

# The Church Officers' Gazette

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## Young People's Department of Missionary Volunteers



### NOTES TO OFFICERS

#### June

#### Youth Crusaders

BACK from his crusade, back from the land of crescent and infidel, came many a crusader to recount in castle and hall vivid tales of marches and battles, of bold adventure and conquest. The pulses of his listeners beat high as they heard with wide-eyed wonder the stories of struggle and sacrifice endured for the cross. And so deeply stirred was many a young squire that he begged leave from his knight that he too might be off for the crusades in the faraway Syrian desert. He wished to join in the struggles and victories of the cross, saying in his heart as he went, "God wills it." The crusader, by his tale, had enlisted another.

Have your crusaders come back to tell and thrill the others of their society and make crusaders of them? Take fifteen or twenty minutes of the society meeting hour each week, if necessary, to have these modern crusaders recount their experiences to the whole society. It will lift any droopy society and bring in those who have hitherto stayed away. Society officers, your success and the success of your society will be assured if you will have your crusaders relate their experiences at the society meeting. Rich experiences are a part of the prize in a crusade and should be shared with the society. (Read the last paragraph found on page 210 of "Gospel Workers.")

Society executive committee, when planning the meeting, provide time for the telling of experiences by those who crusade for Christ. A. W. P.

### Preparing for the Society Meeting

A FEW suggestions to the society executive committee regarding the preparation of a successful Missionary Volunteer Society meeting:

1. Clearly define in your own minds the purpose of the society meeting for the Sabbath in question.

2. Think the topic through and see whether each part fits in with the purpose of the whole.

3. In making assignments to individuals—

- a. Be sure that the purpose of the meeting as a whole is explained to the one to whom the assignment is being made.

- b. Be sure that the assignment is definite, so that the person will know just what you wish him to accomplish, whether it be in a talk, discussion, or other medium.

- c. Give ample time for the preparation of the part. Assignments should be made two or three weeks ahead of

the date on which the topic is to be given.

- d. Suggest ample source material and let the person to whom the assignment is made consult the best that is available. The following sources are suggested: (1) CHURCH OFFICERS' GAZETTE; (2) M. V. Leaflets; (3) denominational and other books, with special attention to "Messages to Young People," "Education," "Counsels to Teachers," and other volumes of the Spirit of prophecy; (4) the *Youth's Instructor* and the *Review and Herald*.

4. Run the meeting on schedule—begin on time and close on time.

A. W. P.

### What About the J. M. V. Society During the Summer Months?

OUTSIDE the home there is nothing that will influence the Juniors of the church more definitely than the Junior Missionary Volunteer Society; for the society fosters a well-rounded-out program which is designed to appeal to the fourfold nature of a growing boy or girl. Our present organization, which includes the Progressive Class work and the Vocational Honors, affords a natural appeal in some aspects to every Junior. How unfortunate that many of the Junior Missionary Volunteer Societies lapse during the summer months. Under no circumstances should this be permitted. In fact, the strongest work of the year should be carried on by the Junior Missionary Volunteer Society during the summer, when the Juniors are not occupied with their schoolwork and naturally have more time to devote to other activities and attractions.

For a number of years the General Conference policy has called for the

### Our Responsibility to the Youth

It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unobtrusive way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God.—"Gospel Workers," p. 210.

election of Junior society superintendents who would work closely with the church school society during the school year, and then take full charge during the summer months, so that a well-rounded program would be carried on throughout the entire year. If such provision has not already been made in your church, will you not press the matter to your church board at once and endeavor to have qualified leadership arranged for the society during the summer? Our policy also calls for the election of a board of counselors who will work closely with the society superintendents. This board should be made up of men and women, preferably Master Comrades, who are qualified to help give the instruction in the Progressive Class work and the Vocational Honors. Such a board makes it possible for the responsibilities of society leadership to be distributed, and it strengthens the work of the society as well.

The Junior age is the period of decision. During this period the boys and girls make their choice for eternity. Now is the time to work for their salvation. We appeal to every Senior and Junior Missionary Volunteer Society officer to do his utmost in helping the church save the boys and girls. Let us not neglect them for even a few months during the summer vacation. C. LESTER BOND.

### Summer Activities

THE Missionary Volunteer Society executive committee should be awake to the danger which threatens every society if its work begins to lag or if its organization begins to disintegrate during the summer. Good leadership in the society will reveal itself in keeping the society functioning as a robust, challenging influence in the lives of its members. Our young people need the stabilizing influence of the society in the summer perhaps more than in the winter. Because of this, the officers of each society should endeavor to center the interests of the young people of the church in the activities of the society.

1. Endeavor to engage every young person in some kind of activity in connection with the work of the young people's society. Because the interests of young people are so broad, the plans of the executive committee should be comprehensive enough to challenge the interest of every young person. The devotional, educational, and social secretaries should be alert to take advantage of every opportunity to stimulate interest in the lines of endeavor which they are appointed to foster. Every band leader should try to make the work of his band interesting and full of opportunity for new and larger experiences for the band members.

2. Foster the Junior Progressive Class work and the Master Comrade work. At this time of year, Nature (Please turn to page 15)



## Senior Meetings

June 5

### The Christian Help Band

By C. P. SORENSSEN

#### Order of Service

OPENING AND DEVOTIONAL EXERCISES.  
TALK: "Why Do Christian Help Work?"  
POEM: "Just to Please Jesus."  
DISCUSSION.  
ANNOUNCEMENT BY LEADER.  
CLOSING EXERCISES.

#### Note to Leaders

The purpose of this program is to enlist additional members in the Christian Help Band, Institutional Band, Gospel Meeting Band, Sunshine Band, or whatever band the society executive committee may desire to set up to carry on this type of work. Through a discussion of this topic, new avenues and openings will be found for the bands to explore. Be sure that the individual leading out in discussion encourages participation by all the members.

### Why Do Christian Help Work?

Texts: Isaiah 61:1; Luke 4:18.

The work of the Christian Help Band is personal work done on a larger scale and carried on in different types of institutions.

The doing of personal work is necessary to the preservation of our spiritual life. We as young people may shrink from this on an individual basis. Here, however, is an opportunity for us to join hands with other young people in band work that will accomplish much the same results for us as the doing of personal work individually.

We would suggest the study of the following quotations:

"Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation."—*Testimonies*, Vol. VI, p. 276.

"In this life our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet we may not be permitted to witness their results. To us the effort may seem to be lost. But the Saviour assures us that our work is noted in heaven, and that the recompense cannot fail."—*Id.*, p. 306.

"All who consecrate body, soul, and spirit to God's service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command."—*Id.*, p. 306.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God. . . .

"Youthful talent, well organized and well trained, is needed in our churches. The youth will do something with their overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality, and prove an injury to those with whom they associate."—*Gospel Workers*, pp. 210, 211.

The work of Christ was—

1. "To bind up the brokenhearted"—we might say, the hospital type of institution.
2. "To proclaim liberty to the captives"—the poor, the aged, the incurables.
3. "The opening of the prison to them that are bound"—inmates of penal institutions.

### A Prayer Poem

GIVE me the power to labor for mankind;  
Make me the mouth of such as cannot speak;  
Eyes let me be to the groping man and blind;  
A conscience to the base; and to the weak  
Let me be hands and feet; and to the foolish, mind;  
And lead still farther on, such as Thy kingdom seek. Amen.

—Theodore Parker.

### Just to Please Jesus

PAYING a visit to sorrow's abode,  
Helping a burdened one o'er a rough  
road,  
This the sweet thought making duty de-  
light,  
Turning the shadows of gloom into  
light—  
Just to please Jesus.

Staying at home with the children, per-  
chance,  
Watching the sick one's oft-wandering  
glimpse,  
Sweeping and dusting and tidying home,  
Deeds not recorded 'neath fame's painted  
done—  
Just to please Jesus.

Turning the eye from the vanity show,  
Sparkling and flashing with glittering  
glow,  
Turning away to the quiet and calm,  
Singing in secret a thanksgiving psalm—  
Just to please Jesus.

Swinging the hammer, if duty demands,  
Plying the needle with quick, willing  
hands,  
Using the pencil, the pick, or the pen,  
Serving my Lord and my own fellow  
men—  
Just to please Jesus.

Giving a smile, or taking a hand,  
Leading lost feet to the fair better land,  
Doing, and thinking, and hearing, and  
seeing,  
Eating, and drinking, and working, and  
being—  
Just to please Jesus.

—Author Unknown.

### For Thought and Discussion

A. WHAT shall be our objectives, the primary motives in going to any type of institution?

1. Evangelistic—doctrinal.
2. Moralizing.
3. Inspirational—uplift.
4. Entertaining.

B. Types of institutions (We would suggest the use of a blackboard in classifying these types. Always be thinking in terms of places where you have never been, and what more your society or band can do.):

1. Hospital Type. Hospital, dispensary, children's hospital, Florence Crittenden Home, convalescent home.
2. Poor, Aged, and Incurable Type. Poor farm, institution for feeble-minded, old people's home, home of the incurables, tuberculosis hospitals, insane or mental.
3. Penal Type. City jail, county jail, prison, reform school.

C. Suggestive Discussion Questions.

1. Are the people in one institution just as worthy of the gospel as those in another institution?

2. Can we hope for the same results—permanent results in soulsaving—in all the above?
3. How would our objectives vary in the different types of institutions?
4. How would our approach differ?
5. Should we remind a prisoner of his guilt and sin?
6. For the talk or spiritual lesson, what should be our main theme in—

- a. Hospital type?
- b. Incurable type?
- c. Penal type?

7. To what extent should we try to touch upon doctrine?

8. How much and what kinds of literature can be used?

9. Would we face any special problems in taking a mixed group into a penal type of institution?

10. What new avenues and opportunities should we explore as a society?

### Announcement by Leader

Next week we will have an actual band meeting right in our society. One of the bands will give a program such as they would give in an institution. We are not telling you what institution, or even what type of institution. So while the program is being given next week, we want you to decide—

1. For what kind of institution the program would be suitable.

2. What you think is our main objective—what we are trying to accomplish.

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June 12

## A Practice Meeting for the Christian Help Band

BY C. P. SORESENSEN

### Order of Service

INTRODUCTION BY BAND LEADER.

PRAYER SONG: "The Helping Word," No. 559 in "Christ in Song."

SCRIPTURE LESSON: Isaiah 65:17-25.

STORY OR HYMN: "What a Friend We Have in Jesus." (May be sung by the group.)

TALK: "God's Family."

STORY: "There Were Ninety and Nine." (If available, use colored slides depicting the story of the lost sheep, as the hymn is sung as a special number.)

MUSICAL READING: "That Beautiful Land."

BENEDICTION.

### Notes to Leaders

This is to be a practice meeting for the program the band members will hold in an institution. Make it real, and let as many take part as possible.

At the close of the meeting, it would be well to have a discussion of the following points.

1. For what kind of institution would this program be appropriate?

2. What do you think is our main objective? What are we trying to accomplish?

Be prepared to announce when and where the Christian Help Band will present this program. Invite those who desire to join the band to be present.

### Introduction by Band Leader

Good afternoon, friends! May I present a group of young people representing our world-wide organization of youth, known as the Missionary Volunteers. We are grateful to the officials of this institution for granting us the privilege of greeting you this afternoon. We desire to bring a message of hope and cheer to each of you.

We have chosen to follow in the footsteps of our beloved Jesus, and we know that His footprints will be found in every place where human hearts need a word of cheer, hope, and consolation.

We sincerely hope that the program we have prepared for this brief visit will make your life's pathway a little more pleasant and your hope and courage brighter. Our sincere prayer is expressed in the words of this song, which we sing as a prayer song. (Sing "The Helping Word.")

### "What a Friend We Have in Jesus"

THE author of this sweet and simple hymn is Joseph Scriven. He was born in Dublin, Ireland, in 1820 and came to Canada when he was twenty-five years old. The young lady to whom he was to have been married accidentally drowned on the eve of their wedding day. This led him to consecrate his life and fortune to the service of Christ. He was a man of refinement, a college graduate, but he chose to do humble duties. This story is told of the author:

One day he was seen in work clothes carrying a sawhorse and a saw.

"There goes an honest-looking man," someone said. "I will ask him to saw some wood for me."

"He won't saw wood for you!" someone commented. "That is Joseph Scriven, and he saws only for poor widows and sick people! You are able to pay."

He lived a quiet, helpful life. Until a short time before his death it was not known that he could write poetry.

A friend sitting up with him in his last illness happened upon a manuscript copy of "What a Friend We Have in Jesus." Being questioned concerning this, Joseph Scriven replied, "I wrote that for my mother, to comfort her in a time of special sorrow. I did not intend for anyone else to see it. The Lord and I wrote it."

We take delight in bringing to you this afternoon this hymn which has cheered thousands.

### God's Family

QUOTE John 14:1-3. Before ever this world was created, God lived. Our finite minds cannot comprehend eternity. Heaven has always been the dwelling place of God and His Son. At some time in eternity the angels were created. They are an innumerable company, and on the happy, glorious heavenly family the Father and Son lavished their love.

Then, God and His Son in council decided to enlarge heaven, as it were, by creating this earth and another happy family. Our first parents, Adam and Eve, were created, and for them was prepared a wonderful new home. For their immediate occupation a delightful garden was created—a paradise. This Eden home was beautiful beyond description. It was filled with all the comforts, riches, beauties, and pleasures that an all-loving, powerful, and wealthy Father could bestow. One writer uses these words to convey the picture of beauty: "The entire landscape outvied in

beauty the decorated grounds of the proudest palace."

When Lucifer rebelled in heaven and was cast out, he came to this beautiful earth to live. He determined to set up a kingdom of his own, which would be against God's government. He made it appear that he was seeking to promote the good of the universe.

Adam and Eve were warned about this wicked, rebellious angel and his schemes. God loved and trusted His little family—Adam and Eve—in this new addition to heaven. There was only one place in this beautiful, spacious garden where Satan could speak to Adam and Eve—at the tree of knowledge of good and evil. The sad and tragic story of the fall of man is a familiar one to all. Our first parents became the servants of Satan. Death came to every living thing. Now only sorrow, misery, suffering, death, and eternal separation from God awaited the family God had created.

Would man perish, nevermore to live? No, God had another plan. He would destroy sin and save His family. (*Quote John 3:16.*)

Man sold himself for naught, and he is redeemed without price—neither silver nor gold can pay for our redemption. The object more precious to God than all else, the life of His only-begotten Son, Jesus, is our only hope for restoration to a place in God's family. God created us. He redeemed us by the death of His Son. Now, just now, He extends to us the invitation and privilege to be adopted into His glorious family.

Our small earth is but an atom in the vast dominions over which God rules; yet this little fallen world—the one lost sheep—is more precious in His sight than the ninety and nine that did not stray from the fold. Jesus left these ninety and nine, laid aside His glory, came to this earth to be "wounded for our transgressions" and "bruised for our iniquities." God gave Himself in His Son that He might bring back the one sheep that was lost.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." God bends from His throne on high to hear the cry of His weakest son or daughter. Though we have through

the acceptance of Jesus as our Saviour become a part of the heavenly family, we shall have to remain on this dark, sin-cursed earth till Jesus comes to take us to our heavenly home, to be united with the heavenly family.

Jesus is coming back to this earth soon. Then the real significance of being adopted into God's family will be realized. It will mean translation to heaven and becoming joint heirs with Christ of all the treasures of the vast universe. The family of God will then be fully made up, according to His original plan. His family will be reunited and at home in their Father's house.

(*If time permits, the song "A Child of the King" may be sung.*)

### "The Ninety and Nine"

It was in the year 1874 that the poem, "The Ninety and Nine," was discovered, set to music, and sent out upon its world-wide mission.

Dwight L. Moody and Ira Sankey had been in Glasgow conducting a series of meetings. They were at a railway station at Glasgow, about to take the train for Edinburgh. As they were about to board the train, Mr. Sankey bought a weekly newspaper. He paid a penny. When seated in the train, he began perusing his newspaper, hoping to find some news from America. Disappointed in this, he threw the paper down.

Shortly before reaching Edinburgh, he picked it up again, thinking he would scan the advertisements. His eye fell on a little piece of poetry in one corner of the paper. He decided that this poem would make a great hymn for evangelistic work if it had a tune. He cut out the poem and put it in his music scrapbook.

In his sermon the next day, Mr. Moody chose for his topic, "The Good Shepherd." At the close of the sermon Mr. Moody turned to Mr. Sankey and said, "Have you a solo appropriate for this subject with which to close the service?" Mr. Sankey was troubled for a moment at the thought. Just then a voice seemed to say, "Sing the words you found on the train yesterday." But he had no music for it. He, however, placed the little scrap of newspaper on the organ before him, lifted his heart in prayer, struck the key of A-flat, and began to sing. Note by note the tune was given. It has not been changed from that day to this.

A short time after this, Mr. Sankey received a letter from a woman thanking him for having sung her deceased sister's words. Thus Mr. Sankey learned that the author of the poem was Elizabeth C. Clephane of Melrose, Scotland. Her sister described her in

these words: "She was a very quiet child, shrinking from notice and always absorbed in books. Her love for poetry was a passion. Among the sick and suffering she won the name, 'My Sunbeam.' She wrote the poem, 'The Ninety and Nine,' for a friend, but it received comparatively little notice."

### That Beautiful Land

I HAVE heard of a land on a faraway strand—

In the Bible the story is told—  
Where cares never come, never darkness nor gloom,  
And nothing shall ever grow old.

There are evergreen trees that bend low  
In the breeze,  
And their fruitage is brighter than gold.

There are harps for our hands in that  
Fairest of lands,  
And nothing shall ever grow old.

There's a home in that land at the  
Father's right hand;  
There are mansions whose joys are untold,  
And perennial spring, where the birds  
Ever sing,  
And nothing shall ever grow old.

In that beautiful land, on the faraway  
strand,  
No storms with their blasts ever  
frown;  
The streets, I am told, are paved with  
pure gold.

And the sun shall never go down.

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### Stewardship

"It is the Lord's order that in whatever way He is pleased to make us His stewards, whether as to temporal or spiritual things, if we are indeed acting as *stewards* and not as owners, He will make us stewards over more."

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### The Pearl of Great Price

WE are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord's to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price.—*"Messages," p. 161.*

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### Look at Your Gauge!

IN an engine room it is impossible to look into the great steel boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty. Do you ask, how do I know that I love God? I believe that I love Him, but I want to know. Look at the gauge. Your love for your brother is the measure of your love for God.—*S. S. Chronicle.*

June 19

## The Missionary Volunteer and the Prayer Meeting

BY ALFRED W. PETERSON

### Order of Service

OPENING EXERCISES.  
 SCRIPTURE LESSON. Acts 12:1-19.  
 SPECIAL MUSIC.  
 INTRODUCTION BY LEADER.  
 SENTENCE SYMPOSIUM: "What Is Prayer?"  
 TALK: "When Men Pray."  
 POEM: "The Unseen Bridge."  
 SYMPOSIUM: "The Prayer Circle and Its Power."  
 SPECIAL SONG: "Sweet Hour of Prayer," No. 741 in "Christ in Song."  
 TALK: "The Testimony Service."  
 TALK: "The Missionary Volunteer's Influence."  
 CONSECRATION AND TESTIMONY SERVICE.  
 CLOSING EXERCISES.

### Notes to Leaders

The purpose of this study is to set forth the importance and the opportunities of the prayer meeting of the church. It is hoped that every Missionary Volunteer will recognize in the prayer meeting an opportunity to encourage and strengthen the church. His presence there and his participation in the meeting will inspire others, young and old. One effective way by which Missionary Volunteers may help the church is to invite a friend to the prayer meeting. Let the leader of the society and his executive committee discuss the prayer meeting of the church and plan ways and means by which the interest in and the attendance at the prayer meeting may be increased. Engage as many different young people as possible in the presentation of this study in order that as large a number as possible may take a definite and personal interest. This sharing in the presentation of material will also tend to increase the number who will take part in the consecration and testimony service which is to conclude this Missionary Volunteer meeting.

Let the society executive committee plan for a consecration and testimony service as a conclusion to this M. V. meeting. Perhaps there are some young people in the society who have never before taken part in a testimony meeting. Encourage these to bear testimony. There are a number of ways by which the hearts of those present may be prepared for the consecration and testimony meeting.

1. Are there young people who have been called to the Army from this church? Are they undergoing trial? Are there those who need special prayer offered for them?

2. Are there young men who are about to be called for military service? Perhaps the meeting can be planned in such a way as to make this a dedication service.

3. What special blessings have come to the members of the society during the past week or month? What victories have been gained? What new opportunities have opened to some? The telling of these blessings, opportunities, and victories provides occasion for testimony and praise.

4. What experiences have come to the members of the society in their endeavor to serve the Master? Perhaps one has had a conversation with someone to whom he has given a tract or a paper. Perhaps another has given a Bible study. Perhaps some Missionary Volunteer has had an opportunity to talk of Christ to a sick friend or to someone in trouble.

It might be well to let the group sit in silent meditation for a few moments to give them opportunity to recall their experiences and to formulate their testimonies before beginning the testimony

service. Do not let the testimony service drag and do not overurge people to testify. Embarrassment may be an effective barrier to further attendance at the young people's meeting. Let the society executive committee never forget that one of the ways of making the society meeting a success is to provide opportunity for bearing testimony and for telling personal experiences in service for the Master.

### What Is Prayer?

It has been said that—

1. "Prayer is the fine art of getting acquainted with God."

2. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."

3. "Prayer is communion. It is more than conversation; it is intimate fellowship."

4. "Prayer is the opening of the heart to God as to a friend."

5. "Prayer is simply faith claiming its natural, yet marvelous prerogatives, faith taking possession of its inimitable inheritance."

6. "Prayer is the breath of the soul."

7. "Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."

8. "Prayer is in very deed the pulse of the spiritual life."

### When Men Pray

THE prayer meeting is not an ordinary meeting. It is a most important and extraordinary service, a time when the church meets for the purpose of communion with Christ at the mercy seat.

1. Are there those in your church who are in trouble or danger? It was in response to a prayer meeting that God delivered Peter from the hands of the murderous Herod. "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." Acts 12:5. In spite of the precautions taken to prevent Peter's escape, angel participants in the prayer circle led Peter out of the prison, and "he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate." Acts 12:12-14.

In this time of trial for many an Adventist soldier who is suffering because of his determination to be

faithful to God's commandments, the church has a responsibility and opportunity to meet and to pray for him.

2. Is your church in spiritual doldrums? Andrew Murray, in writing of the influence of the prayer meeting, said: "These have had a very interesting and important place in our work. At the time of the great revival in America and Ireland in 1858 and following years, some of our elder ministers issued a circular urging the churches to pray that God might visit us, too. In 1860 the revival broke out in various parishes. On April, 1861, there was very deep interest shown in Paarl [Cape Colony], in one of our oldest congregations. During the week preceding Whitsunday the minister, who ordinarily preached only once on a Sunday, announced that in the afternoon there would be a public prayer meeting in the church. The occasion was one of extraordinary interest, and many hearts were deeply touched."

3. Is your church ready for the time of trouble? Prayer meetings are to mark the experience of the church in the time of trial through which it must pass just before Jesus comes. "I saw some, with strong faith and agonizing cries, pleading with God."—*"Early Writings,"* p. 269.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer."—*"The Great Controversy,"* p. 621.

(Let two or three relate experiences in which God answered their prayer for divine help.)

### The Unseen Bridge

THERE is a bridge, whereof the span  
 Is rooted in the heart of man,  
 And reaches, without pile or rod,  
 Unto the great white throne of God.

Its traffic is in human sighs  
 Fervently waited to the skies;  
 'Tis the one pathway from despair;  
 And it is called the bridge of prayer.

—Gilbert Thomas.

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THOSE who bring sunshine to the lives of others cannot keep it from themselves.—James M. Barrie.

## The Prayer Circle and Its Power

THE prayer meeting is a prayer circle which joins heaven with earth and makes available heaven's power for the accomplishment of heaven's work.

1. There are the praying ones in the prayer circle in the church.

2. When people pray, the Holy Spirit joins in the prayer. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8:26, 27.

3. The guardian angels of those at prayer meeting take part in the prayer service. "A congregation may be the poorest in the land. It may be without the attraction of any outward show; but if the members possess the principles of the character of Christ, they will have His joy in their souls. Angels will unite with them in their worship."—*Christ's Object Lessons*, p. 298. (See also "Testimonies," Vol. VI, pp. 366, 367.)

4. When the church prays, Christ is there. "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:19, 20. He presents our prayers to God with His righteousness. "No sooner does the child of God approach the mercy seat than he becomes the client of the great Advocate. At his first utterance of penitence and appeal for pardon, Christ espouses his case, and makes it His own, presenting the supplication before the Father as His own request."—*Testimonies*, Vol. VI, p. 364. (Read Revelation 8:3.) Thus Christ joins the prayer circle.

5. God is brought into the prayer circle as He listens to the prayers of His children. "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Ps. 116:1, 2.

"As Christ intercedes in our behalf, the Father lays open all the treasures of His grace for our appropriation."—*Testimonies*, Vol. VI, p. 364.

And so God joins the prayer circle.

6. The angels in heaven join the praying people of earth in ascribing praise to God. "The voices of the angels in heaven unite with the voices of the children of God on earth as they ascribe honor and glory and praise to God and to the Lamb for the great salvation provided."—*Counsels to Teachers*, p. 246.

But more than this, angels are sent to minister to those for whom prayer

is offered, as in the cases of Daniel (Dan. 10:12-14) and Peter (Acts 12:7).

So the angelic hosts of heaven join the prayer circle.

7. And finally through the ministry of angels those for whom prayer is made are also brought within the influence of the prayer circle.

Thus the prayer meeting involves not only those who pray, but their guardian angels, the Holy Spirit, Christ, God, and angels in heaven, and those for whom prayer is being offered. Prayer, therefore, moves the machinery of heaven. Prayer is no ordinary exercise, and the prayer meeting no ordinary meeting.

## The Testimony Service

THE testimony meeting is an essential part of the prayer meeting and is an effective means of uniting, refreshing, and strengthening the church.

1. "If Christians would associate together, speaking to each other of the love of God, and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another."—*Steps to Christ*, p. 102.

"Let us keep fresh in our memory all the tender mercies that God has shown us,—the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed,—thus strengthening ourselves for all that is before us through the remainder of our pilgrimage."—*Id.*, p. 125.

"The Lord desires us to appreciate the great plan of redemption, to realize our high privilege as the children of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because our names are written in the Lamb's book of life, because we may cast all our care upon Him who cares for us. . . .

"To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fullness. Far more than we do, we need to speak of the precious chapters in our experience. After a spe-

cial outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children."—*Christ's Object Lessons*, pp. 299, 300.

"Such a testimony will have an influence upon others. No more effective means can be employed for winning souls to Christ."—*Id.*, p. 300.

2. "Let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers."—*Testimonies*, Vol. VI, p. 367.

And heaven writes down the testimonies that are offered. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

3. The psalmist recognized the blessings that come to those who share in the testimony meeting, for he said: "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Ps. 111:1.

"I will give Thee thanks in the great congregation: I will praise Thee among much people." Ps. 35:18.

"I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee." Ps. 22:22.

In these times of trial, every Missionary Volunteer should seek to be present at the prayer meeting without fail. "Let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:24, 25.

Are you building the kingdom of God on earth by your faithful attendance at and participation in the praise service?

## The Missionary Volunteer's Influence

THE influence of the young people at prayer and testimony meeting has greatly strengthened and encouraged the church.

1. Years ago a Christian girl who had suffered persistent persecution at the hand of her unbelieving father

because she wished to be faithful to God in Sabbathkeeping, in the payment of tithe, and in attending our school, saw God's power manifested in a prayer meeting. A Friday evening prayer meeting was being held, and the father came, thinking that some special meeting was to be held at which would be some unusual speaker. But though he was disappointed in the meeting, he stayed to listen to the testimonies of those present. He heard his daughter's clear voice bear her earnest testimony. The man's heart was deeply touched by what he heard, and in deep repentance he gave himself to the Lord.

2. In a certain church was a rusty-haired, freckle-faced lad about thirteen. He was one of those active, two-fisted lads who do with their might whatever they undertake. He was a devout Christian and was always at the prayer meeting. In spite of rain or snow or any attraction which might keep others away, he was always there. It was a small church without a pastor. Sometimes the church elder was distressed because of the small attendance at the prayer meeting, but he could always count on that boy. At the meeting the lad never failed to bear testimony. The boy little realized what an influence he had on that church. The elder and the members of the church gathered encouragement and inspiration from his ardent spirit.

"The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world."—*Messages*, p. 25.

How may we gauge the quality of our devotion? "When you are growing in grace, you will love to attend religious meetings, and you will gladly bear testimony of the love of Christ before the congregation."—*Id.*, p. 122.

Every Missionary Volunteer can contribute to the interest of the prayer meeting by telling in a simple way some experience he has had in service for the Master.

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So long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people.—*"The Great Controversy,"* p. 610.

June 26

## The Senior M. V. Camp

By F. G. ASHBAUGH

### Order of Service

SONG: "Hills in Their Strength Eternal," No. 135 in "M. V. Songs."

INVOCATION.

ANNOUNCEMENTS.

MISSIONARY REPORTS.

SONG: "My Jesus," No. 139.

PRAYER.

OFFERTORY.

RESPONSIVE SCRIPTURE READING: Psalms 104.

SOLO: "O Forest Fair!" No. 136, or "God Cares for Me," No. 137.

SYNOPSIS: "The Senior M. V. Camp."

SUMMARY: Definite Plans for Senior Camp This Year. (See Notes to Leaders.)

SONG: "Keep the Trail," No. 151, or "Come, Walk With Me the Woodland Trail," No. 157.

BENEDICTION: Numbers 6:24-26.

### Notes to Leaders

Consult your conference M. V. secretary for definite promotion plans and dates of the Senior Camp in your conference, announce them today, and help your members to lay plans to attend.

The subject material for today may be presented in the form of large posters or large illustrated advertising folders purporting to be from various Senior Camps throughout the country, the speaker reading the description given. When discussing the day's camp program, present to your society a typical camp round-table discussion of youth's problems, or a typical campfire hour. Plan this with your conference secretary so that he may help you depict the type of meeting which he plans or has held for your conference. Or perhaps some capable young person in your society has attended Senior Camp and can take charge of portraying the typical round table or campfire. M. W. M.

## The Senior M. V. Camp

It seems strange that Senior M. V. Camps are not as common as Junior M. V. Camps. In the Senior youth's life the Senior Camp fills the same place as the Junior Camp does in the Junior youth's life. There are the same physical, recreational, and spiritual benefits. Doubtless the time has come when, under normal conditions, a yearly Senior Camp will be the regular program in practically every conference. Of course war, famine, pestilence, epidemics, may disrupt many of our regular activities temporarily, but the Senior Camp is no longer a guest; it is a permanent fixture. It has brought its trunk and household goods and unpacked them—and we like it!

### The Setting

Every part of our great country has its own peculiar charm. Some parts of it abound in mountains; other parts, in plains; a portion is a great desert, yet not far away are lakes and rivers; there are palms and southern pines—this is America the beautiful. My description, of course, will deal with those camps with which I am familiar, but the same general principle prevails for all camps—that the most beautiful spot obtainable in

each conference is usually selected for camp purposes, to give the youth the inspiration of the beauty of nature—God's other book. As Missionary Volunteers we should appreciate to the utmost the outlay of means which our church has made to provide these facilities for our edification and pleasure.

### The Camp

Just to whet your appetite for all Senior Camps in general I will pass on to you some of the tempting bait that has come to my attention. Here is an attractive folder with a picture of a wise old owl sitting on a dead limb of a tree. Underneath is the caption, "A word to the wise is sufficient. Come to the Senior Youth Camp." Filled with curiosity and interest I look inside and see a picture of a group of girls on top of a mountain peak, looking out miles over the desert. There are other pictures—a mountain cabin, a group of young men and women on horseback under the big pines and firs, and one or two girls with bows and arrows in front of the target, pointing to an arrow right in the bull's-eye. (It is my firm belief that one of the girls stuck that arrow there by hand for the purpose of taking a good picture, but I can't prove it.)

Since the reading matter in the folder takes us right into the heart and spirit of camping, let me quote some of it for you.

"Cedar Falls Camp for young men and young women. This is to announce the most popular event in the summer. Missionary Volunteers want to be away from the noisy, busy city, out in the green, cool woods where interesting places await exploration. They dream for days ahead of horseback rides to snow-capped mountains, and look with eager anticipation to the new friends they will make—Christian friends with the same ideals and interests. Cedar Falls Senior Youth Camp offers more than a place for a vacation. You will find that its seven days will go on wings—days that begin with prayer bands out-of-doors in the morning sunlight and close with music, campfire stories, and the sound of taps on the still night air. You will find counselors chosen from the very best; speakers from the General Conference; and your own union M. V. men will help us in our morning Bible study and our round-table discussions of youth's problems. Come and join us!"

Pretty good, isn't it? Do you find yourself wanting to go? I do, too! They give us the day's program:

#### Morning Program

Reveille  
Flag Raising  
Morning Devotion (Prayer Bands)  
Breakfast  
Camp Duties: Clean Cabins, etc.  
Inspection  
Chapel—Special Youth Address  
Activities: Horseback Riding, Hiking  
Nature Study  
Dinner



### Afternoon Program

Free Time  
 Round Table—Youth's Problems  
 Field Activities: Games, Boating, Swimming, Hiking, Handicraft, Woodcarving, Leathercraft  
 Supper  
 Flag Lowering  
 Free Time  
 Campfire  
 Taps

Let me quote a little more from this fascinating folder: "Pine trees and waterfalls. Cedar Falls Camp (elevation, 5,500 feet) is located on the north side of Mt. San Bernardino. The entire 150 acres belong to the conference. There is a new dining hall, accommodating two hundred people, and twenty new cabins that will accommodate eight campers each, besides a beautiful lodge built on the edge of a bluff.

"You belong at Senior Camp—if you are between sixteen and thirty-five years of age; if your standards are of those of the Missionary Volunteer organization; if you are willing to co-operate with all the rules of the camp; if you like the blessings of camp meeting combined with the joy of recreation in the mountains."

As if this were not enough, there is one final appeal (of course, they also give the location of the camp, the price of admission, what to bring, etc.) and here it is:

"All this at Cedar Falls. There will be nature trips, campercraft, woodcarving, leathercraft, and overnight hikes. You will go horseback riding, hiking, swimming, and boating. You will find a Missionary Volunteer library; two organs and a piano for campfire and church music; and a medical unit well equipped for use in case of sickness or accident. A baseball diamond, two volleyball courts, two badminton courts, three tetherball poles, an excellent archery range, three horseshoe games, and ping-pong tables are for those who like to play."

And so the story goes. These enticing announcements are duplicated or excelled by the Wawona camp:

"We welcome all S. D. A. Seniors to our Wawona Senior Camp and also other youth willing to conform to camp regulations. You will have seven days of hiking, swimming, nature study, camp duties, games, delicious food, and many surprises. . . . You can't afford to miss these interesting features. We are expecting you. . . . So come, fellow youth, to Wawona Senior Camp, where God speaks by His Spirit through the song of bird, the whisper of the breeze, and the still beauty of sunset or sunrise. The dim aisles of the woods are His temples. Away from the clamor of man-made cities He can be heard. It is where youthful voices are raised in song from happy hearts. Seven happy days filled with good clean fun from rising time until the campfire embers have burned low, the Seniors have gone to rest, and we hear Taps."

But I dare not quote more. What these clever advertisers say about

their camps can be said about *your* camp, whether it be North, South, East, or West. Of course the wording would be changed a little, but the main features are there—nature study, birds, trees, flowers, stars, insects; happy fellowship with Christian leaders; hiking, swimming, camping—what a delight! Let's have a Senior Camp, and everybody go!

What part of this program do you like best? There is something of interest for all. Me? I like it all. Wish we had camp every month instead of only once a year. Why don't you qualify as a Master Comrade and go to camp as a leader? The church needs leaders to help the younger ones along. Camping is a grand open door of service, a world apart, appealing, attractive, beautiful, helpful, invigorating.

### One Long Hike

Let me tell you about a long hike just to inspire you further to attend the very next Senior Camp in your conference.

The alarm went off with a clatter about 4 A. M., or was it 3? Anyway, it was the best part of the morning, and extremely cold. Soon we were in the Wawona kitchen getting a hot breakfast. Then we had the Morning Watch and prayer.

About thirty-five of us, men and women, each with a Trapper Nelson pack (or some other good kind) with our supplies, food, blankets, and utensils, went by truck the twenty miles to Glacier Point (where the fire falls down into Yosemite Valley) and took the trail from there to the ridge and Johnson Lakes. We kept in formation with signals arranged and changed our marching order methodically. How can I describe the beauty and charm of the Sierras in Yosemite National Park? The firs, the alders, the pines, the oaks, and the incense cedars! How wonderful! We went on mile after mile, with roaring mountain streams beside us—some of them difficult to cross. We stopped for frequent rests, but on the steeper grades near the top I secretly hoped that one of the girls would play out for just a little while so that we might stop and I might catch my breath again. But no such luck! The old heart was pounding; surely the whistle will blow. Tweeeeeeet! What sweet music it was to my ears! I learned later that one of the girls had said, "I am glad Elder Ashbaugh is going along; maybe he will slow up the pace."

We were all thrilled by the snowdrifts as we gained altitude. When we reached the ridge, a group of husky boys hiked over to a crashed T. W. A. airliner to get some souvenirs, but the rest of us started down to the lake, where they were to meet us that night. We arrived at a lake—but we learned later that it was not the one where the boys were to meet us. When they didn't come, we made camp, and our leader, tough as a

commando, made almost superhuman efforts to find the boys, hiking the whole night to different points where he thought they might be. At the end of the first search he couldn't find our camp in the pitch darkness (the campfire didn't shine far). He blew his whistle, but only a vast silence answered. He and his companion sat down on a log. After a moment he said, "Let's whistle just once more." This time we heard him, and our answering blast guided them to our camp. Where were the boys? No sign of them anywhere. Since their leader was a good camper and knew the country, we knew he could take care of his group, but—they had most of the food, and *that* was very serious. Our leader and his companion went to have another look, expecting to be back early in the morning.

Our group of "long hikers" will never forget that night. There were great snowdrifts on every side. The ground was too cold and damp to be lain upon; so we brought in logs, and the girls wrapped their blankets around themselves and slept on the logs. The next morning the girls prepared what food we had, and how we did eat! Six o'clock. Seven o'clock. Our leader and his companion hadn't come back yet. Where could they be? In the leader's absence, I was in charge of the group; but I had never been over this trail before.

We decided that if our leader didn't return by eleven o'clock, we would go on. Writing a note telling what we proposed to do, I pinned it on a giant pine where he would find it.

We lined up, gave instructions to guide the group, and then asked our heavenly Father to guide us on the marked trail. After hours of hiking we saw some men down ahead on the main trail. Joyful recognition! Happy reunion! They were the boys who had hiked over to the plane for souvenirs. We asked a hundred excited questions all at once. Our leader had come down to the main trail to get his bearings and had found the boys. All rejoiced in being united. We ate the food the boys had been packing with them all this time and went on to camp, tired, happy, and thrilled.

Now, when I meet any of this group, they say to me, "I was on the long hike!" This precious fellowship is one of the sweet things about camping.

Let's all go to Senior Camp this year.

☺ ☺

"EVERY man should keep a fair-sized cemetery in which to bury the faults of his friends."

☺ ☺

"THERE is no better way to show our trust in God than to busy ourselves in the things He asks us to do."





## Junior Meetings

June 5

### Why Juniors Should Not Drink Alcoholic Beverages

BY MARION NYMAN

#### Order of Service

SONG: "Can the World See Jesus in You?" No. 34 in "M. V. Songs."  
 PRAYER.  
 OFFERING.  
 SCRIPTURE: Proverbs 20:1.  
 TALK: "Alcohol: What It Is; What It Is Used For."  
 POEM: "There's Danger."  
 READING: "The Alcoholic Donkey."  
 READING: "The Tragedy at Sea."  
 POEM: "My Prayer."  
 SIGNING OF TEMPERANCE PLEDGE.  
 SONG: "Give of Your Best to the Master," No. 594 in "Christ in Song."  
 BLESSING.

#### Note to Superintendents

Before the close of the meeting, urge the Juniors to sign the Temperance Pledge (M. V. Pledge 4), which you have obtained from your Book and Bible House in sufficient quantity to supply each Junior, and in addition any others whom the Juniors may persuade to sign. Price, 45 cents a hundred.

#### TEMPERANCE PLEDGE

REALIZING the importance of having my mind and body in the best possible condition for the happiness both of myself and of those with whom I associate, I therefore promise, with the help of God, to abstain from all alcoholic liquors as beverage, and to try to induce others to do the same.

MEMORY GEM: "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25.

### Alcohol: What It Is; What It Is Used For

ALCOHOL is a liquid as clear as water. It weighs less than water, and has a sharp, burning taste.

You know that fruit and fruit juices, if left in the warm open air, will spoil. The juice has a sour smell and a biting taste, owing to alcohol which has been formed in the juice. Alcohol is made by tiny yeast plants, which float in the air anywhere except on mountaintops and in very cold lands. When they fall into fruit juices or sweetened water, they grow into yeast plants and use up the sugar for food.

After the yeast plants have eaten all the food (sugar) they die, and the dead bodies remain in the liquid. If more sugar is added before the yeast

plants die, growth will go on until the alcohol is about 15 per cent of the contents. If grape juice is fermented, what is left is called wine. It contains 8 to 18 per cent alcohol. If sprouted grains are fermented, the residue is called beer and ale. They are 3 to 8 per cent alcohol. These are called fermented liquors.

Alcohol is distilled and added to many kinds of fermented liquor. These drinks are usually very strong. If they come from fermented grains, they are called whisky; if from sugar or molasses, they are called rum. Many of the drinks that are called by these names are made of alcohol, water, coloring matter, and a little flavoring. Distilled liquors contain 24 to 50 per cent alcohol.

Since alcohol has become known as a narcotic and a poison to the body, the use of fermented or distilled liquors for drinking should now be a thing of the past. Its main use from now on should be as a chemical, and it is a useful product in modern industry. In addition to its use as a disinfectant and antiseptic, it is used in the manufacture and preservation of rayon, shoe polish, cosmetics, perfumes, artificial leather, paint, lacquer, varnish, ink, pencils, antifreeze mixture, chloroform, and embalming fluid. But alcohol is a *poison*; it kills life, and keeps it from growing. That it is used for these purposes does not mean it is safe to drink. No one would want to drink embalming fluid, or ink, or shoe polish!—*Condensed from "Facts First on Narcotics," by John C. Almack.*

#### There's Danger

Write it on the workhouse gate;  
 Write it on the schoolboy's slate;  
 Write it in the copybook,  
 That the young may often look:  
 "Where there's drink, there's danger!"

Write it on the churchyard mound;  
 Where the rum-slain dead are found,  
 Write it on the gallows high—  
 Write it for all passers-by:  
 "Where there's drink, there's danger!"

Write it over every gate,  
 On the church and halls of state;  
 In the heart of every band,  
 On the laws of every land:  
 "Where there's drink, there's danger!"  
 —"Temperance Torchlights."

### The Alcoholic Donkey

A NEWSPAPER article recently told in amusing fashion the story of a donkey that had, uncommon to animals, acquired the liquor habit. Each day it would frequent one of the popular places where beer was sold in a small Western town, and amuse the patrons by consuming all the beer it could beg. The sight of the drunken donkey weaving its dubious way down the main street in the late hours of the night, became a familiar sight to the inhabitants of the town.

One day the donkey had a foal, or a baby donkey, and for a while it maintained an exemplary maternal interest in its offspring. It was not long however, as often happens with human beings who become victimized by the liquor habit, until it once more began to frequent its former haunts, this time with a wobbly-legged, braying foal by its side. The more the mother would drink, the more the little donkey would bray, as if pleading for the restoration of its mother to her normal way of life. At night then, the citizens would see a tottering donkey, weaving from one side of the road to the other, followed by a tired little donkey braying at the top of its voice.

Finally, the more responsible members of the small town could stand the pitiful sight no longer, and passed a law prohibiting the sale of beer to donkeys!

While this story seems funny to us, it illustrates why Juniors are asked to become interested and take part in this temperance program. For even as the donkey could not exercise judgment and will power to know that by drinking alcohol it was doing itself harm, so there are some human beings who through ignorance or through inherited weakness, need for their own good the guidance and restrictions imposed by stronger persons in society.

We should study the subject of liquor and the sad effect of alcohol on human lives, that we may use our will power never to take a drink. And when we are older and stronger, we should help those who are weaker, by teaching, by personal example, and by distributing literature, that those afflicted by a desire to drink may be enlightened.

By learning these truths during youth, Juniors will grow to be responsible, loyal members of society and true followers of Jesus.

### The Tragedy at Sea

If the drinking of alcohol harmed only the person who drank it, perhaps the problem might be more easily solved. But the greatest curse of drinking is that the lives of innocent people, from the aged to tiny children, are blighted.

Little George was only ten years old when his mother died. His daddy was captain of a large ship, and one

day George said good-by to his playmates, for daddy was taking him on a long sea voyage. The boy was delighted, for he dearly loved his father, who lived only to see that his child had the very best chance for success and happiness in life.

There was one thing about his father, though, that George could not understand. On certain occasions he would drink a liquid that looked almost like water, but it soon brought tears and redness to his daddy's eyes, and he would behave in a most frightening manner. He became gruff and unkind, and pushed George away. Finally, as he drank more and more of the stuff, he would fall out of his chair and lie sprawled on the floor.

George could not understand what happened, but he did know that what was in that bottle made daddy an entirely different person. From a jolly, good-natured, fun-loving father, he turned into a scowling, cursing madman. The little boy grew to despise what was in the bottle, for once daddy started drinking it, he would not stop for days.

But George was not to be defeated. When the drinking spells started, he would hide, and wait until his father fell into the customary stupor. Then he would call the sailors to help, and together they would place him in bed, and tie him in. Then George would throw overboard all the liquor he could find.

When the father awakened, he would at first furiously roar for a drink. Finally, after none was forthcoming, he would gradually become himself again, and be very, very sorry and ashamed of his actions. Then George would untie him, and they would both be happy again.

Whether the practice of this little boy would have finally cured his father from drink we shall never know, because during one of these drunken sprees a tropical storm overtook the ship. Had the captain been in full possession of his thinking powers, he would possibly have lived to see George develop into a fine man, with the background and education necessary to lead a useful life. But the typhoon struck his ship, and it began to sink rapidly.

With tears streaming down his face, and panic clutching at his heart, the captain was able to construct quickly a makeshift raft for George, and strap him securely on. As the little bark drifted away, the big ship started sinking ever faster, and very soon was out of sight beneath the rolls of the ocean.

George's little raft was sighted by another vessel, and he was finally rescued, but his father, who loved him better than anything in this world except a drink of liquor, went down with his ship. He did not have the privilege of watching his boy grow to manhood, or to do for him the many things which all parents love to do for their children. Had the captain's

mind not been benumbed by alcohol, his own life and the lives of many of the sailors might have been saved.

### My Prayer

O FATHER, teach me how to pray,  
To feel my need from day to day,  
To seek Thy strength along the way,  
As I journey home.

Oh, help me always to forgive,  
And by the daily life I live  
Some happiness to others give,  
As I journey home.

Oh, may Thy strength my life impel,  
That I may Thy sweet story tell,  
All gloom and sadness to dispel,  
As I journey home.

Dear Father, this my humble plea—  
Thy help, Thy strength impart to me,  
That my life may Thy glory be,  
As I journey home.

—Clare M. Strong.



June 12

## Martin Luther—and the Protestant Reformation

### Order of Service

OPENING EXERCISES.  
LEADER'S INTRODUCTION: "What Was the Reformation?"  
SONG STORY: "A Reformation Hymn."  
SONG: "A Mighty Fortress," No. 261 in "Church Hymnal," or 681 in "Christ in Song."  
TALK: "Luther at Home."  
TALK: "The Trail Blazer."  
EXERCISE: "Martin Luther."  
SYMPOSIUM: "Responses."  
POEM: "Luther's Battle Cry."  
CLOSING EXERCISES.

### Note to Superintendents

Sketches of the life and work of other Reformers may be found in "The Great Controversy," as follows: *England*: John Wycliffe, pp. 79-96 (see also "Origin and Progress of Seventh-day Adventists," pp. 34-37); *Bohemia*: Huss and Jerome, pp. 97-119; *Switzerland*: Zwingli, pp. 171-184; *France*: John Calvin, pp. 211-236; *Scotland*: John Knox, pp. 250, 251. Consult encyclopedias if you desire further material.

### What Was the Reformation?

As early as the fourteenth century, John Wycliffe, in England, and John Huss, in Bohemia, and later, Savonarola, in Italy, and others, had called upon the church to return to the pure teaching of the Scriptures and put aside the corrupt practices and false teachings that had crept into the church. But these men were considered heretics by the authorities in the church.

Four hundred twenty-six years ago Martin Luther posted on the church door in Wittenberg, Germany, ninety-five theses, or statements, in which he called men away from what the Catholic Church taught regarding repentance and source of salvation, and showed them what the Scriptures taught. Luther had been moved by God to study the Bible diligently, and upon its message of God's love and salvation through His grace, Luther had based his arguments and reforms.

He demanded that those things which were done in the church but which were unscriptural should be abolished, but that what was scriptural should be kept. This movement was a reformation, a return to the Bible as the only ground of faith and rule of conduct. After careful study of the Bible, many other men joined the reform movement in various European countries.

The liberty of conscience so dearly bought by these Reformers is ours to uphold today. It is fitting that Junior Missionary Volunteers of the twentieth century should recall these events, and pledge themselves in these days to know the Bible and to make it the rule of daily life.

### A Reformation Hymn

THE forty-sixth psalm inspired Luther to write his best-known hymn, "A Mighty Fortress." According to one commentator it was written probably in 1521, and soon became the favorite of the people. "It was one of the watchwords of the Reformation, cheering armies to conflict, and sustaining believers in the hours of fiery trial." This hymn was a great comfort to the Protestant people, and soon became the national hymn of Germany, Luther's enemies in the Roman Catholic Church declaring that all the German people were singing themselves into Luther's doctrines, and that his hymns persuaded more people than all his writings and sermons. Of the thirty-six hymns which Luther wrote, none were as well loved as "A Mighty Fortress." It is typical of the music of the Reformation period.

(After this story has been told, sing this famous hymn, asking the Juniors to think especially of the meaning of the words. Question them as to why they think it was such a help and comfort to the people during the Reformation.)

### Luther at Home

IN his home Luther was a true house priest, reading and explaining the Scriptures, and singing and praying with the members of his family. "When I rise in the morning," he said, "I repeat with the children the ten commandments, the creed, the Lord's prayer, and some psalm."

Besides his own children, Luther brought up no less than eleven of his orphaned nephews and nieces. In addition to the members of his immediate household, there were always guests at his house and table—students, friends, and other visitors. When for some reason he could not attend public worship, he would preach at home to those who could not go to church. Whenever possible,

he was a regular attendant at the services in the house of God, either he himself preaching or hearing others preach.

Luther was of a kind, genial disposition. To his wife he was a kind and affectionate husband; to his children an indulgent, affectionate father, often singing and playing with them, although, when occasion demanded, he could also be quite stern. He demanded strict obedience.

Catharine von Bora, whom he married, was a woman of great energy. She took diligent care of her large and growing household, no less than of her husband and six children.

As Luther was kind, gentle, and affectionate toward the members of his family, so he was to others. His relation with his servants was usually pleasant. He was liberal, always ready to give of what little he had. His hospitality was unbounded and so well known that it is no wonder it was often abused.—*Selected.*

### The Trail Blazer

ON October 31, 1517, Martin Luther nailed his ninety-five theses of protest against papal indulgences on the door of the castle church at Wittenberg. He then had no idea of assuming the role of a reformer or of opposing the authority of the pope. Luther was an earnest Bible student who, after years of terrific soul torture, had finally found peace for his troubled heart in the Scriptural assurance of his forgiveness through the merits of Christ. When therefore he heard Tetzel claim that for money he could sell forgiveness and release from the pangs of purgatory, he felt this a sacrilege which, for the spiritual welfare of his parishioners, deserved public protest. It was contrary to Scripture and not at all in accord with the way to salvation which the Bible outlines.

Probably nobody was more surprised than Martin Luther himself when his ninety-five propositions soon had the widest publicity, not only in Germany, but throughout Europe. The new invention of printing scattered them everywhere. They excited immediate and intense enthusiasm. Here was something new. Here were presented more cheerful and comforting grounds of justification than had been preached for a thousand years. It was immediately recognized that

the underlying principle of these propositions was grace—divine grace to save the world. It was the same old scriptural principle with which Paul had excited the heathen world—not new, but forgotten and buried under the accumulation of man-made rules, rites, and ceremonies. This blessed old principle, so familiar to us today, was strange music indeed to the ears of Luther's generation. The humble Augustinian monk immediately became a national figure. The days of humble retirement were over. Step by step the hand of God led him on to a deeper understanding of Scripture, and thus to a deeper realization of the boundless corruption of the church.

Let us remember that for a long time Luther had no intention of breaking with the papacy. For years he considered himself a loyal member of the church and a true child of Rome. The later activities which circumstances forced upon him show that he was concerned only in attacking the abuses which obscured the true teachings of Scripture. The doctrine of free grace, which had quieted his own disturbed conscience, must be brought to the attention of men. The doctrine of grace is the foundation stone of the Reformation.—*Selected.*

### Martin Luther

(NOTE.—Each child should carry a large letter representing his subject, and be taught a uniform position in which to hold the letter when reciting. The children using the letters of Martin should stand in one group, and those using the letters of Luther should stand in another. As the child who has the letter "r" in Luther recites that letter's sentence, another should enter, bearing an open Bible held aloft. As this pupil takes a position in front of the other children, the sentence indicated for all should be recited in unison. Upon the completion of this exercise all the Juniors may sing one of Luther's hymns.)

M stands for the MINER, of Mansfeld, whose son Martin entered a monastery to become a monk.

A stands for AUGSBURG, where the great confession was signed which is called "the Magna Charta of religious liberty."

R stands for ROME, whose power Luther defied at Worms and said: "Here I stand; I cannot do otherwise. God help me! Amen!"

T stands for TETZEL, the monk who told the people that as the money chinked in the chest, their sins were forgiven.

I stands for INDIGNATION, which Luther felt as he nailed the famous theses to the church door, October 31, 1517, now

called the birthday of Protestantism.

N stands for NUN. This was Catharine von Bora, who escaped from the convent, and later became the wife of the great Reformer.

L stands for LEO X, the pope who wrote a decree expelling Luther from the church. Luther burned the letter and founded the Protestant Christian church.

U stands for URSULA COTTA, the good woman who heard Luther when a school boy singing for bread and took him into her home. Through her kindness to the schoolboy, her name lives in the history of the founding of the Protestant Church.

T stands for TRANSLATING the word of God, the great work which Luther began while a prisoner in Wartburg Castle. Giving the people the Bible was the greatest work he did.

H stand for HYMNS, which Luther introduced into public worship, he himself writing some of the best hymns known.

E stands for EVANGEL, meaning gospel, which must be preached to all the world in this generation.

R stands for great REFORMATION, which succeeded under Martin Luther through the use of God's word.

### All:

*Martin Luther stood for the open Bible, and with him we believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."*—*Selected.*

### Responses

(Give these out in time for those presenting them to explain the following statements.)

1. "If all the world were composed of true Christians, no king, prince, lord, sword, or law were needful or of any use. What would be the purpose of these, since Christians have the Holy Spirit in their heart, who teaches and persuades them not to do anyone harm, to love all mankind, to suffer wrong, even death itself, from everyone cheerfully and willingly?"—*Martin Luther.*

2. "Unless I am convinced by testimonies taken from Scripture, I stand firmly by the Scriptures adduced by myself, and my conscience is bound in the word of God. Retract I cannot and will not, for to do anything against one's conscience is unsafe and dangerous. Here I stand; I cannot do otherwise. God help me. Amen."—*Luther, spoken before Emperor Charles V, at the Diet of Worms, 1521.*

3. "Singing by the congregation entered England with the Reformation. Queen Elizabeth allowed the singing of two hymns at public service. Bishop Jewel speaks of six thousand at a time singing psalms in London during Elizabeth's reign."

4. "To the Reformers of the sixteenth century, the Protestant churches owe an unspeakable debt for having been led by them to the written source of all spiritual knowledge, the Scriptures, and to the recognition that every man has the right to go immediately to Christ and by faith claim His salvation. To these men also our modern civilization owes some of its noblest principles of universal popular education and religious and civil liberty. They opened the pages of the word of God, and they held up this lamp over the pathway of modern progress and enlightenment."

### Luther's Battle Cry

WHEN Luther answered, "Here I stand," He knew he stood on holy ground—The ground that brooks no compromise With falsehood wheresoever found. Though men exclaimed, "Recant! Deny!" "Tis written!" was his battle cry.

"I cannot," so he boldly said, "Do otherwise." And undeterred, His conscience bade his tongue confess The truth of God's innerrartness. Though men declared that he should die, "Tis written!" was his battle cry.

"So help me, God!" There lay the strength That rocked an empire, rocked the world. And made the gospel banner wave In all its glory wide unfurled. "Amen!" he said; "Amen!" we say: "Lord, crown Thy word with victory!"  
—W. M. Czamanske.

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June 19

## The Singing World

By H. B. HANNUM

### Order of Service

SONG: "He Keeps Me Singing," No. 18 in "M. V. Songs."  
PRAYER.  
ANNOUNCEMENTS.  
REPORTS.  
OFFERTORY.  
DUET: "A Song in My Heart," No. 54.  
SCRIPTURES: Psalms 95, 96, 98, 100.  
TALK: "How Song Has Helped." (See Notes to Superintendents.)  
SYMPOSIUM: "Some Famous Hymn Writers."  
TALKS: "Music at Home and Abroad."  
CHALK SKETCH: "The Promised Land." (See Notes to Superintendents.)  
DISCUSSION: "How Can Songs Mean More to Me?" (See Notes to Superintendents.)  
SONG: "Singing as We Journey," No. 110, or "Song of the Glory Land," No. 112.  
BENEDICTION.

### Notes to Superintendents

Emphasize the fact that the musical part of a religious service is a part of the worship of God. The music we present in any religious service should always be given in a reverent, thoughtful manner. Religious music is that which

awakens in the listener the emotions and attitudes of worship. All the music should also help to create unity in the program. Most of the songs mentioned today will be found in the "Church Hymnal" and in "M. V. Songs."

Talk: "How Song Has Helped."—This talk is based on the chapter in "Education" entitled "Poetry and Song." The Old Testament records a number of instances in which song has brought the atmosphere of heaven in touch with the earth. The following outline is only suggestive of what might be included in the talk: Music at creation, Job 38:7; music at the Red Sea, Ex. 15:1-21; Jehoshaphat's victory through song, 2 Chron. 20:1-30; David's songs, Psalms 3 and 51 (and many others); songs of Jesus, "Education," p. 166, and "The Desire of Ages," p. 73; Paul and Silas, Acts 16:25; in the last days, "Education," pp. 166, 167.

Chalk Sketch: "The Promised Land."—Have a quartet sing "Watchman, Tell Me," No. 180 in "Church Hymnal," while an artist sketches on the blackboard the picture as seen by the watchman, from the first rays of dawn to the full glory of the Holy City, with the pilgrims wending their way to the fair land.

Discussion: "How Can Songs Mean More to Me?"—Write this question on the blackboard before the meeting begins; ask the members of the society to think about this during the meeting and be ready to offer a suggestion in this discussion. Help the society members to realize the value of the great hymns of the church.

### Some Famous Hymn Writers

(The material here given may be supplemented at your public library. After each writer is presented, sing, read in unison, or have the person presenting the topic read a favorite hymn suggested by the talk. The songs referred to may be found in the "Church Hymnal.")

ISAAC WATTS. Watts is often called the "father of English hymnody," because he was one of the first great hymn writers whose hymns are still admired and sung. He was born at Southhampton, England, in 1674. He was a gifted child and a diligent student in school. In religion he differed from the views of the Established Church, holding firmly to the views of the Nonconformists. One Sunday young Watts found fault with the hymns which were being used in the church, of which his father was pastor. Someone said, "Young man, give us something better." This was a challenge to Watts which resulted in the steady stream of hymns which poured from his pen for years.

The hymns of Watts are dignified, sincere, reverent, and suggestive of the majesty of God. Notice these characteristics as you read some of his hymns, such as "The Wondrous Cross," "Our Help in Ages Past," "A Soldier of the Cross," and "Before Jehovah's Throne."

CHARLES WESLEY. One of the greatest writers of hymns of all time is Charles Wesley, the brother of the great preacher, John Wesley. In fact, through the many beautiful hymns he wrote, Charles was just as effective a preacher as John. Wesley's theme was the love of God, and he delighted

in picturing the Saviour's love and His kingship. He was born in 1707 in Epworth, England, received his education at Oxford, and became a minister in the Church of England.

During his long ministry he wrote six thousand five hundred hymns, many of which are still in use. Perhaps the best known are "Hark! The Herald Angels Sing," "Jesus, Lover of My Soul," "Love Divine," and "A Heart of Praise."

Henry Ward Beecher said: "I would rather have written that hymn of Wesley's, 'Jesus, Lover of My Soul,' than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. That hymn will go on singing until the last trumpet brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God."

RAY PALMER. Palmer is regarded by many as the greatest hymn writer that America has produced and his hymn, "My Faith Looks Up," as the greatest one of American origin. At least it is a hymn of the first rank. Palmer was born at Little Compton, Rhode Island, in 1808, and was graduated from Yale in 1830. He served as pastor of several churches. When he was only twenty-two years old, he wrote "My Faith Looks Up." He says of this: "I gave form to what I felt, by writing, with little effort, these stanzas. I recollect I wrote them with very tender emotion and ended the last line with tears. I composed them with a deep consciousness of my own needs, without the slightest thought of writing for another eye, and least of all of writing a hymn for Christian worship."

With little thought he placed the manuscript away in his pocket memorandum book, where it remained for a year or more, until one day Dr. Lowell Mason met him on the streets of Boston and asked him if he did not have something to contribute to a new hymnbook which he and Rev. Thomas Hastings were soon to issue. He produced this hymn from his pocket notebook and made a copy of it for Dr. Mason, who went to his room and immediately wrote for it the now familiar tune called "Olivet." A few days later Dr. Mason met the author and said, "Mr. Palmer, you may live many years and do many good things, but I think you will be best known to posterity as the author of 'My Faith Looks Up.'"

This hymn has been translated into many different languages and is a favorite throughout the world. The first stanza is a prayer for conversion and consecration; the second is a prayer for perseverance, zeal, and love in Christian service; the third is a prayer for sustaining grace and divine guidance.

SABINE BARING-GOULD. "Now the Day Is Over," and "Onward, Chris-

tian Soldiers!" are the two best-known hymns of Baring-Gould. After his education at Cambridge, Baring-Gould became a minister in the Church of England. This is how he came to write "Onward, Christian Soldiers!" "One Whitmonday, it was arranged that our school should join forces with a neighboring village. I wanted the children to sing when marching from one village to another, but couldn't think of anything quite suitable; so I sat up at night, resolved that I would write something myself. 'Onward, Christian Soldiers!' was the result."

### Music at Home and Abroad

*(Consult your public library for books containing other stories of the influence of certain hymns on individual lives.)*

#### "OTHER REFUGE HAVE I NONE"

AN air raid of the enemy threatened the destruction of a munitions factory "somewhere in England" where thousands of women were working. A tense feeling prevailed, for it was realized that the worst might happen at any moment. Nerves began to break a little, while sobs and screams were being heard. Then someone in a far corner began to sing very softly:

"Jesus, lover of my soul,  
Let me to Thy bosom fly."

The others quickly joined in the song until all were singing softly. The danger passed, and the women were unharmed. One can imagine the rising courage of that group of women as they prayerfully sang the words of the second stanza especially. What a priceless possession—these hymns which soothe, calm, and sustain!

#### CHRISTIAN AFRICA SINGS

George Grenfell was a missionary explorer on the Congo in Africa from 1875 to 1906. He tells how, in plying up one of the branches of the Congo River in his boat, he heard from around the bend in the river a great chorus of voices beautifully singing, "All Hail the Power of Jesus' Name!" When he rounded the bend, there was a great crowd of natives, heralding his coming by the use of the beautiful Christian hymn, natives who before had been savages—morose, fearing, fighting. Surely Africa is singing because Christ has found a place in the hearts of His people there!

#### A SONG IN SOUTH AMERICA

One Friday afternoon Missionary Montalvo was sitting at his door. The week had been a busy one, and now, having everything done, he was waiting for the Sabbath. He reviewed some of the happenings of the week and remembered that some new colonists had come to live in the community; his closest neighbor had appeared much discouraged after having had some hard experiences. Our missionary had gone through similar experiences and remembered how discouraged he had been during the time. Then after the gospel message came to him, everything had changed. Just then the missionary's wife appeared for sundown worship. Together they sang the beautiful hymn, "There Is Power in the Blood." Their discouraged neighbor, sitting in front of his own home, heard, "Would you be free from your burden of sin, . . . there's power in the blood." He resolved to go where the singing was. He became acquainted with his neighbor, the missionary, heard the story of the cross, its results, and soon became a sincere believer. Now he is telling the story to many others.

#### WINNING THE MURDERERS OF INDIA

One day E. P. Scott, a missionary to India, met on a village street a strange-looking individual who was a member of a tribe of murderous mountaineers who lived far in the interior, where the gospel had never been heard. Mr. Scott felt that he should take the gospel to this tribe; so he went, in spite of the protests of his friends. After some days of travel he found himself suddenly confronted by a band of these wild men, who quickly pointed their spears at his heart. He hurriedly took his violin, which was one of the few things he had taken with him, and closing his eyes, began to play and sing, "All Hail the Power of Jesus' Name!" The natives were first curious, then interested, then charmed, and soon he had them singing. For two and a half years he stayed with them, bringing a saving knowledge of Jesus Christ.—*Marjorie West Marsh.*



"A SUMMER day, a country scene, a little waterfall—  
Wherever peace and beauty are, God's love is over all!"

### How Can Songs Mean More to Me?

SONG "is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another."—*"Education," pp. 167, 168.*

We should sing with the spirit and understanding. 1 Cor. 14:15; Col. 3: 16, 17. "The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—'thanksgiving, and the voice of melody.'"—*"Messages," p. 291. "Singing is as much an act of worship as is prayer."—Id., p. 292.*

We should study the contents of the hymnbook and memorize many of the great hymns. In choosing music for religious services, we might ask ourselves the following questions: Does this hymn lead Godward? Does it inspire the spirit of reverence? Will this instrumental number lead the listeners to glorify God or the performer? Is there a real message in this hymn, or does it appeal mainly to the feelings through its rhythm or melody?

Music is not a "filler" to cover up the noise of conversation, nor is it merely entertainment. It is for the spiritual edification of the worshiper.

We should praise God daily for the gift of music He has given us. One writer has said that "music is God's best gift to man, the only art of heaven given to earth, the only art of earth that we take to heaven." The beauty of many of the hymns may suggest to us the glory that awaits the redeemed in praising God in heaven, through song.

We should improve what talent we have in music to the glory of God. Let us never make music an idol, nor should we use this gift to exalt self. (See page 293 of "Messages.") Let us always be willing and glad to give this talent to the Lord. "Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Id., p. 293.*



To the soul weary of a life of sin, but knowing not where to find relief, present the compassionate Saviour. Take him by the hand, lift him up, speak to him words of courage and hope. Help him to grasp the hand of the Saviour.—*"Ministry of Healing," p. 168.*

June 26

## Hobby Time

### Order of Service

SONG: "Do Your Bit," No. 84 in "M. V. Songs."  
 REPORTS.  
 OFFERTORY.  
 PRAYER.  
 SONG: "Day by Day," No. 72.  
 SCRIPTURE LESSON: 1 Sam. 16:23; 17:40.  
 SCRIPTURE ROLL CALL: Juniors repeat texts that give the hobbies of boys and girls of Bible times.  
 INTRODUCTION: "Spare Moments."  
 TALK: "Riding a Hobby."  
 STORY: "Masterpiece From Fragments."  
 STORY: "The Gossip Quilt."  
 TALK: "How to Choose a Hobby."  
 TALK: "How to Cultivate a Hobby."  
 SYMPOSIUM OR DIALOGUE: "My Hobby."  
 (See Notes to Superintendents.)  
 ORGANIZATION OF HOBBY GROUPS.  
 SONG: "Living for Jesus," No. 32.  
 BENEDICTION.

### Notes to Superintendents

Every person should have a hobby. If all one's time is given to one thing, he is sure to become narrow in his interests. Hobbies might be directly related to a person's regular work or in opposition to it—something that will rest him from his regular line of work. If all work is indoors, he will want to do something outdoors in his free time. Point out to the Juniors that a vacation spent in doing something worth while is just as much fun as time that is idled away, without accomplishing anything that will be of value. Hobbies can have several values. First, the fun that can be got from them, the creative power that can be put into them, the physical value that can be derived from outdoor hobbies, and the religious value that can come in the creation of anything that is beautiful or useful. The friendship hobby is a good one to be taken up by a person who is inclined to live apart from others. Making friends is an art.

Quotations: "If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again."—*Benjamin Franklin*.  
 "Leisure is time for doing something useful."

*Symposium or Dialogue: "My Hobby."*  
 —Have five or six Juniors tell how they would carry out a certain hobby. For suggestions see the Vocational Honors in the "Junior Handbook," pages 93-133, and the Supplement. Have them name several: Bird Study, Flower and Fern Study, Music, Needlecraft, Carpentry. If they can produce models of things already made, so much the better. This can be given in dialogue form by having the Juniors seated and having one come in with something he has made, saying, "I am going to follow this as a hobby," or, "One of my neighbors wants one of these, and I am going to make it for her as a friendly act," then have him tell how he made it. Hobbies the boys and girls learn may be the very things they will need to know in their work in the mission field, besides giving pleasure, profit, and relaxation now.

Perhaps in your church or community you have people who are actively enjoying hobbies in which you think the Juniors might be interested. Invite several to exhibit their hobbies and be prepared to discuss with your group (1) how they first became interested in their hobby; (2) how they have accomplished the results exhibited, including the kinds of skill required; and (3) what their hobbies have meant to them. Tell each person how much time he can take (for hobbyists would have much to say about their interests.)

"FAITH either removes mountains or tunnels through."

## Spare Moments

THE story is told of two men who worked at the same trade in a large factory. Each had an hour off for noon, and each used it in accomplishing a definite purpose. One of these two mechanics used his daily leisure hour in working out his invention of a machine for sawing a block of wood in almost any desired shape. When he completed his invention, he sold the patent for a fortune.

The other man spent an hour each day during the most of a year in teaching a little dog to stand on his hind feet and dance a jig. At last accounts he was working ten hours a day at the same trade and at his old wages, finding fault with the fate that made his fellow workman rich but left him poor.

Spare moments may bring benefits to the mind as well as the purse, if applied to that which, in the end, will be useful. Many men have come to fame through their accomplishments during spare time.

## Riding a Hobby

HOBBY riding should engage a person's interest during spare time. What is hobby riding for most of us may be a business with some. Stamp collecting, for instance, is pursued by quite a few people as a means of livelihood; but to most of us it is done for fun and whatever educational profit and relaxation we may gain thereby.

*Hobby Time.*—To fill in moments when we haven't anything special to do, or when the mind and nerves are tired from doing the required daily duties, is the purpose of a good hobby. There would be less of wickedness if people were trained to ride a hobby along some pleasant bridle path.

*Everybody Has a Hobby.*—Miss Erna D. Bunke sent a questionnaire to 100 prominent business and professional men and women asking about their favorite hobbies. On the basis of 97 replies out of the 100 letters sent out, Miss Bunke contributed the article, "My Hobby Is Hobbies," to the *Survey*. Among other things, she wrote: "Nearly everybody had more than one hobby, and even those who started out with, 'I'm sorry to say I have no hobby,' ended by mentioning two or three very definite hobbies." She adds at the end of one of her paragraphs: "Hobbies are as unaccountable as their riders." If you actually are hobbyless, I'd advise that you adopt or create one.

*Profit From Hobby Riding.*—This is the chief concern in the study of our topic. What profiteth it a man to ride a hobby? Music was one of David's favorite hobbies. The hurling of stones with the aid of a sling was another. He learned to play a harp and to throw stones while occupied in tending his father's sheep.

I'm not assuming that the mere possession of some hobby will definitely result in saving the life of any one of us, but I am positive that it will mean greater happiness and contentment for all of us, and even add to our years. When a doctor prescribes sunshine and air to a patient, he as much as says for him to go jump on the back of a hiking hobby.—*Adapted.*

A hobby is good for many other reasons. Two of the greatest values of any hobby are knowledge and friendship. Almost any hobby leads into entertaining and worth-while study. Some of our best friends may be made through the pursuit of a hobby. A collecting hobby teaches us to be orderly and neat, to have a place for everything, and to keep everything in its place. A hobby inspires originality in finding new items, in doing things, or in preserving specimens.

Tests for a profitable hobby:

"Do I like it? Is it interesting to me?"

"Will it lead on to something bigger and better?"

"Will it develop knowledge or skill or be something to share as I get into it?"

"Does it make me happy? Does it keep me good-natured?"

"Does it encourage me to think and plan carefully?"

"Is there a possibility of being creative about it?"

"Does it make me understand life better?"

"Does it help me to see beauty about me?"

"Does it add beauty to the world?"

"Can I afford it? Am I learning to have a good time on little or no money?"

"Does my hobby ride me or am I the director?"

"Does it add to the work I do in school or otherwise?"

"Do I have a hobby which I do alone—one that helps me get acquainted with myself, makes my own company interesting, and helps me meditate and think?"

"Do I have a hobby with my family? Can I plan and work and do things well with my family?"

"Do I have a hobby which my friends share? Does this bring me new friends of different ages, races, classes?"

(It is not necessary for all the tests to apply to every hobby.)

### Masterpiece From Fragments

SOME years ago a great artist in mosaics lived and worked in Italy. His skill was wonderful. With bits of glass and stone he could produce striking patterns that were valued at thousands of dollars. In his workshop was a poor boy, Govinni, whose business it was to clean the floor and tidy up after the day's work was done.

One day Govinni came to his master and timidly asked, "Please, master, may I have for my own the bits of glass you throw on the floor?"

"Why yes, my boy," replied the artist. "They are good for nothing."

One day the master entered a store-room seldom used, and looking around, came upon a piece of work carefully hidden behind the rubbish. At that moment Govinni entered the door. He stopped short on seeing his master.

"What is this?" cried the artist.

"Please, master," replied Govinni, "it's only my poor work! You know you said I might have the broken bits of glass you threw away."

This boy with an artist's soul had gathered up the fragments and patiently, lovingly had wrought them into a wonderful work of art."—*Selected.*

### The Gossip Quilt

"WHAT a beautiful quilt!" exclaimed Aunt Julia. She was watching Bonny make her bed, and the quilt had attracted her attention.

"It is a pretty pattern, isn't it?" said Bonny.

"It surely is. Who made it?"

"I did."

"You!" Aunt Julia smiled incredulously. "I didn't know that girls did such things nowadays."

Bonny laughed. "Well, this is a special kind of quilt. This is a gossip quilt. You know how it is when you hear something about someone; it's just natural to tell your friends. It isn't anything bad, but often it's something that they'd rather not have told. It's a bad habit, carrying tales, and I decided I was going to break myself of it. So I started this quilt, and every time I heard something about someone I felt I shouldn't repeat, I just came up here and pieced a quilt block instead of running to the phone or over to a friend's house to tell the news."

"And are you glad now that you didn't tell those things?" asked Aunt Julia.

"Glad! I should say I am. Just

think of the time I would have wasted. Here I have a beautiful quilt to show for my time; otherwise I wouldn't have had anything but the knowledge that I might have repeated things that had hurt others. And it's not only that you're hurting others; you are also hurting yourself by wasting your time."—*N. C. Tracy.*

### How to Choose a Hobby

HOBBIES are generally classified under four headings: collecting things, making things, doing things, and learning to appreciate things. (*List several typical hobbies in each group.*)

What should be the basis for our choice of a hobby? Should the hobby we choose be one that is different from our usual activity? Is this necessary? Is it wise? How different should it be?

Hobbies need not be limited to one for each person. If our main hobby takes us out of doors, why not have another hobby we can follow indoors when the weather or other conditions make it impossible for us to be outside? Again, sometimes we may wish a more active hobby than at other times.

It is well to choose hobbies for the pleasure we shall gain from them, because of the creative power we can put into them, and because of the physical results.

Some hobbies may be carried on individually, others by families or groups. If our hobby is something which we do alone, we shall doubtless soon find new friends who enjoy the same sort of thing. M. W. M.

### How to Cultivate a Hobby

"HOBBY horses need books in their saddlebags," someone has aptly said. If we are to learn what there is to know about the hobby we have chosen, we need to find the recorded experiences of others and build on this foundation. There are many excellent books on hobbies in general, and many on the subject we shall choose. Even the ten-cent stores offer books which are useful in cultivating hobbies. In meeting the Progressive Class requirements, M. V.'s accomplish many things which may develop into worth-while hobbies, and many Vocational Honors may prove the beginning of fascinating study or crafts.

Our friends will be happy to know of our hobbies and to remember us in helpful ways. M. W. M.

## Notes to Officers

### Summer Activities

(Continued from page 2)

stretches out her arms invitingly to every youth. The great out-of-doors provides a field of adventure and recreation which every young person should learn to enjoy. The Junior Progressive Class work for Juniors, and the Master Comrade work for Seniors, including the pursuit of Vocational Honors in nature, will do four things: (a) It will bind the young people together in a group and afford an opportunity for social activities. (b) Its educational value will lead the young people into the discovery of a new world. A careful study of one bug or beetle will stimulate the interest of the youth in a score of others within the range of vision. This is also true of flowers, trees, birds, or animals. (c) It will promote good health. (d) It will give our Senior youth a training which will make them powerful allies of the church in its work of saving the youth.

Let the society executive committee spend enough time in study and planning to develop a constructive program which will minister to the devotional, educational, social, and recreational needs of its young people. If it will do this, many a boy and girl will be saved the experience of finding his association in the world, and the society will be held together in bonds of fellowship and service. A. W. P.

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### Junior Camp Song

(Tune: "Sweet Genevieve")

Oh, Junior Camp! our Junior Camp!  
The summer days we love so well,  
With hours of fun and happiness,  
O'er hill and trail, through leafy dell.  
We love the early morning dips,  
The breakfasts, too, and dinner call;  
The games we play and treasure hunt,  
But "stalk the flag" is best of all.

CHORUS:

Oh, Junior Camp! our Junior Camp!  
Dear days of which we love to tell,  
For still their memory weaves a spell—  
Oh, Junior Camp! our Junior Camp!

Oh, Junior Camp! our Junior Camp!  
The song of bird at reveille  
Brings Morning Watch and quiet  
prayer  
Beneath the whispering greenwood  
tree.

We love the campfire's ruddy gleam,  
The story hour with heroes true,  
The evening song so clear and low,  
And good-night call for me and you

—Inez Brastier.



## The Influence of Liquor in the Home

BY MRS. C. S. WIEST  
Mankato, Minnesota

### Program

OPENING SONG: "Home, Sweet Home"  
PRAYER.  
REPORT OF SECRETARY.  
OFFERTORY.  
INTRODUCTORY REMARKS BY LEADER:  
"The Example of the Home."  
READING: "Drinking Women Are a Police Problem Today."  
STORY: "Liquor in the Home."  
SYMPOSIUM: "Breaking the Bands of the Liquor Habit."  
CLOSING SONG: "Sound the Battle Cry."

### The Example of the Home

THERE has always been an alcohol problem. It is the nature of man to take the things a bountiful Creator has provided for his good and distort them into that which is harmful. God looked upon His own work of creation and "saw that it was good," but man corrupted its use. This has always been true of good things. Chemicals and machines that could aid greatly in the progress of civilization are today being used for the destruction of life and property. Food, when used unwisely, injures the body it was meant to sustain. Alcohol, indispensable in science and industry, at the same time creates one of the most serious problems which either ancients or moderns have been called upon to solve. Like mathematical propositions which can be solved only by following certain unchangeable laws, so the only solution of the alcohol problem lies in total abstinence. . . .

The American home has passed through a transition period and has come out something less desirable than it was in the past. There the foundations of character were laid and the roots of nobility went deep, but today, far too often, the home is little more than a place of shelter.

The school, the church, and the state can do much to support the influence of good homes, but from the home comes the first and the deepest influence in character development. If the home fails, then school, church, and state have a much more difficult task to overcome the unwholesome influences of bad homes. The use of liquor in modern homes is more serious than many people like to admit. In the past the picture was that of a drunken father failing to support his family, but there was usually a brave

mother who would provide for her children and instill within them the principles of sobriety. Today there is an alarming increase of drinking among women, and children may help themselves from the liquor supplies in the refrigerator.

Along with abstinence in the home has gone discipline. It sometimes seems that parental authority is entirely a thing of the past. Perhaps this is because so many parents are unworthy of the respect of their children. All this creates a serious situation. Out of these homes of today will come the parents, the teachers, and the statesmen of tomorrow. As one thinks of the laxity and the corruption which are prevalent today, it is alarming to contemplate what the future will be unless something is done to make the home, which is the source of character development, a more wholesome place than it commonly is today.—*Mrs. W. Harold Sloan, in the Union Signal, Aug. 1, 1942.*

### Drinking Women Are a Police Problem Today

The men and women of the police department of Washington and of other parts of the country have to handle an enormous number of intoxicated people. We all feel we would rather handle a dozen men any day than one intoxicated woman; she is so much more difficult a problem. . . .

About 50 per cent of the alcoholic women belong in family groups, probably 40 per cent of them in families where there are young people and small children. A survey of other cities probably would reveal the same situation. To us it is a matter of terrific importance that something be done for those who are trying to bring up children, to save the home situation.

A few weeks ago a man of means and position in this city, sitting by my desk, said, "I don't suppose you can understand what I am up against. In the last three years I have had to see this person to whom I have always been devoted, who has been one of the finest mothers, turn into the most horrible kind of person, absolutely repulsive to me and the two children. The children have said, 'We would rather be anywhere than at home.'" That is the type of situation we have to meet all the time, and we are powerless to do anything about it.

# American Temperance

In Washington we make something like a million dollars a year on our liquor licenses. We spend something like \$40,000 for the Alcohol Beverage Control Board. . . . We can get all kinds of money for all kinds of things, but when we ask for a wing at the city hospital to take care of alcoholics, there doesn't seem to be any money. . . .

But it is not "too expensive" to have 50 per cent of the people who have to be detained in the police station or the House of Detention for women, there because they are drunk. . . . We cannot see why it would not be reasonable to spend the money we make out of alcohol, a reasonable amount of it, in a way to reduce the number who continually come back to it.

If you have mental patients, you build hospitals like St. Elizabeth's, hire people at decent salaries to treat them, and are proud of the fact that many get well and come back to the community. These drinkers too are mental cases. If we do not get service for them, we increase the number of homes that are absolutely unsatisfactory. We increase the number of children who run away, or get into difficulties, or become unbalanced as they grow older, unable to lead normal, well-adjusted lives because as children they never had a chance to lead well-adjusted lives.—*Captain Rhoda J. Milliken, of the Women's Bureau, Washington, D. C., Police Department in the Union Signal, Aug. 1, 1942.*

### Liquor in the Home

My mother's parents came from Pennsylvania and settled on a farm

BEGINNING with this issue the month GAZETTE. It will no longer be sent through the mail.  
The program for this month was completed one young person.

Encourage the parents of boys in the Army, asking him to use his office to distribute "What the Army Drinks" placed in the hands of men in uniform.

# Temperance Society

in Iowa. There were nine children in the family. Being religious people, they tried to direct their children along the right pathway, teaching them to be thrifty and industrious.

As my mother grew to womanhood, she was not only attractive but capable and refined. At that time a young man came from Nebraska looking for work on the farm. He was exceptionally good looking and had an erect, commanding figure. His winning personality made him a general favorite. It was his delight to help others, and patience was one of his outstanding virtues; he was never finding fault nor gossiping. These sterling qualities won for him not only many friends but also the heart of the pretty little Pennsylvania Dutch girl.

The first few years of their married life were very happy. There were five of us children, and it was a real family circle. We had a fine daddy—until he became a victim of liquor.

At first he had good intentions, trying to be a "good fellow," taking a drink now and then "just to be friendly," and not realizing to what it would lead. As a little girl, I often saw Mother weeping; but we children did not know the reason, as she kept her grief to herself. When I was thirteen years old, we moved from Iowa to southern Minnesota. After settling on our new farm home, every time Father went to town Mother always seemed worried; but we did not understand why. The first shock came when one night Father arrived home late, driving into the garage, but not coming into the house; so my oldest brother and I went out to see what was the

matter. There he lay so "sick" that he could not get up alone. We were so frightened that we ran into the house to get Mother to come and help us. Then she explained to us that our daddy had been drinking. Many times after that, he came home in the same condition.

Mother worked hard. Besides keeping her house neat, she would help with the chores and at times would even help in the fields. But after four years on the farm, she could stand it no longer. The old saying, "Wine, women, and song," surely is trenchant, for by this time another woman had entered Daddy's life. Without disclosing their decision to us children, my parents made plans to separate. But when we were fully informed as to their intention, our hearts were crushed. We wept; we protested at the thought of being separated as a family. Love for us caused them to reverse their decision.

So instead of breaking the home, they bought a confectionery store in town, where Mother worked as hard as she had done on the farm. For a year or so everything ran quite smoothly. Then trouble broke out anew. Daddy had begun to drink again and to go out with another man's wife. Since this man was going to start a lawsuit against Father, everything my parents owned was put in my mother's name. Many times afterward while drinking, Father would accuse Mother of having cheated him out of everything he had. By this you can see how liquor had already made an entirely different man of our father.

After helping in the store for two years, I was married and moved to another city, leaving the two little brothers at home with Mother. She could hardly close her eyes in sleep when Father was out on a spree. He would start drinking and keep it up for three or four days, sometimes more. After he had done something of which he was ashamed, he would be sorry and would sob, saying, "I just will never take another drink." But it seemed he could not resist temptation.

At first all his abuses were directed at Mother, but later my younger brothers were targets also. One time he started to chase them about the store with a large meat knife. The boys were so frightened they hardly

knew what to do, but one of them noticed a harrel and rolled it toward Father. As he fell over it, they grabbed him and took the knife away from him. They would always have such a difficult time to get him quieted that sometimes they would have to call the police.

Every day Mother baked forty to sixty pies for lunches. The baking was done in her apartment above the store. One night she had a large basket of apples in the hall upstairs. Father came into the store, and as he was very noisy, one of the boys asked him to go to bed. He went upstairs, but in a few minutes they heard a great noise! He had taken a club and broken all the electric light bulbs, and had thrown the basket of apples down the front stairs. The boys called two policemen; then taking their flashlights, they climbed the stairs. There Father stood with the large club raised, ready to hit whichever one of the boys would attempt to come up. But as soon as he saw the police, he calmed down and promised to behave, which he always did until the next time.

Until three years before his death, Mother would say, "You look for Dad—he will obey you." But the tide turned. Someone had told Mother that Daddy was up on the fairground with two men, that they were scuffling and likely to get hurt. My uncle and I found them in an old building, all looking as if they had been rolling in the dirt. As soon as Dad saw me, he ran across the building, picked up a bottle, and hastily drank its contents.

At Easter we had a family dinner at my sister's home. When Father came in, he said, "I fooled you all, for I am not drinking today." We all had an enjoyable time together, not realizing that a week from that day we would be attending Father's funeral. Wednesday night we received word that he had fallen downstairs and had crushed his skull.

It is with regret that I have penned this story; but such was the influence of liquor in our home.

(Name withheld by request.)

## Breaking the Bands of the Liquor Habit

(As time permits, two or three persons may tell of their experience in overcoming the liquor habit.)

Temperance program will be published in the mail direct to the churches.

by Mrs. C. S. West. Be sure to use at

to write a personal letter to President

sale of beer in military camps.

per thousand. Thousands should be

FLOYD C. CARRIER,

Secretary, American Temperance Society.



## Something for Everyone to Do

### Suggestive Program for Sabbath Services, June 5, 1943

OPENING SONG: "Rescue the Perishing," No. 623 in "Church Hymnal."

SCRIPTURE LESSON: Matt. 25:14-31.

PRAYER.

MISSIONARY REPORT FOR THE CHURCH.

By Church Missionary Secretary.

OFFERING FOR CHURCH MISSIONARY WORK.

SPECIAL MUSIC: "There's a Work for Jesus," No. 254 in "Gospel in Song" (or 629 in "Church Hymnal").

READING: "Cutting Out the Garments for Service," by W. A. Scharffenberg.

TALK (by missionary leader): Distributing the Garments of Service for Present Needs.

PRAYER OF CONSECRATION.

CLOSING SONG: "Work, for the Night is Coming," No. 446 in "Church Hymnal."

BENEDICTION.

### Notes to Leaders

This service is a call to individual personal work. It is largely the responsibility of the missionary leader to see that each member of the church is provided with the garment of service which fits his talents and sphere of usefulness. It is a solemn, sobering thought, expressed in the following language: "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.

Never were there so many avenues of personal service presented to Christians for winning souls and hastening the coming of the Lord as we see all about us today; and to you, as leaders, the responsibility is revealed: "That

which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use."—"Christian Service," p. 58. Classes should be organized in the church for Bible training, for health study, for cooking, for literature ministry; and every member of the church should be filling some definite place of usefulness and at the same time be studying to become more efficient as a teacher, preacher, medical missionary worker, Bible evangelist, and in all phases of the great literature ministry. May this midsummer missionary service result in a wider distribution of the garments for service; and as these garments are adjusted and placed, may it be that they shall never be removed until the work is finished and the victory won.

GEN. CONF. HOME MISS. DEPT.

### The Real Giver

THE money gift is easy; there are hundreds here to pay, And settle back contented while the tollers work away. Men will dig into their pockets for the gold the cause may need, And then leave it to another to go out and do the deed. But in every worthy struggle that will help the race to climb, The world is always seeking for the men who'll give their time.

The money gift is easy, but a better gift than pelf Is to dedicate to service not your money but yourself. For though gold and silver often are the things a cause demands, No righteous dream can triumph without willing hearts and hands; And in every field of service that is known to mortal ken, You can hear the leaders calling, "Not for money, but for men."

The money gift is easy; many gladly pay the price Who sit back in times of danger and refuse the sacrifice; There are men who give their money for a purpose that is fine, Who never share the burden on the bitter firing line. But the men the world is seeking in the tasks it has to do, Are the men who'll share the struggle and stay with it till it's through.

—Selected.

### Cutting Out the Garments for Service

BY W. A. SCHARFFENBERG

Associate Secretary, General Conference Home Missionary Department

THE topic for our consideration at this time is "Cutting Out the Garments for Service." We read from the Spirit of prophecy as follows:

"I had dreamed that a person brought to me a web of white cloth, and bade me cut it into garments for persons of all sizes, and all descriptions of character, and circumstances in life. I was told to cut them out, and hang them up all ready to be made when called for. I had the impression that many for whom I was required to cut garments were unworthy. I inquired if that was the last piece of cloth I should have to cut, and was told that it was not; that as soon as I had finished this one, there were others for me to take hold of.

"I felt discouraged at the amount of work before me, and stated that I had been engaged in cutting garments for others for more than twenty years, and my labors had not been appreciated, neither did I see that my work had accomplished much good. I spoke to the person who brought the cloth to me, of one woman in particular, for whom he had told me to cut a garment. I stated that she would not prize the garment, and that it would be a loss of time and material to present it to her. . . . The person replied, 'Cut out the garments. That is your duty. The loss is not yours, but mine. God sees not as man sees. He lays out the work that He would have done, and you do not know which

will prosper, this or that. It will be found that many such poor souls will go into the kingdom, while others, who are favored with all the blessings of life, having good intellects and pleasant surroundings, giving them all the advantages of improvement, will be left out."—*"Testimonies," Vol. II, pp. 10, 11.*

These brief remarks convey the thought that the Lord has a specific and distinct work outlined for every Christian. There is something for everyone to do. Everyone who accepts Christ as his personal Saviour enlists under the banner of Christ and thus becomes a soldier of the cross. Christ commits an individual work—a work that cannot be done by proxy—to every one of His soldiers. It is an individual responsibility, an individual effort, a personal sacrifice, that is required of all who become a party to the great missionary charter.

We are all different. There are no two individuals alike. Our talents, our capabilities, and our minds vary. The Lord has assigned work to every individual Christian, be he merchant, farmer, teacher, or mechanic. There is a definite responsibility resting on each. May the Lord help us to know just what our individual duty is. Some are gifted in one line and some in another. Not all have the ability to stand before the public and present this message. Not all will become lay preachers; but there is, nevertheless, a distinct work for every man, woman, and child in the cause of God.

### Reclaiming Backsliders

Some months ago a lay preacher's convention was called. Quite a large number of men came together from different churches. The general impression seemed to be that every man had been called to be a lay preacher. One of the men felt that he himself was not gifted in lay preaching. He was confident, however, that the Lord was calling him to do a specific piece of missionary work. When asked what he was interested in, he expressed a desire to work for the lost sheep of Israel—Seventh-day Adventists who had been disfellowshipped or who had otherwise left the church.

This brother secured the names of all those who had been disfellowshipped through the years and began to look them up. As he warmed up to the

men, he won their confidence and finally brought their hearts. One by one they were brought back into the fold, were rebaptized and readmitted to the church. He was successful in bringing eighteen former Seventh-day Adventists back into the church.

I am sure we will all agree that that was one of the highest types of missionary work. The Lord blessed this man in a remarkable way. Would that there were one man in every church who would take it upon himself to work for the former Seventh-day Adventists! Not all have the ability to work for these individuals, but there are some who would be naturally interested in working for them. There are thousands of persons who were at one time Seventh-day Adventists but who became cold and indifferent, lost their first love, and slipped out of the church. These persons should be brought back into the fold; and we are confident there are individual members in the church who, by the help of the Lord, could do good missionary work if they would work in behalf of these souls.

### Saving Our Boys

Another might have the natural ability to work for boys. This denomination is losing hundreds of its boys between the ages of twelve and sixteen years. It is said that 50 per cent of the boys born and reared in Adventists homes leave this message. What a great pity! Is not the church somewhat responsible for this heavy loss? Is it due to the fact that our men in the church have not taken enough interest in the boys of the church? Wouldn't it be fine if in every church there were one man who would take a personal interest in the boys of the church, who would play with the boys, work with the boys, and hold the boys to this message! Boys are hero-worshippers. They will respond to any man who will lead them into channels in which they are interested.

Would that there were a warm-hearted man in every church with a love for boys, who had a personal interest in boys, who would consecrate his life for the saving of our boys. This is one of the highest types of missionary work, and there are many men who are qualified and who have the natural ability to work for the boys. These should recognize their

responsibility and do the work the Lord has prepared them to do.

### The Gift of Teaching

There may be others in the church who are gifted in teaching. While not all have the natural ability to become successful teachers, yet it is not true, as some seem to think, that all must be natural-born teachers. The art of teaching is also acquired. Whoever has the ability to teach, whether it is natural or acquired, has a definite individual responsibility resting on him. A person with a talent for teaching could lead out in conducting a Community Bible School, holding cottage meetings, and leading out in instructional work. Good teachers are always in demand, and in almost every company of believers there will be found one or two who are especially apt in teaching. These should consecrate their talents to the glory of God in the winning of souls.

### The Ability to Preach

Others may be gifted in preaching, and could lead out in conducting lay preachers' efforts. This work of God will never be finished by our ministers alone. Many laymen are called from the field and from the factory to lead out in lay preaching work.

Not so long ago plans had been laid for conducting an evangelistic effort. The local church had been pleading with the conference to send an evangelist for that purpose. All was in readiness; the time had arrived for the effort to start, when word came through that the evangelist was suddenly taken ill and could not meet the appointment. The local church board discussed the matter. They had been waiting for this evangelistic effort for years, and they were greatly disappointed to hear that the evangelist could not be with them. They prayed about the matter. The Lord rolled a burden for this effort upon one man in particular—a businessman. This brother felt that the Lord was calling him and that, if the brethren would support him, he would take the evangelist's place. So it was agreed that the church would carry on the effort, asking this layman to take the lead. In the daytime he carried on his business as usual, but at night he preached to the people. At the close of the effort there were twelve who had taken their stand for this message. What one lay preacher did,

others can do. If a man is gifted as a preacher, he is duty bound to fulfill the great commission that has been given him. We are confident that there are many laymen with ability to become successful lay preachers. To them we would say, "Step out by faith and use the talents the Lord has given you. You will be richly rewarded."

### House-to-House Ministry

To others may be given the talent to visit in the homes of the people and distribute literature. Our literature is to be scattered like the leaves of autumn. When the time of trouble comes, many people will begin to search for God, and will find Him through the study of the literature that has been placed in their homes. The greatest adventure that any man can have is the adventure in which he finds God. We are confident that there are many members of the church who have the natural ability to present our literature to the people, and could become successful colporteurs. These should feel their responsibility

and the importance of doing their part in carrying this message to their neighbors.

### Put on the Garments of Service

To every man, to every woman, to every child, has been given the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

May our people everywhere respond to this call for active service in the Master's vineyard. Remember that the Lord has prepared garments for persons of all sizes, and a garment has been prepared for you—a garment that was especially made for you, that will fit you and no one else. Find that garment and put it on. The Lord will bless all who put on the garments prepared for them and are faithful in meeting the responsibility assigned them.

lessons are distributed to the people one by one. In this way the printed lessons become an effective means of making each successive truth of God's message clear to the people and of helping them to decide to accept it. No author's name appears on the lessons. Hence it is easy for any worker to use them to supplement his presentation of the subjects of the message.

### Results of the Neighborhood Group Plan

Experience has demonstrated that there is no other evangelistic method which yields so large a percentage of results as the neighborhood group plan of Bible study, or Community Bible School plan.

Here are a few actual examples out of many that could be cited.

A young minister, in connection with offers of free literature over the radio, secured the names of fifty-five persons. He arranged to have the fifty-five meet weekly in four different groups known as "Bible schools." In these schools he used sets of the series of Bible lessons referred to. In fourteen weeks thirty-two of those enrolled were baptized. Thirty-two out of fifty-five is a high percentage of returns. And all this was done at no evangelistic expense to the conference.

In connection with a tabernacle effort, Community Bible Schools were conducted on Monday nights with groups of interested people. One minister had 22 enrolled in three schools, and 19 of these people were baptized. Another had 7 enrolled in one class, and all 7 were baptized. In another neighborhood Bible school, 6 were enrolled, and 4 out of the 6 were baptized. In still another school 10 were enrolled, and 5 were baptized.

Nearly every minister, when not engaged in an every-night public effort, can easily conduct four Bible group schools a week and still take care of all his other work. This full-message Bible course of 23 lessons enables him to complete the work with each group in about 24 weeks. If he devotes four nights a week to this Bible group teaching, he will conduct 8 Bible group classes during the year. And if only an average of 12 are enrolled in each school, he is almost sure to baptize about 50 or more of thoroughly instructed and well-established converts out of the suggested total enrollment of 96.

## Departmental Activities

### Greater Bible Evangelism for the Finishing of the Work

(A Series of Inspiring Articles by Evangelist J. L. Shuler)

#### Article I

PERSONAL Bible evangelism is destined to act a major part in the finishing of the work. My authority for this statement is found in "Testimonies," Volume IX, page 126. This statement calls for a personal Bible evangelism of teaching the truth to interested individuals and neighborhood groups on a scale far exceeding anything that has ever been witnessed in this advent movement. In describing the final reformatory movement under which the work of God will be finished and the world lighted with the glory of the third angel's message, the messenger of the Lord declares: "Hundreds and thousands were seen visiting families, and opening before them the word of God." We have never seen this yet, but we are going to see it. Is it not time that we were earnestly

getting ready for it? Large public efforts, with large results, are having and will have their place in the finishing of the work, but a concerted and extensive enlistment of ministers and lay members in teaching the truth to the interested individual in his home, or to groups in their neighborhoods, appears to be God's principal plan for the completion of His saving work in the earth.

Since Seventh-day Adventists are supremely interested in the finishing of this work, plans for such a Bible evangelistic movement ought to be put into operation in every conference. Literature to help this church members to work with individuals or neighborhood groups is available in the form of a series of Bible lessons designed to instruct people fully in all the essentials of truth. Each lesson is prepared in Bible question-and-answer form, with Scripture texts cited and explanatory notes.

After each subject has been presented in a personal Bible study, these

Now multiply that figure of fifty baptisms by the number of ministers in each conference, and the vast soul-winning possibilities of the Community Bible School plan become apparent. And this could be accomplished without renting a hall, pitching a tent, or building a tabernacle, without any extra helpers, and with no evangelistic expense to the conference unless it be the \$13.60 for one hundred sets of the Bible lessons and the literature or other means used to secure interested persons for the schools.

A plan that has in it such potential soul-winning results, and could easily be put into operation, is certainly worthy of being adopted everywhere in the United States. Every possible public effort should continue to be held. But if the Community Bible School plan were followed by the ministers who are not holding every-night public efforts, our present results in souls won would be increased by many thousands every year.

(To be continued)

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### The Literature Way Is the Best Way

OUR experience as a denomination has taught us many valuable lessons. One of these is that there is nothing that can take the place of good literature in soul-winning work. Some of the reasons that may be given are:

1. *It is an easy way.* There is room for one-talent Christians in the free circulation of tracts, books, and periodicals.

2. *It is the inexpensive way.* There are none so poor but that they can secure some kind of literature to be given away. Much of it can be had without cost.

3. *It is the convincing way.* People who read much when brought into the truth and keep on studying afterward make the best Christians.

4. *It is the progressive way.* The services of every church member can be utilized in literature distribution.

5. *It is the Bible way.* God's messengers always carried books.

6. *It is the Protestant way.* Literature occupied a prominent place in the organization of evangelism in every reformatory movement.

7. *It is the Seventh-day Adventist way.* From our early beginning with but one tract, to the very close when

our literature will be scattered "as the leaves of autumn," Adventists used and will continue to use literature.

In view of all these facts, is it not a mystery that we do not have thousands where we now have but hundreds doing this work with our message-filled literature?

"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Eccl. 11:1, 2.

D. E. REINER.

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### The Master's Evaluation of Service

THERE is an unspeakable joy in knowing that while loved ones were with us, we did for them what we could. This is what Mary did. Jesus, who know all about her capacity for doing, said she had done what she could. The spikenard which she had poured on His head and feet was very costly. It represented the price an ordinary workman would receive in return for a year's toil and labor. It was doubtless all the poor woman had, but she gave it. The Master thereupon said, "She hath done what she could: she is come aforehand to anoint My body to the burying." Mark 14:8.

Let us note that the Master did not reprove Mary for her costly offering. Can we not find the reason for this in the fact that He expects costly offerings? He has the right to expect them, for He made a costly offering for us. For this reason He expects you and me to do what we can—no more, no less. Even this is very little. Heaven will be cheap at any price. We are told that far above the price of rubies and diamonds, even more than human eye hath seen or ear heard, are the things God has prepared for them that love Him. In comparison with what is to be bestowed, all that we can do is, indeed, very, very little.

Captain Rickenbacker, in telling of his experience during the twenty-one days he and his companions were confined to a rubber raft in midocean, said that the human body can stand a great deal more suffering than we generally think it can. This he proved to be true. Similarly, if we put our-

selves under test, we can usually do a great deal more than we think we can. *Many can do a great deal more than they are doing.*

Some years ago while I was attending a camp meeting in Arkansas, a brother gave me his missionary report to take to the office. He stated that he was an isolated believer and did not have the opportunity of making out his report weekly. He always kept a careful record, however, and made it a rule to hand in his year's report at camp meeting time. As he handed me the report, he remarked that it was not very much, but that he had tried to do what he could. The items on his report were as follows:

Number of Bible readings .....	1,236
Missionary visits .....	2,108
Conversions .....	113
Books sold or given away .....	460
Periodicals and tracts distributed .....	950
Bibles sold .....	7
Family altars erected .....	264

As I looked at the figures, I said to myself, "Here is another box of . . . spikenard very precious," which has been poured out in personal service for the Master. Others may not have understood, but the Master knew, and His words of loving commendation, "She hath done what she could," are as applicable today as when first uttered.

W. H. BERGHERM.

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### A Good Example

YES, it was a most unusual request that came to us from a woman who, some time ago, had purchased that message-filled book entitled "Our Times and Their Meaning." Our colporteur evangelists have sold this book by the thousands. Evidently the heart of this purchaser had been blessed through the reading of the book. In her letter she wrote: "I was greatly interested in the book; and as soon as I am financially able to do so, I want to send it to many of my friends who are unaware of the omens."

A few days later there came another letter from this woman, and then a few days later, still another, each containing long lists of names of friends to whom she wanted not only the one book sent but others we had brought to her attention, such as "Our Lord's Return," "The Marked Bible," "Our Paradise Home," "Mount of Blessing," and "The Bible Made Plain." The orders included one hundred

twelve copies of "Our Times and Their Meaning." The first order filled three large Government mailbags.

Though the letters would indicate that this is not a person of wealth, money orders accompanying the letters had a total value of \$453. She wrote: "I have used up almost every cent I can put my hands on for these books, for it is so vitally necessary to prepare people for this momentous event."

The names and addresses of those to whom the books were sent make an interesting study. They cover a territory reaching from New York City to Hollywood, California; from New England to Florida. They go to private homes, to business establishments, to schools, to taverns and clubs, to world-famous movie stars. Surely we

should pray that God will use this literature to His glory, that He will speak to hearts as the people read the messages contained in the books.

Doubtless you, reader, have some—perhaps many—such books in your home. Are you first reading them as much as you should to get the blessing they contain for you personally? Are you sharing them as much as you should with your friends as the woman of our story is sharing them with her friends? If not, why not? Should we not take this example of faithfulness to a conviction of responsibility for others as a mighty challenge to us individually to do more in lending and giving away our message-filled literature?

C. E. WEAKS,

*Southern Publishing Association.*

## Church Missionary Officers' Round Table

### An Exchange of Experiences, Problems, Suggestions

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

#### More Instruction and Training Needed

**Speaker: Newly Elected Missionary Leader-Secretary**

**H**AVING been elected as missionary leader and also missionary secretary of our church for the year 1943, I found that I did not know how to go about organizing the church for missionary work; hence, I sent to the General Conference Home Missionary Department for a complete set of Home Missionary Series leaflets, for I just had to have something to go by. And I wish to say right at the beginning that I hope the time will come when conferences realize that it is just as important to hold a church officers' convention, which includes missionary leaders and secretaries, as it is to hold conventions for Sabbath school superintendents. Really, there is so much to learn; and no doubt there are many missionary leaders and secretaries in the small churches who never go to the trouble to find out for themselves just what should be done. Take, for example, the matter of reporting. I believe the home missionary department, from the church through to the General Conference department, would get much better reports if more efforts were put forth to teach the people how to make the report blanks.

I have been a Seventh-day Adventist for a little more than twenty-five years, but not until now have I known how to make out my missionary report properly; and I am finding this is true

of every member of the church. No one has ever taken the trouble to explain the notes on the back of the report blanks and the class band envelope. Almost without exception, people have been omitting a great deal in their reports. For instance, suppose I give some food to a needy family. I might report that under "food baskets" distributed, or possibly include it under "persons given needed help;" but it never would have occurred to me to mark it also under "missionary expenditures."

I find the majority of the church members simply mark the "number of persons given needed help," and do not attempt to list the kind of help given. Gradually I am getting it across to the people that whenever they fill out item No. 4, they should remember that there is at least one other space on the blank to be filled out, indicating the kind of help given. After two weeks of oral instruction, I still found there were a few in the church who were not making out the blank properly. For these I attached to the band report cards a small slip of paper calling attention to the omission.

One church member reported nine subscriptions to *Present Truth* but it never occurred to her to add \$3 under "missionary expenditures." In one month of last year our church of fifty-two members was credited with giving needed help to over 2,100 persons, a statement which is far from correct. In a more recent instance one member reported 122 "persons given needed help" for two weeks in succession.

The report was made out by an Army officer who gave talks to some of the troops at camp and distributed literature. He reported the number of boys who had listened to his talks as "persons helped."

We have one woman in our church who has been an Adventist for years. She has been marking her report card every Sabbath, but has never had the slightest idea how to do it; and the missionary secretary has never taken the trouble to help her. When I saw what she was doing and talked to her about it, pointing out the proper way, she said, "Well, nobody has ever shown me how to mark my card; so I just stuck figures in the best I could." Can't you see how much our church officers need to be trained and instructed?

#### Replying: One of the Secretaries of the General Department

Yes, we see your point, sister missionary leader and secretary, and we recognize that you have touched upon a very timely and important matter. A primary duty of every conference home missionary secretary is to make every part of the missionary reporting system so clear and plain that there can be no mistake and no misunderstanding. Church officers' conventions are held regularly in each conference, usually once and sometimes twice a year. The annual camp meeting also affords opportunity for giving and getting information and help as needed.

Missionary report blanks, like individual income tax blanks, may have the appearance of being so complicated that no attempt is made to master them. However, we have learned that the income tax blank cannot be evaded, and it must be accurate in every detail, or else the Government will attach severe penalties. The missionary report has no penalties attached, but it is of vital importance that every report be accurately made out in harmony with the intent and purpose of the items listed. If there is lack of understanding and variation in method, the result is confusion, and—what is far worse—we are not representing true facts when we make up our final summaries.

The missionary report blanks and the notes of explanation are not difficult to understand; but it does help to have someone go over the matter carefully and in a personal way, so that the meaning of every item is clear. A class in missionary reporting, conducted in every church by the missionary leader who has mastered



the problem, would be very profitable. Use a blackboard, and get every item down in black and white, answering every inquiry and setting the class to thinking keenly by a stimulating quiz. This would be well worth while. But first of all, the church missionary leader and secretary who is not fully informed should call for the conference home missionary leader to come to the rescue or to arrange for an institute where all-round help will be available.

But to refer specifically to the points you have stressed:

#### 1. *Reporting food given away.*

There is no place on the present individual report blank for this item, except under No. 8, "Food baskets and bouquets," which is intended to cover chiefly the Thanksgiving and Christmas supplies. A meal, or a small supply of groceries, bread, or milk, would hardly come under this heading. There was a time when the report blank called for "number of meals furnished," but for general reasons this was discontinued. You are correct in stating that this should be reported in two places—(a) as "person or persons helped" and (b) the estimated value of the food included under "missionary expenditure." Caution against placing too high an estimate on food and clothing given away may be necessary. Hold to the minimum rather than the maximum.

2. *As to parallel reports on "persons given needed help,"* it is usually proper to indicate also the particular manner in which the help was rendered. This is not a duplication, but rather furnishes a well-balanced and complete report. There are instances, however, when there is no space on the blank for recording the kind of help given. Perhaps the "help" consists in finding employment or homes for needy cases; it might be taking an orphan or an aged person into your own home for an indefinite period, or rendering special help in time of accident or emergency. "Persons helped" and "Hours of Christian help work" will generally cover the situation, but consecrated common sense and good judgment must be exercised in this as in other Christian virtues.

3. *Subscriptions for periodicals,* or money invested in missionary literature of any kind, should be reported as so many "pieces," and also the financial value as "missionary expendi-

ture." For instance, if a person subscribes for nine copies of *Present Truth* for a year, to be used in missionary work, he would report the number of copies for the year. If the periodical is issued monthly, and nine yearly subscriptions are paid for, the report should be 108 "pieces of literature" distributed, provided the mailing is cared for by the publishers, who would not make any report on the matter. If the subscription price is paid and the periodicals are used by the church missionary society, then the individuals who address the papers and send them out would report the number of pieces sent out, and the one who pays the subscription would simply report the cash investment.

4. *As to reporting the number of persons attending a Bible talk or a lecture,* as in the case of the Army officer, such work should be reported as "Bible readings or gospel meetings," and personal interviews as "missionary visits," rather than to include the entire audience or group under "persons helped." No doubt the large number reported by the Army officer

did receive spiritual help, but the intent of item No. 4 on the report blank refers to temporal relief.

An efficient church missionary secretary will closely observe the reports turned in and, when irregularities appear, will make the proper investigation and offer the needed explanation and help. Such church missionary secretaries are the hub of the wheel of church missionary activity. The great need is for secretaries who will investigate the weak spots and call for closer contact, instruction, and training.

At a future round table another vexing problem in reporting will be considered, dealing with the auxiliary report blanks and their blending in with the regular report items. All church officers are invited to be present and bring with them their problems and queries, which, if not answered in the discussion, may be forwarded to the General Conference Home Missionary Department for a later session. Let all help to bear one another's burdens in the great work to which we have been called.

## News From Soul Winners

### A Tax Collector Gives His Heart to God

YEARS ago there was a young man down in Texas who had never heard of an Adventist until a close friend of his invited him to attend an Adventist school with him. This friend had an Adventist uncle and aunt who thought a great deal of their nephew and arranged to send him to one of our schools. The young man decided to attend school with his friend, even though it was against the wishes of his own parents; and so he found himself, a non-Adventist in an Adventist school.

He did not enroll in any Bible subjects and avoided hearing doctrinal sermons. No particular impression was made upon the young man. He did, however, acknowledge the fact that the Adventist teachers and students with whom he associated did have a tremendous influence on his life.

While at school he became acquainted with a young woman whose

mother had recently accepted the message. At the close of the school year he made it a point to visit this young woman. The mother then arranged for the Adventist minister to hold some Bible studies, to which a group of young people were invited. Invitations were also extended them to attend some special evangelistic meetings in the community. This young man attended the meetings with the young woman, but for some reason did not see the importance of the Sabbath truth. They were later married by an Adventist preacher, but had not yet given their hearts to the Lord.

Some years later, while the young man was holding a position as deputy county tax collector, a copy of "The Marked Bible" fell into his hands. He became intensely interested and read it through at one sitting. The importance of the Sabbath truth flashed into his mind at last, and the impossibility of the Sabbath's ever being changed impressed him with the importance of the day. He felt duty bound to keep the Sabbath, but he

knew that he could not hold his position as tax collector if he made the decision. The conviction that he should keep the Sabbath grew on him, however; together he and his wife gave their hearts to the Lord and determined to keep the Sabbath irrespective of what might happen. He faced the crowd of men at the courthouse and became known as the man who would not work on Saturday.

The chief collector was apparently a kindly man, and he agreed to let his assistant off on Sabbath. He was baptized shortly after, and then felt an urge to prepare for the ministry. Just how this was to be accomplished was not clear to him. The Lord, however, assisted this man in selling the little home that he and his wife had purchased, and from the sale of this home they were able to attend one of our training schools. After graduation he was employed in conference work for three years, and then received a call to the mission field. For seventeen years this brother, V. J. Maloney, labored in China.

Twenty years after he first accepted the truth he returned to visit his old associates at the courthouse. They were still talking about the man who would not work on Saturday.

W. A. SCHARFFENBERG.



### A Blind Soul Winner of India

LUCHMAN DAS, an Indian peasant layman, was born blind. Although uneducated, he has a wonderful memory and a remarkable singing voice. He is known as the blind singer of Burgrassi, and he exerts a mighty influence in the village among the leather-workers caste, for whom efforts have long been made by our mission.

Years ago Luchman Das made his living by singing the old epic songs of Hindu heroes, as entertainment at feasts and weddings. He was much sought after as an entertainer, by both Mohammedans and Hindus, and he went from village to village, receiving money and food for his services. But with the coming of our missionary to his village, his life was entirely changed. He now sings the songs of the messags, and in this way makes openings for our native evangelists in many places.

It was almost twelve years ago

that I first met this blind man, on my first visit to his village in a remote region near the Ganges. After treating the sick, and pulling many teeth, we had given a temperance talk to the people who had assembled in large numbers, and in connection with the talk sang a spirited song in the colloquial Hindustani used in that area, about the use of tobacco. The title of the song was "Give Up Tobacco Before Your Lungs Are Gone." The prejudice against Christianity, manifested by the Mohammedan landlords, led us to use medical and temperance work as an opening wedge. On this occasion the people gave good attention. At the close of the meeting an appeal was made to all to give up the Turkish pipe and permit their Maker to cleanse the soul temple of all defilement.

Luchman Das was in the audience, and he came forward, groping his way with his cane, and asked permission to say something. When permission was granted, he addressed his clansmen in the most appealing personal manner, telling them that all that had been said was true and that each should heed the advice. As near as I can repeat, this is what he said: "You all know that I have been the heaviest smoker in this village, but I will give up smoking today. It has done me no good. It has injured my health. I want to know how to quit." I pointed this blind man to Jesus as the One who would help and who is all powerful. He promised to give up his pipe and seek the help he needed. We prayed with and for him, and a wonderful victory was experienced in his life.

Luchman's advice to his neighbors and friends soon had a decided effect upon the entire village. Others began to give up smoking, and within a week there came a call to begin our work and open a school in the village, which was really a town of about 6,000 inhabitants. It was not long before we had organized a Sabbath school, and were conducting a baptismal class of eighty-five persons. Luchman Das had a habit of stamping his cane from door to door to round the people up in the open square, under a big tree, where the meetings were held.

Soon after the work had been well started, I had to return to America,

but not until Luchman and thirteen young men out of the baptismal class had been baptized in the muddy waters of the Ganges. These people came out of Hinduism, and endured much persecution from the cruel landlords, who had few moral scruples and did everything they could to destroy the work of God in their village.

Luchman learned many of our Christian songs from our evangelists, and went from village to village singing them instead of the heathen songs. In a short time his singing had effect in opening doors for the evangelists to enter, and thus the work is becoming established. His personal testimony regarding how God gave him deliverance from the tobacco habit, makes a deep impression.

A fine school was started in the village, through the kindness of a progressive Moslem landlord who invited Luchman to sing for him, and the song touched his heart and led him to desire to become acquainted with Jesus and to assist in starting a school. At first it was difficult to get the village boys to attend school regularly, but Luchman took it upon himself to be a school warden, each morning going from door to door and getting the boys to school on time. The village was so large that the teacher's gong could not be heard by everybody; but the pounding of Luchman's cane on the doors of the houses aroused everyone. He became a sort of alarm clock for day school, Sabbath school, and church services.

It was always a great inspiration to me to listen to the blind man's testimony. He would say, "Once I was blind, but now I can see. Oh, I don't mean these eyes are opened yet. They will soon be opened, when Jesus comes from heaven. But my other eyes—my spiritual eyes—have been opened." Many a time I have observed persons in the Indian congregation weep as Luchman told of the experience of the apostle Paul on the way to Damascus, when he became blind.

Luchman takes Bible portions and tracts in his pocket, and distributes them everywhere. When Ingathering time comes round, he sings for the landlords and gets larger offerings than any of our workers get. We wish we had many more such blind men.

P. KENNETH SIMPSON.

## Query Corner

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

**QUES.:** *Would you please explain the method to be used in our large churches where the program is so congested on Sabbath morning that some feel that there is no time for the ten-minute missionary meeting. Churches of this kind have a dribbling few come out sometime in the afternoon, when they care for their missionary work and reports are taken up. Would you recommend the latter plan? What should be done to bring this missionary program into the congested program of the church and Sabbath school?*

**ANS.:** The question may be asked, Why is the program so congested? It may be that the solution lies right there. Is the program well organized? Careful organization saves a great deal of time. If the Sabbath school begins on time, uses its hour and ten minutes, and closes on time, where is the congestion?

Perhaps the church could save time by abbreviating the announcements. Some take two minutes to give an announcement that ought to be given in a few words. A church bulletin with the announcements printed in it and distributed every week helps very much, but doesn't help a great deal when the announcements are elaborated on orally from the desk.

An afternoon meeting is rarely, if ever, satisfactory. It does not fill the place of a brief period in the morning, between Sabbath school and the worship hour, when a majority of the membership will be present.

Where the missionary meeting is conducted as recommended, it relieves the after service of all phases of church work that have to do with the mechanics of religion, and leaves the time free for spiritual refreshing.

**QUES.:** *Is it necessary to conduct the ten-minute missionary service every week?*

**ANS.:** A live, working church will have so many plans in operation and so much instruction, week by week, that the service is indispensable. Important features of promotion work in the Home Bible Study League program, the Community Circulating Library, house-to-house distribution of *Present Truth*, *Signs of the Times*, and other systematic work will not allow of lapses in attention.

Plans must be laid for work in In-gathering and other campaigns; for evangelistic efforts in prisons, hospitals, and various other institutions. The Dorcas Society and the Society of Missionary Men need attention. Class bands must have instruction. The Bible Service Training School needs to speak to the membership, and numerous evangelizing agencies call for time at the proper periods through each year. There are not too many Sabbaths on which our people may assemble to receive this instruction in soul winning. The ten-minute missionary service is needed in every working church, every Sabbath.

**QUES.:** *Should conference workers and ministers report on the weekly missionary report card?*

**ANS.:** A similar question, with answer, appears on page 10 of the December, 1942, GAZETTE. However, since the question comes up again, we will reply as follows:

Each worker is required to make regular reports to his conference. This reporting system is not optional with the conference employee. So long as he remains connected with the conference, he must report; therefore conferences receive one hundred per cent reports for workers. By this means the conferences have a clear picture of what ministers and others are doing.

There is no such compulsory reporting system for laymen. Yet it is important that the church know what its men and women are doing in soul winning, in order that intelligent plans may be laid for further advances; hence a laymen's reporting system which will reveal what lay workers are accomplishing for God.

**QUES.:** *Should cleaning the church be reported as missionary work, and if so how?*

**ANS.:** Our missionary reporting system is designed to give a picture of those activities engaged in by laymen which are direct attempts to win persons to Christ and bring them into the church. Many things are contributing factors in this soul-winning program which cannot and should not

be reported, but which ought to be carefully done for our own benefit as well as for the comfort it may give to others.

Our labors about the house of worship are necessary; surely this people will see that Heaven's place of special meeting is prepared for His presence, that it is in good repair outside and inside, with all its appointments and facilities orderly and clean. This may call for regular planning, proper distribution of the responsibilities among the membership, and expenditure of considerable time by those whose privilege it is to do the work. But, necessary as it is, this labor does not fall into the category of direct personal soul-winning service; therefore, no place is provided in which to report it.

**QUES.:** *After reading our papers, I take them back to the church and put them in the reading rack or hand them out to visitors and others. How should I report this?*

**ANS.:** Truth-filled papers that are mailed to individual addresses or are handed to unbelievers or are properly placed so that persons not of our faith will read them, should be reported as literature distributed. Left over or used periodicals or papers taken to the church for redistribution by others are not reported by the person who makes them available through the missionary secretary or church depository, but are reported by the one who actually places them in the hands of non-Adventists.

**QUES.:** *Suppose a member of our church becomes sick and is sent to the hospital and I call on him for a few minutes—is this counted as missionary work?*

**ANS.:** Brotherly love causes us to engage in many kindly deeds that are missionary in nature, but which we do as a part of our family privilege. A believing father calls on his unbelieving son who is ill in a hospital. He is doing what his heart dictates as a father. This is so with similar visits to other members of the family. If we were not Christians, we would make those calls. Calls that are intended to win to Christ are not in the same class with personal visits that friends make and would make even if they were not professors of religion. Missionary visits and other soul-winning work are reportable until the person for whom one is working becomes a church member.

## Ingathering Experiences

### Enthusiastic Ingatherers of East Brazil Union Academy

The student body was enthusiastically busy in excited anticipation of Ingathering field day. "We're going out for the Lord," was the predominating sentiment. In fact, the school was turned into a swarming hive of Ingathering bees. Over eighty in number, they started out down the winding valley road two by two—some in the bus, others in the horse-drawn wagon, others on horseback, while many boys went on foot. It was a bright sunny morning, and our boys and girls left the campus with sunshine in their hearts and a song on their lips.

The experience meeting that followed the day's effort was filled with enthusiastic reports. One student had called at a home and met a woman who said, "I am very sorry my husband is not here. I will give you a small donation. When he comes, you can see him, and I am sure he will give you more." Saying this, she slipped some money into an envelope and handed it to the boy. When he and his companion reached the street, they opened the envelope and found, to their surprise, \$3, which seemed to them a large offering, instead of a small one, as the woman had suggested.

Two other students visited a home where the man of the house met them with the question, "Are you Sabbatarians?" The students respectfully replied, "We are Seventh-day Adventists." Then the man sneeringly said, "Oh, all these 'isms' to worry about! If it isn't Spiritualism, then it's Adventism, or rheumatism! Always something to attack us!" The student calmly replied, "Sir, rheumatism may attack us often, but Adventism comes only once a year to receive your donation;" at which remark the man smiled and obligingly gave his offering.

At another house the people who came to the door made fun of the students. Finally an elderly couple inside the house came out and began to defend them. To the students they said, "These people do not know that you are God's children who bring us the truth. You represent the people who keep the commandments of God, do you not? Well, we are Baptists, but God says that we should 'search the Scriptures.' This we are doing, and we have found that we have been breaking the Sabbath commandment. This we will not continue to do longer. We have been longing to find a Seventh-day Adventist to explain the truth to us." Then the students read the Bible promises regarding faithfulness in obedience, and promised that

teachers from the school would visit them and give the help they needed.

At the close of the day it was found that the entire goal had been reached. This brought great joy to students as well as teachers.

J. L. BROWN,  
*Superintendent,  
East Brazil Union.*

### A Ten-Cent Donation Becomes a Thousand-Dollar Contribution

An elderly Seventh-day Adventist sister received only a dime from the prospect, but her kindly attitude and dignified bearing made a lasting impression. The man read the magazine thoughtfully and later sent in his check for \$50 to the conference. Then he began attending the Seventh-day Adventist church, and soon became a member. Each year he takes part in the Ingathering work and not long ago made a contribution of \$1,000. He says that the great change in his life all came about "because of the impression made by the visit of an elderly Seventh-day Adventist Ingatherer."

### Facing Death and Imprisonment in Ingathering

One of our brethren in Mexico, feeling certain that he would have success, went to a certain city to do Ingathering work. During the three days that this brother remained in the city, he not only solicited funds for the cause, but conducted Bible studies in the home of one of our believers. Enemies of the truth were watching him, however, and when the day of departure came and he had packed his suitcase ready to cross the river in a canoe, a man came to him and said: "My friend, there is someone watching you, intending to do you harm." When he arrived on the other side of the river, he found four men waiting for him. One took his suitcase and threw it in the bushes, and the others began to beat him unmercifully. Having pommelled him severely, the four men set out for the near-by mountains, dragging their captive with them. In relating his experience, the brother said, "I resisted so stubbornly and so violently that they had to release me, but not until they had almost torn my clothes from my body. Blood streamed from the injury to my nose and from other wounds. God had compassion upon me, for after taking my watch and money which I had in my pocket, they released me."

Once more he entered the canoe, and this time it was to return to the city from which he had just come. Upon his arrival at the small hotel, the wife

of the proprietor asked him what had happened. She supplied him with a clean shirt and a few other garments, so that he was presentable once more. The enemy was not content with this, however, for the priest determined to do all he could to break the spirit of this man and to drive out once and for all the hated Adventists. Our brother was arrested and brought before the judge. The priest testified that the Ingatherer was not telling the truth, and that no one had beaten him and robbed him as he stated. For three and one-half days this faithful brother lay in prison. At the end of this time he was again taken before the judge, who imposed a heavy fine for conducting meetings without a license. A lawyer who happened to be at the same hotel appeared in his behalf, and the fine was reduced. Later he met two of the four men who had attacked him and was able to prevail upon them to return his watch to him. He says, "I thank the Lord for keeping me through this experience and for saving my life, which was in peril."

### Ingathering in Venezuela

Elder W. H. Bergherm relates the following experience: "It was my privilege to visit Venezuela in 1942, just at the time the brethren were launching the Ingathering work. Pastor Sherman, the director of the Venezuela Mission, and I went forth to visit the businessmen of the city of Caracas. Before leaving the office we prayed that God would send His angel before us to prepare the hearts of the men that we intended to visit. Two of the large business houses that we visited had given us 100 bolivars (national currency) in the past, but to our great joy they increased their offerings this year to 250 bolivars. An oil company which had refused to contribute anything the previous year, graciously gave us 150 bolivars, and you can imagine our surprise when the manager of a large brewery gave us 150 bolivars instead of 40, which was the contribution of the previous year. At the close of the first week of the campaign, together with the rest of the workers in the city, we had gathered in more than 2,500 bolivars. The goal for the field was 7,000 bolivars, and this was passed with a substantial overflow. One of the material things that contributed to the success of the Ingathering more than any other factor was the dental clinic which we are operating in Caracas. This infant institution has aroused the attention of people of all classes. Some people come as early as five o'clock in the morning, and it is not unusual for Pastor Sherman to find seventy or more people waiting for him when he arrives at the clinic."

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"CHARITY begins at home, but the kind we read about in the Bible is never confined to the home."

## Weekly Church Missionary Services

June 5

### THE BIBLE TRAINING CLASS INVITES YOU

*Key Thought for Leaders:* "The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God."—*Gospel Workers*, p. 192.

A course of thirteen Bible Training Course lessons—simple, practical, inspiring—has been placed within easy reach of every member of the church, and seldom a week passes without notice that classes have completed the course and the class members are entitled to the Bible Training Course Certificate. Church elders and leaders may well feel gratified to have a corps of workers prepared and ready to answer calls for Bible studies in homes where the interest of the inmates has been awakened to seek for an understanding of the word of God. On every hand these calls are heard, owing to the extensive radio programs conducted by our evangelists and the scattering of our truth-filled literature, and it is indeed a great joy and satisfaction to be able to respond. While hundreds have completed the Bible Training Course and are engaged in actual teaching of truth in the homes of the people, the staff of workers does not nearly meet the demand. The organization of Bible Training classes should be a continuous matter—as soon as one class completes the course and begins actual work, another group should be organized for classwork. Right now is the time to give renewed emphasis to this important line of preparation. Send to the conference home missionary secretary for enrollment blanks, class-record cards, and full information with regard to organizing and conducting the classwork. The instruction is simple, embracing the formation and giving of Bible studies, procedure in making appointments, the way to hold the interest and bring to a decision, by what means to avoid entangling questions and hold to the affirmative, etc. A brief synopsis of our denominational history is also included.

In these days when the air is filled with the voice of truth over the radio, when the Bible School of the Air is touching thousands of honest-hearted people, there is even greater demand than ever before for lay members in every community who are able to give an answer to everyone who asks concerning the hope and the truth which means so much to them. We should seek to do our best to be prepared, and the Bible Training Class opens the door and invites you individually to stand in your lot and place ready for service among the "hundreds and thousands" who "were seen visiting families, and opening before them the word of God." It is indeed "a joyous work to open the Scriptures to others," and the Bible Training Class will enable every member of the church to lead inquiring souls to Christ. Time is short. Why not sign up as a class member today?

Some time ago a class of a hundred members in the Takoma Park (D. C.) church completed this course, and as the certificates were given out, Elder J. L. McElhany, who was present at the service, made the following remark: "This ought to be the beginning of the latter rain, for with so many seeking a preparation to do this kind of work, and with this multiplied in all churches, surely it would not take the Lord very long to use the consecrated people for the finishing of His work."

June 12

### NOVICES—ARE YOU ONE?

*Key Thought for Leaders:* "God is not pleased with novices. He wants us to make the very best and highest use that is possible of the talents that He has given us."—*Christian Service*, p. 62.

"Well, what do you mean by 'novice'?" asks some church member to whom our question is put. "I always supposed that a novice was a beginner; and if God is not pleased with beginners, then I see no chance for me." But there is another definition of the word, and that is the meaning which is applicable here. A novice is "one unacquainted, or unskilled, or inexperienced in something which has to be done." As members of the Seventh-day Adventist Church, we know that there is something which has to be done by every individual in helping to advance the message of truth. To know that and still be content to remain "unacquainted," "unskilled," and "inexperienced" in doing that thing is to be a novice, which is not pleasing to God.

"The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others." "Church members must work; they must educate themselves." "We should not let slip even one opportunity of qualifying ourselves intellectually to work for God."

More and more our churches are becoming training schools for Christian workers, where a practical knowledge may be obtained in giving Bible readings, in teaching the principles of health, in conducting cooking classes, in selling literature, etc., and those who fail to improve the opportunities thus afforded, will remain novices.

Let us read again the admonition to be diligent in preparation. "We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. . . . For all the knowledge and ability that we might have gained and did not, there will be an eternal loss."—*Christ's Object Lessons*, p. 363.

June 19

### MINISTRY OF COMFORT "FOR ALL WHO MOURN"

*Key Thought for Leaders:* "God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up, and behold His dear face of love. The blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him."—*Mount of Blessing*, pp. 25, 26.

Someone has referred to the meaning of comfort as follows: "It is good to get in at the root meaning of our English word 'comfort.' The word has come to be suggestive of a cozy seat beside the fire on some winter's night. But the word itself finds its true meaning illustrated rather outside in the darkness and storm, where is some poor woman with a heavy basket on her arm, and a long, dreary way before her. Now comes one who speaks with such kindness that she can but trust him. 'You seem very tired,' he says; 'may I help you?' And as he talks with her her heart grows light and

the way is easy. That is comfort. Comfort—that is, together with, or company; and fort—that is, strength. To strengthen by company. That is it precisely. The moment we set out to live a better life, the gracious Master is ever going that way, and with gentle love He cometh to carry our burdens for us and to lead us on our way."

Thus it is that we find comfort in all our tribulation; and having experienced the divine comfort, we are "able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

One of the Christian virtues sorely needed at this time is the ministry of comfort "for all who mourn," for the world is filled with mourners, and the great throng do not know the Source of true comfort. It is easy to close our eyes and ears to the sorrows of others. But as representatives of the Saviour, who, although unseen through the blinding tears, stands close beside the sorrowing, we may speak words which will indeed make others know the "comfort wherewith we ourselves are comforted of God."

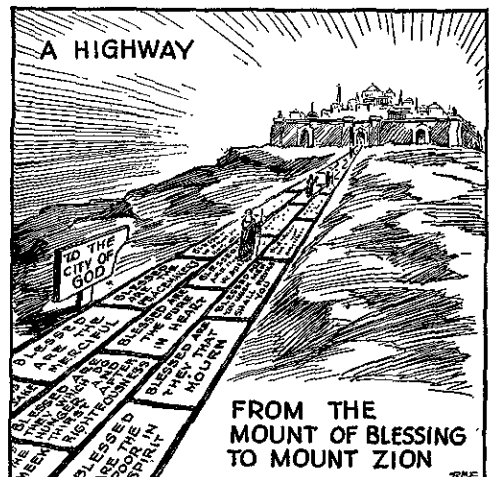
An attractive little folder entitled "For Those Who Mourn" is just off the press. It is designed to be judiciously used in personal contact with those in sorrow. Its brief message will give assurance that somebody knows and understands, and may lead to personal friendship and fellowship in Christ. Book and Bible Houses supply this leaflet on order.

June 26

### MISSIONARY EXPERIENCES

*Key Thought for Leaders:* "It is in working for others that they will keep their own souls alive. If they will become collaborators with Jesus, we shall see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond their own borders."—*Christian Service*, p. 22.

"As I rode up to my room in a famous old New York club, where I was spending the night, I asked the elevator man, an old Negro, what book he had been reading. On learning that it was the Bible, I spoke some commendatory word, whereupon he said, 'Yes, I'm the Lord's. Are you?' I cannot forget the incident. The simple naturalness of the man's testimony, and his reasonable approach to me, a stranger, taking quick advantage of an opening, seemed to me to be sound Christian witness bearing. As I lay down to sleep, it was with thoughts of the uncounted multitude of friends of Jesus—white, black, and yellow, who, in their appointed stations all around the globe, are daily confessing their allegiance to Him and inviting others to share it."—*William Ellis, in Religious Digest*.





## Department of Education



Featuring Home and Parent Education in the  
Home and School Association and the Christian Home Council

### To Leaders and Parents

**I**N all probability you have finished the school program for another year. The record must stand as it has been made; but time goes on, and we find other tasks clamoring for attention. Our children have come home with the hilarity of, "School's out!" and of course the question, "What next?" This really is a question for parents. The teachers' work is temporarily at an end, while the parents now take over.

Vacation time affords a wonderful opportunity for parents to be real pals with their children. This is the time for companionship, confidences, and shared and directed play and work activities. Now that America is spending more time at home, we can become better acquainted with our families and family needs.

Recently a mother told me of a letter received from her son, now away at college, which warmed her heart. This lad told her that he would never cease to be grateful that she had taught her family to enjoy simple pleasures, for it was now saving him from that restless craving for "something different" which is prevalent among our boys and girls today.

Is not this our opportunity as parents to *live with our children* as we seek to demonstrate the principles of living? We can help them to be happy and contented with simple pleasures, to learn the value of time and industry, and to be glad just to be alive today.

Since this is the month when we especially honor our fathers, shall we not try to bring in a richer experience of camaraderie? In this way the vacation months will mean much more to us than just spare time.

Occasionally we find a study group which had not completed its work when school closed, and its members wish to continue through the summer months. We are happy for the interest shown in these lessons and for the help so many are receiving.

If for any reason the report of your study group has not already been sent to your educational superintendent on Form B, please do not delay longer. We are anxious to know what has actually been accomplished this past school year. When you complete the study, plan definitely to have each member fill out the questionnaire and thereby qualify for the certificate to be issued. It is not difficult, and there is real satisfaction in a *finished* work.

FLORENCE K. REBOK.

### School Is Out—What Next?

BY H. D. BOLLINGER

"My, how I dread the close of school," was the comment of one mother to another. "I can see the last day of school now," she added. "My youngsters will come tearing home, throw their books in a corner, and yell, 'Whoopee, school is out!'" Inwardly, I dread that day because then *my troubles begin*.

The neighbor who was talking with this mother of a brood of four could not get her viewpoint. She had only one child, and the last day of school for her simply meant a quiet shift from the activity of school days to a slightly different schedule of summer days. Upon being questioned, her friend who had the four explained to her further. "Summer always seems hectic for our household. In the first place, the children sleep late. That makes breakfast later and destroys the routine of the meals. In the second place, no one seems to have enough to do. We always have to invent something for each of the children to keep him busy. We cannot afford a long vacation as some people can. Therefore, I muddle through the summer, hopefully looking forward to school days, when at least some of the responsibility of the children's time is taken off my hands."

It is possible that this mother's viewpoint is shared by a large number of people. They more or less dread the summertime because the children will be at home and they will not know what to do with the extra hours. This article will attempt to suggest what can be done by way of summer plans for the family group.

In the first place, long before school is out, the entire family should be making plans and looking forward to the summer. These plans should be made in such a way that each member of the household has a part in them. The family is the simplest democratic unit in our nation. It is the unit in which pure democracy can be practiced. The happiest families are those families that practice pure democracy. This should be understood to mean that each individual member of the family has something to contribute to the total good, and each member is given a free and clear opportunity to make the contribution. Therefore, summer plans should be drawn up in such a manner that each member of the family has an opportunity to make suggestions and is

given the privilege of helping to carry them through.

Probably the happiest and finest thing a family can do in the summer is to take a vacation trip together. Long hours can be spent in planning the schedule, saving money, outlining the things to be done, and carrying them out together. The fun in all this can be enhanced if the family has a summer cottage at some distant place and all can share in opening the cottage, cleaning it, and spending the summer there.

We shall assume, however, that there are great numbers of families who, because of circumstances, do not own a cottage and cannot even take a vacation trip together. What can such people do if they have to stay at home all summer?

The chief thing for a family to do in the summertime is be outdoors as much as possible. Therefore, we begin by recommending the yard or garden—if possible, both—as projects on which the family can work. Practically any family can do this even though they dwell in flats or apartments, because most cities make provision for project gardens, and families can have them if they desire.

There is nothing more spiritually stimulating than to witness growth among God's green things. The process can begin early in the spring by having indoor gardens of "hot-house" plants, flower or vegetable, that are to be set out later in the spring. One father is a great lover of tomato plants. Each of his children has a box of tomato plants growing. A race is held to see who, by taking care of the plants, can grow the finest and best before setting-out time comes.

The American family can make a tremendous contribution to the happiness and beauty of our land simply by beautifying yards and gardens. There is no reason why flowers in abundance should not be grown in the summertime in all parts of our country. They brighten the yard, the highway, and the lives of people. There is no more conspicuous example of this than the flower-box project sponsored by the Chicago Elevated Railroad. Each summer this railroad line, which runs past the tops of dismal tenement houses, down alleys, and between great buildings, offers prizes for the best flower boxes, rock gardens, and yards. The judges are the people who ride the trains. It is surprising to note what this project has done. The moment spring comes,

people who ride the elevated lines begin to look for the blossoming products of the family efforts of people who live along the line. This project has not only beautified the right of way, but has contributed to family welfare.

A study of the individual members of a family will reveal some interesting attitudes about flowers and vegetables. Some like the color of one flower or the taste of one vegetable, while others have different desires. In helping the family work together, one should take care to see that each has opportunity to work with the flower or thing he likes. Such work should never be thought of as drudgery. Individual hobbies should be noted and cultivated. A clean, healthful hobby may mean the difference between an ordinary life and a great one. There is a conspicuous example of this in one American family. They have a family garden. The "girls" of the family (mother and daughter) like best to work with vegetables. Their work each summer is a joy to behold. The desire of the "boys" of the family (father and two sons) has gone in the direction of flowers. This is because the father loves roses. His hobby has grown to the point of expertness. He now exhibits flowers from his rose garden each year and, with the co-operation of his boys, has made a distinctive contribution to the art of growing roses.

As we think in terms of working in the yard, there is an abundance of things that can be done, such as making rock gardens, terraces, flower borders, shaded nooks, outdoor fireplaces, and fountains. There are some who would think that these are items of luxury that only the wealthy can afford. Such an idea is wrong, for if we make of our yards and gardens projects of family co-operative endeavor, it is surprising what can be done at simple cost. The gains in planning and working together entirely outweigh any financial outlay that may seem heavy at the moment.

Another way for the family to spend the summer days in a constructive manner is in hikes, picnics, and out-of-door meals that they take together. It should be noted that usually we have these experiences with neighbors and other families. This is fine for the development of friendship and neighborliness. However, we can cultivate such experiences for the family alone and with each member of the family having something to do. Time should be spent by the family itself in the planning. Each member of the household should be given a definite duty. Perhaps the father should look after transportation, the mother after certain items of food, the daughter other items, and the boys should have definite assignments for getting water, building the fire, or other like duties. These items are cited in detail because they are

(Concluded on page 31)

## Fitter Family Quiz

### How Good a Mother or Father Are You?

THESE twenty-five questions touch on various phases of parent-child relationships that are important. Check your answers as carefully as you can before turning to those given on page 31. Your score will give you an indication of your strengths and weaknesses as a parent.

1. Fathers should begin to participate in the training of their children at (a) five years; (b) two years; (c) birth; (d) ten years.

2. Punishment is most effective when it is (a) severe; (b) prompt; (c) logical; (d) frequent; (e) rare.

3. A meal of steak, mashed potatoes, rolls and butter, and rice pudding is not well-balanced because it lacks (a) calories; (b) proteins; (c) carbohydrates; (d) fats; (e) minerals and vitamins.

4. You should begin giving a child sex information (a) before he starts to school; (b) when he is eight years old; (c) just before adolescence; (d) when he first shows an interest in such matters.

5. When adolescent boys and girls want to stay out late at night parties, do you (a) forbid it; (b) try to interest them in friends of the same sex; (c) invite other young people to frequent social gatherings in your home; (d) permit them to come and go as they please?

6. As a family would you rather be (a) rich; (b) famous; (c) intellectual; (d) socially prominent; (e) well-adjusted to each other and to life?

7. Vacations are happiest when the family goes (a) on a fishing trip because dad likes to catch big ones; (b) to a summer hotel so mother won't have to cook; (c) to the beach because the children like to swim; (d) somewhere that will provide for mutual give-and-take.

8. Modern child study has largely outmoded all but one of the following old proverbs. Which one do you still consider completely true? (a) Children should be seen and not heard; (b) like father, like son; (c) the child is father to the man; (d) spare the rod and spoil the child; (e) beauty is only skin deep.

9. Vitamin A, necessary for health, is found in (a) carrots; (b) grape juice; (c) potatoes; (d) whole-grain cereals.

10. When faced with a serious family problem, do you (a) quarrel; (b) take sides with the children; (c) go somewhere and forget it; (d) stand together and face reality; (e) take a marital vacation?

11. Johnny, aged twelve, needs to sleep (a) ten hours; (b) eight hours; (c) twelve hours.

12. Is your child's allowance determined by (a) the parental mood of the moment; (b) what his friends receive; (c) your social position; (d)

the family income, interpreted in terms of the child's age and needs; (e) the child's demands?

13. Children should go to summer camps (a) so that mother and father can enjoy a breathing spell; (b) because camp helps to make boys and girls more self-reliant; (c) because all the neighbors' children go; (d) because it costs a lot and therefore adds to one's social prestige.

14. Overweight members of the family should (a) go on a strict diet; (b) exercise more vigorously; (c) see a doctor; (d) take reducing pills.

15. If your child does not like to play with other children, (a) tell him that he must; (b) read books to him; (c) let him stay with adults; (d) form a small group and direct it.

16. Inferiority feelings seem most closely related to (a) poor health; (b) heredity; (c) low intelligence; (d) thwarted interests.

17. If a child has a temper tantrum, the best thing to do usually is (a) isolate him temporarily; (b) try to reason with him; (c) give him what he wants; (d) hold him firmly.

18. In choosing your son's future career, do you (a) leave the matter to chance; (b) insist on his following his father's vocation; (c) pick a profession that satisfies your own ambitions; (d) expose him to numerous interests in line with his abilities?

19. The person who should most frequently get his way in the family is (a) father; (b) an in-law; (c) mother; (a) a grandparent; (e) baby; (f) no one person; (g) the maid.

20. Many parents would be more successful with child training if they would (a) keep the children with them more constantly; (b) be watchful in correcting defects early; (c) talk more about their problems when the children are present; (d) find more enjoyment in their children's company.

21. A child's school progress should be judged by (a) marks; (b) interest; (c) sports activities.

22. Children should begin going to the dentist for regular examinations at (a) six years; (b) two years; (c) ten years; (d) adolescence.

23. The adult members of the family need (a) a quart of milk a day each; (b) regular physical check-ups; (c) ten hours sleep nightly.

24. Proper reading lamps for better vision provide (a) no shadows; (b) two bulbs; (c) subdued light; (d) strong light.—From the Parents' Magazine, March, 1942.

(Correct answers on page 31)

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## Good Morning Prayer

OUR Father, as we start the day  
We think of children far away  
In other lands across the sea.  
Help us their loving friends to be;  
Help all Thy children everywhere  
To share Thee and Thy loving care  
—Author Unknown



## Vacation Time Again

BY JEAN ALLEN

It is often with mixed feelings that mothers look forward to the summer vacation from school. I know a mother of two girls of eleven and thirteen and a boy of fourteen. She dreaded those long summer days and weeks with the oft-repeated, "What shall I do now?" and the arguments and fussing among the children. She wished she might send them to good camps for a month or six weeks, or that there were a kindly relative living on a farm who would like to have a boy or girl for a few weeks' visit; but no such opportunity offered. Therefore, she must work out some way to occupy three bright, healthy youngsters. Also she felt they were old enough to be learning to take their share of the work of the house, lawn, and garden.

The problem of the boy was not hard; he was older and had contracted to care for several lawns in the neighborhood, besides their own yard. Most of his spare time was spent with boys his own age, hiking and swimming.

This mother had learned that children like to have a regular schedule of tasks, preferably written down, so that when all are finished they are free to play. The "after you have finished that, do so and so," seems endless to them. She also knew that tasks done at someone else's house do not seem half so much like drudgery as those done at home.

She talked the matter over with two of the mothers of her daughters' friends, and together they worked out a plan whereby each would take one day a week to teach the four girls one particular part of housework. The girls, being together and more than half the time having someone other than their own mother for a teacher, would get much more out of the experience and would really have a good time.

About ten days after school was out, the plan was set in motion. On a Tuesday the three girls went to Hilda's house. They took an iron and an ironing board, as well as some of the plainer clothes from the washing of the day before. Hilda's mother helped two of the girls at a time. As she was a very good ironer, she was able to show them the best and easiest methods. Of course they had a good time, talking and laughing and comparing their work. When lunchtime came, one of the

other mothers brought a picnic lunch, which was spread on a table on the porch, and they made a real outing of it.

On Wednesday, Jane's mother had the girls go there to mend. They took their own socks and other mending. Later in the summer each made a play suit. Always at the right time the lunch would appear, and often the mother who brought it stayed to read aloud to them.

Friday was the day they went to Peggy and Dot's. Mrs. Latham would plan a different part of the cleaning and straightening for each week's "class." She also taught them flower arrangement and other things that help to make a home attractive. Often when they would be hot and dirty from their work, one of the mothers would take them all to a near-by lake for a swim.

It turned out to be a very successful experiment and a happy summer, both for the girls and for their mothers. The main thing was to keep the girls interested and occupied, to teach them the nicer ways of doing the everyday household tasks, and to help them see that there can be joy in performing them.—*The Baby's Mother.*

## Rules for Parents

THREE rules for rearing children as formulated by Walter Shinn, of New York, are well worth the consideration of parents. They are:

"Give the child only one toy at a time. That teaches concentration.

"Give the child an affirmative viewpoint. Stop saying 'don't'.

"Lead the child; don't drive him. The stubborn, stupid child is the driven child. The irritable child is the unhealthy and mentally ill-organized child."

Mr. Shinn speaks the child to a radio. "It is sensitive, and a parent must tune out the static."—*Review and Herald.*

THE intelligent guidance of the work and play of little children is, in my judgment, of extreme importance. The possibilities of doing good at that period are perhaps beyond those of any other period in the life of the child.—*Wallace W. Atwood, President, Clark University, Massachusetts.*

## The Important Job

I MAY fail to be as clever as my neighbor down the street,  
I may fail to be as wealthy as some other men I meet,  
I may never win the glory which a lot of men have had,  
But I've got to be successful as a little fellow's dad.

There are certain dreams I cherish which I'd like to see come true,  
There are things I would accomplish ere my time of life is through;  
But the task my heart is set on is to guide a little lad,  
And to make myself successful as that little fellow's dad.

I may never come to glory, I may never gather gold,  
Men may list me with the failures when my business life is told;  
But if he who follows after shall be manly, I'll be glad,  
For I'll know I've been successful as that little fellow's dad.

It's the one job that I dream of, it's the task I think of most;  
If I failed that growing youngster, I'd have nothing else to boast;  
For though wealth and fame I'd gather, all my fortune would be sad  
If I'd failed to be successful as that little fellow's dad.

—*Edgar A. Guest.*

## That Very Active Child

BY STELLA E. FULTON

"MOTHER, I am at my wit's end," complained Alice Walton. "Jack is getting to be more than I can manage. There isn't anything that he can get on top of that he hasn't been on top of, nor anything that he can get under that he hasn't been under. He batters the furniture, scratches the automobile, and deliberately smashes his toys. I punish him, but it doesn't do any good."

"I should think not, indeed," replied her mother. "Jack is interested and curious about everything that goes on, and how we do like interested, enthusiastic people when they are big! The world needs them. So don't you spank any of that out of him. You must learn to direct his energy in right ways."

"He must be out-of-doors all he can—not just walking out, all dressed up. He needs to wear old clothes, so that he can get dirty and tired and hungry. Let him have some old boxes to play with, and a wagon of some sort. What if he does clutter up the yard? In winter he can play in the snow if he is dressed for it, and in summer there are so many things. You can buy or have made a big shallow box and half fill it with sand for a sand pile."

"But he can't be out-of-doors all the time, and what can I do when he's inside? He likes to cut out pictures, but it makes such a litter, and he does it so poorly."

"As for the litter, Alice, I don't think any woman has a right to expect to rear a child without having her house show some signs of the child's activity. It is part of the business. A home with a child in it is a factory, a plant. Work has to go on all the time in a home, the work of building character."

"So let the boy do things with his clay and crayons. Give him old magazines and let him cut out pictures. It won't look so tidy around here, but there will be fewer scratches on the furniture and less paper picked off the wall. He will do neater work as his muscles learn control. Give him a corner of some room, a pleasant, sunny corner that is his to cut and draw and model in, and he'll love it. You won't find him nearly so hard to manage, either, for you will think of more and more ways by which you can control and guide his energy."—*Issued by the National Kindergarten Association.*

## Successful Fathers

THEY BELIEVE that being a father is the greatest privilege given to any man, and so take their fatherhood seriously.

THEY BELIEVE that all boys are mostly good, but realize that they often get bad handling—especially by fathers.

THEY ARE CONVINCED that it is worth while to study boy behavior, as well as the stock market, the baseball score, the trend of politics. They have become convinced that they need such study in their business—of being fathers.

IN ADDITION TO PROVIDING their families with the creature comforts, they give them also generously of themselves, often at great personal inconvenience and cost of time and money, but always counting such cost as among their very best investments.

THEY STRIVE ALWAYS TO MAKE THE RIGHT THING PLEASANT and the wrong thing costly, and thereby teach their boys that character is not only desirable, but that it also pays.

## The Doctor's Story

"CHILDREN, I have a story to tell you," said the old doctor to the young people the other evening. "One day—a long, hot day it had been, too—I met my father starting to town.

"I wish you would take this package to the village for me, Jim," he said hesitatingly.

"Now, I was a boy of twelve, not fond of work, and was just out of the hayfield, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper and wash and dress for singing school. My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask it after my long day's work. If I refused, he would go himself. He was a gentle, patient man. But something stopped me.

"Of course, Father, I'll take it," I said heartily, giving my scythe to one of the men.

"Thank you, Jim," he said. "I was going myself; but somehow I don't feel very strong today."

"He walked with me to the road that led to town. As he left me, he put his hand on my arm, saying again, 'Thank you, my boy. You've always been a good son to me, Jim.'

"I hurried into the town and back again. When I came near the house, I saw a crowd of farm hands at the door. One of them came to me, tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now; but I have thanked God over and over again in all the years that I have passed since that hour that those last words were, 'You've always been a good son to me, Jim.'"—*Author Unknown.*

## Right or Wrong?

BY RUSSELL A. HUFFMAN

ALL of us frequently must decide between good or bad, right or wrong. The choice is not always easy, for it is not enough to base our decision upon our momentary likes or dislikes. Herewith are some questions which will enable us to see whether the act or course of conduct proposed is right.

1. Will it get in the way of the best?

2. Does it make one less capable of attaining or enjoying the highest and best in life?

3. Is there anything better that one could or should be doing?

4. Will one feel ashamed of it after it is all over?

5. Will it last either in one's own fine memories or in the better characters of others?

6. Is it of a social nature or is it of such a nature that it will contribute to class or race consciousness?

7. Does it give zest to life and leave one rested and enthusiastic?

8. Do the best people one knows do that sort of thing?

9. What would be the result if everyone did that thing?

10. Does it seem in harmony with the spirit and purpose of Jesus Christ?

If we will answer these questions sincerely, we may be confident of making a right decision. The important matter is to be Christian. Christ's life was one of deep joy and undisturbed calm. Our lives as Christians should share His shining joy and serenity. If they are to do so, we must be critical Christians, critical of our own selves, weighing our every act, attitude, and plan according to the mind and will of Christ.—*Home Department.*

## School Is Out—What Next?

(Continued from page 29)

important. If the father does all the work in getting the family to the picnic and the mother prepares the meal while the children are not included in the planning and execution of the family project, the essence of democratic participation, so important to family life, is lost.

There are many things that a family can do together in the summertime. One more will be suggested. It concerns historical trips and research. It is surprising to discover how many people know practically nothing about the history of the community in which they are living. Let us suppose that as a project a family sets out to find out about the history of the community in which they live. Let us suppose there are four in the family—father, mother, son, and daughter. Each member of the household would be assigned a specific and definite historical item to "unearth"—something historically significant

about their community. Suppose we have mother find out about some of the earliest families. Let dad look up the history of the churches and educational institutions of the early days. Daughter investigates the early community interests such as singing schools, plays, and spelling bees; and son finds out about early forms of transportation, early trails, taverns, stagecoaches. Each member of the household sets out on research. The local library will be full of material. Most communities have a historical society which will yield information, and the courthouse will have much to offer. A great deal of legend, local color, and factual knowledge may be gained by talking to "old timers." As each member of the household gains authentic information, plans are set on foot to visit the various places within one's own community that have historical significance. An entire summer can be spent in this profitable manner. Nothing is more romantic or alluring than the history of the buildings, the community, and the people with which one is familiar.

This idea of family historical research has been carried out with great profit. One family made a special study of early schools and academies. Information obtained by research and personal visits of the family to historical spots near at hand was amazing. Another family started studying trails and stagecoach roads. This led them into an investigation of historical trees. Seven historical trees were located, one of which stood at the end of the old stagecoach trail. The State highway commission desired to cut that tree down to build the new State highway through the community. Because of the intervention of an interested family, a graceful curve in the highway goes around that grand old oak tree today. At its base is a marker that tells how it once sheltered the tired horses of the stagecoach. The community is richer and the landscape prettier because a family was interested in history.

Summertime should be the time when the family as a unit can strengthen its spiritual, intellectual, and physical resources. Around the world today the integrity of the family unit is being destroyed. If it goes, all is lost. Let summertime be the time of creative family usefulness, invigorating play and work together—in short, when school is out, let the school of family usefulness begin.—*From The Christian Home. Copyright, 1942, by Whitmore & Stone. Used by permission.*

## Correct Answers to the Fitter Family Quiz

The quiz appears on page 29

Score 4 points for each correct answer

1—c	6—d	11—a	16—d	21—b
2—c	7—d	12—d	17—a	22—b
3—c	8—c	13—b	18—d	23—b
4—d	9—a	14—c	19—f	24—a
5—c	10—d	15—d	20—d	

## Aboard the "Auxiliadora"

THE coming to the Upper Amazon Mission of Peru of the "Auxiliadora," the twin launch of the "Luzeiro II," was hailed with joy and gladness. How different now the traveling in the new launch from going day after day in a canoe out in the middle of the Amazon River, under a merciless tropical sun, or even on a commercial launch! How wonderful it is to take a trip now to any place on the upper Amazon or its tributaries without having to use the cumbersome mosquito net when sleeping, having the protection of screened windows at night, and shielded from the tropical heat during the day as well as from the innumerable cloudbursts and thundershowers.

Let us take a trip up the Napo River and see what we can do in missionary work. First, we must make some preparations. We will buy five tanks of crude oil for fuel, also a box of motor oil for the motor, a few cans of green vegetables to go along with the beans, rice, yuca, and bananas that we will get along the way. Last but not least, we prepare several boxes of literature such as tracts, the magazines *Juventud* (youth's paper) and *Atalaya* (missionary periodical), Sabbath school supplies, small books about our doctrines, and health books. This literature, with the stereopticon machine and the films, forms an essential part of a successful missionary trip.

Our crew consists of the writer and two mission boys. What a change from the days of Pastor F. A. Stahl and the old steam launch! The law required him to have on board a fireman, an engineer, two marines, a cook, and a pilot; and their launch was about the same size as the one that we have now. Changing from the steam launch to the motor launch has been a great advance step. One of the boys takes turns with me at steering the boat, and the other does the cooking. When we come to a port, I take over the wheel and the two boys tie up the boat while I hold its bow up to the bank.

We are off early in the morning, so that we can reach the mouth of the Napo River before night. The launch goes full speed down the Amazon, and just before sunset we point its bow upstream on the Napo River. After a few minutes' travel upstream we come to the house of a merchant. I take the wheel, guide the boat up to the river bank, hold its bow to the bank with the motor running, and the two boys tie up the boat. Soon I am up at the house to make acquaintance with the man who lives there. He introduces me to his wife and the other members of the family, and I am invited to sit down and visit. I explain that I am visiting the homes of the people along the river, that I have a few medicines aboard, and that I

have brought instruments to extract teeth for those who are suffering with decayed teeth. I also mention that I have brought books and papers for the people to read. I explain that I have a stereopticon machine aboard and that in the evenings I show pictures of the life of Christ and other sacred themes. The man immediately invites me to stay there that night. I accept, and at the same time ask him if he will invite his neighbors. He is glad to do so, and says that there are about fifty persons that he can bring together for the evening lecture. The man sends out his servants to announce the lecture for the evening, and orders all the people to come. That night we are surprised to find his house full, with nearly seventy persons out to the meeting.

I talk to them of world conditions in the light of the Bible, of the signs of the coming of Jesus fulfilling everywhere about us, of Jesus' promise to come again, and of the need for us to get ready to meet Him. I then show the film of the coming of Jesus. What a silence comes over everyone! Never have they seen such wonderful scenes or had portrayed to them such wonderful promises. One humble old man even goes up and touches the sheet on which the film is projected to see if it is not really Jesus. After I have shown the pictures and have dismissed the people, they still linger, hungry to hear more of the message. Truly the words spoken are "words of life" for them. They are hungering and thirsting after righteousness. That evening I announce that the following morning I will treat the sick and pull teeth. When morning comes, to my surprise the people are there before I get up, and I continue to treat the people until two in the afternoon. In that small group of houses and in the home of that merchant we leave a message and an impression never to be forgotten. They beg us to come again and stay for several days with them. This we hope to do some day.

The following place is a village just two hours up the river. Our method of entering this place is almost the

same. I go first to the leading man or the mayor of the place to introduce myself and tell him of my mission. He feels very much honored and says that his wife has been suffering for weeks with four very bad teeth. He says that he will greatly appreciate my helping her. I invite them down to the launch, and when they see our supply of medicines and the instruments for giving injections and pulling teeth, they are very happy. He says that in the twenty-one years that he has lived in this village, no doctor has ever visited them. He then watches me take out his wife's four decayed teeth, and when he sees that it does not hurt her, he asks me to please pull out three of his.

I soon have the man and his wife taken care of, and then I feel that the way is open for the spiritual medicine for the town. I remind him that I can pass the night with them and that the following morning I will be able to help others. Also, if he wishes, I will be glad to give a lecture that night and treat the people of the village the following day. The mayor is very happy for this, and immediately sends messengers to all the village.

That night over two hundred persons are gathered to hear the message of the soon-coming Saviour. "How wonderful!" "How marvelous!" "Can it be true?" are the expressions to be heard on every side. The following morning sixty-five persons are treated, and we are made to promise that we will come again.

What a blessing the "Auxiliadora" is to this mission! By means of this mission launch hundreds, yes, thousands more are to hear the message of life.

R. A. HAYDEN.

## The Church Officers' Gazette

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### ARE YOU MOVING?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

WITH this issue, the GAZETTE welcomes to its columns the monthly programs of the American Temperance Society. Emergency restrictions make it impossible to enlarge our periodical just now, so we have been obliged to omit general editorial matter. There is some rearrangement of the departments. The Young People's section covers pages 1 to 15, the American Temperance Society program pages 16 and 17, the Home Missionary Department pages 18 to 27, the Home Education material pages 28 to 31 as heretofore, and the back page will continue to carry foreign mission reports.