

The Church Officers' Gazette

VOL. 29

JUNE, 1942

No. 6

Able to Stand

A TESTING time comes to every soul. The development of character depends upon it. The principles and precepts which we have been taught from our childhood are of no value at all unless we accept them sufficiently to put them into practice. They are of little value if we are faithful only when it is easy. They are of great value if we stand to them when it is hard. We cannot be sure of ourselves, and God cannot be sure of us, until we have been tested, tried, and found true. This is a fundamental principle of life. The doctor tests the blood, the athlete his strength, the merchant the ingredients of what he buys, the builder his materials, the teacher examines his pupils, the miner assays his ore, and "the Lord trieth the hearts." The entire plan of God for the salvation of men is bound up with the procedure of test and trial. In the Garden of Eden the first test was made. From that time to this, God has been seeking out those whose hearts are perfect toward Him and proving them, whether they will walk in His law or no.

"The heart is deceitful above all things, and desperately wicked: who can know it?" No one can be sure of his own heart. Few of those who have abandoned the truth of God laid a deliberate plan to do so. Most of

them were led astray little by little. There was a temptation here, a careless action there, a lack of earnestness in this duty, an unexpected trial which found insufficient fortitude, until the way was lost and the light had faded

more severe, that they might grow in grace, with deepening devotion and a more complete consecration. But they were not willing to endure. They were not able to drink of the cup and be baptized with the baptism.

It is said that a crisis does not make great men or cowards; it only reveals them. The test does not make the individual victorious or vanquished; it merely shows what his character has become.

Before the end, every soul will be tested to see if his profession is based upon the sincere honest conviction of his heart, arrived at by study of the Bible and personal surrender to the Lord Jesus Christ, or upon an insecure foundation. Each will have an opportunity to learn where he stands in relation to the testing truths for this time. As the end draws near, the line will be drawn more and more clearly between the church and the world. Such doctrines as the Sabbath, the second advent, the sanctuary, and our relation to civil government, will become very practical

indeed. The temptation will be strong to compromise with principle. Matters of belief which we had never questioned will be presented in a new light. Pressure will be exerted in various ways to induce us to yield.

We have in mind the experience of the Christian church in a foreign land.

"The holy life and character of Christ is a faithful example. His confidence in His heavenly Father was unlimited. His obedience and submission were unreserved and perfect. He came not to be ministered unto, but to minister to others. He came not to do His own will, but the will of Him that sent Him. In all things He submitted Himself to Him that judgeth righteously. From the lips of the Saviour of the world were heard these words, "I can of Mine own self do nothing."

"He became poor, and made Himself of no reputation. He was hungry, and frequently thirsty, and many times weary in His labors; but He had not where to lay His head. When the cold, damp shades of night gathered about Him, the earth was frequently His bed. Yet He blessed those who hated Him. What a life! What an experience! Can we, the professed followers of Christ, cheerfully endure privation and suffering as did our Lord, without murmuring? Can we drink of the cup, and be baptized with the baptism? If so, we may share with Him His glory in His heavenly kingdom. If not, we shall have no part with Him."—"Testimonies for the Church," Vol. III, p. 107.

from the soul. We can think of some who in former years were strong leaders in the cause of God but have gone out from us. A few years ago they had no idea of leaving the church. They would have been horrified at the thought. But the tests came to them, one by one, year by year, more and

The heathen government decided that in order to unify the nation and further its policies, certain public exercises should be carried out. The place of celebration was at the shrines of the heathen deities. The form of the ceremony was similar to the regular form of idolatrous worship. But the government proclaimed the ceremony to be an act of homage and allegiance, not of religious worship.

At first practically the entire Christian church, Catholic and Protestant alike, resisted the decree. The Catholics said, "This is an organized form of reverence paid to supernatural beings and must be regarded as a religion. We cannot conform." The Protestants said essentially the same. But the pressure increased. The test came closer. Schools whose students did not conform to the regulation were closed. Missionaries left the country. Specious arguments were advanced. Philosophizing began to explain away the simple requirements of the word of God. Finally the Catholics said, "It is lawful to join these ceremonies since they are endowed with a purely civil value." And the Protestants joined in the surrender, declaring, "We accept the definition of the government that the ceremonies are non-religious."

We do not mention the country concerned. The quotations given are approximate only. Of the merits of the case we do not attempt to judge. The point we endeavor to make is this: What was regarded as a solemn conviction of moral duty under favorable circumstances was minimized and then abandoned when it became difficult, or unpopular, or even dangerous to remain true.

No one will deny that we are facing great issues in the world today, and that every Seventh-day Adventist will be directly and deeply concerned by them. For example, there is the conflict between capital and labor. We have preached it for many years, but have never been affected by it as we are today. The present activities of trade unions strike at some of the vital principles of Seventh-day Adventists. Will we take a position dictated by compromise, or adhere to the one based upon the Bible? Sabbath-keeping is one of our cardinal doctrines. Today finds thousands of us in circumstances of great perplexity. Many are in the military service. Others

are in government-controlled factories or offices. Will their position on the Sabbath question continue to be one of strict obedience to the command of God, or will subtle arguments—of which there are many, and some difficult to answer by human reasoning—entice them to give ground?

In order to have the courage of our convictions we must first have the convictions. And convictions are not mere opinions, to be expressed only in sympathetic company. They are the guiding principles of the soul as derived from God's word. All that the enemy of mankind can do will be done in an effort to lure us away from the path of righteousness. The days of testing are upon us.

It is not enough to hear the words of Christ. "By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me; build on My words.

"Everyone therefore which heareth these words of Mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock."—*The Desire of Ages*, p. 314.

God Protects His Word

A MAN in the city of Natal had obtained a copy of the Bible, and was becoming sincerely interested in the gospel. His wife, a Catholic, became fearful that he would accept these teachings, and, knowing that the Bible was responsible for leading her husband away from Catholicism, she resolved to do away with it.

With not a little satisfaction she took the Bible to an open fire and, tearing out some of the leaves, threw them on the flames. She was somewhat shocked when she saw the wind carry these pages away before they were burned, as though some unseen Power were defending them from harm.

With determination she tore out more leaves and threw them on the

fire, but with the same results. There immediately came over the woman the conviction that she had opposed God. She began to laugh with a silly, hollow sort of mirth, which grew increasingly worse until she became completely insane. In a few days she was taken to the asylum, where but a short time afterward she died.

E. M. DAVIS.



In Search of a Jewel

A RICHLY dressed woman on a city street was seen poking about in a dirty and repugnant gutter with her costly umbrella. This method of search seemed to be ineffective; so she removed her gloves, and, dropping to her knees on the sidewalk, she thrust her hand into the unclean puddle. After a few moments of this unpleasant experience, she arose with a satisfied smile on her face. She had dropped a highly prized jewel, and it had fallen into the gutter; but she had recovered it. Only the method employed would rescue it, and she had acted without hesitation. How would we proceed if we evaluated, as God does, the "lost coin," the "straying sheep," or the homeless "prodigal"?—*"Disciple Winners."*



"THE best way to get rid of your duties is to discharge them."

The Church Officers' Gazette

Issued monthly

Printed and published by the
REVIEW AND HERALD PUB. ASSN.
at Takoma Park, Washington, D. C., U. S. A.
T. E. Bowen, Editor 1919-1941

Subscription Rates

United States and Canada	
Yearly subscription	\$1.10
Clubs of two or more copies to one address, one year, each	.95
Foreign Countries Where Extra Postage Is Required	
Yearly subscription	1.25
Clubs of two or more copies to one address, one year, each	1.10

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



HOME-FOREIGN DAY

Suggestive Program for Sabbath Service, June 6, 1942

OPENING SONG: "Be Silent, Be Silent," No. 601 in "Church Hymnal."
RESPONSIVE SCRIPTURE READING: "The Good Shepherd," page 590 in "Church Hymnal" (or John 10: 1-16).

PRAYER.

SONG: "Tell It to Every Kindred and Nation," No. 543 in "Church Hymnal" (or special music).

READING: "To Every Man in His Own Tongue," by Louis Halswick.

READING: "He Hath Made of One Blood All Men," by Frederick Griggs.

READING: "Distributing Literature Among Foreigners," by R. Ruhling.

SONG: "When Jesus Shall Gather the Nations," No. 538 in "Church Hymnal."

READING: "Winning the Jews to the Truth," by S. A. Kaplan.

READING: "America's Responsibility to Share Her Blessings," by G. E. Nord.

TALK: "What Shall We Do?" (Arousing appeal by Missionary Leader.)

MISSIONARY OFFERING.

CLOSING SONG: "Faith of Our Fathers," No. 349 in "Church Hymnal."

BENEDICTION.

Note to Leaders

The readings submitted for this missionary service have been prepared by secretaries of the Home-Foreign Bureau of the General Conference—leaders of long and successful experience in the cause of God. The theme, "Reaching Every Man in His Own Tongue," opens up a vast field of opportunity for foreign mission work in the cities of America and to some extent in every town and rural community. Just now, when contact with foreign lands is limited by the ravages of war, added responsibility rests upon every church in the homeland to evangelize the home-foreign communities with as much prayerful diligence as attends our mission endeavor across the seas, and at the

same time send added funds across the water to sustain the work which is being carried on by our missionaries who remain at their posts and the loyal native leaders who are so efficiently filling in the gaps. Study the foreign-language literature which is available, organize a home-foreign band in the church, conduct home-foreign Bible Study League work, and make large use of Community Circulating Library books in foreign languages. Missionary leaders will find helpful information in Home Missionary Series Nos. 8, 11, and 22.

GEN. CONF. HOME MISS. DEPT.

To Every Man in His Own Tongue

BY LOUIS HALSWICK

Secretary of the Bureau of Home Missions

"WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts 2:1-5.

It was God's plan in the early church, during the early rain, that every nation and people should hear the gospel preached in their own tongue. It was in the providence of God that men "out of every nation under heaven" had come to Jerusalem for the day of Pentecost. When they heard the apostles speak "the wonderful works of God" in their own language, they were amazed. Some of these men were among the number who later said, "Men and brethren, what shall we do?" Acts 2:37. Many

believed and carried the gospel news to their friends and relatives on their return home. Of the apostles we read, "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42. "Thousands were converted in a day. So it may be now."—"Testimonies," Vol. VIII, p. 21.

Pentecost's Experience to Be Repeated

When the time came for the three-fold message of Revelation 14:1-14 to be given to the world in 1844, God chose North America to be the home base, and again directed that men from "every nation under heaven" send representatives within easy reach of the message. Pentecost's experience was to be repeated. Again God's message was to be given to every nation. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

Since 1844, when the message began to sound, millions have made the long voyage from alien lands to our shores. Of this the writings of the Spirit of prophecy state: "God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith."—"Christian Service," p. 200.

The need to labor for the many nationalities in America is also clearly indicated by these words found in the writings of the Spirit of prophecy: "Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds and

thousands of foreigners in the cities of America."—*Pacific Union Recorder*, April 21, 1910.

The Home-Foreign Work

In harmony with counsel from the pen of Mrs. E. G. White, and with many personal testimonies, the Bureau of Home Missions was organized by the General Conference to help in the work of reaching millions from other lands who live in our midst. From the very beginning this work has proved to be successful. This foreign-language work was born with the message and has grown with it.

In soul saving, the work among the foreign peoples has never been more successful than at the present time. Nearly 6,000 persons accepted the message and were baptized during the last five years. The German Department, under the leadership of R. Ruhl-ling, reports 1,618 new members added to the German churches during the last five years. The tithe reported from these churches for the same period was \$628,521.89. Their Harvest Ingathering amounted to \$144,654.45, and their offerings to missions, through the Sabbath schools and churches, amounted to \$240,661.56, making a total in mission offerings of \$385,316.01. There are at present one hundred German churches, with a membership of 5,108.

From the reports of the Miscellaneous Language, Danish-Norwegian, and Swedish Departments we find that 14 new churches were organized during the last five-year period, with 3,155 converts baptized and added in the different language groups. The tithe from these departments amounted to \$415,338.95 for the same period. The mission offerings reached a total of \$376,589.20, and the Harvest Ingathering was \$116,861.95.

H. D. Casebeer, who is in charge of the Spanish, Portuguese, and Indian Departments, gives the following report for the last three years: 520 baptisms among the Spanish, 143 among the Portuguese, and 99 among the Indians, making a total of 762. The tithe from our Spanish believers during this period averaged \$16,709 a year.

Concerning the work among the Jewish people in America, Elder F. C. Gilbert writes: "During the 1940 Harvest Ingathering campaign it was necessary to print 120,000 copies of the

Jewish paper, and the Jewish people have contributed tens of thousands of dollars to our world work."

The Opportune Time

We are living in unusual times. The whole world is astir. Everywhere a growing feeling of apprehension and fear is gripping the hearts of men. With their minds thus stirred, the foreign people in America are susceptible to the word of God. They are eager to understand the prophecies concerning the present world struggle and its outcome. They are willing to read literature in their own language which deals with these subjects. In our home mission work, we find that this is an unusually opportune time to bring the light of present truth to our foreign-language friends.

In nearly every conference in North America there are large numbers of foreign-language people who have not yet learned of the message for this hour. We appeal to our brethren of all churches to take an interest in them. Now is the opportune time to organize your church to work among your foreign neighbors.



Our First Duty Begins at Home

THERE are in these United States of America about twelve million persons who were born in foreign countries. This does not include the children of these foreigners who were born in this country. A large proportion of this multitude do not read the English language. The foreign-language service of New York City furnishes statistics which show that there are more than one thousand foreign-language periodicals printed in the United States to meet the need of this great host of people, many of whom cannot speak or read the English language.

The Lord's command to go into all the world and teach His gospel of salvation, has direct reference to people who are to be taught, not to lands that are visited. When the peoples from all quarters of the earth come to our own land, we have right at our hand the work that has been given us by our Lord.

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. . . . There is a work to be done in for-

sign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—"Testimonies," Vol. VIII, p. 36.

We must recognize that God has brought these men and women from all lands, speaking nearly all the languages of the earth, to be our neighbors, in order that we may have the opportunity of telling them of that eternal kingdom of peace over which Christ, the Prince of Peace, is to reign forever, and that His kingdom is soon to be established. If our hope of citizenship is a bright and joyful one, we will gladly urge these new neighbors who have come to America, to join us in seeking homes in a land where they and we may build and plant, and long enjoy the work of our hands, without fear of being driven out and others taking possession.

The Pacific Press Publishing Association has established a branch house at Brookfield, Illinois, to meet the need in supplying Christian literature to those who do not read English. Are there people in your neighborhood who would be glad to read this literature? You may not know until you offer it to them. Your Bible House will help you in obtaining it.

"What is that in thine hand?" asked the Lord of Moses when He called him to lead His people from Egypt to Canaan. In carrying forward our world-wide work, our first duty begins at home. FREDERICK GRIGGS.

HOW to Organize Your Church for Home-Foreign Work

1. ORGANIZE a home-foreign literature band.
2. Make a survey to find out what nationalities live in your neighborhood.
3. Order needed literature and work systematically.
4. Have members sell the twenty-five-cent books in foreign languages.
5. Get colporteurs to sell the large foreign books.
6. Order clubs of the foreign papers for distribution.
7. Call on your neighbors when they are sick or in need.
8. Organize Sabbath and Sunday schools for foreign children.

Distribution of Literature Among Foreigners in Our Midst

BY R. RUIHLING

FROM the earliest time in the Christian Era, and especially during the Reformation period, the distribution of religious literature has been of great importance. This can easily be proved from the history of the Waldenses, and of the Reformation in England, Bohemia, Germany, and other countries. Often the written word accomplished more than the Reformers were able to convey in their sermons. This experience has been repeated also in our work: Time and again the printed page has become the entering wedge of the message into countries and homes.

Not only was that the case in the early stages of our work, but is even so today. Many proofs for this statement could be cited here. The distribution of literature is an exceptionally good means to reach those in our neighborhood who speak a foreign tongue. That our literature is greatly appreciated by people not of our faith is evident from the many letters received by the Brookfield publishing house, where our message is printed in foreign languages. We quote from their mail as follows:

"Recently I received two sample copies of your weekly paper. . . . I am very much pleased with them, and I am sure they are suitable for distribution in the churches," wrote a pastor of a Protestant church. After receiving the next number, the same man wrote: "I looked the copy over with the greatest interest and find it to be excellent in every respect." Still later he sent in the opinions of some of his parishioners: "Members of my church who had received the previous copy spoke enthusiastically about it and praised it highly." Another subscriber writes: "It is real missionary work in our big city here to send these evangelistic papers into the homes of hundreds of our people, so that their hearts and souls may be touched and influenced by your highly valuable, true Christian literature. . . . Permit me to congratulate you on the noble work you are doing in publishing it."

One person, after receiving some of our literature, wrote the publishing house: "Enclosed I am sending two

dollars. . . . Whoever ordered the paper for the first year and delivered it so faithfully to me has surely earned a rich reward and has done a *wonderful missionary work*. I have learned to love that paper, and would not be without it any more, because it is written in my mother tongue, and its message goes straight to the heart. . . . It has awakened me spiritually. I was just preparing to invite women and girls to my home for Bible studies when I first received your paper. And now I shall go forward in this work with much greater zeal." Thus our literature helps others in their missionary work.

A further testimony: "I wanted to write to you before in order to find out who paid for the paper sent to me. I read everything with great interest. I cannot do much, as I am seventy-four years old, but I am now sending you money to pay for eight subscriptions to your good paper to go to eight of my brothers and sisters."

A Protestant pastor in Chicago writes: "You especially emphasize in your paper the second coming of Christ. How all-important is this theme according to the Holy Scriptures. I am thankful for the paper. Some of the articles I am filing away for later use."

It may be, therefore, that we can learn from nonmembers how they do missionary work with our papers. One man in Canada got hold of only a part of our paper, and what did he have to say?—"Through chance I came into possession of a part of your wonderful paper. . . . As I read it carefully, I gained confidence in its pages. It is too bad that I have only a few pages, but I have read those few pages over and over, and was urged to write to the editor for a complete copy. I was happy to find your address on one of the badly soiled pages. Please, if it is not against the rules of your house, kindly send a sample copy!" That man was really modest in his request.

We should not wait until such requests come in; we should go and give our truth-filled literature to all who want it. One man asked for a special reprint, at his own expense, of an article printed in one of our foreign periodicals, requesting one to five thousand for distribution.

These testimonies should convince

us of the existence of a great desire for our literature in foreign languages. We must meet this demand by following the instructions given us in the writings of the Spirit of prophecy as follows:

"While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls of China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."—*"Christian Service,"* p. 199.

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Winning the Jews to the Truth

ONE of the most difficult problems that we as a people face is bringing the third angel's message to the attention of the Jews. There are upwards of four million of these descendants of Abraham in North America alone, but as yet comparatively little has been done to reach this class in a systematic, concerted manner. Our duty in this regard has been clearly set before us as follows:

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—*"Acts of the Apostles,"* p. 381.

Some of our dear people manifest a deep interest in their Jewish neighbors, and the Lord will reward their faithful efforts, but we hope and pray that in response to this instruction from the messenger of the Lord, definite plans will be laid by our pastors, colporteurs, missionary societies, and the rank and file of our people to reach the Jews with the truth. Has not the hour arrived when we should take "*particular interest*" in this sadly neglected race?

Much prayer, tact, and patience are necessary in dealing with the Jews. The average Jew is proud of his religious heritage, and the very thought of adopting a different religion fills him with horror. To the uninformed

Jew, Christianity is the very antithesis of Judaism, and he naturally regards the former with aversion. He may be willing to concede that Christianity is good enough for the Gentile, but never for the offspring of Abraham. Some still regard themselves as God's chosen people, and may resent any effort to enlighten them with regard to the Scriptures. Such Jews are apt to say: "I was born a Jew, and I will die a Jew." To the average Hebrew, no individual is to be more shunned than the "missionary," a term they apply to any person who would preach the gospel to the Jews.

From the foregoing it is evident that if we are to succeed in winning Jews to Christ, we must make it clear to them that Christianity is not a "Gentile" religion, but that it is the faith of Abraham in verity. In short, in our endeavor to win the Jews, we would be wise to emulate the apostle Paul, who said: "Unto the Jews I became as a Jew, that I might gain the Jews." 1 Cor. 9:20. Let us consider how to apply Paul's approach to various types of modern Jews.

Methods of Approach

Broadly speaking, there are but two classes of Jews—the pious and the irreligious. The pious Jews are split into at least four groups: the extreme Orthodox, the Orthodox, the Reform, and the conservative.

The extreme Orthodox are a minority of Jews who are "zealous of the law," particularly the oral law, meaning the Talmud. They observe the Sabbath in accordance with rabbinical tradition, and regard with suspicion any attempt to "modernize" the Jewish religion.

The Orthodox, who constitute the majority of the religious Jews, subscribe to the same views, but are less rigid in their Sabbath observance.

The Reform Jews are inclined to adapt Judaism to higher criticism and Modernism, while the conservatives strive to follow the middle of the road between the two extremes of ultra-Orthodoxy and Reform.

Although these different groups do not readily associate together, they are all imbued with the same racial pride, and the gospel must be presented to them from the Jewish angle.

Of all religious bodies, Seventh-day Adventists are best qualified to proclaim the truth from that viewpoint.

We hold many things in common with the Hebrew people, and we would do well to iterate and reiterate the points of similarity between us.

The most effective way to break down the middle wall of partition between Abraham's offspring and ourselves is to inform them that we sacredly keep the seventh-day Sabbath, that we follow the instruction given by Moses concerning swine's flesh, and that we regard every book of the "T'nach" (Old Testament) as inspired of God. Many a Jew will learn with surprise and admiration that there are Seventh-day Adventists who sacrifice remunerative employment when it conflicts with their observance of God's holy Sabbath. This method of approach will break down Jewish prejudice, and prepare the ground for the seed of the gospel.

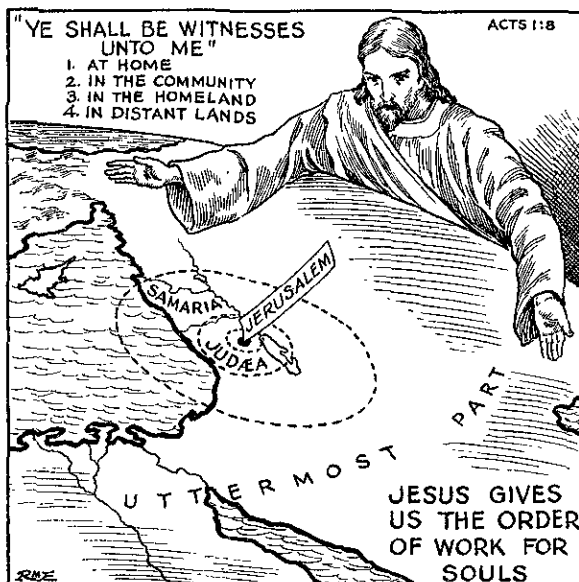
After a friendly contact has been effected, the question concerning Jesus will sooner or later come up for discussion. Extraordinary tact and sympathetic understanding are needed in handling this matter, as it is a very delicate point with most Jews. For many centuries wandering Israel have endured suffering and persecution and inhuman treatment at the hands of so-called Christians. This tragic experience has led many of Abraham's progeny to associate Christianity with the spirit of oppression and bigotry. We should not be surprised, therefore, if some Jews feel an aversion to that name which to Christians is above ev-

ery name—the name of Jesus. We find it helpful to use the term, "the Jewish Messiah," until they learn to love Him who "is altogether lovely," "the chiefest among ten thousand."

Only those who have labored for the Jews can appreciate the fierce battle that takes place in the heart of a Jew before he is led to acknowledge Jesus as the Messiah. This battle is the result of native Jewish prejudice struggling against conviction. Let us arm ourselves with patience; it may take months and perhaps years for our Hebrew friend to yield.

As Seventh-day Adventists we have a glorious opportunity to point the Jew to the innumerable types, similes, and predictions about Jesus which abound in the Old Testament. These will come as a distinct surprise to many of the lost sheep of Israel, and we have been assured that this method of approach will be successful in winning Jews to the Saviour. We quote:

"As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new era, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world."—*Id.*, p. 381.



Literature for Jews

To aid our people in winning the Jews to the truth, the Jewish Department has prepared literature especially adapted to the Jewish mind. A series of fifty pamphlets in English and Yiddish has been published, under the general title "This Generation," covering the outstanding doctrines of this movement. The cost of the entire series in either language is fifty cents.

The book "Prophecy Speaks" has recently been adapted to Jewish readers, and reprinted under the title, "Future Unfolded by Jewish Prophets." The names of all the characters have been changed to Jewish names, making the little volume very appealing to the Hebrew people. A Yiddish translation of the same has also been published. The price of one copy in either language is fifteen cents.

Another valuable help is the book entitled "The Jewish Problem," from the pen of Elder F. C. Gilbert, recently put out by the Review and Herald Publishing Association.

Dear brethren and sisters of the advent faith, let us make generous use of this helpful literature, and let us make larger and ever larger plans for reaching the Jews with the truth ere the Lord of the harvest returns to gather the precious "wheat" into His garner.

S. A. KAPLAN.

The Lord Will Come

O ye who sit in shades of night,
In realms where sin shuts out the light,
Arise, and lift your hearts on high;
Behold, redemption draweth nigh,
For Christ will surely come!

O ye whose life seems full of gloom,
Who long for rest within the tomb,
There is a day of coming joy,
When peace shall reign without alloy;
For Christ will surely come.

O ye bowed down with Satan's chain,
Shake off his power through Jesus' name.
Be up and doing for the Lord,
And you shall have a just reward;
For Christ will surely come.

Ye children of the heavenly King,
Come ye with joy your sheaves to bring;
Soon all your grief shall pass away,
And all be merged in lasting day;
For Christ will surely come.

Let not a doubt dwell in your breast,
But in the word of Jesus rest;
And sow the seed all waters by,
Though some may wither, droop, and die;
For Christ will surely come.

O joy of joys! that soon will come
The time when all our toils are done;
In words no balm is found to ease,
Compared with what is found in these,
That Christ is soon to come!

—Selected.

Now Is the Time for a Great Home-Foreign Mission Movement

DURING the months of September, October, and November, 1941, the publishers of one of the large popular magazines of America sent out a group of writers and photographers to investigate conditions among the foreigners in various parts of the country, and in a series of five picture articles they depicted the lives of families with differing racial backgrounds, and presented interesting and enlightening facts and figures with which it would be well for all to become familiar. We quote the following from these articles:

"How well do you know your fellow Americans, incorporated shareholders in our common democracy? We know that our mixture of nationalities, each of which has enriched our national life, is the very sinew of our strength. *Lest we forget*: There are forty million who were born abroad or whose parents were born abroad, roughly a third of our population. Nine nationalities were among the signers of our Declaration of Independence. America was built by immigrants and their sons and daughters, not only the physical America of rich farms, great factories, but the America of music, art, and letters, of social and political eminence. . . .

"There are 3,500,000 Scandinavian Americans. As these look abroad to the homeland and see Denmark and Norway under Nazi sway, and Finland at war again, Sweden still maintaining her neutrality, they realize that the democratic tradition which has always been the pride of these northern countries is now in their safekeeping for the war's duration. Our Middle West, where most of them have settled and helped to make a stronghold of progressive politics and free-spirited community life, is in no small part their achievement. Swedish Americans, which constitute nearly 50 per cent of the recent Scandinavian immigration, have made their home in every State. But about two thirds of them have settled in the Northwest, most of them in rural districts. To them we owe in large measure the breaking of our frontiers. They cleared the forests, endured dreary winters in primitive sod huts, to claim and develop the prairie land."

Seventh-day Adventists should remember that among all these Scandinavians there are more than eight thousand who have accepted the message. In the majority of cases, these people have been won through the faithful efforts of Scandinavian workers, who from the very beginning worked faithfully to give the message through literature and preaching in their own tongue. The same is also true of other nationalities.

According to the information given, there are 5,000,000 of Italian descent. After 1890 more immigrants came from Italy than from any other country. "When peace is finally brought to Europe, the model set in U. S. A. by 8,000,000 Americans of Slavic descent will prove helpful. Of the above total Slavic people here, 40 per cent are Polish, 33 per cent Russian, 17 per cent Czecho-Slovakian, etc."

In a recent issue of one of our own denominational publications, *The Ministry*, the present situation as pertains to the home-foreign work is forcefully set forth as follows:

"Now, in these days of world upheaval, when our foreign missions are curtailed in great sections of the globe, when missionaries have been withdrawn because of war conditions, is the time to concentrate on the great mission challenge of the American home base. . . . There are millions of foreign-speaking people in our midst. We should begin a great evangelistic effort in their behalf. Some of these converts could go back to their homelands as lay missionaries and lay evangelists, when a respite comes—if it does. . . . Let us lift up our eyes, not merely on the fields from afar, but all about us, on these strangers who are rubbing shoulders with us. Talk not about a setback in missions. This is the time for a great foreign mission drive at home. Let us use our returned missionaries in this great mission enterprise."

In "Steps to Christ" we read: "If the followers of Christ were awake to duty, there would be thousands where there is one today, proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. . . . We need not go to heathen lands, or even leave the narrow circle of the home, if it is there

that our duty lies, in order to work for Christ."

From the above quotations it is clear that our duty lies in doing all in our power and influence to bring the light and truth to the millions of heathen and strangers right within our gates, as well as in faraway heathen lands.

One of the great preachers of the present day, in a recent sermon to his large congregation, said: "God is not interested in providing fatness for us Americans above that of other people. Our use of the resources with which we have been blessed will determine whether God will be with us. If we use our strength, and will be of service to those who are less fortunate,

well and good. America's greatest strength and its greatest contribution to mankind have come from its days of adversity, not its days of prosperity. Our whole people can sing 'God Bless America' until they are hoarse, but God will only bless us as we are willing to share our blessings with others."

Now, as never before, we as custodians of God's message for "every creature" should determine to do a larger work in extending the kingdom of God among the foreign-speaking people of this fair land, sharing our spiritual blessings with them, and doing our utmost to make many citizens from among them for the kingdom of Christ. G. E. NORP.

SOUL WINNING NEWS FROM SOUL WINNERS



Remarkable Conversions From Reading Foreign Literature

EXPERIENCES in bringing men and women "out of every nation under heaven" (Acts 2:5) into the blessed truth keep pouring in continually. Especially is it a constant marvel to learn what God is doing through the literature ministry. Again and again we see the good results of our foreign literature.

A Norwegian Lutheran man in a Western State was working for a farmer. An Adventist colporteur sold the farmer one of our large books. The Lutheran minister said the book was very dangerous, and urged the farmer to burn it. When the hired man heard that the book was to be burned, and learned that it was in the Norwegian language, he asked if he might have it. The book was given to him, and he read it. Soon he became a Seventh-day Adventist.

A sister in northern Alberta went beyond the last railway to do Harvest Ingathering work and to scatter literature. While traveling into British Columbia, she was caught in a fierce storm, but found shelter with a German Lutheran family, who received her kindly. Here she stayed for three

days, while the storm was raging on the outside. She spent the time giving Bible studies. This family have accepted the truth and been baptized.

A brother, who lived on a farm out West, felt impressed to engage in missionary work among his neighbors; so he gathered up his tracts and papers and started out. On a certain farm he gave away some Scandinavian papers to a Lutheran family. This literature, we were told, "lay around the house" for some time. Then one morning the husband gathered up "the Adventist papers" to burn them. As he did so, an article about the Sabbath question attracted his attention, and he sat down to read it. He and his wife then read all the papers with growing interest, and within a few weeks they began to keep the Sabbath. Some time later a daughter, who was married to a Methodist lay preacher, came with her husband "to set her parents right." The result was that this daughter and her husband kept the following Sabbath. Later another daughter joined, making five persons keeping the Sabbath.

While out in the field plowing, a Russian farmer saw a young man climb over the fence and come across the field toward him. After a few

words of introduction, the young man took out his prospectus on "Bible Readings for the Home Circle" and started to give a canvass. The farmer, who at that time was a member of the Lutheran Church, was very anxious to get on with his plowing. The young man, however, was very persistent, and secured his order. The book, when delivered, was placed on a shelf, where it remained for many years. A few years ago this Russian family passed through some hard experiences. This led them to seek solace in the word of God, and "Bible Readings for the Home Circle" was then taken from the shelf and became their textbook. In this way, little by little, the whole family found the truth and accepted it.

In Brooklyn, New York, one Sunday forenoon one of our sisters saw a man sitting on a park bench. He looked very sad and discouraged. She gave him a foreign paper and asked him to attend our meetings. That night he came to the tent. He told us that he wanted to be saved, but did not know how. After a lengthy study together we knelt in prayer. The Lord accepted him, and he left, a believing man. The next Sabbath he brought his sister. Again we studied the Bible and knelt in prayer, and she gave her heart to God. Both became members of the church.

One man writes: "By mail I received two Greek tracts. Kindly send me a catalogue, so that I can order more literature and receive greater light. I want to help other Greek people here who ignorantly keep Sunday as the Lord's day. I have learned to keep the seventh day as the true Sabbath of the Lord. Please write at once."

A letter to us from an Italian minister in one of the cities of the East says: "Herewith enclosed please find \$2 for the beautiful monthly paper which is always welcome. May God give you strength and courage to continue this excellent light which illuminates the people. I take occasion to send you the greetings of the people here."

"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. . . . Remember that Christ risked all. For our redemption,

heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Christ's Object Lessons*, p. 196.

The passion for lost souls burned in the bosom of Jesus. For this He was willing to leave the mansions in glory to die on Calvary's cross. "In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."—*Id.*, p. 187.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"



Home-Foreign Opportunities

SOME years ago, a family who lived on the Pacific Coast invited two young Filipinos to come to their home for a friendly visit. In time the visits led to Bible studies, with the result that both young men accepted the truth and asked to be baptized. Not long afterward one of the men returned to his home in the Philippines, which happened to be a province in which our evangelists had undertaken to conduct public efforts, but had not been successful. An effort in the capital city of the province had been entirely fruitless. Meanwhile our newly baptized brother arrived and began to tell others about his new religion. An interest was immediately created, and

an urgent call was made for a worker to come at once, as many were anxious to know about the new religion from America.

In response to this urgent call, the mission sent a worker, and at the close of the series of meetings fifteen persons were baptized and a chapel was erected.

The news spread, and calls came for the messenger of truth to come to other villages. The town that adjoined the place where our brother's home was located was stirred mightily by the message. It had the reputation of being one of the worst towns in the entire province, and it was considered unsafe for anyone, unless accompanied by a strong guard, to go about in the village after dark. Notwithstanding all this, the people of the town were hungry for the gospel that had in it the power to change their lives. Word has been received that forty people in that community are preparing for baptism. The entire province is now wide open to the gospel, and a dozen churches could be organized within the year in this province if workers were available to answer the many calls.

Surely it paid to manifest a kindly interest in two Filipinos far from their native home. Such opportunities are ever present. Let us extend a friendly hand to all sojourners and strangers in our midst. Many of them will carry the message to unentered fields.

W. H. BERGHERM.

seek to secure "news from soul winners" right in the local church, and make this "news" a prominent feature of the monthly missionary report. This will require keeping one's eyes and ears open to catch the oftentimes faint echo of what is going on. But when a clue is obtained, then run it down to the ground and make it serve a good purpose. This may mean visiting an unsuspecting prospect. By tactful conversation draw out the facts of the missionary experience, and after returning home write out the story, touching it up here and there and throwing in the side lights. It is here that the ability of the church missionary secretary to be a reporter in the missionary news column, comes to light. Every church missionary secretary should be building up a budget of missionary experiences, gleaned from near and far, and make these newsy items serve as spice in the far too often unpalatable missionary-report items served on the home missionary platter.

The same suggestion is equally applicable to the conference, union, and division home missionary secretaries, in sending in monthly or quarterly missionary reports to the proper headquarters. In addition to the mathematical calculations, the report would be doubly valuable if some good experience was appended; as, for example, the following interesting story of what was accomplished by one copy of the Harvest Ingathering paper.

In the year 1937 Elder W. R. Beach spent several weeks in the Cameroons territory of Equatorial Africa, and as a part of his program visited the Bapoukou tribe in the southwest corner of that territory. Their chief village is called Great Batonga. It was in this territory that the American Presbyterians began their work more than half a century ago. Elder Beach was especially requested to visit Great Batonga by the Bapoukou tribespeople. They invited him to establish an Adventist mission among them. They had previously written to the division headquarters, setting forth their needs and desires, and the committee requested Elder Beach to visit the field and give study to their request.

"Upon his arrival he was greeted with a great deal of enthusiasm, and was conducted to a place of lodging especially prepared for him. On re-

Church Missionary Officers' Round Table

An Exchange of Experiences, Problems, Suggestions

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

The Matter of Reporting

To some people the meaning of the word "reporting" involves a great deal of detail work in which inspiration seems to be lacking. But if in making up our missionary reports we would incorporate interesting experiences to combine with the cold figures, the summary would be much more interesting and inspiring.

It is especially important that the church missionary secretary append to the monthly report of missionary

work by the church, some experience which has occurred in connection with the missionary endeavors of the church members. We are convinced that there are hundreds of incidents which are passed by without a second thought, which if properly used would bring great encouragement to Christian workers everywhere.

In the section of the GAZETTE known as "News From Soul Winners" many interesting experiences are made available for general information, but the church missionary secretary should

tiring to his little room, Elder Beach noticed on the wall a printed picture of our mission headquarters in Tananarive, Madagascar. Upon closer examination he found that the picture was a front cover page of the Spanish Harvest Ingathering paper which had been printed in Madrid. He was intrigued with this, and early the next morning began to make inquiries as to just how they received that paper. He then learned that one of the villagers had been in Spanish Guinea some two years before. The Bapoukou tribespeople of the southwest Cameroons and the peoples of Spanish Guinea both speak the Benga language, and have much in common. While in Spanish Guinea this Bapoukou villager came upon a copy of the Harvest Ingathering paper. On the inside of the paper he found an indication of the world-wide work that Adventists were doing. He brought the cover page back to his people, thinking that it would be of interest to them, and it certainly was.

"For some time the Bapoukou people had been looking for further light. They were greatly perplexed over the Sabbath question, for they had discovered a discrepancy in the Benga translation of the Scriptures regarding the day of rest. It appeared that Sunday was mentioned each time.

The original mention was of the 'Sabbath' in the New Testament, as well as in these portions of the Old Testament which had been translated. Comparing these with the French Bible, they were perplexed, and the explanations they received from the missionaries were, of course, unsatisfactory. It was then that they learned of Seventh-day Adventists, and wrote to our brethren for help. In 1937, on the first visit of Elder Beach, he found a group of people keeping the Sabbath, and arrangements were made at that time to open up mission work among this group. Two years later, in 1939, at the time of Elder Beach's second visit to the Cameroons, some four hundred people were meeting regularly each Sabbath in Great Batonga in a brick chapel. A school and other mission activities were in operation.

"There are now some sixty-five baptized members in that section, but the marvelous part of it all is that the interest sprang up from a Harvest Ingathering paper that perhaps some solicitor in Port-of-Spain handed a passenger bound for Spanish Guinea. Elder Beach has never been able to learn how the paper came to Spanish Guinea, but it came there and did its work. What one Harvest Ingathering paper did, others might well do."

W. A. SCHARFFENBERG.

—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home."—*Id.*, p. 194.

What more practical course of instruction could be given to the homemaker than is here outlined? And is not this the work of the Dorcas organization, embodying as it does, the missionary-minded women of the church?

Since good health is essential to happiness and success in any line, and is Heaven's wish for us, and since our bodies are made up of the food we eat, it will be readily recognized that our diet is of primary importance. But the best food may be rendered unfit for use, by being improperly prepared. By way of illustration: I was in a home recently where fresh green peas were being prepared for dinner. A pint of peas were put to cook in about a quart of cold water, and when they were done, the vessel was taken to the kitchen sink, and all the water was thrown away. To watch such a procedure—the wasting of vital elements and the rich, spicy flavor of fresh peas—made cold chills run down my spine. And this occurred in a home of culture, the housewife herself a teacher and writer.

The instruction given through the Spirit of prophecy is very specific. For example: "The science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts, . . . because it is so closely connected with the life. Both physical and mental strength depend to a great degree upon the food we eat; therefore the one who prepares the food occupies an important and elevated position."—*Counsels to Teachers*, pp. 312, 313. "There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook."—*Testimonies*, Vol. II, p. 537.

It may be urged that only trained dietitians should attempt to give instruction in cooking, and that the services of such trained instructors are not available to the majority of people. We would not for a moment minimize the importance of skilled workers in this line. But with the wealth of material which is available to our people, such as our excellent

Departmental Activities

Cooking Schools a Feature of Dorcas Work

THE work of our Dorcas organization is primarily a work in the interests of the inmates of the home. We might fitly term it, "The University of Heaven Extension Course." The Lord Himself has given us our charter, and has very specifically outlined our work in Isaiah 58:5-7 and Matthew 25:34-36. However, we are not only to give food, clothing, and other necessities to the poor, but should be governed by the true fundamental principles in relief ministry, set forth in the following manner:

"By instruction in practical lines, we can often help the poor most effectively. As a rule, those who have not been trained to work, do not have

habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment, there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used. 'Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.' Prov. 13:23. We may give to the poor, and harm them, by teaching them to be dependent. Such giving encourages selfishness and helplessness. . . . Real charity helps men to help themselves."—*Ministry of Healing*, pp. 194, 195.

"In ministry to the poor, there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse,

health magazines, our good cookbooks, "Ministry of Healing," the "Testimonies," and other good literature available, there is no justifiable excuse for our sisters' not knowing how to prepare wholesome food, and being able to impart such knowledge to others, provided they are willing to give earnest, prayerful, diligent study to the instruction which is available to all.

Here again the Spirit of prophecy has an encouraging word for us: "Cooking schools are to be established in many places. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding. The word of the Lord is, 'Forbid them not; for I will reveal Myself to them as their Instructor.' He will work with those who carry out His plans, teaching the people how to bring about a reformation in their diet by the preparation of healthful, inexpensive foods."—"Testimonies," Vol. VII, p. 113.

Is not this sufficient endorsement for undertaking, "in a humble way," the organization of cooking schools in our Dorcas Society work?

In our ministry to the sick, we will often find that errors in diet lie at the root of the illness; and how can we give the help needed if we do not know how to point out a better way of living? In many homes there is an abundance of food, and yet there is sickness of one kind or another, because the housewife does not know how to prepare that food in a wholesome manner and to conserve the minerals and vitamins that make the difference between sickness and health. In any illness, whatever the cause, proper feeding is a major factor in recovery, and as Dorcas workers we should recognize that fact, and study how we may render intelligent, efficient service. Our duty is not confined to sitting by the bedside of the sick and sympathizing with them. This is important, but we must be prepared to go a step farther and, by precept and example, open before them the broad road leading to recovery and maintenance of health. Surely the Lord would have us understandingly efficient in every line of our ministry, and He will hold us accountable for the right use of the instruction He has put within our reach.

I believe that this work should have a leading place in our Dorcas minis-

try, and that each society, or where possible two or three societies meeting together, should have a cooking school to train the members in such careful, tactful service in the homes of those whom we seek to help. Is not this work a part of the right arm

of our message? Then without it our service must be more or less left-handed.

May the Lord burden our hearts with the importance of this work, and give us the urge to qualify for it.

MRS. A. C. GAYLORD.

The Cooking Class

Fundamental Principles in Dietetics for the Homemaker

"There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook."—"Testimonies," Vol. II, p. 537.

LESSON 1—FOOD AND ITS USES IN THE BODY *

The Function of Food

To furnish energy to the body.

To repair worn tissues and build up new tissues.

To regulate the various processes of the body.

To promote growth and health.

Kinds of Foods Needed by the Body

Energy foods—carbohydrates, fats.

Tissue building—proteins, minerals.

Regulatory—water, minerals, bulk.

Growth and health-promoting substances—vitamins.

Amount Needed

The daily diet should include some food from each of these classes of food substances. The amount of energy or fuel food will vary according to age, size, work, and play carried on by the individual. Approximately 90 per cent of the diet should be of this class, 65 per cent of starches and sugars, 25 per cent of fats.

The amount of protein, or tissue-building food, should be limited to the amount needed for growth and repair of tissue. The surplus must be excreted through the kidneys, for the body does not store this element up for future use. The energy foods not used can be stored in the form of fat for future use in the body. Only about 10 per cent of tissue-building food is required to maintain normal growth and repair.

"In the body, combined in various ways, are sixteen chemical elements:

*This is the beginning of a series of seven simple lessons prepared by Mrs. A. C. Gaylord, a trained dietitian, for the benefit of the housewife and the community service worker. Where it is possible for these lessons to be studied by a group of church members, under an experienced instructor, suitable demonstrations accompanying each lesson would be a decided advantage.

Carbon, hydrogen, oxygen, nitrogen, sodium, potassium, magnesium, calcium, phosphorus, iron, sulphur, chlorine, iodine, bromine, fluorine, and silicon.

"For the successful growing of crops there must be present in the soil a definite number of elements in normal amount and combination. Likewise, for the normal development of human beings there must be present in the food these sixteen elements in proper amount and proportion.

"These are not taken into the body as elements, but are built up first into seven elemental food classes. These seven food classes are: Carbohydrates, fats, proteins, vitamins, salts, cellulose, and water. Any daily food ration not containing these in proper proportion is defective."—"The Home Dietitian," by Belle Wood-Comstock, M. D.

Organs of Digestion—How They Function

The human body is a living manufacturing plant. Digestion is simply turning foodstuff into a form suitable for body building. The process begins in the mouth, the receiving room. Teeth and salivary glands prepare the food for the next room. There are taste buds on the tongue. Sight and smell help us to enjoy our food. The saliva moistens the food, and acts upon the starch, changing it into a form of sugar—maltose. Now it is ready to be swallowed.

The food now passes into a long canal. The adult canal is about thirty feet long. In flesh-eating animals this is much shorter. The food stops at several stations along the canal, where the necessary changes take place in the food. These stations are: (1) Mouth, (2) pharynx, (3) esophagus, (4) stomach—a large waiting station, (5) small intestine, (6) a long winding pouch called the caecum (here is where the appendix is attached), (7) and then a large canal about six feet long passing up and around the smaller canal, called the colon, ending in the rectum.

The stomach of an infant holds about two tablespoons; of the adult three to six pints. It has two openings—the cardiac orifice and the pylorus. In the lining of the stomach

are the glands which secrete the gastric juice. Ten to twenty pints of gastric juice is present in a day. All comes from the blood, and what is not needed is again absorbed by the blood. *Gastric juice does not act upon starch, fat, or sugar.* It begins the digestion of protein. There is danger of crowding the mixing room—the stomach.

After it has undergone a certain preparation which requires from one hour to several hours, the food passes on into the next department. It passes through the *pylorus* and into the *duodenum*, the first twelve inches of the small intestine. The most mysterious part of digestion takes place here. Two very important digestive fluids are poured through little tubes into the duodenum. These two juices, pancreatic juice and bile, are opposite in character. The pancreatic juice is alkaline. It helps to digest starch and fats, and finishes the work on the protein. Bile joins with the other juices in making soap from fats. Cell workers in the walls of the intestines manufacture intestinal juices that act upon the food.

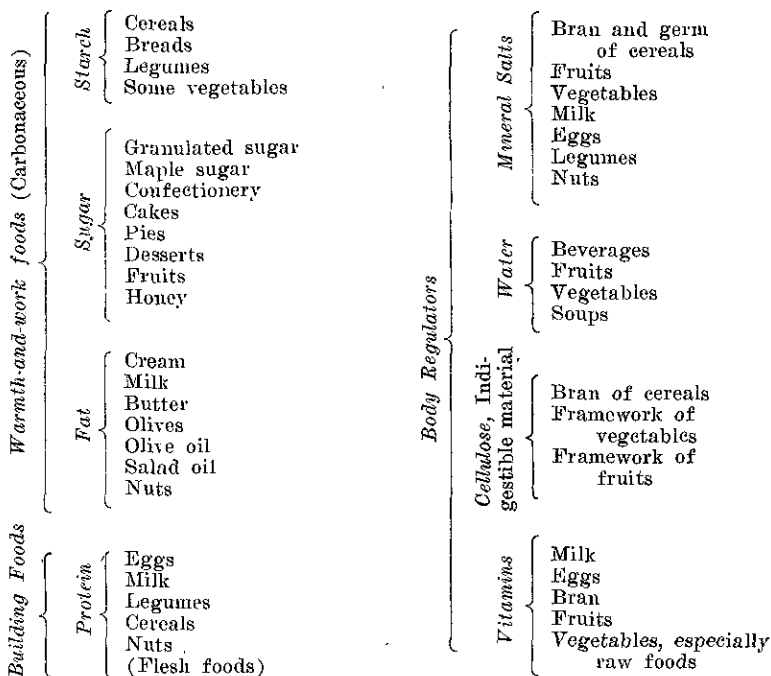
Saliva acts upon starch, gastric juice acts upon proteins, intestinal fluids act upon all. If food has been hurried through the mouth, the stomach has hard work, and cannot prepare the food as it should be prepared and digest it as it should. But the intestinal juices go on with the work and digest it if they can. Sugar and sweets have come all the way from the mouth, just as they entered it. Neither the saliva nor the gastric juice would have anything to do with them. Because they remain in the stomach so long, they cause trouble. Food passes through the intestines very slowly—one-half inch a minute.

The process by which food enters the blood is called absorption. It begins in the mouth, continues in the stomach, but takes place chiefly in the intestines. All food not absorbed becomes waste, and passes out of the body. Absorption is completed in the large intestine.

As the food passes through the intestinal walls it is changed in some mysterious way, for it is different after entering the blood from what it was just before it was absorbed. The food now becomes a part of the life stream, and is carried to every part of the body to be used by the cell workers in making new tissue. This process of assimilation no man can explain. The wisest physiologist cannot follow this process. We are all stopped by the mystery of life. The turning of wheat, corn, fruits, vegetables, milk, and butter into living beings, is the Creator's secret. We are constant witnesses of the revelation of the power of God.

The digestive tract becomes a great preparation chamber, a carburetor, as it were, where the food is transformed into a simple state and put into solution, so that it can easily be taken up by the blood and thus carried to, and properly utilized by, the body cells.

Classification of Foods



—“Good Food: How to Prepare it,” by George E. Cornforth.



Books That May Help

(In the hope of making known to our lay people and workers books which may be found helpful, without being understood to endorse all they contain, Elder Carlyle B. Haynes has kindly promised, as new books are issued, to briefly analyze their contents and possible use for our readers. When you order any of these publications, your own Book and Bible House will doubtless be glad to serve you.—Ed.)

“THE SURETIES OF THE SAINTS,” by W. H. Rogers, D. D., formerly pastor of the First Baptist Church of New York City. 112 pages. Paper cover. Published by Bible Institute Colportage Association, Chicago (1941). 50 cents. Very appropriate, in a day when the world has a lot to say about security, while possessing less of it than at any other period within a century, is this volume. Its messages are in sermon form; yet the author is so analytical in method that the chapters make excellent doctrinal stud-

ies. There are six chapters: “The Supremacy and Sufficiency of the Scriptures,” “The Miraculous Birth of Christ,” “The Vicarious Death of Christ,” “The Victorious Resurrection of Christ,” “The Mediatorial Priesthood of Christ,” and “The Visible and Personal Return of Christ.”

“CLARA BARTON: DAUGHTER OF DESTINY,” by Blanche Colden Williams. 468 pages. Published by J. B. Lippincott Company, Philadelphia, Pennsylvania (1941). Price, \$3.50. There emerges in the pages of this scholarly and extensively documented book a remarkable picture of the founder of the American Red Cross. Teacher, accountant, seamstress, laundress, cook, dairymaid, Patent Office clerk, Civil War nurse, searcher for missing men after the Civil War, lecturer, founder of the American Red Cross, founder of the First Aid Department of the American Red Cross, visitor, hostess, diarist, speaker, author of innum-

able reports, all of these are recalled in the narrative of a life of remarkable action in this volume which is likely to take its place as the most authentic biography of Clara Barton.

The story of the devious beginnings of the American Red Cross makes fascinating reading. Realizing that soldiers in the Civil War were dying for want of proper supplies, Clara Barton put an advertisement in her hometown paper; worried wives and mothers sent the equipment, and Clara became a one-woman supply depot. In recognition of this volunteer service, she received a pass to go with the armies in days when women were expected to faint at the sight of blood. Her genius for organizing and directing proved invaluable. Through the Franco-Prussian War, the Johnstown flood, the Spanish-American War, through forest fire and hurricane, one gallant five-foot woman led the forces of reconstruction.

It was a long, hard road from humble beginnings to that American Red Cross which has become a part of our national life. There were struggles with the political leaders of the day, with cliques and rivals, with jealous officers. She lived, however, to see her efforts rewarded. The United States acceded to the Treaty of Geneva, and the name of Clara Barton became a name familiar and beloved not only in her own country, but abroad. This is a story to stir the blood of young Americans.

"VOICES OF LIBERTY," edited by F. M. K. Foster, of Eastern University, and Homer A. Watt, New York University. 613 pages. The Macmillan Company, New York (1941). Price, \$1.50. In a day that is characterized by a struggle between the democratic way of life and the totalitarian way, it is important that Americans obtain a clear conception of the ancestry, the development, and the characteristics of the basic ideas and ideals of liberty. To give such a conception as soundly and as simply as possible is the purpose of this important book. From its pages speak those voices of liberty in England and America which have expressed from time to time, from the Magna Charta to the present, the democratic ideas which are determining our way of life today. To reveal the history of the development of democratic ideas, the selections contained in this book have been grouped

into four divisions. Of these, the first shows how, in the "fortress isle" of England, "freedom slowly broadens down from precedent to precedent," and how a succession of tyrannies have been checked by those who were oppressed. In this section, too, speak the wise British statesmen who saw in the American struggles to establish and to preserve freedom in a new democracy the counterpart of English struggles for liberty. The second part presents the development of the democratic ideas in America from the beginnings of the Republic to the present moment. The third part moves out of the realm of ideas into that of personalities in a series of biographical essays intended to delineate notable Americans, foreign-born or native. Part four, finally, is a group of stories of American life from the colonial days to the New Deal, in which the operations of the democratic way of life are revealed in narratives more vivid than truth. In all four parts the order is chronological, and in each part an attempt has been made to co-ordinate selections with those in other parts of the book. Facsimiles of the Magna Charta, the great charter of English liberties of 1215 A. D., and the Declaration of American Independence, the great charter of American liberties of 1776, are contained in the book.

"DOES GOD ANSWER PRAYER?" by

Louise Harrison McCraw (1941). 219 pages. Price, \$1. This is a veritable compendium of Scriptural truth and experience. It is an analysis of prayer in all its aspects, which will be a genuine blessing to those who read it, as well as of help and assistance to all who reach out for God's gifts. It will be helpful in correcting faulty praying, as well as greatly enlarging the horizon or necessary conditions for effective praying. It inspires the reader with a desire to realize life's greatest objective—prevailing prayer.

"NOT NOW BUT AFTERWARD," by James McGinlay (1941). 147 pages. Price, \$1. This is a book of seven sermons, the first of which gives its title to the book. The others are: "Sonship and Discipleship," "Why God Leaves Us in the World," "Spiritual Invalids," "Should a Christian Go to War?" "The Woman With the Five Husbands," "He That Overcometh." Doctor McGinlay is a Canadian pastor, author, and Bible teacher. These sermons sparkle with wit and wisdom. Every sentence carries weight and meaning. Doctor McGinlay has a gift of saying much in few words, but he writes pleasantly and attractively. His illustrations are apt and applicable. He certainly makes no compromise with Satan or the things of the world, but in each message declares the power of God to save from the uttermost to the uttermost.

Weekly Church Missionary Services

June 6

OUR GREATLY ENLARGED HOME-FOREIGN FIELD

Key Thought for Leaders: "There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—"Testimonies," Vol. VIII, p. 36.

The home-foreign field in America has always been large—much larger than many have ever taken the trouble to definitely ascertain. The call to consider our "greatly enlarged" home-foreign field touches primarily an enlarged vision of an ever-present and sadly neglected sphere of opportunity. The influence of the world situation must be recognized. Not so many people of foreign tongue are coming to our shores these days, but those who are here have special claim on our personal interest and ministry as stewards of the gospel and light concerning the meaning of the perplexing international situation.

An interdenominational church move-

ment throughout America is just now placing a great deal of emphasis on the duty of the church to evangelize and Christianize the "strangers within our gates." The following excerpt from a recent publication furnishes food for thought:

"How well do you know your fellow Americans, incorporated shareholders in our common democracy? . . . Lest we forget: There are forty million who were born abroad or whose parents were born abroad, roughly a third of our population. Nine nationalities were among the signers of our Declaration of Independence. America was built by immigrants and their sons and daughters, not only the physical America of rich farms and great factories, but the America of music, art, and letters, and of social and political eminence. . . . Has your church any program or concern for the foreign born? . . . Christ died for all. He plays no favorites in a so-called 'superior stock' of Anglo-Saxons that came over in that greatly overloaded ship, the Mayflower."

To which we answer, "Yes, the Seventh-day Adventist Church has a program, a far-reaching, all-inclusive program, in which every member of the

church can and should have a part." Today we ask every church and every believer, Are you doing your part in this program? Open your eyes and catch a view of the vast field of opportunity for home-foreign mission work which God has placed at our hand; and now, when the sending of missionaries to foreign lands is to some extent restricted, let us work as never before for the foreigners who have come to us. (Missionary leaders should study H. M. Series Leaflet No. 8, with a view to doing whatever is necessary at this time to organize for home-foreign service.

June 13

HOME BIBLE STUDY LEAGUE METHODS IN USE OF FOREIGN- LANGUAGE LITERATURE

Key Thought for Leaders: "We are not keeping pace with the opening providence of God. Jesus and angels are at work. This cause is onward, while we are standing still and being left in the rear. If we would follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach, to let the light extend and spread to other nations."—"Christian Service," p. 201.

The arousing statements in the paragraph above were made by the messenger of the Lord in the early days of denominational endeavor, and pertained especially to efforts in behalf of foreign-speaking people in the large cities. But they apply to us in the present day with even greater emphasis. "We are not keeping pace with the opening providence of God" in proclaiming the third angel's message to the millions of foreign-speaking people. "Jesus and angels are at work." Can we remain idle, loitering in the market place and excusing ourselves that "no man hath hired us"? From this day on, every man, woman, and child in our ranks is "hired" and bidden to "go, work today in My vineyard."

The best way to work in the home-foreign vineyard is by scattering the message-filled literature, which is readily available in any language needed in any section of the great harvest field. The Home Bible Study League method is especially adapted to contacting the people of a foreign tongue. Home Missionary Series Number 11 explains the plan in general, and adaptation can easily be made to fit the foreign literature. Send the literature by mail to people of different languages, follow up by a friendly letter written in their own language, or, where possible, a personal call. This method of contact is entirely different from anything to which these people have been accustomed, and it will prove most interesting and very effective. Be sure that the home-foreign hand in your church makes use of the Bible Study League method. Where the foreign settlement in the community is not large, or there is none at all, the Home-Foreign Bible Study League should render service to city churches by securing lists and working through the mail.

June 20

DUTY AND COURTESY TO STRANGERS AT CHURCH SERVICES

Key Thought for Leaders: "Much depends upon the manner in which you meet those whom you visit. You can take hold of a person's hand in greeting in such a way as to gain his confidence at once, or in so cold a manner that he will think you have no interest in him."—"Gospel Workers," p. 189.

Among the interesting experiences which come to those who travel about among our churches is the varying degrees of cordiality in the temperature

of our congregations. Of course, a well-known minister or worker would not enter into this secret, for he is recognized and welcomed most heartily. But a stranger—a traveling man, a tourist, or someone who happens to be in the city and through the city directory locates the Seventh-day Adventist church and enters for worship—often feels lonesome and queer in the midst of those who are his brothers and sisters in the faith. He is among strangers, and yet they are all members of the heavenly family to which he belongs.

If the church which he enters as a stranger is a large city church, he will probably be ushered to a comfortable seat and given a songbook, which is all well and good. Brethren and sisters on all sides are politely curious, but in the majority of cases they hesitate to approach him with a kindly word of welcome, and the stranger quietly passes out of the church without the glow and warmth of Christian fellowship which mean so much.

Perhaps transient visiting women are more often affected by this exclusive atmosphere than are men. Instead of the cold, strange look by the person in the pew, how refreshing would be a kindly handshake and a word of welcome to the house of God. This greeting need not involve pointed, personal inquiries or extensive conversation, which would not be becoming on such occasion; but it is possible for estrangement to melt away under the friendly smile and the cordial handshake. It is better to make a mistake, and shake hands with a charter member of the church, than not to speak at all.

Many a timid and weary soul enters the portals of our churches week by week, some out of curiosity, others in search of something which they have never yet found. The Holy Spirit directs the feet of many straying sheep into the sheepfold where the shepherd imparts the spiritual food for the needs of the soul. It is our duty, individually, to see that we contribute our part in keeping the atmosphere of the church cordial and friendly, and that every person, whether regular member, stranger, or visitor, is made welcome to our church home. Let us not forget that there is power in a Christian handshake.

"Just a handclasp—no word was spoken—but in some way it soothed the wounded soul. . . . Just a word of appreciation lightly spoken where two paths met, but it lit the lamp of hope in a pilgrim's heart. Just a smile, but it transmuted the dark mist of the moment into a rainbow of brightest beauty. Just a little act of courtesy, but it caused a stranger among strangers to say, 'Oh, how good is the heart of the world!' Seekest thou great things? Seek them not. Make them out of the opportunities that dot the pathway of your life."

June 27

MISSIONARY EXPERIENCES

Key Thought for Leaders: "When the redeemed stand before God, precious souls will respond to their names who are there because of the faithful, patient efforts put forth in their behalf. Thus those who in this world have been laborers together with God will receive their reward."—"Testimonies," Vol. VIII, pp. 196, 197.

What rejoicing there will be when God's children meet in the kingdom of God, bringing sheaves for the heavenly garner. But in order to experience that joy we must be diligent in service now, and take heed "that no man take thy crown."

Some time ago the newspapers carried the story of a unique theft. According to the account, the thieves stole practically the entire stock of a shoe store, but left every box in its place, so that the loss was not discovered until at the beginning of another week, when the

clerks endeavored to wait on the customers.

This incident illustrates what happens in the spiritual experience of many people. We face the danger that "the cares of this world, and the deceitfulness of riches" with their attendant temptations, may steal from us our spiritual possessions. One by one, we allow to be taken away those things that we should most carefully guard, until one day, in a time of need, we find that the secret places of our hearts are empty of faith and trust and love, and of all spiritual resources. This admonition of the Lord, written nineteen centuries ago, to the church of Philadelphia (Revelation 3), is pertinent to the life of every one of us: "Hold that fast which thou hast, that no man take thy crown."

This incident also reminds us of the necessity of keeping our experience boxes filled. Do not allow any sly thief to rob the contents and leave the empty boxes. This is the day to take inventory of our stock, and make sure that we have suffered no loss.



ASSIGNMENTS FOR TWENTY-THIRD WEEK

May 31-June 6

Volume: "The Desire of Ages"
"Not With Outward Show"
"Blessing the Children"
"One Thing Thou Lackest"

May 31...497-500	June 4...511-515
June 1...503-505	June 5...515-518
June 2...506-507	June 6...518-523
June 3...507-510	

ASSIGNMENTS FOR TWENTY- FOURTH WEEK

June 7-13

Volume: "The Desire of Ages"
"Zacchaeus, Come Forth"
"Fretful Plottings"
"The Law of the New Kingdom"

June 7...524-526	June 11...538-541
June 8...526-529	June 12...547-548
June 9...529-534	June 13...548-551
June 10...535-538	

ASSIGNMENTS FOR TWENTY-FIFTH WEEK

June 14-20

Volume: "The Desire of Ages"
"Zacchaeus"
"The Feast at Simon's House"
"Thy King Cometh"

June 14...552-556	June 18...567-570
June 15...557-559	June 19...571-575
June 16...560-564	June 20...575-579
June 17...564-567	

ASSIGNMENTS FOR TWENTY-SIXTH WEEK

June 21-27

Volume: "The Desire of Ages"
"A Doomed People"
"The Temple Cleansed Again"

June 21...580-582	June 25...592-595
June 22...582-584	June 26...595-598
June 23...584-588	June 27...598-600
June 24...589-592	

ASSIGNMENTS FOR TWENTY- SEVENTH WEEK

June 28-July 4

Volume: "The Desire of Ages"
"Controversy"
"Woes on the Pharisees"

June 28...601-603	July 2...612-615
June 29...603-606	July 3...615-618
June 30...606-609	July 4...618-620
July 1...610-612	



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

June

The Month's Theme

Standards for a Beautiful Life

WHAT Missionary Volunteer doesn't want to make the most possible of his life? With that in mind, he chooses his vocation and his avocation, his necessary recreation, and a constructive program for his leisure hours. (Of course he has already found fellowship in the church and its work and life, and a foundation in Christ, the Bible, and the Spirit of prophecy.)

During June certain standards for a beautiful life will be discussed throughout Missionary Volunteer Societies. It is the hope of the Young People's Department that each society leader and officer may help the youth in his society to formulate high standards in work, recreation, and service, and to determine to be true to these attainable ideals. M. W. M.

I Would Join

IF the M. V. Society leaders would:

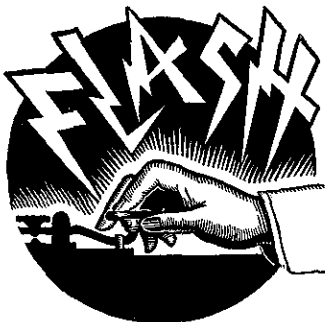
1. Contact me by coming to my home and getting acquainted with me.
2. Not ignore me when I come to the society meeting.
3. Encourage me to come again.
4. Consider me as one of them in the church.
5. Invite me to take part in their society activities and topic discussions.
6. Give me a welcome to the M. V. socials.
7. Explain to me the value and purpose of M. V. Society membership.
8. Ask me to enroll and become an M. V. Society member—

I WOULD JOIN.

D. A. OCHS.

Only Two More Months

ATTENTION, society officers! Only two more months, July and August, and our schools will open their doors for the 1942-43 school year. Are there young people in your church and society who should attend? Are they working with that in view? Are they saving their money? Can you do anything to encourage those who should enroll on the opening day? Of course, you can. Now is the time to talk—talk—talk school! D. A. OCHS.



No man can change what coming hours
may bring to him—
Of need, of joy, of suffering;
But what his soul shall bring into each
hour to meet its challenge—
This is in his power.

—Priscilla Leonard.

To the Executive Committee

THE motto, "United we stand; divided we fall," is particularly applicable to the work of the society executive committee. If the committee works as a committee instead of as independent officers, the plans and promotion will be equitably distributed, the officers will be united, and the society will follow their lead in a strong, unified way. Keep up the society executive committee work during the summer! Read again pages 11-19 in M. V. Leaflet 4, "Duties of Officers." M. W. M.

A Dwindling Society Membership

IF you don't want your society membership to increase, then—

1. Don't contact those who are not members now.
2. Ignore them when they come to the society meeting.
3. Don't encourage them to return next time.
4. Don't consider them as being in your class.
5. Never invite them to take part in the society discussions.
6. Don't let them know anything about the membership plan.
7. Don't extend to them an invitation to attend your M. V. socials.
8. Don't take time to enroll those not yet members.

And your society will never grow. In fact, it will get smaller. But—don't try it! D. A. OCHS.

Cultivating the Devotional Spirit

TO cultivate means to prepare, to till, to loosen, to plow up the soil for the purpose of planting and reaping. Many of our young people need this very thing done in their hearts, in order that they may possess a deeper and more fruitful devotional spirit. They cannot do it alone. Officers need to give definite study to this phase of society activities.

What can you do to cultivate this devotional spirit in the experience of your members, Seniors and Juniors alike?

1. You can keep before your young people the value of the devotional features—Bible study and the Morning Watch. Repetition brings results.

2. Once a month or so opportunity may be given to the young people to speak of the progress they have made, and the blessings they have received.

3. The Bible Year check chart may be faithfully checked and referred to each week.

4. Some societies have profitably conducted quizzes each week on that week's assignment. No more than four questions are asked. The young people write their answers on cards passed out to them at the right time. After the cards are collected, the correct answers are given by the one in charge. The next week the one in charge presents a summary of the responses. The cards are filed, and at the end of the year those persons who have scored the highest receive a book, as may be decided upon by the executive committee.

5. Perhaps your executive committee can improvise even a better plan. Try varied methods to cultivate the devotional spirit in the lives of your young people during 1942.

D. A. OCHS.

"Messages to Young People"

No matter what the youth problem may be—in the realm of Christian experience, reading, music, lifework, health and efficiency, service, money matters, home life, social relations, love, courtship, marriage, dress and adornment, recreation and amusements—the answer can be found in "Messages to Young People." Do your young people have access to this book? Why not now urge them to add it to their library and read it often? D. A. OCHS.

How to Carry Strong Society Work Through the Summer

IN planning our weekly Missionary Volunteer programs, it is well to keep in mind our objective for the entire year. Aims and goals for the year would naturally include an aggressive program during the summer months. As officers we have before us suggestive topics for the full year. Plan now for variety and an all-out offensive Missionary Volunteer endeavor.

If any officers or band leaders are to be gone during a part of the summer, their places should be filled as soon as they are unable to serve. No slack should be permitted in our intensity of effort.

Two general suggestions will be given for summer Missionary Volunteer activities:

I. Change the pace of your society work during the summer. One has said, "The pace that kills is the pace that never changes." This is the opportune time for accelerating our society activities. Acceleration releases unused powers. Few persons use all their potential energy. Societies seldom reach the maximum of efficiency. The summer affords an excellent opportunity for increasing the tempo of most Missionary Volunteer activities. Only three means of quickening our pace will be considered.

1. More careful planning on the part of our executive committee. Counsel from all officers and band leaders will be imperative. Our Prayer and Personal Workers' Band should form the nucleus of an ever-increasing membership. Prayer is our only source of power.

2. Additional helpers for certain projects could be drafted. Some society members who have just returned from school will gladly assist. Almost everyone is proficient in one or more lines of interest. Use all the good talent available for our all-out program.

3. Too much emphasis cannot be placed on using the great out-of-doors that has opened to the realm of M. V. endeavor.

A change of pace does not always mean hurrying through a task. It might mean taking more time for certain accomplishments. Variety in a program retains interest.

II. The summer months afford an excellent opportunity for experimental and practice work. Our laboratory is everywhere. Society meetings are not the end in themselves. They serve as a center for carrying the advent message to all the world. Several suggestions might be given.

1. A real opportunity is given us in launching an aggressive endeavor in society bands. Especially should we mention (a) Christian Help Bands, which might include Jail and Hospital Bands, visiting the aged and sick, or other sunshine work; (b) Literature Band; (c) Bible Reading Band; and (d) Cottage Meeting Band. Every

society member should be enrolled in at least one band. No method will be more effective in strengthening our society work than for those in bands to tell their experiences to the society. Plan for experience meetings.

2. Hobby clubs are proving helpful in many societies. Opportunity is given for learning certain vocations. Now all Missionary Volunteers have seventy-five fields of Vocational Honor interest.

3. Field trips or visits to museums and other places of historical importance will prove educational. If these trips are sponsored by the society, they will help tie our youth to the church and its interests.

Surely there need be no waning of participation in M. V. endeavor during the summer, for there are many avenues now open that are not always open at other times.

V. W. BECKER.

Junior Sermon

A JUNIOR boy of fourteen was sitting listening to the great preacher, Lyman Beecher. "You belong to God," said Mr. Beecher, and the boy thought he looked straight at him as he said it.

"You belong to God!" Wendell, the boy, kept repeating those four words over and over to himself. "YOU BELONG TO GOD!"

You see, God was speaking to the boy's heart in that way.

Wendell kept thinking about those four words, and when he got home, he went up to his room, knelt down by his bed, and prayed a prayer which, years after, he said decided the course of his whole life. "O God, I belong to Thee; take what is Thine own." In that simple way, alone in his room, he gave himself to God. He made his consecration.

And what of his life? Why, Wendell Phillips became one of the great men of our country. A century ago his voice was being raised to champion many a cause of right. He was a power in America. He heard and answered God's call as a Junior, and all his life tried to serve the cause of right.

Just now, Juniors, those four words are for you, too. "YOU BELONG TO GOD!" Satan may have stolen you away from God, but he cannot keep you in his power unless you want to belong to the devil. If you say in your heart, "I belong to God! I intend to be His. I want to serve Him," and if you keep on saying it to God and meaning it, it will make all the difference in the world—and in eternity—in your life.

STELLA PARKER PETERSON.



Is this motto over the door to your society meeting room?

"ENTER TO WORSHIP;
DEPART TO SERVE."

"Pray Without Ceasing"

A NUMBER of minisets were assembled for the discussion of difficult questions. Among other things, someone asked how this command to "pray without ceasing" could be complied with, and one of the number was appointed to write an essay to be read at the next meeting.

This was overheard by a maid who worked for one of the ministers. She exclaimed, "What, a whole month waiting to tell the meaning of the text! It is one of the easiest and best in the Bible!" "Well," said the minister, "what can you say about it, Mary? Can you pray all the time when you have so many things to do?" "Why, yes, sir," said Mary. "The more things I have to do, the more I can pray." "Let me hear how you do this," said the minister. "Well," said the girl, "when I open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding'; while I am dressing, I pray that I may be clothed with righteousness; when I am washing myself, I ask for the washing of regeneration; when I go to work, I pray that I may have strength equal to my day; when I kindle the fire, I pray that God's word may revive in my soul; as I begin to sweep about the house, I pray that my heart may be cleansed from all its impurities; when I am preparing and partaking of breakfast, I desire to be fed with the manna and the sincere milk of the word; as I am busy with the children, I look to God as my Father, and pray for the spirit of adoption, that I may be His child; and so on, all day, everything I do furnishes me with a thought of prayer."

Such communion as this is possible for every Christian. In fact, it is God's plan that all should be just as constant in prayer. "Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer."—"Ministry of Healing," p. 511.

Summer Devotions

THE Christian living of your young people during the summer months, as well as during the winter, hinges upon the way they carry on their Morning Watch and Bible study. How easy it is for young people during the summer months, which are crowded with pleasures, outdoor activities, work, and vacation, to neglect Morning Watch and Bible study. Why not do all you can to help them observe regularly the Morning Watch and Bible Year even during the carefree summer months?

D. A. OCHS.



Senior Meetings

June 6

Recreation Necessary

Make It Christian

BY NORA M. BUCKMAN

OPENING SONG: "In the Service of the King," No. 82 in "M. V. Songs."

SCRIPTURE READING: Mark 6:30-32; 1 Corinthians 10:31; Philippians 4:4-9; Zechariah 8:4, 5.

PRAYER.

OFFERTORY.

SPECIAL MUSIC.

TALK: "Recreation Necessary—Make It Christian."

POEM: "The Well-Ordered Day."

TALK: "Mabel Ashton's Dream."

THOUGHT QUESTIONS.

CLOSING SONG: "I would Be True," No. 58 in "M. V. Songs."

BENEDICTION.

Notes to Superintendents

If you desire to do so, and if there is time, it would be a good idea to have several members of the audience read the scriptures. These should be prepared on paper and handed out before the service. This arrangement gives an opportunity to include more members.

The talks, "Recreation Necessary—Make It Christian," and "Mabel Ashton's Dream," should be carefully prepared and given as talks, not read. This will hold the interest of the group much better.

It is the desire of every leader to put across socials and entertainments in a way that will be representative of Christians. As you assign these parts, try to give them to persons who are sincerely interested in making their recreational activities, and those of the other members of the society, thoroughly Christian.

Read the thought questions, and if there is time, discuss them openly. See the Junior program on page 26 for "The M. V. Social Decalogue."

Recreation Necessary

MAKE IT CHRISTIAN

THE sun was beginning to set in the country of Galilee near the sea, and the disciples of Christ came unto Him that evening after having spent some little time teaching, preaching, and healing the sick. They were tired. No doubt they were also a little elated over some of their successes. At any rate, Jesus knew that they needed a change, a change in which to study and gain personal, spiritual strength as well as physical rest. There were

many things about which He wanted to counsel them. He also wanted to encourage them to continue with greater zeal and strength than they had begun. And so He said, "Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat." Mark 6:31.

Today, even as then, the workers for Christ, both young and old, need time for rest and recreation, to re-create their mental and physical powers. Christ desires that we take time for these things, but our recreation should be such that we can have Him with us, too.

Have you ever heard anyone say, "Why is it wrong to do this?" or, "Is it all right for a Christian to go there?" Of course you have. You have probably said or at least thought these same questions at some time. It is because you know that your spiritual life and reputation depend upon the way you spend your leisure time and the places you frequent.

Many people confuse the meanings of amusement and recreation. "There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, 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. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success."—"Education," p. 207.

Our motto as young people should ever be: "What would Jesus do?" When we are tempted to attend something questionable or to participate in amusements that are wrong, we should stop and consider whether we could conscientiously ask Jesus to accompany us or if He would participate in the thing that we desire to do.

How can we make our recreation Christian? By taking Jesus as our guide. Time that is spent foolishly

gives us no satisfaction and often leaves us more fatigued than we were in the beginning. From our recreation we should seek to obtain peace, mental rest or development, and physical exercise. In nature we find the best source of rejuvenating power. God has designed it so that we might better ourselves and learn to honor Him through His handiwork. "In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love," is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green,—all testify to the tender, fatherly care of our God, and to His desire to make His children happy."—"Steps to Christ," p. 10.

Recreation does not necessarily mean complete idleness. If our work is sedentary, physical activities in the open are what we need. If our work calls for hard, physical labor, recreation that rests the body and develops the mind is best suited to us.

Some young people think that because they profess to be Christians they may go anywhere and not be harmed by their associations or practices. But this is not so.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful place of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

"There is nothing to prevent the Christian's wearing his white garments when he seeks the fellowship of that

which is unclean, but there is a good deal to prevent his wearing white garments afterward."

Young people's socials and other activities provide material for genuinely fine recreation. These can be instruments for soul winning if directed in the proper way. This can only be done when our activities are such that they help us and exert the right influence on others. The need is not so much to provide more things to enjoy, as to educate ourselves to enjoy the simple things that are at our hand and are legitimate for us as Christians to engage in. "Let the evening's entertainment be such as will bear the morning's reflection."

Mabel Ashton's Dream

As the guests came together in the brilliantly lighted parlors at the home of Mabel Ashton that crisp winter evening, there was nothing unusual in the appearance of the rooms to indicate that the party to which they had been invited was to be in any respect different from the round of gaiety to which they had been devoting themselves for the greater part of the winter. Some of the guests, as they greeted their young hostess, noticed an unusual degree of nervousness in her manner, but, attributing it to the excitement of preparation and anticipation, thought no more of it, and all were soon engaged in conversation.

The musicians were in their places, and the young people were beginning to wonder why the signal was not given for the orchestra to strike up, when Mabel Ashton, her sweet face flushed and pale by turns, took her stand near the musicians. After closing her eyes for a moment, during which the room became perfectly still, in a voice at first trembling, but clear, she said:

"Friends, I know you will think me very queer; but before we do anything else, I must tell you a little story.

"I had a dream last night, which has made such an impression on my mind and heart that I must tell it to you. I dreamed that tonight had arrived, and you had all assembled in these rooms, when there came to the door, and was ushered in, a guest who seemed strangely familiar and yet whom I could not recognize. He had a rare face, peaceful, yet a little sad in its expression, and his eyes were more penetrating than any that I had ever before seen. He was dressed in neat but plain clothing; yet there was something in his appearance which marked him as no ordinary man.

"While I was trying to think where I had seen him, he advanced to me, took my hand, and said gently, 'You do not recognize me, Mabel?' Surprised at such a form of salutation from a stranger, I could only say,

'Your face, sir, seems familiar; yet I cannot recall your name.'

"Yet I am one whom you have invited here this evening, or, I should say, one to whom both you and your parents have extended many invitations to be present here whenever I am able to come. You have even invited me to make my home here; and I have come tonight to join your little company.'

The Well-Ordered Day

How shall the day be ordered? To the sage
The young man spoke. And this was his reply:

A morning prayer,
A moment with the God who sends the dawn
Up from the east; to thank Heaven for the care
That kept thee through the night; to give thy soul,
With faith serene, to His complete control;
To ask His guidance still along the way.
So starts the day.

A busy day.
Do with a will the task that lies before.
So much there is for every man to do,
And soon the night when man can work no more.
And none but he to life's behest is true
Who works with zeal and pauses only when
He stretches forth his hand to help the men
Who fail or fall behind him on the way.
So runs the day.

A merry evening.
When toil is done, then banished be the care
That frets the soul. With loved ones by the hearth
The evening hours belong to joy and mirth;
To lighter things that make life fresh and fair.
For honest work has earned its hour of play.
So ends the day.

—John Clair Minot.

"I beg a thousand pardons," I replied, 'but you mystify me all the more, and I beg you will relieve me by telling me whom I have the pleasure of greeting.'

"Then he offered to my view the palms of his hands, in which were scars as of nail wounds, and looked me through and through with those piercing yet tender eyes; and I did not need that he should say to me, 'I am Jesus Christ, your Lord.'

"To say that I was startled would be to express only a very small part of my feelings. For a moment I stood still, not knowing what to do or say. Why could I not fall at His feet and say with all my heart, 'I am filled with joy at seeing you here, Lord Jesus?'

"With those eyes looking into mine, I could not say it; for it was not true.

"For some reason, on the instant only half comprehended by myself, I was sorry He had come. It was an

awful thought, to be glad to have all the rest of you here, yet sorry to see my Saviour! Could it be that I was ashamed of Him, or was I ashamed of something in myself?

"At length I recovered myself in a degree, and said, 'You wish to speak to my parents, I am sure.'

"Yes, Mabel," as He accompanied me to where my mother and father sat gazing in surprise at my evident confusion in greeting an unexpected guest; 'but I came this evening chiefly to be with you and your young friends, for I have often heard you speak enthusiastically in your young people's meetings about how delightful it would be if you could have Me visibly present with you.'

"Again the blush came to my cheeks as the thought flashed through my mind, Tomorrow night is prayer-meeting night; I should be delighted to see Him then. But why not tonight, on this pleasant occasion? I led Him to my parents, and, in a somewhat shamefaced fashion, introduced Him.

"They both gave a start of amazed surprise, but, convinced by His appearance that there was no mistake, my father recovered a degree of self-possession and bade Him welcome as he offered Him a seat, remarking that this was an unexpected pleasure. After a somewhat lengthy pause, he explained to Jesus that his daughter Mabel, being very closely occupied with her studies and having little variety in life, had been allowed to invite a few friends in for a social evening, with a little quiet dancing by way of healthful exercise. Her friends were all of the very choicest, and he felt that this was a harmless amusement which the church had come to look upon in a somewhat different light from that in which it was viewed forty years ago. Removing the objectionable feature of bad company had made this pleasant pastime a safe indulgence.

"As my father stammered out, in the presence of Jesus, these words of apology, which had fallen from my own lips, I felt myself flush crimson with shame both for my dear father and for myself. Why should he apologize at all for what he considered unquestionably right? How hollow it all sounded there in the presence of the Lord! Did not Jesus know that my studies were not so pressing but that I could keep late hours, sometimes several nights in the week, at parties?

"Then father, anxious to relieve my evident embarrassment, said, 'I am sure we can leave these young people safely to themselves, and nothing would please me so well as to take you, my Lord Jesus, off into my study for a talk.'

"No," said Jesus, 'Mabel has often invited Me, and I came tonight especially to be with her. Will you introduce Me to your friends, Mabel? Some of them I know, but some I do not know.'

"Of course, all this time you,

friends, were looking much in our direction, wondering at our embarrassment, and perhaps guessing that we had been made uncomfortable by the arrival of a not altogether welcome guest. I led Him first to some of the church members among you, and there was not one of you who looked so comfortable after the introduction as before.

"As it became known who the guest was, faces changed color, and some of you looked very much as if you would like to leave the room. It really seemed as if the church members were quite as unwilling to meet Jesus as those who were not Christians.

"One of you came up quietly and whispered to me, 'Shall I tell the musicians not to play the dance music, but to look up some sacred pieces?' Jesus caught the question, and, looking us both squarely in the face, He simply asked, 'Why should you?' and we could not answer. Someone else suggested that we could have a very pleasant and profitable evening if we should change our original plans and invite Jesus to talk to us. And he also was met with that searching question, 'Why should My presence change your plans?'

"After I had introduced the Lord Jesus to you all, and no one knew what to do next, Jesus turned to me and said: 'You were planning for dancing, were you not? It is high time you began, or you cannot complete your program before daylight. Will you not give the word to the musicians, Mabel?'

"I was much embarrassed. If my original plan was all right, His presence ought only to add joy to the occasion; yet here were all my guests, as well as myself, made wretchedly uncomfortable by the presence of Him whom most of us called our best Friend. Determined to throw off this feeling and be myself, at His word I ordered the musicians to play for the first dance.

"The young man with whom I was engaged for that dance did not come to claim me, and no one went upon the floor. This was still worse embarrassment. The orchestra played once more, and two or three couples, more to relieve me than for any other reason, began to dance in a rather formal fashion. I was almost beside myself with shame and confusion, when the Lord Jesus turned to me and said: 'Mabel, your guests do not seem at ease. Why do you not, as their hostess, relieve their embarrassment by dancing yourself? Would it help you any if I should offer to dance with you?'

"My confusion gave way to an expression almost of horror as I looked into those tenderly sad eyes and cried, 'You dance! You cannot mean it!'

"Why not, Mabel? If My disciples may dance; may not I? Did you think all this winter, when you and others of My disciples have gathered for the dance, or the card party, or at the theater, that you left Me at

home or in the church? You prayed for My presence in the prayer meeting; you did not quite want it here; but why not, My dear child? Why have you not welcomed Me tonight, Mabel? Why has My presence spoiled your pleasure? Though I am "a Man of sorrows, and acquainted with grief," yet I delight to share and increase all the pure joys of My disciples. Is it possible that you leave Me out of any of your pleasures, Mabel? If so, is it not because you feel that they do not help you to become like Me and to glorify Me, that they take your time and strength and thought to such an extent that you have less delight in My word and in communion with Me? You have been asking, "What's the harm?" Have you asked, "What is the gain?" Have you done these things for the glory of God?'

"It was plain to me now. Overcome with self-reproach and profound sorrow, I threw myself on the floor at His feet and sobbed out my repentance.

"With a, 'Daughter, go in peace: thy sins be forgiven thee,' He was gone. I awoke and found that it was all a dream. And now I want to ask you, my friends, shall we go on with the program tonight, or shall we take these lists which we have prepared, and discuss for a time with our partners the question, 'What can young people do to make the world better for their having lived in it?'

As the vote was unanimous in favor of the latter plan, which was followed by other wholesome recreations, and as the social evening was declared the most delightful of the winter, it is safe to say that the Lord Jesus had sent that dream for others besides Mabel Ashton.—*Presbyterian Journal*, in "Stories Worth Rereading."

Thought Questions

1. What results have we a right to expect from our pleasure, and what forms of recreation have you found to bring about these results?
2. What game have you found to be best for the mind, and what best for the body?
3. Please name some forms of recreation in which you have had experience and of which you are sure that Christ would approve.
4. In what ways is Christ an example for us socially?
5. How can we make our recreation a help to others?



HAPPINESS in family life usually depends upon the extent to which anger, irritation, grief, despair, and fear are replaced by sportsmanship, laughter, loyalty, courage, and love. Such a great task calls for the respect and understanding of all persons in the family. It calls for mutual love and kindly forgiveness that is nothing less than Christlike.—*La Verne Williams*.

June 13

The Privilege of Leadership

BY JEAN CRAGER PLEASANTS

OPENING SONG: "Living for Jesus," No. 32 in "M. V. Songs."

ANNOUNCEMENTS.

SECRETARY'S REPORT.

REPORT OF MISSIONARY WORK DONE.

OFFERTORY.

PROMOTION OF SOCIETY FEATURES.

PRAYER.

QUOTATIONS: To be read as numbered by individuals to whom they have been assigned before the meeting.

STORY: "The Priceless Ingredient."

TALK: "Fourfold Christian Growth."

POEM: "The Leader's Influence."

APPEAL: "God's Challenge to You."

PLANS for a Master Comrade Group, presented by the leader.

CLOSING HYMN: "Others," No. 64 in "Gospel in Song."

BENEDICTION.

Notes to Leaders

Perhaps your society is actively engaged in Progressive Class work. If so, it is the purpose of this program to recall to mind the ideals and ideas incorporated in that work, to encourage those studying toward Master Comradeship to complete the course of study, and to inspire others with the desire to prepare themselves for leadership among our Juniors by joining the Master Comrade classes.

If your society has not yet begun to train any Master Comrades, this is the time to organize a group of those who would like this training. Before this meeting, write to your conference M. V. secretary for information, and also obtain from your conference Book and Bible House copies of the "Master Comrade Manual" (price, 75 cents), and Master Comrade record cards (M. V. Record Blank 25-S). Also your executive committee should have definite plans laid for a Master Comrade group to be organized at the close of this meeting. The group might meet once a month or oftener at some time other than during the Sabbath hours, to study the secular requirements, and to check up on what they have been learning individually. By group work a lively interest in the project can be maintained throughout the entire time it takes to prepare a class for Master Comrade investiture. Bible memory work, the Bible Year, the Reading Courses, the Study and Service League, can all be woven into the regular M. V. Society programs. A class in Bible Doctrines and Denominational History could come just before the M. V. meeting each Friday night until the course is completed. A chart that shows the different requirements pictorially, as they are completed by each member of the group, adds interest. (Send to your Bible House secretary for M. V. Chart 3-S, price 17½ cents each.)

The Leader's Influence

DEAR leader, someone's watching you;
A Junior's bright eyes see all you do.
The hat you wear looms up in view;
The dress he criticizes, too;
The style in which you do your hair,
Your manner sitting in the chair;
The gentle voice, the smile, the frown,
Just what you do when you're in town,
The song you sing, the way you walk,
The laugh, the joke, and how you talk,
The prayer you make, the book you read—
Of all you do he takes great heed.
So be careful what you do,
For someone's ever watching you
Your habits all, if false or true,
Are teaching them in spite of you.
From day to day, from week to week,
They silently yet loudly speak
Of truth obeyed or truth unsought,
And make or mar these souls, blood bought.
O leader dear, I pray you, pause,
And scan your habits; search God's laws.
And pledge your life to Him anew,
To glorify in all you do—
In deed, in word, in thought, in act,
In food, in drink, in dress; in fact,
Make every habit plainly teach
The standards which the youth must reach.
Then precepts true a work will show
Unhindered by the things you do.
And when at last before Him stand,
The saved from earth's remotest land,
You, too, may stand, and gladly say,
"Behold the flock Thou gavest me."
—Author Unknown.

Quotations

1. "EDUCATE the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere."—*Messages*, p. 203.
2. "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, not merely for play."—*Id.*, p. 225.
3. "One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who 'finds some mischief still for idle hands to do.'"—*Id.*, p. 214.
4. "A life spent in active work for God is a blessed one. Multitudes who are wasting their time in trifles, in idle regrets, and in unprofitable murmurings, might have altogether a different experience if they would appreciate the light God has given them, and let it shine upon others; and many make life miserable by their own selfishness and love of ease. By a diligent activity, their lives might become as bright rays of sunshine to guide those who are in the dark road to death into the pathway to heaven. If they take this course, their own hearts will be filled with peace and joy in Jesus Christ."—*Id.*, p. 202.

Fourfold Christian Growth

"CHRIST came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning.

"You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus."—*Messages*, pp. 15, 16.

This growth and development is just as important in the lives of the boys and girls in our church as it is among the young people and the adults. And it is not just a learning of religious things. Let us look at one of the very few allusions to Christ's boyhood and youth, to see how He grew into manhood, sinless, and how He prepared for ministry to others.

Luke 2:52 states, "Jesus increased in wisdom and stature, and in favor with God and man." It was just as important for Jesus the boy to grow mentally as it was for Him to grow physically. The social side of His being must develop as well as the spiritual side. His was a fourfold Christian growth, a perfectly balanced life. And He is our example.

Some people live in a "social whirl." They take no time to read worth-while books, or to be alone and think, or even to care for their health. We call these persons "social butterflies." Eventually these folk tire of their boring, meaningless existence, and long for something worth while, and for spiritual peace.

There are others who worship at the shrine of physical strength and physical activities. The only portion of the daily newspaper that interests them is the sports page. All their time and energy are devoted to achieving fame in some athletic event or to

training the hand in mechanical things. But after a few years, as the body becomes older and less able to carry them to victory, these, too, long for something more lasting and more satisfying.

A third group are the "bookworms." Reading and studying are very worthwhile occupations, but they must not exclude other things just as important in the scheme of life. The "bookworm" is overdeveloping the mental side of his nature, and often neglecting the other three phases which are fully as important.

Then there is the fourth and last group—those who are overzealous in carrying out their idea of religion. "Surely," you say, "a person can't possibly have too much religion or spend too much time on spiritual growth!" Yet there are whole groups of people who withdraw completely from the world, live in solitary loneliness, neglect their physical needs, and do practically nothing but say prayers and attend to private and group devotions.

Christ, our pattern, went often to the mountain to pray and be alone with God, but after His night of communion with His Father, He came down the mountainside in the morning to spend the day ministering to the throngs of people who crowded about Him and hung on His every word. He was no recluse or hermit. Neither does He want us to draw away from others. Rather should we be eager to search out those who need our help in our own church, in our own family, among our neighbors and friends.

To sum it up, then, the all-round Christian is the one who trains his mind, his heart, his hand, and his physical being, and who strives to be "social to save" in all contacts with others.

And the all-round, balanced, Christian young person will have a very positive influence upon others, especially among the Juniors, to whom practical, everyday Christianity has a mighty appeal. Every Missionary Volunteer who strives to grow, as Jesus grew, "in wisdom and stature, and in favor with God and man," will find himself or herself enjoying the privilege of leadership, as well as carrying its responsibilities.

We all have an influence. Do we exert that influence in leading others toward Christ, the perfect Christian?

The Priceless Ingredient

"IN the city of Baghdad lived Hakeem, the wise one, and many people went to him for counsel, which he gave freely to all, asking nothing in return.

"There came to him a young man who had spent much but got little, and said, 'Tell me, Wise One, what shall I do to receive the most for that which I spend?'

"Hakeem answered, 'A thing that is bought or sold has no value unless it contains that which cannot be bought or sold. Look for the priceless ingredient.'

"But what is this priceless ingredient?" asked the young man.

"Spoke then the Wise one: 'My son, the priceless ingredient of every product in the market place is the honor and integrity of him who makes it. Consider his name before you buy.'

And Hakeem, the wise one, might have added, "And, my son, the priceless ingredient in every man, woman, or child in the world is the character which that individual has permitted his Master to help him develop. Consider who is a man's master before you choose to be like that man."

If others know that Christ is your Master, they will not hesitate to learn the way of life from you.

Are you sure that Christ, the priceless ingredient, has not been left out of your life? Without Him, your life is valueless.

God's Challenge to You

(To be given by the one who could lead out in the Master Comrade project.)

"To know our Juniors is our first responsibility as young men and young women and older members of God's family. It is the work that lies nearest to us as church members.

"In childhood the heart is like wax in receptiveness to impressions, but like bronze in retentiveness. Statistics show the Junior age to be the harvesttime of souls; the majority of conversions occur during that age."

Therefore, "shall we not recognize the necessity of doing strong, intelligent work to win the boys and girls for Christ, and the importance of receiving that training which will qualify us to work for them in the most effective way?"

"The Junior age is foursquare—physical, social, mental, and spiritual. The Juniors live seven days a week, twenty-four hours a day, not merely an hour or so on the Sabbath. Their spiritual impulses are received and expressed in the physical, social, and mental activities in which they are engaged during the week. Any work attempted for boys and girls which ignores this fourfold life cannot be a success."

"If our Juniors are to pattern their lives after the divine example, they must physically, socially, mentally, and religiously find the best and build it into their lives."

Adolescence is the age of hero worship, and whether the Junior's hero is an athlete, a pirate, a Christian doctor, a missionary for God, or you, a Senior Missionary Volunteer right in his own home church, depends largely on the influences that surround the Junior in his early teens, and upon the influence *you* have over that Junior.

"One of the greatest needs of the church today is the need for consecrated young men and young women who will enter the lives of our Juniors and lead them to become acquainted with the Christ, and at the same time so direct them in all their activities, that they may make a symmetrical, well-balanced growth.

"Such leadership must be trained. To furnish this training the Master Comrade Class has been provided." Will you help save our Juniors?

(At this point the leader will introduce definite, specific plans, already laid by the executive committee, for the first group meeting of those who desire to study to become Master Comrades. Also at this time the yellow Master Comrade record card, M. V. Record Blank 25-S, listing the requirements, could be distributed, so that the members of the society can acquaint themselves with the outline of requirements to be covered.)

[The above quotations are taken from pages 3-5 of the "Master Comrade Manual," and are offered only as a suggestion for attaining the purpose of this meeting. The one chosen to sponsor the Master Comrade Class will vary the appeal to suit the needs of his particular society.]



"SOMEBODY'S watching you day by day
As you go about your work or play;
Do you always stand, like Daniel, true?
Be careful! somebody's watching you!"



CONNECTED with Christ, human nature becomes pure and true. Christ supplies the efficiency, and man becomes a power for good. Truthfulness and integrity are attributes of God, and he who possesses these attributes possesses a power that is invincible.—"Messages," p. 35.



THE young are naturally inclined to feel that not much responsibility, caretaking, or burden bearing is expected of them. But upon everyone rests the obligation to reach the Bible standard. The light that shines forth in privileges and opportunities, in the ministry of the word, in counsels, warnings, and reproofs, will perfect character, or will condemn the careless. This light is to be cherished by the young as well as by those who are older.—"Messages," p. 368.

June 20

An M. V. Plans His Lifework

BY J. M. HOWELL

Opening and Devotional Exercises

SONG: "The Captain's Call," No. 66 in "M. V. Songs."

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

RELATION OF PERSONAL EXPERIENCES IN SERVICE.

SONG: "Soldiers of the Cross," No. 70, or "Steady and True," No. 64, in "M. V. Songs."

RESPONSIVE SCRIPTURE: Matthew 25: 14-30.

PRAYER.

M. V. PLEDGE, in unison.

DEVOTIONAL CHORUS.

Study Topics

Introduction.

"Taking My Personal Inventory."

"An M. V. Plans His Lifework."

Conclusion

SONG: "Living for Jesus," No. 32 in "M. V. Songs."

BENEDICTION.

Notes to Leaders

As background and helpful discussion material today, consult the chapter on talents in "Christ's Object Lessons;" the sections on preparation for the lifework, and service, in "Messages to Young People." It would be well to give to your members the following M. V. Leaflets: No. 36, "The Lifework," and No. 37, "How Shall I Choose My Calling?" Order from your Book and Bible House in quantity.

Keynote

"THE specific place appointed us in life is determined by our capabilities. Not all reach the same development or do with equal efficiency the same work. God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach."—"Education," p. 267.

Introduction

I AM one of the more than 2,000,000,000 inhabitants of this earth. It undoubtedly would have been safer for me to have been born in a world in which sin was unknown, but my heavenly Father saw fit to allow me the privilege of forming a character that would stand the tests of the

judgment day in this world of sin. If I am successful in my endeavor, ultimately it will be far better for me to have been born here than elsewhere, because Jesus has identified Himself for all time with those who shall be redeemed from this sin-cursed earth.

I am a Seventh-day Adventist. This means that I accept the word of God as valid in this my own day; that I believe that its precepts are binding upon me in 1942 just the same as they were on young people in Joseph's, Samuel's, and Daniel's day; that I believe Jesus' indwelling power will snare me to live up to those high standards if I but accept Him into my life; that I believe the world must be warned of the impending judgment day, and that I am called to have a part in this warning work; and that I believe Jesus Himself, with the host of heavenly beings, is soon to come to this earth to take His redeemed ones to the mansions He went away to prepare, and to smite the impenitent with destruction by the brightness of His glory.

The foregoing facts cause me to accept a very different view of life than is generally accepted by young people of my age. I cannot squander the precious days of youth and still hope to do the work God has assigned me. I must be up and doing every day in order to reach all those it is my duty to warn of impending judgment. I accept as valid the thought:

"To His servants Christ commits 'His goods,'—something to be put to use for Him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, pp. 326, 327.

I do not know the path my Master would have me follow, but I am willing to follow His voice and the indications of His providence. To that end, today I reconsecrate all that I am or hope to be, laying it at His feet, willing to serve in the furrow of the world's great need, or to be consumed on the altar of sacrifice, if He sees best. How can I best plan my life so as to meet the standards He has set for me?

Taking My Personal Inventory

BEFORE I can understand God's will for me, or determine what I ought to do in life, I must see where I stand before God and man. I must take an inventory, as it were, of my assets and my liabilities.

First, what is the status of my Christian experience? Am I living up to all that I know I should, or am I playing with the "little foxes" that so readily "spoil the vines" of life? Are the affairs of my life ordered according to His will, or are the pleasures of this world leading me to think,

say, and do things that I would not want to be thinking, saying, and doing if Jesus were visibly by my side each moment of the day? Is my prayer life what it ought to be for a normal Christian young person in 1942? Do I love the study of God's word, or am I doing all I can to learn to love it? These and many other similar questions should come in review before my mind each day. Not that I can hope that such a review will ever find me perfect, for I realize that the nearer I come to the cross of Calvary, the greater will the defects of my character appear to be; but I can expect that God's Spirit will bear testimony to my spirit that I am a child of God. And that is what I want to be above every other thing on this earth.

Second, how much physical equipment do I have today with which to carry out the kind of work God wants me to do? As a soldier of the cross I must learn to "endure hardness." Could I follow in the footsteps of a Morrison, a Livingstone, or a Carey? Would I be willing, like young Allen Gardener, to sleep on the floor, without a pillow, in order to accustom myself to what the rigors of a mission field might demand of me? In other words, am I ready to use my will power to "keep under my body" for the glory of God? Am I willing to strive earnestly to live according to the laws of health, in order that I may have a chance at winning in the race of life? To break the laws of health is just as wrong as to break God's moral law.

Third, what mental preparation do I have for the work I want to do? I recognize that if I am to work among the peoples of my own homeland, I must have a preparation as good as, or superior to, the average among whom I am to labor; and that if I am to go to peoples of other countries, I must have a preparation equal to the very best any of them can have. It is a serious mistake to think that the worker among the poor, ignorant tribes of primitive people can be uneducated, uncouth in his personal habits, and careless in his speech. He must help lift the peoples among whom he goes to work more than is necessary by the average worker among his own people; so his preparation must be of the very best. Even then his work will be trying enough.

And fourth, what vocational preparation do I possess? Could I turn my hand, like the apostle Paul, to some trade and make my living? Am I of a practical turn of mind? If not, what am I doing to overcome this handicap? People who can do things are honored and respected in all parts of the earth, by cultured as well as by primitive people. As among God's people in olden times it was considered a crime for a young person to grow up without a trade, so it ought to be considered today. Whether at a vocation or an avocation, each should be able to use his hands in co-

operation with his head to the betterment of the world in some practical way.

An M. V. Plans His Lifework

HAVING taken this inventory of myself, how much am I willing to put into the work of reaching the goal that I feel is God's goal for me? If I wait for someone else "to put me over," I undoubtedly will wait till it is too late. "Where there is a will, there is a way," and if my will is strong enough, the way must appear.

"Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above. This will give you an all-round education. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness."

—*Christ's Object Lessons*, p. 334.

Nothing ought to deter a person who has two strong arms, two good legs, two seeing eyes and hearing ears, and a reasonable amount of health, from reaching any goal he may set for himself. The world makes way for the one who makes a way for himself. "A man's gift maketh room for him, and bringeth him before great men." Prov. 18:16. And as a Missionary Volunteer, preparing to do work for Jesus, I want a preparation in a Christian institution, academy or college, according to my present attainments.

In a Christian institution I will not expect to find everything or everyone perfect, neither will I stop to discover the defects of those who are endeavoring to carry on the work. I will put my shoulder to the wheel and push with might and main to make the place be all that it should be, both for myself and for the others who are there. I shall consider that my mis-

sionary career has already begun, and that I am one of God's special envoys to those who are there; not in any self-righteous attitude, but in an attitude of helpfulness. I will choose my associates with extreme care. If there are those who can help me by intimate association, or if there are those whom I can help by associating with them, I shall endeavor to make them my special friends. If there are those whose influence leads me to be careless or to disregard the rules of the institution or God's will, I will limit my association with them to the minimum permissible with good taste and gentlemanliness. Above all, it shall be my constant endeavor to live in the days of my youth in such a way as to lay a foundation for service now and hereafter and to win souls for my Master at all times.

I shall endeavor to find, as soon as possible, what are the ends to which I should devote my life, what is the calling in life I am best suited to follow, bearing constantly in mind that whatever it be, I am a special representative of Him who gave all for me. Regardless of privations, loneliness, sacrifice, and inconvenience, I shall endeavor to be ready always to go, do, and be just that which it seems my duty and privilege to go, do, and be. If that calls upon me to be a missionary in the great mission field at home, in my local church, my own community, my local conference or mission field, in the continent of my birth, the missionary service shall be gladly and willingly done. If it calls me to go to some of earth's remotest bounds, giving up the comforts of home and the companionship of loved ones, the same service shall be carried on and in the same way. I shall endeavor to be "all things to all men."

How am I to know what God would have me to do, where He would have me go, what He would have me be? (1) I shall endeavor to do with my might every day that which my hand findeth to do, and to do it as unto the Lord, always conscious that I am laboring for Him. (2) I shall be attentive to the indications of His providence. These may lead in direct opposition to my desires, but if they are God's leadings, they are the only safe thing to which to give attention. (3) Taking the Bible as my guide, I shall endeavor to reach the highest possible development of my spiritual, mental,

and physical powers. (4) Having placed my hand to the plow in the world's great furrow of need, there shall be no turning back, regardless of what shall be the difficulty or the temptation that may be met. These four principles are certain, under God's blessing, to lead to the work God has for me to do, and to faithfulness in that work to the very end.

"Those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life."—*"Christ's Object Lessons," p. 330.*

Discussion Suggestions

1. What relationship is there between the vocation chosen and the health of the person?
2. What are some of the things we must keep in mind when it comes to the belief we have as Seventh-day Adventists?
3. What occupations are particularly appropriate for our youth today?

❧ ❧

THE Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come.—*"Education," p. 123.*

❧ ❧

Do today's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—*Charles Kingsley.*

❧ ❧

WE are to engage in no business, follow no pursuit, seek no pleasure, that would hinder the outworking of His righteousness in our character and life. Whatever we do, is to be done heartily, as unto the Lord.—*"Mount of Blessing," p. 148.*

❧ ❧

YOUNG men of ordinary ability, who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition, and be sober-minded.—*"Messages," p. 22.*

June 27

Christian Standards in Business Relationships

BY S. W. TYMESON

Opening and Devotional Exercises

SONG: "Doing His Will," No. 478 in "Christ in Song."

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

RELATION OF PERSONAL EXPERIENCES IN SERVICE.

SONG: "In the Service of the King," No. 82 in "M. V. Songs."

RESPONSIVE SCRIPTURE READING.

PRAYER.

M. V. PLEDGE.

Study Topics

LEADER'S REMARKS: Define what is meant by a standard. Explain that the world expects of the Christian a higher conception of this "standard" in its relationship with the Christian in all business dealings. Read as the opening text Proverbs 22:29.

TALK: "Christian Standards in Business Relationships."

TALK: "Daniel as a Businessman."

Conclusion

LEADER'S REMARKS: Close the meeting by reading Romans 12:11.

CLOSING SONG: "I Would Be True," No. 58 in "M. V. Songs."

BENEDICTION.

Christian Standards in Business Relationships

REREAD Proverbs 22:29: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Read Mark 6:3, which tells about Jesus the laborer. It tells us of Christ's preaching in the synagogue at Nazareth, and of the astonishment of His fellow townsmen, who asked where He obtained His wisdom. "Is not this the carpenter?" they asked. And they knew His mother and His brothers and sisters. They could not see how a day laborer, without formal education, without a rabbi's training, could deliver such wonderful discourses and do such marvelous works. Save in this one place, our Lord is nowhere Himself called "the Carpenter." According to the custom of Jewish people, everyone, even the religious leaders, was to learn some handicraft. (Read at this time Acts 18:3; 1 Thess. 2:9; 1 Cor. 4:12.) Paul learned to labor with his own hands at the trade of a tent maker. Jesus' work as a carpenter illustrates His humble position. Inasmuch as in

the cities the carpenter work was usually done by Greeks and skilled workmen, the carpenter of a provincial village could have held only a very humble position, and secured a very moderate competence.

Jesus was at first the assistant of Joseph, and was known as "the carpenter's son." After Joseph's death He was doubtless the supporter of the family. Therefore He came in contact with men in the relations which His trade would necessitate, working for them according to agreement, receiving wages from them, subject in a sense to their call and dependent for a living upon His labor for them.

Jesus did His best from the start. We may rest assured that there in that carpenter's shop Jesus Christ did one hundred per cent duty. There was no work of His that would not bear examination. His work was clean, accurate, and neatly done. In the carpentry of a Messiah there could be no loose joints, no flimsy patchwork, for men were to be taught that a Christ could plane a plank as well as unite humanity in religious brotherhoods, and that to each class of work, whether it were the carpentry in wood or in character, He gave His best thought and His utmost endeavor. Christ's work in that carpenter shop put Him in touch with all the world's workers. Men everywhere, though they may not recognize the true value of Christ's service to mankind, recognize in Him a toiling brother, and know that He is one of them.

Truly the Christian must go the "second mile" in his relationships with the world. The standard of work, duty, love, and sacrifice must be more than that from a soul which is not acquainted with Christ. Remember, "Whosoever shall compel thee to go a mile, go with him twain," and you will raise the banner of Christian love for all to see your good works.

"This love that goes the second mile, however, is more than a solvent for moral drudgeries in the individual life. It is distinctly a force of social revolution. For here is the testing of this principle in its application to society: that in the home it is entirely possible to exercise this superabundant willingness to serve; in the neighborhood, even, it is possible for a man to outrun the demands upon him by the volunteering of his own kindness; but who by any possibility can live the spirit of the second mile in the industrial world where the fundamental principle is—

"The good old rule, the simple plan, That he should get who has the power, And he should keep who can."

"Your businessman will tell you frankly that it is hard enough to run an enterprise successfully and be scrupulously honest—honest, that is, not according to the letter of the statutes, but according to the dictates of a sensitive and instructed conscience. But when it comes to loving, loving in Jesus' sense of being twice as willing to help men as they are to

ask you; as willing to give coat and cloak together as they can be to take your coat alone, willing to take two blows if two there must be, rather than give one; when it comes to overflowing all sense of duty with spontaneous kindness, who does not see that the principles of Jesus and the principles of a competitive system, where men throttle each other for bread, come into absolute and unavoidable collision?

"Even yet many Christians are incredulous that Christ ever intended that His principles should control the business world. The idea they work on is: Let love control in home, and school, in church and neighborhood, but let business be governed by the rules of battle. Yet is such a division of the world's life conceivably permanent? If the nation could not continue 'half slave and half free,' can the world continue so forever? Can a thoughtful man imagine as the ultimate state of society, the kingdom of God on earth, a regime where home and neighborhood life shall be Christianized by the spirit of love and where the commercial world shall still be mastered by the spirit of 'Every man for himself'? Surely it is manifest that Christ will not accept half a world for His demesne [estate] any more than He will accept half a man; and this is manifest, too, that before the spirit of the second mile, which now is possible in the home, shall come to its full possibility in the realm of business, our industrial system must be something other than it is today." —*"The Second Mile," by Harry Emerson Fosdick.*

These business relationships are a part of one's everyday life. There is hardly a transaction made in the business world today but an estimate is made of the parties to the transaction. How important it is that we as Seventh-day Adventists let our light shine as true businessmen, honorable in all our affairs with others, and expressing in every word and deed the inward urge to go the second mile in all our business dealings.

"'Not slothful in business.' These words will be fulfilled in the life of every true Christian. Even though your work may seem to be a drudgery, you may ennoble it by the way in which you do it. Do it as unto the Lord. Do it cheerfully, and with heaven-born dignity. It is the noble principles which are brought into the work that make it wholly acceptable in the Lord's sight. True service links the lowliest of God's servants on earth with the highest of His servants in the courts above." —*"Messages," pp. 72, 73.*

Many additional lessons may be secured from the following suggested readings: "Testimonies," Volume IV, pages 309-312; on the faithfulness that is expected of every Christian in his business relationships. "The Desire of Ages," pages 73, 556: several lessons on properly representing God in daily business life. "Steps to

Christ," pages 81-83 (pocket edition): on witnessing for Christ in the business life.

Elder W. P. Elliott, manager of the Review and Herald Publishing Association, gave the commercial teachers from our various colleges a helpful talk on what is expected of business graduates as they leave their college training and enter the business world. This talk of Elder Elliott's was given at the commercial teachers' convention held in Takoma Park during the summer of 1941. A few excerpts from his talk follow:

"The importance of your labors is clearly described in the writings of Ellen G. White. And by the way, I have learned through experience how dependable are the counsels given in these books. What she says on a subject will stand the closest scrutiny. While it would not be proper to regard Mrs. White's works as a manual of business, yet, in business matters as in so many other things, her counsels are sound, and there will be no failure when we accept them. Here, for example, she says, 'The Lord desires to have men of intelligence connected with His work, men qualified for various positions of trust in our conferences and institutions. Especially are consecrated businessmen needed.'

"'Consecrated businessmen,' as used here, I believe means consecrated businesswomen, too. She continues, 'Men who will carry the principles of truth into every business transaction. Those placed in charge of financial affairs should not assume other burdens, burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men.' Let me pause to emphasize this sentence, 'Men who will carry the principles of truth into every business transaction.' No ordinary business school can prepare men of such character for God's cause. Reading again from her statement: 'Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. Not one businessman now connected with the cause needs to be a novice.'

"In this clear and direct pronouncement is set before you not only your commission, but the incentive for your work as well. It is a call to a high responsibility, and may God bless and inspire you as you discharge it. The men and women who work in our offices are to be of faultless character and efficient, because the quality of their services has much to do with the success of God's effort to save lost men. If this was true when these words were written, then it is even more true today. The growth of our work and the increased complexity of our business activities make for greater demands upon our office workers than in times gone by."

Daniel as a Businessman

(Elder W. P. Elliott also referred to the life of Daniel, and you, as a leader, may want to select someone from your organization to give a talk on Daniel. You may find something of interest in the following taken from Elder Elliott's talk.)

"I THINK the finest description I have ever seen of the traits of character essential in a good workman is to be found in the simple statement about Daniel in the book 'Prophets and Kings.' There is nothing in modern business writing that surpasses it. Here are set forth the great essentials that build for success. I have seen many excellent statements of this sort by the great businessmen of earth, but none equals this.

"The experience of Daniel as a statesman in the kingdoms of Babylon and Medo-Persia reveals the truth that a businessman is not necessarily a designing, policy man, but that he may be a man instructed by God at every step. Daniel, the prime minister of the greatest of earthly kingdoms, was at the same time a prophet of God, receiving the light of heavenly inspiration. A man of like passions as ourselves, the pen of inspiration describes him as without fault. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without one flaw. He was an example of what every businessman may become when his heart is converted and consecrated, and when his motives are right in the sight of God.

"Strict compliance with the requirements of heaven brings temporal as well as spiritual blessings. Unwavering in his allegiance to God, unyielding in his mastery of self, Daniel, by his noble dignity and unswerving integrity, while yet a young man, won the 'favor and tender love' of the heathen officer in whose charge he had been placed. The same characteristics marked his afterlife. He rose speedily to the position of prime minister of the kingdom of Babylon. Through the reign of successive monarchs, the downfall of the nation, and the establishment of another world empire, such were his wisdom and statesmanship, so perfect his tact, his courtesy, his genuine goodness of heart, his fidelity to principle, that even his enemies were forced to the confession that 'they could find none occasion nor fault; forasmuch as he was faithful.'"—Page 546."

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NONE but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?—"The Great Controversy," pp. 593, 594.



Junior Meetings

June 6

Recreation Necessary

Make It Christian

BY NORA M. BUCKMAN

OPENING SONG: "I Will Follow Thee," No. 44 in "M. V. Songs."

SCRIPTURE READING: Mark 6:30-32; 1 Corinthians 10:31; Philippians 4:4-9; Zechariah 8:4, 5.

PRAYER.

OFFERTORY.

SECRETARY'S REPORT.

SONG: "I'll Be a Voice," No. 40 in "M. V. Songs."

M. V. SOCIAL DECALOGUE.

TALK: "Recreation Necessary—Make It Christian."

POEM: "Better Things."

TALK: "Mabel Ashton's Dream." See Senior program, page 18.

THOUGHT QUESTIONS.

CLOSING SONG: "For the Beauty of Jesus," No. 29 in "M. V. Songs."

BENEDICTION.

Notes to Superintendents

It is important that the leader in charge know the difference between amusement and recreation and have a knowledge of the types of legitimate recreation which are open for young people of our denomination to participate in.

The Scripture reading should be read by several Juniors. Slips of paper with the verses typewritten can be given out before the service.

The M. V. Social Decalogue can be given as a symposium or read by an individual. If someone is clever at lettering, a large poster with the ten rules on it would be a fine thing to exhibit.

The first talk should be given by one of the leaders and broadened or shortened as he sees fit. The one from the Senior program is optional. If there is time some member could tell the story.

Recreation Necessary

MAKE IT CHRISTIAN

"It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to

more successfully attend to the duties devolving upon us as Christians."—"Messages to Young People," p. 364.

From these words we can see that in order to be a good Christian, it is not necessary to be long-faced and sober all the time. Christ was never frivolous or giddy, but was ever cheerful and interested in making others happy. And He desired His followers to be happy. "Let us never lose sight of the fact that Jesus is a wellspring of joy. He does not delight in the misery of human beings, but loves to see them happy.

"Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad afterinfluence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them and maintain a prayerful spirit, they are perfectly safe."—Mrs. E. G. White, in *Review and Herald*, Aug. 19, 1884.

Our main purpose in recreation should be to rebuild our mental and physical powers so that we may better perform the services God has given us to perform. We are all workers for Christ, and we should always seek to do the best work that it is possible for us to do. Continual work without rest is not desirable. We need a change in which to think and plan and rest.

Instead of using leisure time in the correct way, many people spend it in either useless games or really harmful amusements, and this is the thing that we as Junior Missionary Volunteers must avoid.

You have all heard the old saying, "A change is as good as a rest." After you have been in school most of the day, some good outdoor exercise or a walk in the woods to study nature will give you a new outlook on life and build you up physically. If you live on a farm and have a great many hard physical tasks, you will enjoy something more quiet, like reading a good book or working at some hobby or Vocational Honor. If you do not

know the thrill of making something worth while or of creating something beautiful with your own hands, you should discover it for yourself.

Perhaps you have not found a particular skill or hobby in which you are interested. Experiment with a number or ask your teacher or M. V. leader to help you. They will be glad to help, and doubtless have suggestions, since they may know something of your abilities. Progressive Class work offers a variety of interests, and if you try them all and still do not find something interesting, it may be that you need a little educating to learn to find enjoyment from the simple things of life.

Whatever you do and wherever you go, plan to ask Jesus to accompany you. If you do not feel that His presence is welcome, then you should shun immediately either the amusements, associations, or activities that exclude Him. We cannot afford to be anywhere or do anything which would cause the angels or the Holy Spirit to leave us. And really we wouldn't want to, would we? It is very evident that Christ is coming soon, and there is much that we as Juniors can do to preach this message to others. But we must keep ourselves above reproach, so that others may see Jesus in us and desire to follow Him because they see that in our work, our play, and whatever we do, we take Jesus' presence with us.

The M. V. Social Decalogue

I
Be guided by principle, rather than by impulse, in all your social activities

II
Practice total abstinence from that which is evil, remembering that on religious questions compromise is treason to right.

III
Be temperate in your use of that which is good.

IV
Never let social requirements lead you to disregard the laws of health.

V
Set a high social standard before yourself, and always observe the rules of propriety.

VI
Never deal in counterfeits, such as flattery and flirtation, but exemplify Christian simplicity in all things.

VII
Deny self for the sake of others, and for the sake of your influence over them.

VIII
Never seek pleasure for its own sake; use it as an agency for doing good.

IX
Do all things for the glory of God and for the good of others.

X
Make your social activities a subject of prayer, never losing sight of the great aim to make them an agency for blessing others.

—Matilda Erickson Andross.

Better Things

BETTER to smell the violet cool than sip the glowing wine;
Better to hark a hidden brook than watch a diamond shine.

Better the love of gentle heart than beauty's favors proud,
Better the rose's living seed than roses in a crowd.

Better to love in loneliness than bask in love all day;
Better the fountain in the heart than the fountain by the way.

Better be fed by a mother's hand than eat alone at will;
Better to trust in God than say, My goods my storehouse fill.

Better to be a little wise than in knowledge to abound;
Better to teach a child than toil to till perfection's round.

Better sit at a master's feet than thrill a listening state;
Better suspect that thou art proud than be sure that thou art great.

Better to walk in the realm unseen than watch the hour's event;
Better the "Well done" at last than the air with shoutings rent.

Better to have a quiet grief than a hurrying delight;
Better the twilight of the dawn than the noonday burning bright.

Better to sit at the water's birth than a sea of waves to win;
To live in the love that floweth forth than the love that cometh in.

Better a death when work is done than earth's most favored birth;
Better a child in God's great house than the king of all the earth.

—George MacDonald.

Thought Questions on Our Recreations

1. Do they rest and strengthen, or weary and weaken, the body?
2. Do they rest and strengthen, or weary and weaken, the brain?
3. Do they make resistance to temptation easier or harder?
4. Do they increase or lessen love for virtue, purity, temperance, and justice?
5. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?
6. Do they increase or diminish respect for manhood and womanhood?
7. Do they draw one nearer to or remove one farther from Christ?

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"God's plan for us is sunshine,
Peace, harmony, and health,
With love divine to fill each human heart.

"Then let us not through error
Miss the wonders of this wealth,
But live it in each thought and word and deed."

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GOD wants the youth to become men of earnest mind, to be prepared for action in His noble work, and fitted to bear responsibilities.—"Messages," p. 21.

June 13

Following the Pattern

BY JEAN CRAGER PLEASANTS

OPENING: "Can the World See Jesus in You?" No. 34 in "M. V. Songs."

ANNOUNCEMENTS.

SECRETARY'S REPORT.

OFFERTORY.

QUOTATION (to be read): "Jesus is our example. . . . He lived to please, honor, and glorify His Father in the common things of life. . . . And every youth who follows Christ's example of faithfulness and obedience in His lowly home, may claim those words spoken of Him by the Father through the Holy Spirit, 'Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth.'" —"The Desire of Ages," p. 74.

PRAYER.

SPECIAL MUSIC: "I Would Be True," No. 58 in "M. V. Songs," as a vocal duet; or some other appropriate musical selection.

TALK: "Patterns."

DRILL: "The J. M. V. Law." (To be given by eight Juniors.)

POEM: "Flower in the Crannied Wall."

TALK: "God's Great Books."

POEM: "We Thank Thee."

ENROLLMENT of those who want to study to become Friends, Companions, and Comrades, and presentation by the superintendent of plans for organized Progressive Classes.

CLOSING SONG: "Like Jesus," No. 76 in "M. V. Songs."

BENEDICTION.

Note to Superintendents

The purpose of this program is to promote the Progressive Classes, and to inspire those not already in the classes to enroll now. Your library should have a copy of the "Junior Handbook" or the "Master Comrade Manual," which give you all the necessary information regarding the Progressive Classes. You can secure from your Book and Bible House cards that list the requirements in the different classes—M. V. Record Blanks 22-J, 23-J, 24-J. These can be distributed at the close of the meeting when the classes are organized by the superintendent.

Patterns

A TAILOR uses a pattern when he cuts the cloth for a suit of clothes. A dressmaker also uses a pattern, so that the material will be cut in the correct pieces for the dress she is making. The weaver keeps his eyes on the picture of the design he is trying to weave, using the different colors of thread in just the places where these same colors appear in the pattern.

Suppose you girls saw a pretty apron in the shop window downtown. Four of you, who are chums, decide you would each like to have an apron just like the one in the window; so you go into the store and buy a pat-

tern that will aid you in making an apron like the one you want. One girl pins the pattern onto a piece of gay flowered material, and carefully cuts out her apron. The next girl, in order to get everything just right on her apron, will use, not the apron her chum just cut out, but, rather, the original master pattern. When she finishes with it, the other two, in turn, will again lay the master pattern on the material they have chosen for their aprons. Why can't they copy each other's aprons? Because, if the first one made a mistake in cutting out her apron and did not follow exactly the master pattern, then the next girl would naturally make that same mistake in cutting out her apron.

In the same way, as Christians, we should follow, not someone else's imperfect copy, but rather go back to the Master Pattern. If we choose to imitate anyone else but Christ Himself, we will be copying not only a few good traits, but also some of the mistakes and sins of the person we may have chosen as our pattern. The only safe rule is, "Always go back to the Master Pattern!"

What kind of Junior was our Master Pattern? One short Bible verse tells us a great deal about Him. We find this verse in Luke 2:52, a good text for every Junior to memorize and to think about often. Did Jesus just sit and read the Bible all day, or did He play games with the other boys? Did He have to help His mother work in the home? Did He help Joseph in the carpenter shop? What kind of Boy was He? Let us see.

The verse says, "Jesus increased in wisdom and stature, and in favor with God and man." (At this time show the following four points on a chart prepared before the meeting.)

JESUS INCREASED—

1. In wisdom—book learning.
2. In stature—physical growth.
3. In favor with God—religion.
4. In favor with man—friendliness.

1. If I am going to be the kind of Junior Jesus was, I will not only learn my lessons well at school, but I will also read other good books, such as the ones in the Reading Course each year—books that will help my mind to grow, and books that will give me high ideals.

2. If I am going to be the kind of Junior Jesus was, I will take care of my body and will do nothing that might defile it, for it is God's temple. Some time given to outdoor work and play will help me to keep my body healthful. But I will not forget that hoeing a garden is just as good exercise as swinging a baseball bat, and is far more useful. Work should have its part in my daily program—work cheerfully done.

3. If I am going to be the kind of Junior Jesus was, I will read my Bible and pray; I will learn about the wonderful things of nature that God created through which He teaches me many things. I will be helpful at

home and at school, and will try to be a Christian in everything I do. I will attend Sabbath school and church regularly, and be reverent in God's house. I will learn the ten commandments to keep them.

4. If I am going to be the kind of Junior Jesus was, I will be friendly. I will be kind to others, and will be willing to do anything I can for those about me. I will not shun people just because they don't have nice clothes, or because they are a little queer, or because they are deformed. I will try to be a true friend to such.

Because many Juniors throughout the world want to be the kind of Junior Jesus was, the Missionary Volunteer Department has planned the Progressive Classes. Maybe you are already working on the Friend requirements, or possibly you will soon be a Companion or a Comrade. If you are not, you will want to start right away. These classes include the things about which we have just been talking, things in which all Christian Juniors are interested. Later our superintendent will give everyone the opportunity to enroll in the Progressive Classes, so that we can all work together to be more like the Master Pattern—so that we may be the kind of Junior Jesus was.

We Thank Thee

God made the beautiful sunshine,
He made the stars so bright;
He made the moon with her silvery rays,
To brighten our path at night.

We thank Thee for the sunshine,
We thank Thee for the rain;
For food, for home, for life, for love,
We thank Thee, Lord, again.

—Mildred Adair.

The J. M. V. Law

THE Junior Missionary Volunteer Law is for me to—

1. Keep the Morning Watch.

"The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil."—"The Desire of Ages," p. 90.

2. Do my honest part.

"Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household." "In His industrious life there were no idle moments to invite temptation."—*Id.*, p. 72.

3. Care for my body.

"As Jesus worked in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line. . . . The exercise that teaches the hands to be useful, and trains the young to

bear their share of life's burdens, gives physical strength, and develops every faculty."—*Id.*, p. 72.

4. Keep a level eye.

"Christ was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth." "So far as possible, He closed the door to the tempter. Neither gain nor pleasure, applause nor censure, could induce Him to consent to a wrong act. He was wise to discern evil, and strong to resist it." "He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity."—*Id.*, pp. 72, 68, 69.

5. Be courteous and obedient.

Jesus "had been the Commander of heaven, and angels had delighted to fulfill His word; now He was a willing servant, a loving, obedient son." "The life of Christ was marked with respect and love for His mother." "His life revealed the grace of unselfish courtesy." "Jesus loved His brothers, and treated them with un-failing kindness."—*Id.*, pp. 72, 90, 69, 87.

6. Walk softly in the sanctuary.

"Often in the synagogue on the Sabbath day He was called upon to read the lesson from the prophets." "Wherever God manifests His presence, the place is holy. The precincts of God's temple should have been regarded as sacred. But in the strife for gain, all this was lost sight of."—*Id.*, pp. 74, 156. So when Christ was grown to manhood, He drove the money-changers and traders from the temple.

7. Keep a song in my heart.

"Jesus carried into His labor cheerfulness and tact. . . . Often He expressed the gladness of His heart by singing psalms and heavenly songs. . . . He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance."—*Id.*, pp. 73, 74.

8. Go on God's errands.

"As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others." "His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for His presence."—*Id.*, pp. 68, 74.



HE who is a living embodiment of firm, decided, righteous principles, will be a living power upon his associates."—"Messages," p. 29.

Flower in the Crannied Wall

FLOWER in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in
all,
I should know what God and man is.
—Tennyson.

God's Great Books

DID you look up at the sky last night? Have you seen any baby robins being pushed out of the nest by the mother bird? Do you listen to the bullfrog chorus on warm summer evenings? Did you ever watch a bee gather honey and store it? Can you tell the difference between the Luna moth and the imperial moth? Do you know the names of the trees right around your own home?

If so, then you have been reading in the biggest of God's two great books. The other book is smaller in size, and is to be found in almost any home, though sometimes it, too, is very much neglected. The small book we call the Bible, and it is often bound in black leather and engraved in gold. The large book has blue sky and green grass for its covers, is generously sprinkled over with silver stars and field daisies, and we call it God's great out-of-doors, or God's book of nature. Both books are alike in some ways. They were both written by the same Author. They both tell the same wonderful story of God's great love. But the one can be read only by those who have learned to read printing. The other can be enjoyed by little children before they go to school, by old people who can read print no longer, by savages as well as by educated people—in fact, there is no one who cannot read God's book of nature if he really wants to. And as we study it, we will better understand His written message to us in the Bible.

The story of the little worm is just one of the millions of wonderful stories told us by the book of nature. Here is the story:

THE LITTLE WORM

A tired little worm on a cold, stormy day
Crept out on a branch of a tree
And spun a wee house out of spiderweb threads,
Where he slept safe and sound as could be.

The snowflakes fell softly down from the cold sky,
And the north wind cried, "Woo-ee-woo-ee!"
But the worm did not care; he was fast, fast asleep
In his tiny, warm house in the tree.

The spring sunshine woke up the flowers at last,
And woke up the little worm, too;
He crept slowly out of his little brown house
That rocked as the warm south wind blew.

But a strange thing had happened to him as he slept—
He had changed to a bright butterfly
That slowly unfolded his beautiful wings
And flew away toward the blue sky.

There are so many wonderful, startling things taking place all about us every day. Here are some interesting facts:

YES, IT IS TRUE THAT—

Some ants have cows (aphids), as it were, that give off a sweetish substance used by the ants for food. The ants don't milk their cows; they stroke them!

"Aphis lions" feed on the aphids, sucking all the juice out of them, and then toss what is left over their backs. Because aphis juice is sticky, the skeletons of these little "cows" often stick to the aphis lion's back until he looks like a walking pile of trash!

Some ants act as storage tanks for the sweet honeydew taken from the aphids. These ants are fed the sweet liquid until they swell up like balloons and are unable to walk around. When food is short elsewhere, the worker ants get some nourishment from these storage ants!

The Luna moth, like many other large moths, *never* eats after it reaches the adult stage and gets its wings.

The female praying mantis is called the "cannibal queen," because she usually eats her mate. She may also eat, or at least kill, any other males within reach!

The Polyphemus moth, the giant of American moths, sometimes measures as much as half a foot from wing tip to wing tip!

All spiders live on a liquid diet, draining the vital fluids from their victims and throwing away the shell or skeleton!

Butterflies have a "watch-spring" proboscis curled up at the front of their head. In hawk moths the proboscis is sometimes ten inches long, or about six times as long as the creature itself!

Most butterflies, as well as other insects, live and die in the space of a field or bush. But the monarch butterfly migrates. In North America great companies of the monarch butterfly form in parts of Canada and the Northern United States and fly

southward in early autumn. Some years there are more than others. In 1887 millions of them were seen flying over Chesapeake Bay. All day long they kept streaming through the sky. In the spring the monarchs start north again.

If you want to learn more fascinating things about these small creatures, a good book on the subject is "Grassroot Jungles," by Edwin Way Teale (Dodd, Mead, & Co.).

Ways to enjoy studying nature together are: On hikes, during Sabbath-afternoon walks, on all-day camping trips, when you prepare your own meals over a campfire, or just sitting quietly in your own back yard for half an hour and watching closely what goes on in the plants or weeds at your feet.



June 20

A J. M. V. Plans His Lifework

BY J. M. HOWELL

SONG: "Missionary Volunteers," No. 83 in "M. V. Songs."

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS OF MISSIONARY WORK.

OFFERING.

SYMPOSIUM: "Tommy's Dreams of a Lifework Come True."

DISCUSSION.

SONG: "In the Service of the King," No. 82 in "M. V. Songs."

BENEDICTION.

Note to Superintendents

The topic for the day is "A Junior Missionary Volunteer Plans His Lifework," and is taken up in the form of a story. All incidents of the story are true, excepting the names of the people taking part. It may be told as one story by one person, or it may be divided into several parts and told by as many persons as is desired. Usually, unless the one who tells the story is quite adept at the art of storytelling, it is better to have more than one take part.

Tommy's Dreams of a Lifework Come True

TOMMY, a Junior member of the local Missionary Volunteer Society, sat on the swing in his back yard, thinking of things of the past, and dreaming of things yet to come. That morning the story of Joseph had been the topic of study in family worship. His eyes grew large and his heart throbbed as he thought of that poor slave boy in Egypt so sorely tried, and yet so faithful to the God of his fathers.

He remembered, too, the story of Daniel and his three companions in Babylon, and it seemed to him that God's Spirit was speaking to his own heart to be true like those boys of olden times.

And as he thought, his mind went out toward the future. How uncertain it all seemed to him. Would he have time to prepare to do anything for his Master? Was not Jesus coming so soon that it would be almost useless to try to get any special preparation to work for the coming King? Would there be any place left in which to work should he get ready? Stories of missions and of missionaries had been common in his home, and he thought of many of them that bright spring morning as he sat in his swing, all forgetful that anything was going on about him.

* * * * *

Long years have passed since then. Tommy is now a grown man. Many of the things of which he thought then have become realities and memories in his life. He had the privilege of starting his preparation for Christ in a little church school, under the teachings of a truly Christian teacher; then he went to an academy, where he worked, studied, and attended church services; and finally he enrolled for a short, specialized course which would enable him to care for the poor, primitive peoples where God had called him to labor.

The thoughts of Joseph and Daniel have come to his mind many, many times in the intervening years, and each time it has seemed they have grown more vivid. Similar experiences have been his as he has worked for primitive peoples and as he has associated with the governing classes. Offers of worldly positions, temptations to sin, have not been lacking, but Tommy has remained true to his convictions as formed in boyhood days under the influence of Bible stories.

And the peoples where he has worked have appreciated his services. Early in the morning they have gathered around his house, anxious for him to be about the day's duties. It never has ceased to be a source of amusement to him to think of the times they looked in at the windows before he had got out of bed in the morning. And when he did get up, he found patients of all kinds awaiting his ministrv. Since he was not a physician, he has had to study hard on things a physician must know, and has had to rely on God's guidance in the treatment of the ailments of these primitive peoples who live so far from medical assistance and in such complete ignorance of the laws of health and cleanliness. Never has he forgotten to remind them that he, of himself, could be of very little service to them, but that he is connected with the Great Physician, who has never yet lost a case. Trips by horse, motorcycle, and car have been his into the neighboring countryside to see those who could not come to his little mission station.

And what joy has been his to see his patients recover and become interested in the cure he has had to offer for the sinick soul.

His mission-school work has been a real pleasure to him. Tommy has seen natives develop from those who could not tell one letter from another into bright, well-trained teachers to go out to teach their own tribesmen.

The difficulties of a new language have had to be overcome by earnest study and hard work. Sounds which at first seemed so hard to utter are today commonplace words and phrases which mean promises of salvation to those who listen to them in those apparently more difficult languages. The Indian's "Forgive us our debts as we forgive our debtors, *just that much*," has made the Lord's prayer more specific to Tommy himself.

And his sermons, simple though they have had to be, have been thought beautiful by the peoples whom he has been trying to serve. A cheery greeting, a welcoming smile, a hearty handshake, have been remembered far more than many a wonderfully worded sermon ever could have been. And as he has gone in and out among the people of his adoption, his warm heart making them know that he loved them and was doing every possible thing to help them, they have responded and have come into this blessed truth in such numbers that sometimes he has wondered what to do properly to care for them all.

Today Tommy, no longer eight years old, as he was when he sat with dangling legs in the swing in his own back yard, no longer wondering if there would be any need of his preparing for future work, or if there would be any place left in which he might work, sits with silver streaks in what was then a mass of auburn hair, thinking back to those peoples among whom he has been privileged to work. He can no longer be with them, because of conditions beyond his control, but he carries them on his heart day and night. Since that day, forty years, almost, have come and gone, but the day when he made his decision is just as vivid as though it were yesterday.

And is he sorry for the choice he made? Would it have been better to have "enjoyed the pleasures of sin for a season"? Would he have been happier to have got together goods of this earth and lived in luxury? Has he struggled with obstacles that he might just as well have left to others? Would he have been happier had some other course been taken in those days?

As these thoughts come to his mind, he thinks of Jack, his boyhood playmate. Jack decided to get rich and live for himself, but he has not been happy, and today, far from rich, he talks of a wasted and empty life. He thinks of one after another of the boys and girls who used to go to the same Missionary Volunteer meetings in the little church, some of them in

the truth, having lived useful lives in their own communities, others out of the truth; some even apparently forgetful that they had ever known any other way of living than that which they are following today. And as Tommy thinks of one after another, he is assured in his own heart that his has been a far more interesting, more helpful life than he would have had had he chosen any other way than the way he did choose. He is happy, and if he were a boy again sitting in his swing in his own back yard, and could he make his choice again, he would choose the very kind of work which he chose that day and which has been such a pleasure to him.

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. . . . To every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether thou art come to the kingdom for such a time as this?'—"Education," pp. 262, 263.

Discussion Suggestions

1. At this particular time should Juniors continue with their school-work in preparation for future service?
2. What sort of foundation should be laid by every Junior?
3. Discuss the points a Junior should consider in planning his life-work.
4. How does a person's religious belief affect his plans for lifework?

To my mind, the colporteurs—the men who are traveling by every sort of conveyance, carrying with them books containing the word of God—seem like shuttles in a great loom that is weaving the spirits of men together. . . . In proportion as men yield themselves to the kindly light of the gospel, they are bound together in the bonds of mutual understanding and assured peace.—Woodrow Wilson.

June 27

Honesty

BY MRS. S. W. TYMESON

OPENING SONG: No. 57 in "M. V. Songs."

SCRIPTURE LESSON: Philippians 4:8; Luko 8:15; Romans 12:17; 2 Corinthians 8:21.

PRAYER.

SOCIETY REPORTS AND ANNOUNCEMENTS.

TALK: "Do My Honest Part."

QUOTATIONS ON HONESTY.

SPECIAL MUSIC.

STORY: "Choosing the Right Road."

ROUND-TABLE DISCUSSION.

CLOSING SONG: No. 82 in "M. V. Songs."

BENEDICTION.

Notes to Superintendents

In introducing this subject of honesty, or that part of the Junior Law which leads to "Do My Honest Part" the leader should emphasize that we must be honest in thought, in word, in deed, to self, to home and country, and to God. A real Junior Missionary Volunteer will want to understand the importance of honesty in our lives, so that we may grow up to be successful men and women in God's cause.

The talks and exercises in this program may be followed in the order given here. The problems to be discussed in the round table can be presented by five different Juniors of the older group, or the leader himself may conduct the discussion. Members may be encouraged to express beliefs and opinions freely, and as many Juniors should be permitted to participate in the discussion as time will allow. Final conclusions should be firmly fixed in the children's minds by the tactful method of the one conducting this phase of the program.

A brief testimony meeting at the close would provide an excellent opportunity for the children to tell "How I can be honest in my everyday life."

"Do My Honest Part"

EVERY Junior Missionary Volunteer knows that the second point in the J. M. V. Law is: "Do My Honest Part."

"The true Missionary Volunteer will be a boy with a backbone or a girl with grit. . . . To do my honest part means to do my duty in whatever falls to me to do. If I have school lessons, I will do my best everyday to get them. If I have . . . housework to do, I will do it without shirking, and make everything shipshape before I am through. If I have a part in a game or a sport, I will put myself to the stretch on it without fussing. Whining shows lack of self-control.

A Missionary Volunteer exercises self-control. If I lose, I will smile; if I win, I will praise the other side. . . .

"I will not be afraid of anything that is my duty, for God is with the courageous to help them through. A Missionary Volunteer can be depended on to do his duty. I will stand up to my job, whatever it is, and make everyone know that a Missionary Volunteer is trustworthy. . . .

"I will do my honest part even if others do not. The more others fail on their part, the more need for me to do all of mine. And if I do my honest part at all times, others will learn to do theirs."—*Junior Handbook*, pp. 33, 34.

Quotations on Honesty

1. "HONESTY is the best policy."
2. "An honest man is the noblest work of God."—*Pope*.
3. "What is becoming is honest, and whatever is honest must always be becoming."—*Cicero*.
4. "To be honest, as this world goes, is to be one picked out of ten thousand."—*Shakespeare*.
5. "Honesty is that sense of right which prevents us from taking or using anything that does not rightly belong to us."—*J. T. White*.

Choosing the Right Road

A MERCHANT required an additional clerk and advertised for a boy. The first boy who answered was ushered into a vacant room and told to sit in a particular chair and wait. Looking around, he saw upon the floor, just by the chair, a one-dollar bill, folded closely, as though it had been inadvertently dropped. He picked up the bill and, satisfying his conscience that "finding is having," even though on another's premises, he put it into his pocket. Almost immediately the merchant came in, and after a few questions dismissed the boy as not satisfactory.

The next boy was seated in the same chair, and he also saw a one-dollar bill lying in the same manner beside him; but he picked it up and laid it on the table. The merchant entered, and after some questions pointed to the bill and asked where it came from. The boy said that he saw it on the floor and put it where it would be safe. The merchant said, "As it did not appear to belong to anyone, why did you not keep it?" The boy replied, "Because it did not belong to me."

"My boy," said the merchant, "you have chosen the road that inevitably leads to success." The boy before you chose the wrong one; but how did you learn that this was the right one?" The boy answered, "My mother made me promise never, under any circumstances, to take what did not belong to me; and I promised." Later in life this boy became Secretary of the Treasury of the United States.

Round-Table Discussion

PROBLEMS

1. MONEY or something else of value has been found on the school-ground. What should be done with it?

2. Mary has completed all her arithmetic problems. She offers to allow Ruth, who has not worked any, to copy them. What should Ruth do? Did Mary do right in offering Ruth her problems?

3. A boy offers to sell you a bicycle in excellent condition for three dollars. What should you do? Would you be wise to inquire where your friend obtained this bicycle?

4. You are a newsboy. You sold a paper to a man who gave you a dollar in paying for his paper, and then walked away without waiting for his change. Should you call him back?

5. A package from a store is delivered to your house by mistake. What should be done about it? If you decided to keep this package, would you ever find pleasure in its contents?

(These questions will suggest others that the Juniors may want to discuss with profit. The little testimony meeting suggested in the note to the superintendent could be worked in at this time.)

❧ ❧

"Doing an injury puts you below your enemy;

Revenge makes you but even with him;

Forgiving it sets you above him."

❧ ❧

A MAN should never be ashamed to own he had been in the wrong, which is but saying in other words, that he is wiser today than he was yesterday.

—*Pope*.

❧ ❧

As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can.—*"Education," p. 124.*

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.

Through Interior Papua—II (Concluded)

"EVERY day of the following week found us struggling up mountainsides or slithering down precipitous slopes. Sometimes the track wound its way along the banks of a fast-flowing crystal-clear river. How good it was to rest awhile in the shade beside the stream or refresh the body with a swim in those cooling mountain waters!

"There were two days in which the patrol stumbled along the stony, dried-up bed of a river. There is at present a serious dry spell in Papua, and numbers of the mountain streams, which in other years have been raging torrents, are now but a series of water holes. The further inland we went, the drier became the earth. As a result food is scarce, and even the natural foliage is beginning to wilt and die.

"Every night we slept in a native village, sometimes in a teacher's house in a mission village, and sometimes in a government resthouse or the natives' own houses in a heathen village. What a contrast between the mission and the heathen villages! One sees this contrast more clearly defined in the natives themselves—cleanliness is contrasted with filth, health with disease, happiness with sadness. The houses and the general appearance of the villages are different, and one notices a marked difference even in the village dogs. Of course, there are pigs in abundance in a heathen village, and the missionary, preaching to these people seated around on rocks, has to raise his voice to make himself clearly heard above the grunting of pigs, the snarling of dogs, and the noises which the natives make to quiet their animals. However, one soon learns to adapt himself to an audience comprised of humans, pigs, and dogs. Incidentally, the lip smacking of the pigs as they search nocturnally for food beneath the houses is not helpful to peaceful slumber, nor is their disgusted grunting at finding no food in the early morning conducive to sleeping late.

"The *gunika* people build their houses on the tops of the mountains, and to reach each village was a wearying climb. One steps off gaily enough in the morning to descend the hill, but it is another story at the end of a long day's tramp to have to struggle up the mountainside to another village. Natives can be contacted in

the villages only at evening or in the morning. The days are spent working in their gardens. So each night and early morning found us setting up a picture roll, and the natives who gathered round were told simply the story of salvation. They loved to hear us sing, and my boys greatly enjoyed singing to them. Every night from the top of some mountain there floated out on the clear, moonlit air the sound of the good old hymns of Zion sung either in the English, Motu, or Aroma language by a dozen lusty throats. 'O Happy Day,' 'Always Cheerful,' 'In the Sweet By and By,' and 'Wide, Wide as the Ocean' were among those songs which we sounded loud o'er the hilltops every night as we told these people of the love of Jesus.

"On some days the patrol set out in the freshness of the morning and covered a number of miles on its way to the next village before stopping for the morning meal. One morning I hiked miles, crossed rivers, climbed mountains, and preached two sermons before breakfasting at twelve o'clock. The next morning I had eaten my breakfast and was on the track by six A. M., and was conducting worship in another mountaintop village before the people had left for their gardens.

"We visited several new villages in which missionary work has not previously been done, and in two of the larger of these we found a marked interest. I expect that the people will soon call for a teacher. These bushmen aroused my interest as they pointed out a track that led over the mountains to the heart of Papua, where there is situated a very large village called *manubada* (The Big Bird). As far as I could learn, no missionary has gone over this track, and along it, I am told, there are many villages which have never heard of a soon-coming Saviour. Here is an interesting, thickly populated, and promising mission field. Our staff of native evangelists must in some way be increased to meet the challenge of this unentered territory.

"The friendliness and hospitality of the *gunika* people amazed and pleased me. Whenever the mission party came in sight of a village, there rose from that village a mighty shout of 'Sail-O!' The fact that we were miles from the sea did not appear to be a matter of any concern to these bushmen; nor did it detract any from the gusto with which they shouted

again and again this borrowed term of nautical greeting. As has been mentioned, the country is in the grip of a severe drouth; yet every evening the villagers stole quietly up to the house in which the mission party was located, left behind them dishes of cooked food, and just as quietly departed again. The teachers told me that these people would go hungry as a result, and so I placed little gifts of rice and sago in the dishes, which the boys quickly emptied.

"Our medical boy was disappointed. He carried a heavy box of medicines over those mountains, and, strangely, we found very few sick people. Still he was able to render aid to those we did find.

"One day when we had left the bush and were out on the grass-covered hills on the homeward trail for Aroma, I sent the main patrol by a direct track to a certain village, while with one boy I detoured some six miles to visit one of my teachers at another village. I had sent two boys on the evening before to notify him of our approach, and to instruct him to hold the people in the village until we should arrive. However, the teacher's food supply had become exhausted, and he had gone down to Aroma. The two boys, for some reason, did not wait for us in the morning, but set off for the village where we intended to spend the night. Neither I nor the boy with me knew the track over which we had to travel after leaving this teacher's village, and had been relying on the two boys to guide us.

"Well, we obtained directions from a village native, and set off. Tracks in the grass country are not easy to follow when the tall grass tops meet over the narrow pad. We traveled some miles, and evidently swung off on a side track which took us round in a great half circle right back to the spot where we had parted from the patrol that morning, and all that was left for us to do was to follow its steps. I had been dreading the heat of the sun beating down on these shadeless trails, but fortunately the day was cloudy. In fact, a misty rain fell most of the time, and we were wet through much of the day, a matter which causes little concern in this warm climate. We arrived at the village at 5 P. M., having walked all day from early morning with only one rest period when we stopped for a little while to cook and eat our breakfast. There was at least one member of the patrol who slept soundly that night and was thankful that the next day was Sabbath.

"A fortnight after we left, we were back on our home station—back to civilization again, and back to the realization that things were happening in the outside world. When one returns from a trip of this nature, it is always with a certain amount of excitement that he listens to the first news bulletin on the radio.

"All are glad to be back, but the

memory of an enjoyable trip will long remain. To me it was a real inspiration, and I came back refreshed in body (despite the mountain climbing) and spirit. I think often of that man who pointed out to me the track that leads to the 'village of the big bird,' and when I asked him if there were villages along the way, he held up the fingers of both hands in speechless signification that there were not merely ten, but a great many. And I ask you, friends, when you give your offerings and when you pray, ever to keep before you the vision of an unfinished task in a land where the harvest truly is great, but the laborers are few."

Bougainville, Solomon Islands

THE Solomon Islands are much in the news just now as the war spreads to the region northeast of the Australian mainland. These islands have been notorious as one of Satan's strongholds, with cannibalism and devil worship defying the influence of the gospel. More recently, however, the Christian missionary has gained a foothold there, and Seventh-day Adventists are hard at work in these dark lands. Missionary C. Pascoe writes vividly of conditions in Bougainville. The term "mary" is applied to native women in general, according to local usage.

"I have sometimes wished very much that we had a ship for our work, but have consoled myself with the fact that I have not had the constant worry of having a ship anchored where I could not see it; although I must confess that sometimes the desire overcomes the consolation when it is all-day and all-night traveling, and one feels that he would give almost anything to drop off to sleep. But the sun rises again, and with it courage and hope for the new day. We, too, have shared in the seas with our 'mosquito fleet,' as Pastor Abbott calls it, but are thankful for safe trips and for that one great blessing out here—the strength to do the job.

"We are both feeling in the best of health, although on every hand many have been stricken with the terrible sickness which has been sweeping through the islands, and we ourselves have lost some of the brightest and best. Many are still ill, although only Misa, the head teacher, is seriously ill, with the sorrow on his heart of having lost his mary on Sunday after a tragic sickness of only two days, when meningitis claimed another vic-

tim. Some who were preparing for baptism have been taken, and Satan, as you may well imagine, has seen the time opportune in all cases to perform his acts to frighten and deceive.

"A little more than a week ago I went to attend three marys whom we had to leave at a village because of their sudden illness. After a hurried trip I came to the village near by in the evening, only to find that one girl was already dead. My bed had been forwarded, and as we had been walking all day and were tired, I lay down on two native mats, with a pack for a pillow, and, of course, did not sleep as well as I might otherwise have done. During the night I myself had the experience of seeing right in the house before my eyes the spirit fire hovering round. I did not bother at first, except to pinch myself to see that I was awake. Then I turned over to sleep, and let the devil play. Later I thought of an experience of a day or two previous, when a mary and her husband had been seized by these unseen powers. The woman's mouth was fastened and her life all but pressed out of her. She found no relief till Tati was called and prayed that God would use His strength to deliver her. So I prayed that God would not allow any in the house to be harmed; then I arose to light the lamp to attend to a poisoned hand, and the fire vanished.

"Within the last few nights many have witnessed these spirit manifestations of fire and shining forms rushing backward and forward over the river, of marching feet in the room where the corpse lay, of knockings and bumpings by the unseen; but they are not soon shaken in mind, for they are not ignorant of the devil's devices. One mary was seized by the feet by some unseen hand and dragged out of bed, and her blanket was thrown at a mary on the other side of the girls' house; but the girls prayed and went off to sleep. Our two girls who help in the house were asleep one night when they were suddenly disturbed by their fingertips and toes being strongly pulled; but the older one prayed, and they slept again. We know of a certainty Satan realizes that he has but a short time.

"The work is progressing slowly, though during the last quarter we established four new mission stations. These are not very large villages, but

they represent a definite advance, which we may well measure by the opposition. We have hopes for a good baptism, but do not know just yet the exact number. I think there will be thirty, in fact more; and the encouraging feature is the increase in the number of aged people who are becoming church members. In a village of which we practically despaired some time ago, I have organized a class of sixteen, ten of whom are elderly men and women. We have left no stone unturned to keep the work advancing normally, and to this end we have made a new canoe, which we plan to launch tomorrow. It is forty-three feet long with a beam of three feet and four inches. This will enable us to travel in the interests of the work with greater speed and safety, and with added comfort."

Speak to Mary

THIS true incident is told by a minister who was called to conduct the funeral services of a young woman who had passed away very suddenly. Upon entering the home he met the pastor of the church which the family attended, and asked, "Was Mary a Christian?"

To his surprise a pained look came into the young man's face as he replied:

"Three weeks ago I had a strong impulse to speak to her, but I did not; and I do not know."

A moment later he met the girl's Sunday school teacher, and asked her the same question.

Quickly the tears came, as she said, "Two weeks ago, a voice seemed to say to me, 'Speak to Mary,' and I knew what it meant, and I intended to; but I did not, and I do not know."

Deeply moved by these unexpected answers, a few minutes later he met the girl's mother, and thinking, doubtless, to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly, "Mary was a Christian girl?"

The tears came quick and hot to the mother's eyes, as she sobbed out, "A week ago a voice came to me, saying, 'Speak to Mary,' and I thought of it, but I did not at the time, and you know how unexpectedly she went away, and I do not know."

"How pathetic, beyond expression," writes this minister, "that the Spirit tried to get the use of the lips of three persons, a pastor, a teacher—aye, a mother—to speak the word that evidently He longed to have spoken to her, and He could not! Has He tried to use you like that?"