God's Spirit upon the heart of the sinner is to convict of sin. Through the operation of His Spirit, this conviction leads to repentance, to sorrow for sin. This godly sorrow, this repentance, leads us to take the third step, confession.

CONFESSION is our part, and God has nothing to do with it. He cannot confess our sins for us. No one can do this for us. It is our part. When we have truly repented of our sins and confessed them in sincerity, we come to the fourth step, which is God's part.

This step is FORGIVENESS. No one but God can forgive. These two steps are plainly pointed out to us in 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."

Now we have taken four of the five steps:

1. Faith—God and us working together.
2. Repentance—God's part.
3. Confession—Our part.
4. Forgiveness—God's part.

Now, if all these steps to Christ have been taken earnestly, thoughtfully, prayerfully, we are ready for the fifth step, the one by which we enter into the family of God, the church. This step is BAPTISM. To be sure, much study of the word must go along with all these steps, and particularly before the last is taken. There should be careful study of the teachings of the Bible on many points of doctrine. We must be prepared to give a reason for the hope that is within us. A candidate for baptism should have a knowledge of the teachings of the Bible covering the steps already mentioned, as well as such doctrines as the second coming of Christ, the true Sabbath, the nature of man, the home of the saved, the fate of the wicked, the judgment,

health and temperance, tithing, and others that might be mentioned. Candidates for baptism and church membership should be examined on these points. Even Juniors should be able to give simple yet intelligent answers to questions covering these points after they have had the privilege of studying in a baptismal class for a few weeks.

After the fifth step has been taken, and the candidate has been buried with Christ by baptism, he is voted into the church by its members. It is an honor to belong to the church of Christ. It is those who are in His family, living up to His standards, faithfully performing their duties to God and to man, whom He comes to save. They share the inheritance which is to come to the family of God.

Time is short. Life is uncertain. Have we all taken these steps to Christ? If not, when will we take them? Dare not to presume upon the mercies of God. Get ready; keep ready; be ready for the certain and soon coming of Jesus.

Just Outside the Door

O WEARY soul, the gate is near;
In sin why still abide?
Both peace and rest are waiting here,
And you are just outside.

Forgiveness Jesus will impart;
To save your soul He died;
How can you still offend His heart
By staying just outside?

The day of life is passing by:
Soon night your soul will hide:
And then "Too late" will be your cry,
If you are just outside!

Come in; be free from stains of sin;
Be glad; be satisfied;
Before the tempest breaks, come in,
And leave your past outside.

—James Rowe.

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April 11

Fellowship in Worship

BY JEWEL A. HATCHER

OPENING SONG: "Blest Be the Tie,"
No. 416 in "Christ in Song."

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

SECRETARY'S REPORT.

SONG AND SCRIPTURE READING: "O
Worship the King," No. 335 in
"Christ in Song."

(Have a different Junior read a
scripture after each stanza of the
hymn as follows: First stanza,
Psalms 122:1; second stanza, Mat-
thew 18:19, 20; third stanza, Psalms

65:4; fourth stanza, Colossians 3:
16, 17.)

INTRODUCTORY TALK: "Why We Wor-
ship Together."

DIALOGUE: "Working Together."

STORY: "A Quitter or a Helper?"

STORY: "Jane Randall's Secret."

POEM: "In the House of the Lord."

DISCUSSION.

BENEDICTION.

Note to Superintendents

To present the reasons why we wor-
ship together and not alone only, and
the benefits derived both individually
and collectively, is the object of this
program. To help create the atmos-
phere of worship, a vacant chair may
be set in a prominent place, and the
superintendent may announce that
there is a very important guest pres-
ent for the meeting. Jesus said:
"Where two or three are gathered to-
gether in My name, there am I in
the midst of them." Matt. 18:20.
We are gathered here in the name of
Jesus, and so He is here, too. Let
us remember this, and act and speak
accordingly.

Why We Worship Together

JESUS established His church on
the earth to be the household of God,
all members being kinsfolk in Christ
and bound by family ties. Just as
Christ knew, when He sent His dis-
ciples out two by two, that each would
strengthen and encourage the other,
He knew that by meeting and wor-
shipping together His household would
find help and inspiration. Not only
is the church aided in working to-
gether as a whole, but each member is
benefited by the fellowship of worship.

First, let us think about the benefits
and blessings which Juniors may re-
ceive in meeting together. It can be
said that in the Sabbath school we
receive instruction—we are taught; in
the church service we receive inspira-
tion—spiritual help; and in the Mis-
sionary Volunteer Society opportunity
is given for expression—we take part.

We do not come to church because
we fully understand already the love
of God and the teachings of His word,
but because we want to learn more of
them. We become members of the
church family because we want to
become good, not because we are good.
The instruction of the Sabbath school
tells us how to become good, to live
like Jesus. We must study the Bible
to keep improving in this task of being
good. Some people think that if they
study the Bible by themselves, they do
not need to attend Sabbath school or
church. But in Sabbath school we
receive the interpretations of learned
Bible students, and our views are
broadened.

For us to receive the inspiration
offered by the church service, we need
to come with attentive minds and sin-
cere hearts.

"A man was carried in a dream to
a church. In his vision he saw the

organist vigorously playing the organ, but no sound was heard. The choir and the congregation began to sing, but their voices were not heard. Then the minister began energetically to pray, but no tones came from his lips.

"The man turned in wonder to his angel guide. 'You hear nothing,' said the angel, 'because there is nothing to hear. These people are not engaged in worship, but in the form of worship. Their hearts are not touched, and the silence is the silence that is unbroken in the presence of God. But listen now.'

"The man heard a child's voice, clear and distinct in all that silence, while the minister seemed to pray, and the people seemed to join. Only the child's voice was heard, because only the child's heart was touched. 'Our Father which art in heaven.'

"That," said the guide, "is the only true worship in all this great church today."

We will have demonstrated for us at this J. M. V. meeting the opportunity which our church offers Juniors to express themselves and to develop their individual talents. This Junior improves his talent by telling a story; this one, by reciting a poem; another, by taking part in the dialogue. Others express themselves in talks and discussions.

Now, of what good to others is our presence in the house of the Lord for worship? It is our influence, of course. It may be our singing, our attitude during prayer, our deportment after the service, or our attention during the sermon. One Sunday evening a stranger attended a church service. Sitting in front of him was a woman who sang the hymns with joy and meaning. The singing of this woman made such an impression upon the man that after the service he spoke to her, thanking her for her singing and telling her how it had touched his heart. Her fervent singing had lifted him out of his small world. He would never forget it. Every one of us can do something like that. Do you sing the hymns as though you meant them?

This little Scotch verse tells us how we can help to keep that warm and friendly attitude in our church:

"If after the kirk ye bide a wee,
There's some would like to speak with ye;
If after the kirk ye rise and flee,
We'll all seem 'cold' and 'stiff' to ye."

Now that we understand better why we worship together, instead of alone only, each Junior can take his place in God's household, worshipping more sincerely, and receiving greater blessing.

Working Together

(JERRY is walking down the street, and George hurries to catch up with him, George carries a band instrument.)

GEORGE: Hi, Jerry! I'm on my way home from band practice. I want

to talk to you. I heard you joined the church last Sabbath.

JERRY: Yes. I was baptized last Sabbath morning.

GEORGE: Well, it's all right, I suppose, if you want to join, but I don't see any use in it. I go to church once in a while, and I always put something in the Sabbath school offering, but it seems to me I can worship just as well wherever I happen to be as if I make a special trip to church on Sabbath morning. What's the use of wasting a lot of time?

JERRY (after a slight pause): Why are you playing in the school band, George?

GEORGE: Why, I want to represent the school for one thing, and then it's good for me.

JERRY: Couldn't you get just as much practice by yourself?

GEORGE: Sure, but you know how it is. When I'm not taking lessons, I never practice by myself very regularly. It's a lot easier when you are with the other fellows.

JERRY: That's the way I feel about the church. I think I am more likely to worship if I go to church, where other people are doing the same thing. And you know you couldn't come to band practice if you didn't belong and hadn't enrolled for the band.

GEORGE: You're right there, but just what does the church do for you?

JERRY: Lots of things. But what is more important is what I can do for the church. You know you couldn't do much if you were the only member of the band. You can play a rousing march only when you all work together. Because the people in the church get together in a common cause, more progress can be made in sending the third angel's message to the world.

GEORGE (nodding): I think I'm beginning to understand.

JERRY: You know you wouldn't feel much like playing if the school didn't back you up. You want every student and teacher to support the band. By joining the church I become part of a group that is supporting missionaries and others who are doing work that I can't do.

GEORGE (turning to leave Jerry): I'm certainly glad I talked to you, Jerry. You gave me a new idea on some things. I'll see you in church Sabbath.—Adapted from *Young People's Leader*.

A Quitter or a Helper?

"I DON'T like our church," said Andy.

"Why not?" said Elspeth.

"Oh, it's all run by the grown people, all cut and dried. We never even have to study our Sabbath school lessons. Somebody tells the whole thing to us; so why should we?"

"Whose fault is that?" said Elspeth. "The teacher never does all the talking until she has asked a dozen questions and no one knows the answers."

"Even the J. M. V. meetings are

sort of silly," Andy went on. "Nobody pays much attention to what's going on."

"Well," said Elspeth, "what are you going to do about it?"

"Do about it?" said Andy. "Stop coming to church, I guess."

"That'll help a lot, won't it?" said Elspeth. "Well, I'll tell you what I'm going to do. I'm going to study my lesson every day and answer questions, and get a little enthusiastic about the J. M. V.'s. I'm going to try to get my friends to feel the same way. And then after a while maybe it'll change enough so that even lazy people like you will be willing to help—because it will be so much fun and so interesting!"—Adapted.

Jane Randall's Secret

"DOESN'T church seem long to you, Jane?" asked Dorothy Mitchell, as the two walked together on their way home from the services.

"No, it doesn't seem long to me. It used to, but mother told me a secret that makes the services seem very short."

"I would give a good bit to make them seem short to me, especially the sermon. I can hardly wait until the minister is through. Would you mind telling me the secret?"

"It's a queer law of the mind," replied Jane. "Does the time seem long to you when you play tennis?"

"No, indeed," was the prompt reply. "It flies."

"Why?" asked Jane.

"I guess it's because I like it."

"Yes, that's true, I suppose," said Jane, "but mother says it's because you're thinking with all your might about the game."

"And what's the way to learn to like church?"

"Well, that's the way I make myself pay attention when the minister preaches; I follow every word he is saying, forgetting everything else until he is through."

Next week after church Dorothy thanked Jane for sharing her secret. "It works fine," she said.—From *"What To Do."*

In the House of the Lord

'Tis pleasant to meet

In the house of the Lord,

To sing of His goodness

And study His word;

And out from our hearts

May there blossom each day

Kind thoughts, words, and deeds

As we go on our way.

—Author Unknown.

Discussion Questions

1. How can worship in music bless the Junior? How can it bless others?
2. How is the offertory an act of group worship?
3. What are some ways by which we can make sure that the "preaching service" will do us good?
4. Ask for specific ways in which

Juniors have been helped by church, Sabbath school, or M. V. Society attendance.

5. Of what benefit is the class study period of the Sabbath school?

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April 18

Fellowship in Social Life

BY THEODORE LUCAS

OPENING EXERCISES.

SCRIPTURE: Ecclesiastes 9:10.

TALK: "Everyday Christian Living."

POEM: "Living Beautifully."

STORY: "The House With the Golden Windows."

STUDY: "Solomon's Success Signposts."

TALK: "How to Have a Good Time."

DISCUSSION by Juniors.

CLOSING SONG.

BENEDICTION.

Notes to Superintendents

In this program emphasize the fact that the Juniors of our denomination can have genuine pleasure and blessing in associating *together* in the church, the Sabbath school, the church school, in their work, their recreation, their sunshine bands, and their Christian help work.

The superintendent should direct the discussion, as the Juniors tell experiences they have had or could have in fellowship together, pointing out their opportunities and responsibilities.

Everyday Christian Living

"My feelings were hurt," said Aunt Selina. "At least, that is what I chose to call it when I was a girl; but the fact was, I was angry because I had overheard Mary Lou Sikes make a slighting remark about my new hat. I meant to go right over to her house and bring up the subject of hats, and talk in such a way that she couldn't fail to understand that I had heard her remark, and that our friendship was likely to be broken.

"It was a threatening afternoon, and there were rumbles of thunder, but I set out for the Sikes' farmhouse. When I came in sight of Mary Lou's house, a big storm was rapidly coming up. Mary Lou came running out to the front gate to meet me, white as a sheet, and wringing her hands.

"Oh, what shall I do! what shall I do!" she cried, hugging me so tight it almost took my breath. "Oh, dear Selina, I think some good angel must have sent you! I am by myself, a storm is coming, and the lambs are out in the pasture. Father will blame me for not getting them up

in time, but I was reading and didn't notice the storm. Won't you please help me get them in—if we can before we're killed? There! That tree in the pasture was struck. Selina, are you afraid?"

"No," I gasped.

"We can pray as we run," said Mary Lou, grasping my hand and pulling me along in the face of the storm.

"The lambs were not killed; neither were we. Only the big tree that the lightning struck—and my little quarrel—were killed. Mary Lou never guessed why I came to visit her. Many times since that, when things have gone wrong, I have asked myself, 'What if a storm were raging and lightning struck close by?'"—*B. C. Forbes.*

Today Juniors are living everyday lives that Jesus can approve. They are trying to measure up to the standards of the church, and God has work for them to do in His cause.

"Children can be acceptable missionary workers in the home and in the church. God desires them to be taught that they are in this world for useful service. . . . They can be trained to do missionary work that will prepare them for wider spheres of usefulness."—"Messages," p. 225.

"Let . . . children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action?"—*Id.*, p. 197.

In the program of the church the Juniors have a place. Remember always to be reverent and loyal, so that you may fill your place.

"If I can say one kind word today—
Or maybe two—

To some fellow mate along life's way,
And help him through
The sorrows of his life,
The dreariness he feels;
Then I have lived that day well."

—*Oliver Helen Miles.*

Living Beautifully

A RED rose taught me a lesson today,
A red rose that bloomed across the way.
It swung in the breeze, and gladly did play.

But not a word did it have to say;
It just lived beautifully.

A little girl taught me a lesson today,
A child who lived across the way;
She would cheerfully work and cheerfully play.

And not a word did she have to say;
She just lived beautifully.

—*Caroline Bells Keeler.*

The House With the Golden Windows

A POOR youth, so runs the story, once lived in a little weather-worn cottage on the top of a hill. He was a dreamy lad, and every evening at sunset he would sit on the doorstep, looking down toward the valley, fascinated by a beautiful house with wonderful golden windows shining a long way off at the far end of the valley.

He was greatly dissatisfied with the poverty of his surroundings, and the sight of the house in the valley made him very unhappy. "Ah," he would sigh, "what a poor miserable home my hut is! If I could only live in that beautiful house with the golden windows!"

One evening when the golden windows, more wonderful than ever, seemed beckoning him to come, the boy made up his mind that he would go and visit the house beautiful. So, early the next morning, he started out. The road was dusty, and the sun was hot, but the young traveler trudged on and on. At length he found himself at the far side of the valley. But what had become of the beautiful house he had seen from his hilltop? What he stood looking at was only an old tumble-down barn. And the wonderful windows? Alas, they were not gold at all, but just ordinary glass, and dirty and broken.

Tired and thirsty, the boy flung himself upon the ground and sobbed bitterly. Then, slowly raising his head and looking up across the valley, he saw a shining blur—his own little cottage on the hilltop! And, lo, its windows, in the light of the sun, were a sheet of blazing gold!

And so the boy learned that it is always the house in the distance that beckons. The beauty and glory of life, to our discontented, longing eyes, are always afar off in some place and time, somewhere else than just where we are and in what we are doing.

The world is a whispering gallery which sends back the echo of our own voice. It is a mirror which reflects the face that looks into it. If we laugh, it laughs back; if we frown, it reflects a frown.—*Highways to Happiness.*

Remember "Be Kind to Animals Week."

Solomon's Success Signposts

PROVERBS 23:26: Consecration.
 Proverbs 28:13: Confession.
 Proverbs 13:1: Wisdom.
 Proverbs 22:29: Diligence.
 Proverbs 12:17, 22: Truthfulness.
 Proverbs 16:24: Pleasantness.
 Proverbs 18:24: Friendliness.
 Proverbs 17:22: Happiness.

How to Have a Good Time

HAVING a good time is doing what we ought to do, at the proper time, in the proper places. A good time should seem good not only as long as it lasts, but as long as it can be remembered. A really good time causes us to have clean, happy thoughts, active minds, steady nerves, correct postures, healthy complexions, and cheerful dispositions.

There are many suggestions for having a good time. Here are a few: Outdoor sports, well planned; hikes in summer or winter for tracking, trailing, or exercise; a social evening of games, readings, good music, and clean fun; missionary activities, such as visiting shut-ins, distributing literature, and making scrapbooks for children in hospitals.

Christian friends will make your games and recreation more enjoyable. Cultivate these friendships for your everyday playtime, remembering that fair play now will aid you in playing the game of life fairly later on.

Have the right kind of good time, and your pleasures will bring lasting results.

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April 25

Fellowship in the Ordinances

BY FREDERICK LEE

OPENING SONG: "What a Friend We Have in Jesus." No. 11 in "M. V. Songs."

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS.

SONG: "My Jesus, I Love Thee." No. 43 in "M. V. Songs."

SCRIPTURE READING: John 13:2-15.

DIALOGUE: "Are You Going to Quarterly Service?"

READING: "The Story of the Last Passover Supper."

GROUP STUDY: "What Do These Things Mean?"

DISCUSSION: "What Juniors Should Do During Quarterly Service."

CLOSING SONG: "I Have Promised," No. 37 in "M. V. Songs."

BENEDICTION.

Note to Superintendents

Emphasize the point that all who attend the regular services of the church should also attend the quarterly service, which is the most important

service of the church. The fact that one is young like the Juniors, or is not baptized, is no valid reason why he should not attend this service. There are blessings and lessons which all may receive in this service. The dialogue introduces the subject, and should follow immediately after the Scripture reading on Christ's example in foot washing. Then in the concluding discussion let the Juniors make a decision to attend this service with their parents, and also to learn how to act during the service.

Are You Going to Quarterly Service?

[THREE Juniors take part. Two Juniors walk onto the platform where one Junior is standing with his hands in his pockets, looking down.]

JAMES: What are you thinking about, John? You look as if you did not know what to do next.

JOHN: Well, you are right about that. They are going to have quarterly service at the next meeting, and I don't know whether to go home or to stay at the service.

ANDREW: I think I'll go home. I have been to Sabbath school, and this service is only for the old people anyway.

JOHN: That's the way I feel. My mother said she would like to have me stay for the service, but she won't make me do it, as I have never been baptized. Only those who are baptized can take part, you know.

JAMES: My father says that the quarterly service is as much for the Juniors as for the older people. He says that everyone should attend this most important meeting of the church whether he is baptized or not.

JOHN: Why should anyone attend if he can't take part?

JAMES: You attend other meetings even when you have no part in the service, don't you?

ANDREW: Yes, that's right.

JAMES: You show your respect for Jesus and God when you attend the services of the church. And my parents say that I must attend this meeting the same as any other. I am going in to sit with them right now.

JOHN: Come on, Andrew! let's go in, too. Maybe we can learn why they have such a special meeting as this one. I'm going to sit with my parents. I'll see you after meeting.

ANDREW: I guess you are right, boys. I plan to be baptized soon, and then I can take part in the service, too. Maybe I can learn something about it now. [Boys retire quietly and reverently from the platform.]

The Story of the Last Passover Supper

THURSDAY was a busy day for the disciples. The Passover feast was soon to be celebrated, and other great events were about to take place. When that day dawned none of the

disciples knew just where they were to celebrate the Passover. They were poor, and had no place to call home. They often had to depend on the hospitality of friends. Now where could they find a place in crowded Jerusalem in which to come together and eat the Passover?

No doubt as they were thinking such thoughts, Jesus called Peter and John to Him and said, "Go and prepare us the Passover, that we may eat."

The two men exclaimed in astonishment, "Where wilt Thou that we prepare?"

It is no wonder that they asked such a question. They probably had no money with which to rent a room in the overcrowded city at this important season of the year. But Jesus always knew what to do; so they waited for His reply.

Jesus then said to them, "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with My disciples? And he shall show you a large upper room furnished: there make ready."

This seemed to be a strange way to find a room. But the disciples trusted their Master, and went forth to find the man with the water pitcher. They did not ask what the other disciples would be doing while they were on this rather adventurous errand. As they walked to the city gate they must have wondered how it would all turn out. But it was as Jesus had said.

Perhaps it was Peter who first discovered the man with the filled pitcher on his shoulder walking straight before them as they entered the city gate, and cried out, "See, there is the man with the pitcher, even as the Master said. Come, let us follow him."

So on they went through the crowded streets, with hearts beating more rapidly than before. They had to be careful not to lose sight of him as he hastened on. Then they saw him turn aside and enter a house. The disciples hurried up to the door, opened it, and called out. When a man appeared and they had explained their mission, imagine their surprise when they heard him say, "Ah, yes, I do have an empty guestchamber above. I have heard of your Master and His wonderful works. You may use that room for the Passover feast."

And so that Thursday evening we find Jesus with His twelve disciples reclining on couches about a long table on which was spread the Passover supper with its emblems of wine and bread. The wine was the unfemented juice of the grape, and the bread was made without leaven.

How the heart of Jesus must have throbbed as He looked about Him.

There was Judas pressing close to Him on one side. How soon he was to betray his Lord! On the other side was John, the young man who loved Jesus so much, but who was proud and sensitive, and wanted a chief place in the Master's kingdom. And there was Peter just across from Him. What a tragic night this would be for him. The night would not be gone before he would deny his Master. The atmosphere was tense, for all sensed that some important event was about to take place. The disciples, believing that the kingdom was soon to be established, were thinking of the places they would occupy in that kingdom.

Then in a quiet, sorrowful voice Jesus spoke to them. "With desire," He said, "I have desired to eat this Passover with you before I suffer."

They could not understand the meaning of His words, "before I suffer." They little knew the suffering and agony that soon would burst upon them all. Christ longed to teach them a lesson and leave an example for them to follow in days to come. So it was that after they had partaken of the Passover supper, Jesus arose from the table and went to a corner of the room and took up a basin of water and a towel.

Before the disciples were fully aware of what He was doing, Christ was already washing the feet of Judas, and then the feet of other disciples near Him. By the time He came to Peter, this impetuous disciple was already indignant, though he had not offered to take the basin and the towel and do what Jesus was doing. As His Master stooped to wash his feet, he exclaimed, "Oh, you must not wash my feet. You are my Lord and Master."

But Jesus quietly insisted that Peter permit Him to wash his feet. "You may not now understand why I am doing this, but you will understand later," He said.

And Peter did understand later, as did all the disciples. Their hearts were all softened and subdued when He had finished, except the heart of Judas. He was more hardened than ever, and he bided his time to betray his Lord.

After Jesus had washed their feet, He said, "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Thus ended the ceremony of foot washing, which He asked the church to follow. After this He returned to His couch, and, taking up a piece of unleavened bread that was left from the Passover, He blessed it, and, breaking it, passed it to His disciples, saying, "Take, eat; this is My body, which is broken for you: this do in remembrance of Me." He then handed to them a cup filled with the juice of the grape, and said, "This cup is the new testament in My blood:

this do ye, as often as ye drink it, in remembrance of Me."

The Passover was ended forever. The Lord's supper took its place. We are to follow this ordinance until the Lord returns. Then the redeemed will eat the supper of the Lamb in the kingdom of God. Following the supper, Jesus spoke many comforting words which the disciples remembered later and in which they rejoiced. Judas had already left the table and had gone out to perform his terrible deed. Jesus and the disciples sang a hymn, and went out to the Mount of Olives. It was not long before the mob came and seized Jesus and led Him away.

What Do These Things Mean?

1. WHY did Jesus wash the disciples' feet?

Answer: Read John 13:8.

2. Was Jesus referring to the washing of their feet when He spoke these words?

Answer: No. He referred to the washing away of their sins from their hearts. Foot washing is a symbol of cleansing from sin.

3. When Jesus washed the feet of Judas, was he made clean in his heart?

Answer: No. Regarding this Jesus said, "Ye are clean, but not all." The other disciples repented of their sins when Jesus washed their feet, and they were made clean inside and out. But Judas would not yield his heart to Jesus.

4. When we wash one another's feet, what must we remember?

Answer: That Jesus died to cleanse us from our sins. Only as we confess our sins to Him can He make us clean. We wash one another's feet to help us remember our constant need of separation from sin. (Read 1 John 1:9.)

5. What lesson does this foot-washing ceremony teach us?

Answer: The lesson of humility and service to others. As Jesus was a servant to men, so we must be. We must be willing to help one another. "The poor, the helpless, the ignorant, are on every hand. Those who have communion with Christ in the upper chamber, will go forth to minister as He did."—"The Desire of Ages," p. 651.

6. For what does the ceremony of foot washing prepare us?

Answer: It prepares us to enter into fellowship with Christ in the communion service. Before we partake of the emblems of His slain body and spilt blood we must have our hearts cleansed from all sin.

7. When we partake of the unleavened bread and unfermented wine, of what are we to think?

Answer: Leaven represents sin. Bread without leaven represents the sinless body of Christ. The breaking of bread represents the great sacrifice of Christ when His heart was broken for us. The unfermented wine

represents the sinless blood of Christ which flowed from His side for us, and it reminds us of His death. We are told to remember what Christ has done to redeem us. The Lord's supper helps us to do this. As we eat and drink at the Lord's supper, we partake by faith of the life of Christ.

8. How only may we receive these blessings that are in store for us in these ordinances?

Answer: Christ once said, "According to your faith be it unto you." So it is in this service. We receive the blessings according to our faith in Christ's promise when He said, "If ye know these things, happy are ye if ye do them." John 13:17.

What Juniors Should Do During Quarterly Service

ATTEND the service in a reverential manner.

Sit with their parents if they are present.

Listen attentively to all that is said. Take part in foot washing if they have been baptized.

Look on in quiet spirit if they have not been baptized.

Return with others to former seats for the Lord's supper.

Partake of the emblems if they have been baptized; otherwise watch quietly and pray God to make them ready for baptism when the proper time comes.

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This Year

SPEAK a shade more kindly

Than the year before;

Pray a little oftener;

Love a little more;

Cling a little closer

To the Father's love;

Life below shall liker grow

To the life above.

—Canadian Watchman.

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Discovery

EVERY morning God discovers
Something new to nature lovers;
Every evening He displays
Some new wonder of His ways.

Cloud and snow and flower and star—

Beauty near and beauty far;

Tell me, brother, what are these?

Proof that God both hears and sees.

—Henry van Dyke.

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The Best Things

THE best philosophy—a contented mind.

The best law—the golden rule.

The best education—self-knowledge.

The best music—the laughter of an innocent child.

The best science—extracting sunshine from a cloudy day.

The best journalism—printing only the true and beautiful on memory's tablet.—Exchange.

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.

How the Devil Was Driven Out

THE habitations of the wicked are full of cruelty. Pain and darkness are the prominent features of heathenism. But we have a message of deliverance. Here is an incident from South India, related by D. W. Semmens, M. D.

One evening not so long ago a man was brought to the clinic and placed on the floor. He was a pitiable sight—moaning and groaning in much pain. No one seemed particularly interested, and those who brought him went off, leaving him to the mercy of the hospital. We found him clothed with very gory and filthy garments. Evidently the wounds from which he was suffering were the aftermath of some struggle or fight he had been in. The man could scarcely speak above a whisper, he had been so badly beaten about the face.

Someone told us that he was a devil devotee, that he was a terrible man who had brought untold calumny on the heads of his many victims. He had become wealthy by his incantations. Coming to a village to collect money for his lands, he was waylaid and beaten up by those who were unfortunate enough to be his debtors. They had beaten him with the intent to thrash out his devil. Truly their work was well done.

His wounds were dressed, and he was asked to stay in the hospital. This he refused to do. He was afraid of the Christian influence, and also feared that he would have to pay a fee. The hospital staff saw him depart, and wondered what would happen. The government hospital next door took him in, and the incident seemed closed.

Several days later an urgent appeal came from his wife to let him come back to our hospital. He was very ill, she said, and would die if we did not take him in. After much parleying, the credit manager let him come.

His condition on entrance was even worse than when we first saw him. He had a high fever, and his wounds were streaming pus. His upper jaw was hanging by pieces of tissue. The entire body was bruised and sore. After treating the infection and clearing up the pus, we were able to do a plastic operation on the jaw. It healed very miraculously by first intention.

As he convalesced he became a different man. He came in dejected and downcast, the very epitome of a man in bondage to the devil. Cheer and friendliness came into his countenance. He attended morning worship and other services of the church.

The day came for his departure. We asked him if he was glad to go. He said he was very glad to tell us that he had changed his life. He had no desire to return to his old life of incantations for the devil. Evidently the way of the Christ had made a great impression on his mind. As he departed in good health we were all made to realize the power of the Great Physician over soul and body.

The Opportunity of the Eclipse

MISSIONARY O. O. MATTISON gives this interesting account of Indian customs in the Punjab, and how our workers took advantage of a unique opportunity:

Kurekshetra may not be known too well in other parts of India, but in the Northwest, and especially in the Punjab, it is one of the most famous of Hindu sacred places because of its sacred tanks to which thousands flock for bathing on the occasion of either solar or lunar eclipse. Some years ago, when Pastor A. H. Williams was with us, he and Pastor Kimble made arrangements for the distribution of our tracts and the sale of our literature in this place. I have never forgotten the experience we had at that time; so this year, when there was to be another eclipse, we

made plans to do what we could again.

Several days before the eclipse, two workers from the United Provinces and three from the Punjab went there with the supplies, and pitched camp and carried on until the real "rush" began. Early the morning of September 21, Pastor Morris, Brother Jacob and his son, Brother Solomon Moses, Brother Abraham, and Pastor Peter, and I took what supplies we could with us in the car and left for the mela. We arrived there just before the eclipse, and found the other workers hard at work. First we sold our Gospel portions and small books, and by the time the eclipse was well over we were just about out of supplies. People then began to leave by the thousands; so we filled our arms full of such tracts as "Go in Peace," "How to Obtain a Clean Heart," and wished all a farewell by placing a tract in the hands of as many as possible. Soon all tracts were finished, all Gospel portions and small books were sold, and all we could do was to stand there wishing we had more material to give out.

Perhaps our vision was too small, but after taking account we found that several hundred Gospels and small books had been sold, and some fifty thousand tracts distributed. We left with the prayer that the leaflets of truth going back into the cities, towns, and villages might bear their messages of peace to thousands who, perhaps, might never be reached otherwise. As we watched this crowd of more than five hundred thousand leave by rail, motorbus, oxcart, bicycle, and by foot, I was impressed with the thought, When, where, and how will we ever be able to reach India's millions with the message that Jesus is coming again? On our way home we renewed our resolve to sow by all waters, knowing that the Lord will do a quick work, and cut it short in righteousness.

More About Pitcairn

In our January issue we told of some of the difficulties being borne by our brethren and sisters on Pitcairn Island. Later word has now come, telling of the help that finally reached them.

"Some time ago the 'Quaker City' brought the large mail, thirty-six bags; and a large cargo, twenty-seven tons—most of which was food. This ef-

fectively 'broke the drouth,' and people have been better fed since then. The shipment included wheat, butter, honey, and some tinned vegetables and milk. Through some misunderstanding of radio orders, more was sent of some things than was really necessary. In fact, the greater part of the cargo seems to have come by mistake; but it has turned out greatly to the benefit of the islanders. For instance, while we were glad to receive wheat, we did not really need 150 bags at once for 200 people. Food does not keep very long unless in tins, and weevils soon eat into it.

"We had received word by radio from the ship that there was a large cargo aboard, and you can imagine how thrilled the people were to see the cases of food arriving. It was a record-breaking day. From daylight till long after dark the boats plied to and from the ship over a rather rough sea and against a strong wind, bringing in the biggest mail in the history of the island, and the biggest shipment of food.

"New that ships do not often call, the people have less chance to sell their curios; so it is hard for them to find money with which to buy the food they need.

"No Sabbath School Lesson Quarterlies have come in time for the new quarter; so the officers are working on lessons from pamphlets previously used, and from 'Bible Readings.'

"Just recently the arrival of twins was the talk of the island. But that event was all eclipsed only a few weeks ago when the first triplets to be born on Pitcairn came along! Two of the women act as midwives, but there is no real nurse on the island. Medical supplies are hard to obtain, too. In times past ships that called gave of what they carried, but now little can be secured in this way."

Indo-China

From North Annam, Indo-China, Missionary R. L. Hammill sends this interesting word of an open door for the gospel:

"While in the city of Hanoi recently on a preaching tour, I was notified of an interest that had been awakened among the relatives of our local worker's wife. Living at some distance from any of our stations, these people had never been visited by any of our workers, either foreign or national. Therefore, on my trip home, in company with our mission colporteur leader I went to visit these people.

"Alighting from the train near Vinh, we traveled inland along the road to Luang Prabang for about forty kilometers. From this point we proceeded by ricksha, boat, and on foot. About nine o'clock in the evening, we reached our destination, footsore and hungry. By the time our supper was prepared and eaten it was near midnight. All this was a bless-

ing, however, for if I had not been so tired I would not have been able to sleep on the hard Annamese bed.

At dawn I was awakened by many voices. At the neighbor's hardly thirty feet away, a wedding was taking place. Soon the news had spread that a foreigner had come to the village, and many people were coming to investigate. Taking advantage of the people's curiosity, the native worker and I began to sing gospel songs, and promptly a goodly number of people gathered around. With our native brother serving as translator, I preached to them about the true God. After I had finished, he also gave a short sermon.

"The rest of the morning we visited in the homes of the more interested ones. At one place there were about six adults who explained that in the morning they had missed our sermon, and they requested me to explain to them about the true God. This I proceeded to do, and a more interested audience a preacher never had.

"Like most of the Annamese, these people follow a form of ancestor worship. Many of them do not believe in a god or creator of any kind. In the home where we were guests, there had always been a shrine for the worship of their ancestors. Located in the best and most central part of the house, such shrines consist of a small enclosure made with richly emblazoned wood or cloth, and contain altars and other articles for special rites. In front of the house this family had erected another shrine, more elaborate still.

"Now both of these have been destroyed, and the articles in them burned up. The only daughter of the home, having accepted the truth many miles away, had been sending literature to her father and brothers. This spring during a visit home, her father, uncle, and two brothers had proclaimed their faith in the true God and had requested that our society send a worker to help them. There are a number of other relatives and friends who are also deeply interested to know more of the truth.

"These people, though sincerely desiring to walk in the light of truth, know very little about our message. They still are in heathenism, with the light of the gospel of Jesus Christ just beginning to shine through the fog of superstition and darkness with which the devil has blinded so many of the people of this land. Surely we must plan to grant their request and have a worker call on them from time to time until we can place a regular evangelist there. May the Lord hear our prayers and send forth laborers to help gather in the harvest."

Literature Work in the Philippines

All our books and health literature preach a timely message. Our field secretary in South Central Luzon Mis-

sion told of an experience. He sold the book "Tuberculosis," and the customer said, "Only the cover of the book speaks about tuberculosis; the inside is all Adventist." In the same mission one colporteur met an interested person, to whom he gave a Bible study until twelve o'clock at night. As the colporteur could not handle alone the created interest, he wrote to the mission office for someone to help him.

As a result of his labor in that place, already thirty-nine have been baptized, in three baptisms. In this same mission a colporteur and the field secretary were overtaken in a certain village by a strong rain and storm. The storm became stronger, and the house in which they were staying was destroyed. They had to sleep outside, with the sky for the roof. Although they were drenched by the rain, they held a meeting. Many became interested, and after several months these two colporteur evangelists met several persons from that place who asked them, "Do you know us? We read your books, and now we are baptized members."

"I lack time," says E. K. Drapzia, in speaking of the task which was confronting him.

"In my wide territory to be canvassed a great work has opened. This territory is a part of Passi, a town of seventy-seven barrios [villages], and 28,000 inhabitants. I began canvassing with the book 'The Great Controversy' here in the month of August, 1940. In the few barrios that I have canvassed that are in the midst of the hills I have found many who are thirsty for the truth. Because of my great interest in the salvation of these souls, oftentimes I forget that I am just a mere seller of a book and not a preacher. I need to answer some of the questions about salvation, and often this creates a great interest, and I cannot turn away without preaching or giving a Bible study.

Today we are facing a great awakening in this darkened part of the world. Most of the people here are Catholics. Others are pulahanes, members of a sect of religious fanatics who live in the mountains of this backward region.

"Because of this great awakening, I need to divide my time. For this reason it is hard for me to report one hundred per cent time for canvassing work."

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CHRIST never asks of us such busy labor
As leaves no time for resting at His
feet;

The waiting attitude of expectation
He oftentimes counts a service most
complete.

Then seek to please Him, whatso'er He
bid thee—

Whether to do, or suffer, or lie still,
'Twill matter little by what path He
leads thee

If in it all thou seek to do His will.
—Author Unknown.