

The Church Officers' Gazette

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Young People's Department of Missionary Volunteers



NOTES TO OFFICERS

July

M. V. Crusaders

THIS is M. V. Crusader Year. Let an M. V. Crusader Band be organized in every society to hold cottage meetings, give Bible readings, and conduct evangelistic efforts. The Southern Publishing Association, co-operating with the Young People's Department of the General Conference, has got out a special edition of the Shuler lessons, which is called the M. V. Crusaders' Bible Course. These can be purchased from the conference Book and Bible House. The titles of the lessons are as follows:

1. What Is Coming?
2. The Revelation of God to Men.
3. How to Understand the Bible.
4. History's Coming Climax.
5. Will Christ Come in Our Day?
6. How Men Are Saved.
7. The Millennium.
8. What and Where Is Heaven?
9. What and Where Is Hell?
10. The Three Steps to Heaven.
11. Is There Any Sure Rule of Right?
12. The Two Laws
13. The Sign of God in Our Modern World.
14. The Search for the Missing Text.
15. Christ's Test for Today.
16. Where Are the Dead?
17. How Much Do We Owe God?
18. The Master Key of Last-Day Prophecy.
19. What Is Jesus Christ Doing Now?
20. How Near Are We to Judgment Day?
21. The Seal of God and the Mark of the Beast.
22. Is God Particular?
23. Christ's Unfailing Reminder.
24. How to Have a Healthy Body.
25. The Fold of the Good Shepherd.
26. The Spirit of Prophecy.
27. Christian Standards.
28. The Gateway to a New Life.

Attractively illustrated, colored filmstrips, with the caption "M. V. Crusaders," have been prepared with the same titles as the above twenty-eight subjects in the M. V. Crusaders' Bible Course. These filmstrips are an amazingly effective aid in giving Bible studies. In fact, the Bible study almost gives itself and people want more. A single set of the twenty-eight lessons with test papers costs 40 cents. If a Crusaders' Band were giving Bible lessons to eight people, it would be desirable for each one of the eight to have a copy of the lesson placed in his hand at each one of the readings, so that he could follow the study.

The filmstrips may be secured from your conference M. V. secretary, who perhaps has a film library. Or, if your society wishes to own its own library of filmstrips, these can be secured for \$3 a filmstrip (approximately 56 frames including texts) from the Mayse Studio, Box 25, San Diego, California.

Special Announcement

THE subject for the Senior M. V. Society meeting for August 28 is "With Our Boys in Service." At that time it is intended that letters from our boys in the service of their country shall be read before the society. These will serve to bring encouragement and instruction to our young people who still remain at home. Let every society executive committee take steps immediately to secure letters from our boys in the service. Appoint individuals to write letters to the young men who have gone from the church into the army, in an endeavor to secure answers. Get as many responses as possible from our Adventist boys. Do this immediately.

A. W. P.

This is Crusader Year because it is a year of unparalleled opportunity to give the message to a Word-hungry world.

A. W. P.

Youth's Instructor Promotion

THE leader and his society executive committee should avail themselves of every means of stabilizing the thinking and the attitudes of young people in the church, so that there may be a steady growth in Christian character. An up-and-down experience is a discouragement not only to the individual but to the whole society. One extremely effective means of stabilizing the thinking of the young people in the church and of enlarging their vision and desire for service is the *Youth's Instructor*. One goal of the society executive committee should be to have every young person of the church become a reader of the *Instructor*.

At the Boulder M. V. Secretaries' Council, after a discussion of the importance of the *Youth's Instructor* to our young people, the council voted "to ask societies to provide a promotional secretary for the *Youth's Instructor*." In other words, there ought to be someone in every society who is charged with the responsibility of seeing that the *Instructor* goes into every home where there are children and young people. This promotional secretary will keep in touch with the conference M. V. secretary and can secure from him a list of the expirations. Not only will he secure new subscriptions, but he will also keep track in his church of the subscriptions which are expiring, and encourage prompt renewals.

The Review and Herald Publishing Association has made a special re-

duced price for a year's subscription to the *Instructor*, effective from May 15 to June 15 and during the period of the 1943 camp meeting. This special price for a year's subscription is \$1.95; in clubs of five or more to one address, \$1.85 for each subscription. Prices higher in Canada.

What a bond of fellowship the *Youth's Instructor* would be between the boys who have been called to military service, if the society would send each boy in the service a subscription. And what a lift it would be to him through the tests and difficulties of Army life. Gift subscriptions can be sent to soldiers overseas, provided they send a written request for the paper. Such a request need not have the approval of the company commander or other superior officer as is required for merehandise.

Remember the date for this special price—May 15 to June 15 and during the camp meeting. So let the society executive committee plan for the election of a *Youth's Instructor* promotional secretary immediately, and let a thorough canvass for the *Instructor* be made in every church.

A. W. P.

Why Report?

Does the Missionary Volunteer Society lack interest and does it fail to challenge its members? Is there listlessness or falling off in attendance? If it is your wish to give your society challenging, soul-stirring qualities, then give attention to oral reporting. The practice of reporting what one has done to promote the kingdom of God in the earth is of ancient and honorable ancestry and has been a tremendously important factor in the amazing spread of the gospel in a hostile world.

Jesus and His disciples practiced it. "The apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught." How the hearts of Jesus and His disciples must have been stirred while they listened as each one told of the difficulties met, the dangers faced, and the victories won.

The book of Acts is an inspiring and revealing report of experiences in missionary endeavor. Paul and his fellow workers practiced reporting. "When they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Further, "All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." These reports were a mighty influence in bringing encouragement to the hearers and in uniting the believers in their determination and purpose to spread the Christian faith.

So today the hearts of the young

people in our Missionary Volunteer Societies will be bound together in service, and the interest in the work of the society will be deepened through the telling of what each has attempted to do for Christ. Reporting—telling what one has tried to do for Christ—may be a mighty factor in the success of the Missionary Volunteer Society. Inasmuch as the Missionary Volunteer Society executive committee is the responsible group which should plan the work of the Missionary Volunteer Society, it should also make provision for those who engage in service to tell their experiences in the society meetings.

Out in Africa where Missionary Volunteers are the spearhead in a mighty evangelistic movement, it is the practice of the young people to go out into the villages to do missionary work and then come together in the society meeting to tell their experiences. Perhaps this may account largely for the enthusiasm with which they carry on their Missionary Volunteer Society work.

God has given definite instruction regarding the need and the influences of oral reporting in the Missionary Volunteer Society. "Do not imagine that you can arouse the interest of the young by going to the missionary [volunteer] meeting and preaching a long sermon. Plan ways whereby a live interest may be aroused. From week to week the youth should bring in their reports, telling what they have tried to do for the Saviour, and what success has been theirs. If the missionary [volunteer] meeting were made an occasion for bringing in such reports, it would not be dull, tedious, and uninteresting. It would be full of interest, and there would be no lack of attendance."—"Gospel Workers," pp. 210, 211.

Here the Spirit of prophecy definitely points out one of the vital factors in the successful Missionary Volunteer Society. Experience meetings will mold the ideals and attitudes of young people and develop a spiritual atmosphere in the society which programs, sermons, and musical entertainment can never achieve. The latter have their place, but the society executive committee should plan definitely for more frequent telling of experiences in the Missionary Volunteer meetings. Let us follow the instruction of God and thereby attain that

abundant success which He has planned for our societies.

Of course there is another phase of reporting, the responsibility for which rests on each Missionary Volunteer. Every member is expected to report on the individual report blank (M. V. Record Blank 4) and place this report in the hand of the secretary of the society, who in turn will compile his reports on M. V. Record Blank 5 and send them promptly to the conference Missionary Volunteer secretary. These reports should be studied by the society executive committee in order that the committee may know how to plan wisely. Let us remember, however, that one of the prime factors in developing interest and in making the society a success will be the verbal reports which the members make in the society meetings. A. W. P.

"Recreational Plans"

THE officers of the successful young people's society will assume a definite responsibility in planning for and directing the social and recreational life of the youth of the church. Through this avenue of service some of the young people may have their interest in religious things awakened, and others may be more firmly established in the way of God.

To assist society leaders and young people of the church in planning their recreational gatherings, the Missionary Volunteer Department of the General Conference recently prepared a new book entitled "Recreational Plans for Missionary Volunteers." This volume is just what is needed in every church and home as a guide in recreation. A copy should be in the library of every M. V. Society, and many families will desire a copy for the home. The special camp meeting price is only \$2. C. LESTER BOND.

The Social Secretary—

ATTENDS the society executive committee meetings regularly.

Remembers that the social life of Missionary Volunteers should be made one of the strongest soul-winning agencies in the society, and that we never can win young people by letting down the bars in regard to social life.

Asks for two to four young people to work with him in planning the social program for the year.

Discusses with the executive committee general and detailed plans for the year.

Builds up a library of material on recreation, including "Recreational Plans for Missionary Volunteers," and "Junior M. V. Handbook," prepared by the Young People's Department of the General Conference, and other good books of games, recreational methods, and hobbies as they come to his notice. (Order through the Book and Bible House.)

(Please turn to page 15)

Topics for August

Senior

- 7 The M. V. and the Sabbath School
- 14 A Cottage Meeting
- 21 Building Christian Friendships
- 28 With Our Boys in Service

Junior

- 7 Called to Witness
- 14 The Golden Rule
- 21 When a Friend Fails You
- 28 Why a Sabbath?



Senior Meetings

July 3

The Missionary Volunteer and Education

BY A. C. NELSON
Order of Service

SONG: "In the Service of the King," No. 82 in "M. V. Songs."
PRAYER.
OFFERTORY.
ANNOUNCEMENTS.
REPORTS.
SONG: "Missionary Volunteers," No. 33.
STUDY: "God's Plan for Your Education: Its Purpose, Scope, and Source."
SYMPOSIUM: "You and Your Lifework."
SONG: "Steady and True," No. 84.
BENEDICTION.

Notes to Leaders

The study, "God's Plan for Your Education: Its Purpose, Scope, and Source," should be well prepared, with emphasis being given to the essentials that synchronize with the topic, "You and Your Lifework." All references need not be used.

Symposium: "You and Your Lifework."—This may be given to different individuals and may be developed into short talks given in the order suggested. Keep in mind the topic for the day and adapt the material to suit your local conditions. Plan an organized society effort for better and broader education and service for all your members.

God's Plan for Your Education: Its Purpose, Scope, and Source

"THE system of education instituted at the beginning of the world, was to be a model for man throughout all aftertime."—"Education," p. 20.

This Edenic model provided for:

1. Daily communion with the Creator. Gen. 3:8; "Education," pp. 14-21.

2. Character developing tests. Gen. 2:17; "Education," p. 23, par. 1; "Patriarchs and Prophets," p. 49, par. 1; "Education," p. 225, pars. 1-3.

3. Physical labor. Gen. 2:15; "Education," p. 21, par. 2.

"Work remains, I believe, the primary educator of the race, the aorta of education; and poor, essentially uneducated is that youth whose opportunities have opened to him every door except the door of labor."—Professor W. E. Hocking, of Harvard.

4. Science or nature study. Gen. 2:19; "Education," p. 21, par. 3.

5. Health and physical education. Gen. 1:29; "Education," p. 21, par. 2.

6. Social education. Gen. 2:18; "Patriarchs and Prophets," p. 46, pars. 2, 3.

The Purpose. "Education," p. 15, par. 1; "Counsels to Teachers," p. 264, par. 3.

The Scope. "Education," p. 13, par. 1; p. 17, par. 2.

The Source. "Education," p. 14, par. 2.

The Edenic Plan Unchanged. "Education," p. 30, pars. 3, 4; p. 84, par. 3; p. 77, par. 2.

You and Your Lifework

I. The Significance of Youth

Youth marks the transitional period of life between childhood and full maturity, beginning at twelve to fourteen and ending in the middle twenties. It is divided into three stages of development—the junior, the senior, and the adult—corresponding generally to the three stages of school life. Each of these stages of growth and development is marked by one of the three most important and far-reaching decisions ever made: first, the decision for God; second, the choice of one's lifework; and third, the choice of a life companion. All other decisions are related and secondary to these primary considerations.

The very order and sequence of these basic decisions of youth are inherent in the plan and purpose of God. The second decision cannot be safely and wisely made without regard to the first, for God has for every man his work. In fact, the period of growth and development when youth chooses its lifework is not reached until the most susceptible and psychological time for choosing God has been reached and passed.

Thus, at the beginning, youth seeks and finds its God. "The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness." In his admonition, "Remember now thy Creator in the days of thy youth," the wise man recognized that the dawn of youth must begin with God.

It is the primary purpose of our Missionary Volunteer organization and our Christian schools to influence and guide our youth to make these decisions wisely and intelligently, to train them for their responsibilities, and to direct them in their service.

II. "Lord, What Wilt Thou Have Me to Do?"

When Saul found Jesus, his first concern was the Master's service. "What wilt Thou have me to do?" So it will be when you have found your Master; you, too, will be concerned with His will and His work. You, too, will reckon with God in the choosing of your lifework. And not until you have decided for God can you wisely and safely decide your work.

When you stepped across the threshold of youth, you were confronted

with His invitation, "Come unto Me. . . . Take My yoke upon you, and learn of Me." The yoke is a symbol of service. That yoke all Missionary Volunteers have accepted, and while serving, they learn; such is the law of learning.

"I heard Him call.
'Come follow,' that was all.
My gold grew dim;
My heart went after Him.
I rose and followed: that was all.
Who would not follow,
If he heard Him call?"

Volunteers, have you heard His call, Come, follow? Have you responded to the summons, "Go work today"? His first commission to you is in behalf of your companions and fellow youth. Like Philip and Andrew, you may bring your companions and brothers and introduce them to the Master for His service.

The choosing of your lifework is not just a decision to be made during the second, or senior, stage of youth; it is a study, an educational process, concerned with such vital factors as your abilities, your God-entrusted talents, your interests in life and its demands and opportunities, the calls and needs of the cause of God and humanity. You need to weigh carefully your major interests, your personality factors, your mental and physical capacity. You need to seek wise counsel from your parents, instructors, and men and women of successful experience in various lines of your interests.

The great evangelist-preacher, Spurgeon, earnestly appeals for youth to reckon with God first in choosing their lifework:

"I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivel down to a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but of preaching Christ in regions beyond? I reckon him to be a man honored of men who can do a foreign work for Christ."

The calls for your talents are legion and the fields of service many. Pleasure, position, prominence, and possession all offer their alluring appeals and comforts. The major fields of human endeavor for which God has endowed men and women may be listed as humanitarian, mechanical, literary, scientific, artistic, commercial, financial, and executive. All these fields and the corresponding talents are needed and represented in the cause and service of God.

Not all persons are entrusted with the same talents, but there are talents for every need and a need for every talent. All must account for their use. The five-talented Simon Peter had a one-talented brother, Andrew, but it was the use of that one talent

that brought Peter to the Master. It was Andrew, also, who introduced the inquiring Greeks and the lad with his loaves and fishes to Jesus.

III. "Go Work Today in My Vineyard."

This explicit command was addressed to a young man. It is also addressed to you. Says the Master, "Go work today in My vineyard." "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." "Every youth, every child, has a work to do for the honor of God and the uplifting of humanity."—"Education," p. 58.

"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," p. 329.

"God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause."—"Gospel Workers," p. 67.

When Saul had been anointed king of Israel, "there went with him a band of men, whose hearts God had touched." 1 Sam. 10:26. They went to do the king's bidding and to serve him. Today the King calls and needs God-touched, consecrated young men. Missionary Volunteers, you are that band!

IV. "The Great Law of Life Is a Law of Service."

"All things both in heaven and in earth declare that the great law of life is a law of service."—"Education," p. 103. "The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves."—*Id.*, p. 16.

With Christ, "love was life, and life was service," for "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

In Palestine are two seas fed by the same river. The one is banked with verdure and teems with life and activity; the other is salty, brackish, and dead. The one receives to give; the other, to hold and keep. Here is a lesson for all time and for all men. When the Master came to teach men that great truth, He chose the life-giving Sea of Galilee as the setting for some of His most spiritual and profound lessons. Here He found and called the most rugged and devoted of His disciples.

V. "Study to Show Thyself Approved Unto God."

It is doubtful whether any young man ever entered the ministry with a more explicit and definite charge to study and improve the gift of God

than did Timothy, to whom Paul gave this charge. The Scripture record of that charge makes it universal and the need makes it mandatory.

Never before in all history were such urgent and challenging demands made upon youth as are made today. Never before have nations and the church needed and demanded so much of their youth. Never were the challenge and need for education, training, and discipline greater.

Education is no longer a luxury to be enjoyed by the favored few or attained by the most ambitious and energetic. Present-day education is not optional; it is an absolute necessity. It is a spiritual, social, and economic necessity.

The need for an "all-out" effort in education is clearly indicated in the earnest appeal of Phillips Brooks:

"Oh, do not pray for easy lives; pray to be strong men. Do not pray for tasks equal to your powers; pray for power equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle."

VI. "Here Am I; Send Me."

To you, Missionary Volunteers, the Master repeats His Galilean call, "Follow Me, and I will make you fishers of men." To you He says, "Take My yoke upon you, and learn of Me." The call is clear to come, to follow; but it is more than a call; it is a promise, a pledge—"I will make you." All that you hope to learn, to do, and to be for God is comprehended in His promise. Your part is to come and follow; that is all.

There is not a line of denominational endeavor and human need that is not urgently calling for the talents of consecrated youth who are educated, trained, and disciplined for service. The "serv-a-doors" of opportunity are open on every side. The open road beckons all who are ready and willing. Every crisis and every task of the cause of God down through the ages has been a call and challenge to youth, and youth has met the challenge.

When God needed a food administrator to save the ancient world and His people, Joseph met the challenge and filled the need. Gideon dropped his flail for his trumpet and met the threat of the Midianites. David left the grazing sheep to accept the godless challenge of Goliath. Elisha met the test to qualify for the work and power of his master. Esther defied the decree of the Medo-Persians and braved death to save her people. Daniel and his youthful companions met the tests of their day and served their God and their captor empire with resolute purpose and distinction. When Saul of Tarsus met Jesus of Nazareth on the Damascus road, he immediately dropped his commission from the priests and accepted a commission to answer the Macedonian call. From Eden to the Exodus, from Canaan to

Calvary, and from early Christianity to the present world crisis, the need and call has been for "youthful vigor, zeal, and courage." God calls for young men whose hearts are uncorrupted, strong, and brave.

The call is personal. It is to you, young man and young woman. "What seekest thou, O youth, this day?" Is it "the fame and greatness of nobility, the praise of lips, the applause of men, the pomp and pride of earthly vanity?"

Hugh Black, in his book "The Dream of Youth," strikes at the very core of youth's desires in his challenge:

"Tell me your dreams, and I will read the riddle of your life. Tell me your prayers, and I will write the history of a soul. Tell me your askings, and I will tell you your gettings. Tell me what you seek, and I will tell you what you are. I do not wish to know your possessions—only your wants. I care not to know what you have—keep it!—only what you have not and desire to have; not your attainments, but what you have not attained, and follow after. That which comes to you in your visions by day and your dreams by night, the ideal you set before you, the things which you approve as excellent, what you seek after and have given your heart to; these are the measure of a man."

"The greatest work in the world is not to get, but to give; not selfishness, but service; not to live for mammon, but for God; not for self, but for Christ. Choose a place in the world where you can find the biggest chance of doing good in the heart of the world's greatest need."—*Father and Son's Library, Vol. XVI, p. 266.*

"Seek not to vainly please thyself;
Life's fleeting hours too quickly pass away.
Seek first the kingdom's righteousness,
And lift thine eyes as herald of its day!
Heaven grant this gift to you: To bless
Thy youthful pledge this hour!
Play fairly in the game:
He'll help you seek aright:
Go forth in Jesus' name!"

Clara Barton's Experience

ONE day a friend asked Clara Barton about her first experiences as an army nurse, and said, "You had done no nursing then; you were frail and unused to the sight of suffering. How could you bear all that you had to see on the battlefield and in the hospital?"

"By forgetting myself utterly," was the brave answer, quietly given. "That is the only way. You must never so much as think whether you like it or not, whether it is bearable or not; you must never think of anything except the need and how to meet it. Then God gives the strength, and the thing that seemed impossible is done."—*Selected.*

July 10

The Missionary Volunteer and the Church Beautiful

BY LINDSAY A. SEMMENS

Order of Service

Opening and Devotional Exercises

HYMN: "Ho! Reapers of Life's Harvest," No. 444 in "Church Hymnal."
 SCRIPTURE READING: 1 Corinthians 3.9-15; 1 Peter 2:4, 5.

PRAYER.
 SECRETARY'S REPORT.
 ANNOUNCEMENTS.
 OFFERTORY.
 SONG OR SPECIAL MUSIC.

Study Topics

1. The M. V. and the Church Building.
2. The M. V. and the Church Appointments.
3. The M. V. and the Upkeep of the Church.
4. The M. V. and the Identification of the Church.
5. The M. V. and the Church—Concrete Symbols of the Truth.

Conclusion

HYMN: "Lord, Her Watch Thy Church Is Keeping," No. 437 in "Church Hymnal."
 BLESSING.

Note to Leaders

The objective today is to emphasize the fact that only as the Missionary Volunteer and the physical church building exemplify in character as well as outward appearance the characteristics of Christ's immortal principles can the two be identical. One is the active reflection in character and life of the principles which make for the advancement of the church in a revolted world. What an opportunity for the use of the latent and potential powers of the Missionary Volunteer and the M. V. Societies of the Seventh-day Adventist Church. May God grant us greater and clearer vision of our duty!

1. The M. V. and the Church Building

THERE is an intimate relationship between the Missionary Volunteer and the church building in which he worships. The one is but a reflection of the character of the other. We judge the character of a person by the dress he wears. We judge the Missionary Volunteer's Christian experience by the church building in which he worships. The building itself—its surroundings, its appointments, its service, its appearance, its decorations, in fact, all its appurtenances—is a symbol, a reflection of the character of its members. What a heritage is ours! When the physical plant is allowed to languish, it is but a token that the spiritual life has languished or is languishing also. As in nature, so in grace; we either grow or atrophy.

Thus the relationship of the Missionary Volunteer to the church building itself is vital. He has a responsibility to keep it in perfect order, perfect beauty, and perfect repair. "The house where Jesus is to meet

His people should be neat and attractive."—"Testimonies," Vol. V, p. 269.

The Missionary Volunteer will not spare any effort to construct the best building possible for the Lord. The buildings should be planned for durability rather than display, and all, old and young, should have a part.

"In none of our buildings should we seek to make a display; for this would not advance the work. Our economy should testify to our principles. We should employ methods of work that are not transient. Everything should be done solidly, for time and for eternity."—*Id.*, Vol. VI, pp. 101, 102.

"God would not have His people expend means extravagantly for show or ornament, but He would have them observe neatness, order, taste, and plain beauty in preparing a house for Him in which He is to meet with His people. Those who build a house for God should manifest as much greater interest, care, and taste in its arrangement, as the object for which it is prepared is higher and more holy than that for which common dwelling houses are prepared."—*Id.*, Vol. II, p. 257.

We are to be generous with God in the construction of church buildings. In the construction of the tabernacle and the temple by Israel is found a comparison to this—a comparison which places a responsibility on each one.

"The liberality of the Jews in the construction of the tabernacle and the erection of the temple, illustrates a spirit of benevolence which has not been equaled by Christians of any later date. . . . All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord, and pleased Him by so doing. . . . When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to Him."—*Id.*, Vol. IV, pp. 77-79.

The above paragraph indicates that as soon as an M. V. is converted, he has a very intimate relationship to and responsibility for the building and maintenance of a suitable sanctuary in which to meet with God.

2. The M. V. and the Church Appointments

THE church building is to be a representation of the value we place upon our appreciation of the gospel. It is to be an illustration of the liberality of our soul's desire. It is to be a tangible proof of the estimate we place upon making God's house first—making first things first. All its appointments are to be made with regard to their relationship to the building itself.

"After the children of Israel had left Egypt, when there was but a step back from freedom to slavery, God

commanded the tabernacle to be built from their scanty means. Their own tents were small, but they did not plead to enlarge their own tabernacles. God's house must first be built. God gave them the design He wished them to follow in building the tabernacle. They needed no urging. Gifts and freewill offerings came in abundance. Their ornaments and jewelry were taken from their persons and cast into the treasury, to be used to beautify and enrich the house for God. Materials of gold, silver, brass, and ornamental work, were gladly given, each soul being anxious to have an interest in the tabernacle which was being erected for God. More than a million of dollars was expended in erecting that tabernacle. Moses did not need to urge the people, but he had to proclaim to them that they had enough, and their cheerful, willing labors and offerings must cease, for they could not appropriate all that they had already brought."—*Mrs. E. G. White, The True Missionary, Vol. I, No. 2, February, 1874.*

While all the appointments of the tabernacle were to be of the best, yet God always cautions His people regarding extravagance. These principles are excellent for the Missionary Volunteer today. He will show the very best taste, will make God first and best in everything. Order, neatness, taste, and convenience should characterize the youth's contributions to make the appointments of God's house the best. Through this vehicle the M. V. will show the true moral tone of the heart.

3. The M. V. and the Upkeep of the Church

THE M. V. has a direct relationship to the church building in its upkeep, repairs, etc. Sometimes the maintenance of an object such as the church building is overlooked. But the sustenance necessary for the accomplishment of the objective is vital. We are not Buddhists, who believe that once a shrine is built, their responsibility ceases. Thus all over the land of Burma there are literally thousands of shrines whose decay bears mute testimony to a decadent religion.

The stability of our Christian experience can be measured by the upkeep of the church building and its appurtenances.

"It has to be often repeated, that from a small beginning large interests may grow. If wisdom and sanctified judgment and skillful generalship are manifested by us in building up the interests of our Redeemer's kingdom, we shall do all in our power to assure the people of the stability of our work. Humble sanctuaries will be erected where those who accept the truth may find a place to worship God according to the dictates of their own conscience."—"Testimonies," Vol. VI, pp. 100, 101.

The M. V. is to share in the maintenance of the church and also in seeing that it is free from debt. (See *Id.*, p. 102, pars. 1, 2; p. 103, par. 1.)

In the building and upkeep of the temple in ancient days the call for means met with a hearty response. Solomon, the king of Israel, had a part in it. He was a young man who gave wholeheartedly to the maintenance of God's temple.

The responsibility lies at our door. The M. V. may contribute his share toward the upkeep of the church today.

Nehemiah refers to what the people of his day did individually for the temple. (Read Nehemiah 10:32; "Prophets and Kings," pp. 677, 678.)

Moffatt's translation of Isaiah 58:12 makes it very clear what the M. V. will do in his relationship to the repairs, foundations, and upkeep of the church building: "Your sons shall build once more the ancient ruins, and old foundations you shall raise again; you shall be called the repairer of ruins, the restorer of wrecked homes."

What a responsibility for the Missionary Volunteer! He is integrated into the program so that his character and life are but a reflection of the physical building itself. What is *your* life in relation to this? Is it meeting the demand of Christ? The gospel builder sometimes has to build under great difficulties, but this only challenges the more fine spirit of the M. V. of the advent movement.

4. The M. V. and the Identification of the Church

In all the relationships of the Missionary Volunteer to the church building itself he will be a reflection of what he desires the church to be. When others see him, they will be attracted to the church; and when they see the church, they will be attracted to him. They identify each other. This is as it should be. By the same token Jesus said, "He that hath seen Me hath seen the Father." Our Christianity will identify us with the church building, and the church will identify itself with us.

Humility and reverence will characterize the deportment of the Missionary Volunteer. These same characteristics will be felt in God's house as the youth comes into the presence of God.

As a wise master builder the M. V. will bring to the physical building of the church not wood, hay, and stubble to be consumed, but solid timbers, stone, and brick that will withstand the storm and tempest. He will symbolize in his own life the stability of faith, obedience, and good works even as Jeremiah did. (See "Prophets and Kings," p. 409, par. 3; p. 410.)

Jesus expects every M. V. to exemplify in his life the identification marks of the church beautiful. As the church will stand for solidity of

character because it has excellent foundations and has been built to scale because its appointments are in perfect co-ordination with the master plan, every color blending, with the rich refinements of good taste showing stability in execution and vision in planning, so the M. V., in his relationship to the church beautiful, will portray in his own character building the same characteristics. Let the M. V. be sure he is God's building, that he builds upon the foundation of God's truth. Each is to act his part until the work is complete.

(Please read pages 598 and 599 in "Acts of the Apostles," also "Testimonies," Vol. V, p. 129, par. 2; p. 130, top.)

5. The M. V. and the Church —Concrete Symbols of the Truth

THERE is a very close tie between the M. V. and the church as concrete symbols of the truth. The M. V. is a symbol of the truth, and the truth must be symbolized before the world by the M. V. Otherwise truth is not concrete, but only a philosophical theory no better than any heathen philosophy. Just as the physical church building stands as a monument, or symbol, to the faith and belief of its worshippers, so the M. V. in a revolted world stands as a mark, or symbol, of the same principles of practical godliness.

Note a few characteristics which mark the Missionary Volunteer and the church as concrete symbols of truth, because what is true of one is true of the other. Nine symbols are noted:

1. *Stability.* The M. V. and the church are God's *building—temples* of living stones, each with an individuality of its own, yet serving the same purpose in principle. (8T 173, 174.)

2. *Wealth.* The M. V. and the church are a case containing *jewels* of rare worth. (6T 261, par. 3.)

3. *Strength.* The M. V. and the church are like an *army*, each with his own peculiar work to accomplish, with personal responsibility to discharge, yet all working together for the common cause. (5T 394, par. 3; 395, top; PK 725, par. 2.)

4. *Growth.* The M. V. and the church are likened to a *vine*. (AA 275, par. 1.)

5. *Order and Harmony.* The M. V. and the church are symbolized by the *human body* working together as a unit. (AA 317, 318.)

6. *Heavenly Art.* The M. V. and the church are likened to a *garden* containing a variety of flowers. (6T 333, par. 2; 334, top.)

7. *Perseverance.* The M. V. and the church are portrayed as a *fortress*. (AA 11, par. 2.)

8. *Purity.* The M. V. and the church are described as being a sym-

bol of *virtue and purity*, such as a virtuous woman. (GC 381.)

9. *Penetration or Witnessing.* The M. V. and the church are likened to a *city set on a hill*. (PK 718; DA 306, 307; AA 12.)

When the above principles symbolize the life of the M. V. in his relation to the church and all it stands for, a new day will dawn in the attitudes, habits, conduct, relationships—physical, mental, spiritual, and social—of the individual; and the church will symbolize both in name and in character the highest principles given to man by a loving Father and God. By beholding we become changed.

The young people's societies in our churches will aid the pastor, church elders, and deacons in sustaining and maintaining a beautiful church, because they themselves are the epitome of all that is neat, attractive, clean, pure, and holy. They will *be* the truth and therefore will be able to *preach* the truth, for as a man "thinketh in his heart, so is he."

July 17

The Christian Help Band

BY MARION G. SEITZ

Order of Service

Opening and Devotional Exercises

SONG SERVICE: Nos. 70, 221, 214 in "Gospel in Song," or 71, 277 in "Missionary Volunteer Songs."

REMARKS BY LEADER INTRODUCING THE SUBJECT.

SCRIPTURE: Ecclesiastes 9:10 (first part) in unison.

SONG: "There's a Work for Jesus," No. 254 in "Gospel in Song," or "In the Service of the King," No. 82 in "Missionary Volunteer Songs."

PRAYER.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

ANNOUNCEMENTS.

OFFERTORY.

SOLO OR DUET: "Hark! I Hear My Name," No. 256 in "Gospel in Song."

Topics for Discussion

TALK: "The True Meaning of Christian Help Band."

SONG: "Others," No. 64 in "Gospel in Song."

READING: "A Young Woman's Soliloquy."

POEM: "My Mission."

QUOTATIONS FROM THE SPIRIT OF PROPHECY: "Working for Others."

REPORT OF CHRISTIAN HELP BAND AND TESTIMONY MEETING.

Conclusion

REPEAT IN UNISON M. V. PLEDGE.

SONG: "Shall I Empty-Handed Be?" No. 154 in "Gospel in Song."

BENEDICTION.

Notes to Leaders

Announce early in the meeting the topic under study and discussion for the evening, so that the members will see why the songs, as well as other parts on the program, have been selected.

If additional material is needed, you can find excellent help in the book, "Acts of the Apostles," first five chapters. The early Christian church banded together for a greater work for God. This will make a fine talk.

After the quotations are given, allow time for a full and complete report of

the year's work so far in the Christian Help Band. Other missionary bands functioning in the society should have time to report also. Those in the audience who have experiences to tell should be encouraged to relate them.

Close with repeating the M. V. Pledge, laying stress on the words, "I promise to take an active part."

For additional thoughts on this subject we refer you to "Missionary Volunteers and Their Work," pages 83-90, 246-261.

The True Meaning of Christian Help Band

ACCORDING to Thorndike's senior dictionary, the word *Christian* is defined as: "Following His example or teaching; showing a gentle, humble, helpful spirit, as Christian charity."

This makes it very clear that to be true followers of Christ, we must do as He did—and we know He went about doing good. This simple recording of our Lord's mission is fraught with meaning—"He lived to bless others."

When General Booth, leader of the Salvation Army movement, was in England, he was asked to cable a message to a group of men and women in America who had come together to study ways and means of helping lost humanity. He sent one word, "Others," and that so fired those who were gathered at the convention that they went from that meeting ablaze for God. We are told we owe the beautiful poem "Others," which has been set to music, to that cabled message from General Booth.

Help means simply, "Provide with what is needed or useful; means of making better; remedy." Surely in these days of stress we as Christians can find many ways of helping to relieve suffering. Christ came not to be ministered unto but to minister, and a minister is one who serves—a slave if necessary. As Christians we must minister.

The word *Band* is defined as "a group of associated persons; a company of persons united as for a common purpose." A few years ago twenty-two planes went up from a certain airport in this country. Soon a fog arose and they were forced to land. Eight planes came in at once and landed safely with no difficulty; four more came in a little later and they were unharmed. Some time later six more straggled in with great effort on the part of the pilots. Four planes were still up, and both men and planes were too valuable to lose. A call went out to the neighbors in the surrounding territory, and owners of automobiles came to the airport. At a given signal all turned on their headlights and flooded the field, making it possible for the four planes to land. Twenty-five hundred persons had responded, and in unity there was strength. This shows clearly what can be done when men and women band together to do a certain work.

Just so, in a spiritual way can we

work and save others if we band together and work concertedly for those who are lost.

"The world is in need of you, young folks.

If your heart is unselfish and true; If you'll take the Saviour to be your guide,

And trust Him in all that you do. If you know the Christ who sets men free,

And with fervor His plans will pursue.

There's a place to be filled in His vineyard today;

The world is in need of you.

"There are all around us leaders galore; So many want profit and fame; There are only a few, compared to the need,

Who give their best for the name

Of Jesus—Redeemer and Friend—

The only hope of Gentile and Jew.

Come, give your service and love to the end;

The world is in need of you.

"Then awake, young folks from your stupor of doubt.

Trust Jesus your faith to renew;

Don't follow the crowd, but let us resolve

By His power we'll always be true;

Go, carry His message to those who are lost,

That's something all Christians should do.

Give Him your best, forgetting the cost;

'The world is in need of you!'

—Author Unknown.

A Young Woman's Soliloquy

(She is seated in the living room, reading "Messages to Young People." She reads aloud from the book.)

"I saw that many souls might be saved if the young were where they ought to be, devoted to God and to the truth." That's on page 206, and here on the same page I read, "Young men and women, I saw that God has a work for you to do; take up your cross and follow Christ, or you are unworthy of Him."

Isn't that a striking statement? We are unworthy of Him if we fail to take up His cross and follow where He leads. As leader of the Christian Help Band I am really concerned about what we can do to help others. We've been visiting the sick, going to jails and hospitals, giving out baskets of food and clothing to the poor and needy, but some of the members would like to do something different. They say we've been doing such work for years, but think it high time we launched out into some other work. I just wonder what we can do!

Here on page 207 I find this statement, "Let those who desire to work for God begin at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field."

We really ought to do more in our Christian Help Band for those who do not know Christ as their personal Saviour. Of course Marge and Bill with their group give a Bible study to the Browns each week, and Alice's

group holds a cottage meeting every Thursday night, and only yesterday I met John on the street, and he gave me a glowing account of the Sunday school they are conducting at Piney Creek, but I do wish there were something else we could do. Oh, there's the mailman; I hope he has some letters for me.

(She goes to the door and returns with three letters.)

Three letters in one mail! I'll read the one from Ray first. Just wonder what he'll have to say about his Army experiences.

"DEAR LORRAINE: As you know, I was transferred to this Army base a few weeks ago. I am in the medical unit and work in the operating room. I surely do like it and am enjoying it here as best I can away from home. Several with whom I have come in contact have already asked me about my way of living, for I have had to refuse cigarettes, drinks, and offers to go to the movies and dances. I'm doing what I can to witness for the Master. I thought I would write you, inasmuch as you have charge of the Christian Help Band. If your society and band members would like to send me one hundred copies of "Steps to Christ," I believe I could put them to good use. Thanks in advance. Remember me to the society and band members. When this is over, I hope to come back and join with you in working for others. Sincerely,

RAY."

It seems as though this letter is an answer to what we can do to help others. We'll support Ray, one of our faithful M. V. boys who is doing Christian help work of the highest type; but, after all, that means only our money. I wonder whether there is something else we can do.

I almost forgot my other letters in thinking about our band. (She opens second letter.) This is from Clara, and she writes from the South.

"You will be interested to know that the Missionary Volunteer Society of which I am a member has decided to do two things which we have never done before to help win other youth to this truth. Our Christian Help Band, through the literature and correspondence branch, sends out *Signs of the Times* each week, but we thought to capitalize on the little book 'David Dare' for only a dime each. We are buying hundreds of them and sending them through the mail to our friends and neighbors, with good results. One of our prominent dentists sent two hundred at Christmas time to his patients instead of greeting cards, and the answers he received from many of them were most gratifying. This would be a good work for your band members also. Then, too, we are making scrapbooks, using articles and stories from the *Youth's Instructor*, pictures and poems of a worth-while character, and they are going into hospitals where wounded soldiers have been returned to recuperate from service abroad. The advent message goes into these scrapbooks. We pray it will win someone to Christ."

Now that's something else to think about! Yes, we could do that too, through our Junior Dorcas and Christian Help Band.

And this last letter is from Jane, who is always so enthusiastic about the society to which she belongs. (She tears open third letter.) There may be something in this letter that will give me a new idea. The dear girl—

just as I thought. Here's what she says:

"Our youth have pledged to call up ten of their friends each week and invite them to listen to the Voice of Prophecy program on Sunday night. We feel this is missionary work and something we can all do. Those who do not have a telephone drop a card in the mail, reminding their friends of the time to tune in to the program. This not only turns our friends' thoughts to a worth-while program, but gives them the truth as well. And do you know, we have promised to invite at least one friend to our M. V. Society meeting each Friday night. After all, if we ever expect to win others, we must put forth an effort to save them. Our Christian Help Band members feel that this is an important work for them to carry on. Of course we carry on the Sunshine and Literature and Correspondence Band work, but we are doing this other work in 1943. Pray for us as we do for your youth."

It seems as though these letters have come in answer to my desire to know newer ways of helping youth not of our faith. I am certainly grateful that the letters came today. Now I can take them with me when I bring these ideas before the executive committee at their very next meeting.

My Mission

I WAS longing for a mission;
Fancy made it something grand—
Something that would win the praises
Of the world on every hand.
So I squandered time in waiting
For the chance that never came;
Quite forgot to think of others
In my longings after fame.

But one day I had a vision
Of the needy ones near by,
Of the hearts that starve with hunger
Till they faint and fall and die—
Starve for little deeds of kindness,
Or a word of hope and cheer,
And the smiles that cost so little,
But can make it heaven here.

Then it was I found my mission,
Knew what work God meant for me,
And I cried, "Forgive my blindness,
Now at last, thank God, I see!"
And my heart that had been selfish
In its longings to be great,
Saw wide fields of labor waiting
For me just outside my gate.

So I seek to scatter sunshine
In a dark and cheerless place;
Loving words have given courage,
Smiles have cheered the tearful face.
In the joy of helping others,
God's good time I waste no more,
Since my life has found its mission
Waiting at the very door.

—Eben E. Rexford.

Working for Others

(To be given out before meeting and read when called for)

1. "THERE are many lines in which the youth can find opportunity for helpful effort. Let them organize into bands for Christian service, and the co-operation will prove an assistance and an encouragement."—"Education," p. 269.

2. "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work

not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—"Testimonies," Vol. VII, pp. 21, 22.

3. "The Lord has appointed the youth to be His helping hand."—*Id.*, p. 64.

4. "The Lord calls for volunteers who will take their stand firmly on His side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now."—"Fundamentals of Christian Education," p. 488.

5. "A life spent in active work for God is a blessed one."—"Messages," p. 202.

6. "If the youth will consecrate mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain."—*Id.*, p. 199.

7. "The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers. Let them learn to work as Christ worked. Let them join His army of workers, and do faithful service for Him."—"Testimonies," Vol. VII, p. 19.

8. "There are ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. These who knew how to treat the sick can help in this line. Others who have the necessary qualifications can give Bible readings or conduct Bible classes.

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward."—*Id.*, Vol. VI, p. 433.



The Boy Who Forgets

I LOVE him, the boy who forgets!
Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
Delightful at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that the laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a grudge he owes Jack,
And smiles at him pleasantly still.
He always forgets 'tis his turn
To choose what the others shall play;
Forgets about others to learn
The gossiping things that "they say."

He forgets to look sulky and cross
When things are not going his way;
Forgets someone's gain in his loss;
Forgets, in his work time, his play.
So this is why I take his part;
Why I say he is one of my pets;
I repeat it with all of my heart:
I love him for what he forgets!

—Pauline Frances Camp.

July 24

The M. V. and the Church School

BY R. L. HUBBS

Order of Service

SONG: "Jesus Is Calling," No. 8 in "Christ in Song," or No. 569 in "Church Hymnal."
PRAYER.
OFFERTORY.
REPORTS.
SCRIPTURE READING: Revelation 14:6-12.
SPECIAL MUSIC.
INTRODUCTION: "An Emergency Call to M. V.'s."
STUDY: "The Church School, a Basic Essential."
SYMPOSIUM: "Ways M. V.'s May Help the Church School."
CLOSING EXERCISES.

An Emergency Call to M. V.'s

The M. V. and the Church School: All of us are conscious of the importance of discarding that which is not essential to national well-being in this time of peril. We must face realistically the facts of an emergency. The church is facing a great emergency also. One of its basic essentials is in danger of being overlooked or slighted. Today there is a shortage of church schools and church school teachers.

The church needs the service of youthful Missionary Volunteers in this emergency, and the youth are ever ready to volunteer when they see the importance of the call. They not only volunteer, but they also find ways to meet emergencies. The church believes in its Missionary Volunteers, who will rally to the cause of the church as valiantly as any soldier rallies to his country's need.

Missionary Volunteers respond to Sabbath School Investment, Week of Sacrifice, Ingathering, missions in general, and they will be happy to respond to this basic need of the church. Never have the needs been so great, but never have the funds been more readily available to help meet this need. Soon our money may be worthless.

The Church School a Basic Essential

(NOTE.—If possible, have some minister, worker, or teacher give this study on church schools.)

In the ancient past the father, mother, and family prepared their children for life by teaching them in the home, but modern civilization has proved itself so complex that modern parents cannot now carry the entire responsibility of teaching their children.

At other times in the history of the church God has established church schools to stem the tide of wickedness to save the children of His church. Samuel established the schools of the prophets that the young people of the

church might be trained, that they might be taught the word of the Lord, as a barrier against the wickedness of that time and as a means of saving the children of Israel from the evils of the ancient world.

Even today the tide of wickedness, fear, misery, and folly will engulf all who do not have their minds fortified with God's word.

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

World conditions make it imperative that our young people today be placed in a church school—a real "haven of refuge."

BIBLE STUDY

1. Luke 21:26.
 - a. Knowledge of God casts out fear.
 - b. Those who love God's law find great peace. Ps. 119:165.
 - c. When the mind is stayed on God, perfect peace follows. Isa. 26:3.
2. 2 Timothy 3:1-5.

Modern inventions have brought closer together all men, and yet in this proximity without community, anything short of daily systematic study of God's word would not save children from partaking of the direst in this long catalogue of sins. The child's mind will partake of the qualities it meets in people unless it is fortified with truth, systematically studied. Thus our children need church schools.
3. Matthew 24:37.
 - a. "It is no longer safe to send them [our children] to the public schools."—*Counsels to Teachers*, p. 205.
 - b. Doubts, scoffings, and innuendo concerning the authenticity of the Bible are all about. In many schools pupils are taught that the proper way to approach any problem is with doubt.
4. Revelation 18:4.

To all of us comes the clarion call, Come out of Babylon. Many of us obeyed, and yet more than half the children of our church are now being trained in Babylon, by Babylon, for Babylon. In order that they may be prepared to meet the world's greatest crisis, they must be removed and placed in the church schools. This is basically essential for the church.
5. Psalms 119:11.

Ways M. V.'s May Help the Church

(The following items may be cut out with the scissors and given individually to M. V.'s to be read or repeated and discussed in the meeting. Others present may have suggestions also on how M. V.'s can help to secure, maintain, or improve the church school.)

1. Let each Missionary Volunteer be a fit example, or model, for the Juniors. The Juniors are justly proud of the right example in Senior M. V.'s.

2. Enter into the service and work of the church during the vigor of youth, as did Timothy, Martin Luther, James White, Ellen G. White, A. G. Daniels, and many others.

3. Set as a motto for our church: "Every Child of the Church in the Church School."

4. The Missionary Volunteer Society executive committee, in co-operation with the church elders, should arrange to have someone call on every family of the church in the interest of church school.

5. Search out and encourage suitable youth to make teaching their life-work. "This work is the nicest . . . ever committed to human beings."—*Education*, p. 292.

6. If there are six children and no church school in your church, set to work in earnest to get one. "In localities where there is a church, schools should be established, if there are no more than six children to attend."—*Testimonies*, Vol. VI, p. 199.

7. If you have a school, but it is not located in a suitable place, use your influence to get suitable buildings, grounds, and location. Do more than use your influence—co-operate in every possible way. Use for this worthy cause some of the money God is giving you, and get others to do likewise.

8. Adopt the "Big Brother" and "Big Sister" plan to guide church school children, in a tactful, helpful way, of course.

9. Co-operate in social functions where our church people meet: programs, social evenings, community sings, recreation, picnics, etc.

10. Raise the morale of the church school in every way possible:

- a. Show a positive interest.
- b. Refrain from criticism.
- c. Lend a "helping hand."—
 - (1) By words.
 - (2) By acts.
 - (3) By funds.

11. The church school fosters the Junior M. V. Society. It will greatly strengthen their work if the Juniors are given some places on regular and special M. V. programs—sometimes for special parts; sometimes for the entire meeting.

12. A worthy mission project would be to sponsor aid for needy students.

13. The Christian Help Band may well center its help on the church school:

- a. Improve equipment.
- b. Improve library. See that the Junior and Primary Reading Course books are in the library.
- c. Improve play conditions.
- d. Improve sanitation.
- e. Help in general "cleanups."

14. Co-operate in Progressive Class work.

- a. Arrange with teacher to take groups through the Friend work, etc.

- b. Those with special ability may offer their assistance to the teacher for the school in such activities as:

- (1) Nature study and hikes.

- (2) Special vocational lines—music, art, sewing, woodworking, gardening, swimming, skating, canning, etc.

- c. Plan a combined investiture program.

- d. You may work out friendly contests:

- (1) See which can get more Bible Year Certificates (or a larger percentage).

- (2) See which can get more Reading Course Certificates.

- (3) See which can have more investitures.

15. The church school may be helped by the work of the Prayer Band as they pray for:

- a. The teacher.
- b. Individual pupils.
- c. Unbelieving parents in divided homes.
- d. Anything that hinders the best interests of the school.

16. Recognize the church school as a basic essential of the church and step forward as volunteers to help supply this important requirement, just as farmers and loyal citizens today grow victory gardens, etc., to provide basic essentials for democracy.



The Cigarette Boy Leads

As a rule, the cigarette boy leads his class at the foot. The superintendent of the schools of New York City declares that cigarette smoking is one of the worst habits a boy can acquire; it hinders his growth, it retards his intellectual development, and, worst of all, it weakens his will, and thus renders him less capable of resisting temptation in evil courses. —*Tarbell's Guide*.

Forest Friends

If you steal into the forest, and your tread is very light,
And you find a little open spot and sit awhile, you might
See forest folk come popping out along some hidden trail:
A chipmunk, or a rabbit, or half a dozen quail.

A porcupine may waddle unconcerned before your eyes.
A timid hare may see you, and be off in great surprise.
A hawk may come a-swooping when he sees you from afar.
And hover right above you while he wonders what you are.

And if you're very lucky, you may see some deer pass by;
And when the dusk starts falling, you may hear the hoot owls cry.
You may see a beaver working, or you might surprise a lynx
As he pads along a pathway to a river where he drinks.

But you mustn't make a movement or the slightest little sound,
For the forest folk are timid. If they know you are around,
They will watch you from the treetops, or beyond the waving grass.
And it's they who will be silent as they wait until you pass.

—Alfred I. Tooke.



Junior Meetings

July 3

A J. M. V. Is Patriotic

BY MARJORIE WEST MARSH

Order of Service

SONG: "True-Hearted, Whole-Hearted," No. 51 in "M. V. Songs."
 PRAYER.
 ANNOUNCEMENTS.
 REPORTS.
 OFFERTORY.
 SONG: "How Betsy Made the Flag," No. 173.
 POEM: "Our Flag."
 DRILL: "Flag Etiquette."
 READING: "Makers of the Flag."
 STUDY: "The Loyal Citizen."
 TALK: "What Is Patriotism?"
 POEM: "True Patriotism."
 TALK: "Heroes."
 POEM: "Soldiers of the Everyday."
 DISCUSSION: "How Can I Be Patriotic and Loyal?"
 SONG: "America," No. 172, or "God Save the King," No. 173.
 BLESSING.

Notes to Superintendents

The theme for the month of July is true greatness—great purposes and great people. We hope through the topics presented to help the Juniors understand what is true greatness and inspire them to build into their lives those qualities which will make them truly great.

Drill: "Flag Etiquette."—Public School Law No. 623, which codifies the rules and customs pertaining to the display and use of the flag of the United States of America, an action of the Senate and House of Representatives of the Seventy-seventh Congress, may be secured free by addressing the Document Room, House of Representatives, Washington, D. C.

Discussion: "How Can I Be Patriotic and Loyal?"—Discuss with the Juniors patriotism and loyalty to country. In this time of war emergency, what can Juniors do to show their loyalty? How can they be of greatest help to their country?

Among the ruins of Pompeii has been found the body of a Roman sentry at the city gate, where he had been stationed by his captain, his hands still grasping his weapon. There, while the heavens threatened, the earth shook, and the floods of cinders and ashes overwhelmed him, he had stood by his post; and there, after a thousand years, he was found. Juniors may not be called to show their loyalty to their country in this manner, but daily they are called upon to show respect for that which represents the country—the country's flag, the country's ruler, etc.—to exercise their liberty so that it will not interfere with the liberty of another, and to be faithful in their personal duties and loyal to public rights.

Teach the Juniors not to be troubled if they do not have a chance to show their loyalty in some spectacular way even in these days of war. God made millions of spires of grass where He made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Be sure there are enough of the little virtues in the life.

Small duties of patriotism in wartime as well as in peacetime forbid leaving banana peels, paper, and litter in the school yard, in public parks or streets, or around home. They prohibit the breaking of shrubbery or railings guarding public or private property; the

writing or carving of letters on seats, walls, and public places. They cause us to think of others and to try to be more helpful and kind to them, radiating cheer, giving aid to those in real want, being friendly with foreign-speaking people who need friendship, and so demonstrating in a practical way that we are devoted to the welfare of our country.

Wartime patriotism includes all the above and much more. Summarize the talks which have already been given. Draw from the Juniors further suggestions. Of course Juniors from all organizations have used their energies in the various scrap drives which help to conserve our resources. Juniors' duties may not previously have been considered as of great worth, but, like the scrap collected, the total value is astonishingly great.

Odd jobs—what Junior boy would not like to be able to repair mechanical appliances, to use a hammer and saw in altering and making things about a house? Why not learn to do so now in this time of need?

What Junior girl would not like to be able to cook a balanced meal on our present rationed diet? Though they may not learn the specific calories or vitamins in each serving of food, girls can easily learn the composition of balanced meals and the preparation of tasty foods.

During vacation time, and also after school hours, girls can help care for the younger members of the family and for the neighbors' children while the mothers are busy with work made necessary by the present emergency.

What a thrill for a Junior to wear a dress she has created herself! And what greater thrill to make over or alter clothes so that they may do further duty and still be attractive.

Laundry work and housekeeping will appeal to girls also. The patriotic Junior girl will delight in assisting mother in this necessary work, and may sometimes even take the place of extra help mother formerly employed but cannot obtain now.

In these days of shortage of transportation facilities, Juniors can be more helpful than ever in saving steps for adults, in carrying messages and parcels.

And then, it is our belief that every Junior should devote at least two or three hours a day to real work. With many of the men away and many of the women of the land engaged in some form of war effort, Juniors can learn to carry many responsibilities they have never thought of before. Perhaps this help will be given mainly at home or in the neighborhood, or perhaps part or all of it will be given to farmers or fruit growers to help cultivate and harvest their crops.

A well-planned, well-cultivated victory garden can accomplish several things: give Juniors joy in learning about growing things—and earn a Vocational Honor, by the way—help supply food the nation is needing, and free adults to do things which Juniors cannot do.

It is a patriotic duty for Juniors to learn to earn, to save, to spend wisely, to buy war savings stamps.

The boys and girls will suggest other specific duties they can perform in these extraordinary days. Urge them to carry conscientiously their end of the load, as loyal citizens and Christians.

"EVERY truth we know is a candle given us to work by. All truth is lost which ends in the knowing."

Our Flag

We hail our flag of liberty!
 Its folds in hues resplendent spread;
 The blue for truth and loyalty,
 The crimson red for blood we shed,
 The spotless white for purity.

Our flag has never known defeat.
 Its staff e'er stands on holy ground;
 Its cause is just, its mission meet.
 Its principles of right are sound,
 Its every star with hope replete.

Thank God, this flag, in every clime,
 Upholds the right, condemns the wrong,
 Sustains the just, denounces crime.
 Defends the weak against the strong,
 Its purpose high, its aim sublime.

Long may it wave o'er our fair land,
 A diadem of stainless fame;
 Fit symbol of our freedom grand.
 For aye aglow with glory's flame,
 Securely held in God's own hand.

—C. S. Longacre.

Makers of the Flag

FRANKLIN K. LANE, born on Prince Edward Island, Canada, became a citizen of the United States and was chosen by President Wilson to be the Secretary of the Interior. One morning on his way into his office he fancied the flag spoke to him, addressing him, "Good morning, Mr. Flagmaker."

Secretary Lane modestly disclaimed the right to such a title, and the flag assured him that not only he but all who did their work well belonged to the royal order of flagmakers. It made reference to the President, the members of Congress, Secretaries of Departments, and not stopping there, included the farmer, miner, teacher, the mother in the home, and even the boys and girls. To this Mr. Lane replied, "But these people are only working!"

The flag replied, with a shout:

"The work that we do is the making of the flag.

I am not the flag; not at all. I am but its shadow.

I am whatever you make me, nothing more.

I am your belief in yourself, your dream of what a people may become.

I live a changing life, a life of moods and passions, of heartbreaks and tired muscled.

Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

Sometimes I droop, for then purpose has gone from me, and cynically I play the coward.

Sometimes I am loud, garish, and full of that ego that blasts judgment.

But always, I am all that you hope to be, and have the courage to try for.

I am song and fear, struggle and panic, and ennobling hope.

I am the day's work of the weakest man, and the largest dream of the most daring.

I am the Constitution and the courts, statutes and the statute

makers, soldier and dreadnought, drayman and street sweep, cook, counselor, and clerk.

I am the battle of yesterday and the mistake of tomorrow.

I am the mystery of men who do without knowing why.

I am the clutch of an idea, and the reasoned purpose of resolution.

I am no more than what you believe me to be, and I am all that you believe I can be.

I am what you make me, nothing more.

I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation; . . . bright with cheer, brilliant with courage, firm with faith, because you have made me so out of your hearts.

We are all making the flag."

The Loyal Citizen

1. WHILE our first duty is to God, our second is toward our fellow men. Matt. 22:37-39.

2. Christians are to render loyal, patriotic obedience to civil government. Matt. 22:17-21; Rom. 13:1.

3. Paul appreciated his privileges as a citizen, as well as his duties. Acts 22:25; 21:39.

4. The way to honor one's country best is to live each day a life that honors its ideals and its laws. Romans 12.

5. Paul emphasized our obligation toward civil rulers. Rom. 13:7.

6. We are asked to pray for the rulers of nations. 1 Tim. 2:1-3.

What Is Patriotism?

PATRIOTISM is a much bigger thing than cheering when the flag goes by, standing up when the national air is played, applauding a speaker, boasting of the battles your country has won, or bragging about its greatness.

It is right for you to thrill over the great deeds of your great men. It is right, too, that you should take a proper pride in your country's resources and greatness.

But real patriotism goes deeper than these things. It begins when in your heart you resolve to be a worthy citizen of your country. It begins, too, with a loyalty to home, relatives, and friends; with a clean life, and a resolute purpose to be true, kind, and honest in your personal dealings with others.

To love your country so intensely that you crave for her the highest ideals, the noblest purposes, the best good for all her people—that is real patriotism.—*Selected.*



"FALSE friendship, like the ivy, decays and ruins the walls it embraces."

True Patriotism

Who loves his country will not rest
Content with vow and pledge alone,
But flies her banner in his breast
And counts her destiny his own;
Not only when the bugle plays
Stands forth to give his life for her,
But on the field of common days
Is strong to live his life for her.
He is not satisfied to claim
As heritage her power and fame.
But striving, earns the right to wear
The shining honor of her name.

—*Author Unknown.*

Heroes

WE sometimes think that heroes are found only in the ranks of the armies. But in addition to the brave soldiers who are loyally defending their country, and those who are helping to care for the sick and the wounded wherever they may be, there are quiet heroes who do noble deeds from day to day and who show bravery and loyalty to their trust in times of danger at home.

A great flood threatened to submerge a whole town. The telephone operator stayed at her post bravely, telephoning to everyone to flee to the hills to safety, while the waters rose and her own chances of escaping death grew smaller and smaller. She was a heroine, though she wore no armor and fired no gun. She was loyal to her townspeople.

A colored boy ran his car up and down the elevator shaft in a burning building at the risk of his own life, in order to save those who were trapped by the flames in an upper story. He was a hero, though he never carried a flag nor received a medal.

A J. M. V. also is brave and loyal and patriotic at all times.

Soldiers of the Everyday

THE soldiers of the everyday
Who stand for honor and fair play,
Who never whine and never shirk,
Who do not grumble as they work,
Who seldom talk of recompense,
Are patriots—in every sense!

Though times be hard; though hours be
gray,
These soldiers of the everyday
Still dare to smile and dream and sing,
Accepting what the hours may bring
With gratitude instead of tears,
With words of hope instead of fears!

Their battlefields are homes and streets,
Their victories and their defeats
Are seldom recognized or known,
And yet they do not fight alone!
Ask God to bless them when you pray,
These soldiers of the everyday!

—*Author Unknown.*



It Is a Poor Joke

WHEN some woman blushes with embarrassment.

When some heart carries away an ache.
When something sacred is made to appear common.

When a man's weakness provides the cause for laughter.

When profanity is required to make it funny.

When a little child is brought to tears.
When everyone can't join in the laughter.

—*Selected.*

July 10

Seventh-day Adventists in Other Lands

BY MARJORIE WEST MARSH

Order of Service

SONG: "We've a Story to Tell to the Nations," No. 80 in "M. V. Songs."

PRAYER.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

OFFERTORY.

SCRIPTURE: Acts 1:8.

INTRODUCTION: "The Story of a Little Captive Maid."

SONG: "The Captain's Call," No. 66.

STORY: "Breaking Caste in Fiji."

SONG: "Forth to Conquer, Volunteers."

SYMPOSIUM: "Around the World in Fifteen Minutes."

SONG: "The Youth of the World," No. 36.

BENEDICTION.

Notes to Superintendents

Introduce today's topic with "The Story of a Little Captive Maid," found in "Stories of the Kings," by Mrs. I. H. Evans, pp. 109-115 (formerly in "Easy Steps in the Bible Story," pp. 365-370). Surely she was a little foreign missionary.

Symposium: "Around the World in Fifteen Minutes." Select short mission stories from our church papers and assign them to the Juniors to tell. Prepare a map of the world, and fasten a tiny electric-light bulb on each country to be represented by a Junior. As the Junior tells his story he screws in the bulb and lights it. Or each Junior may paste on the place about which he is talking a sticker of a lighted candle, a star, or a picture of Christ. The world-wide nature of our cause will thus be visualized.

Breaking Caste in Fiji

We had a school of eighty Indian boys in Fiji, but we were left without a qualified Indian Christian to help us teach it. We were compelled to engage a young student from Punjab University. He proved to be most faithful in his work, eventually conducted worship with the boys, sang our Christian hymns, and prayed; but beyond this he would not go.

When our regular teacher returned to the school, the young Indian came to me and said, "Now, Mr. Burns, I must go. I am not a Christian and I do not have the courage to break with my caste. I admire the Christian religion and I love you, but I feel I must go. I dare not stay longer."

"Bakshish," I said, for that was his name, "I will not hold you in this place among all your friends of Suva. We will go into the jungle together and open a school for the jungle people." We opened the school in the jungle, and forty children attended. They came to Sabbath school and brought their parents and big brothers, and Bakshish taught them. I would sometimes slip away for a few days and he would carry on alone, teaching them to be Christians, although not one himself.

A year passed by. Still I waited and prayed, but Bakshish was still the same. One Sunday morning I

felt that I could wait no longer for his decision, and again appealed to him to take his stand. But, alas, he declared he lacked the courage. "You cannot understand," he would say, "what it means to break with my caste; my people will hate and despise me. But someday I will be brave enough, and then I will tell you. Pray for me." And we prayed together.

Another six weeks had passed when one beautiful morning we studied the subject of baptism and its significance. "Oh," he said, "I want that new life."

"You can have it," I said, "if you believe."

"I believe," he replied.

"Then, Bakshish, I will baptize you this morning."

We took with us Ram Sunda, the Hindu teacher of a large Hindu school. He was Bakshish's friend, and beheld it all.

For three or four months everything went along beautifully. The morning came for him to leave for his school, and I went down to the boat to bid him farewell. Bakshish arrived as arranged, but without his turban, coat, or luggage.

At a glance I could see that something was wrong. His lips trembled, and his face twitched as he stammered out, "Padre Sahib, I've given it all up. I never was a Christian at heart and was baptized only to please you. I never can be one." His face was pallid. "Oh, I feel ill; let me go."

"Bakshish," I said, "I dare not hold you against your wish; you are free."

We parted. You can imagine my feelings.

That night I saw Bakshish standing alone in the darkness of a Suva street. He looked lonely. I approached and asked him how he was feeling. "Better," he replied.

"Would you care to come and have a chat tomorrow morning?" I asked.

"Yes, I would."

He arrived on time. I opened the Bible and read a few verses. To my astonishment he began to weep. "Bakshish, tell me all," I whispered.

"Since I have been in Suva," he explained in broken utterances, "all my old Hindu friends have come to me and said that I have disgraced them by becoming a Christian. Some of the Punjabs have threatened me. One wealthy man offered to set me up in business if I would leave the mission. I refused at first, but they insisted. 'But how can I leave the Padre Sahib who has been so kind?' I asked. 'Go and tell him that you never were a Christian, that you fooled him, and he will become so angry that he will kick you out. Then you won't find it hard.' This I did," he continued, "but you did not become angry or kick me. Your face looked so sad that it has haunted me all night. I could not sleep. When they had all gone last night, I confided my troubles to another friend, and he said, 'Go back, and explain it all to

the Padre Sahib. I am not a Christian, but I do know that no one will ever love you as the Christians do. They are true, and you can trust them.'"

And with tears rolling down his cheeks he said, "I will serve God until I die. Never fear; I will never waver again."

Bakshish has been faithful. He has brought several into the message, among whom is Ram Sunda.

N. C. BURNS.

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July 17

True to God in Spite of Opposition

BY C. LESTER BOND

Order of Service

SONG: "Stand Up for Jesus," No. 61 in "M. V. Songs."
 SCRIPTURE: Psalms 125:1, 2.
 PRAYER.
 OFFERTORY.
 REPORTS.
 SONG: "Can He Count on You?" No. 49.
 INTRODUCTION.
 TALK: "Robert Moffat."
 TALK: "William Carey."
 SYMPOSIUM: "Staunch Characters in Our Own Denomination."
 SYMPOSIUM: "Favorite Christian Heroes."
 SONG: "Onward, Christian Soldiers," No. 67.
 BENEDICTION.

Notes to Superintendents

We are here giving two brief biographies, one of Robert Moffat and one of William Carey, with the thought in mind of emphasizing especially the fact that these men stood true to God in spite of strong opposition.

Symposium: "Staunch Characters in Our Own Denomination."—This program would not be complete without bringing in some of the characters of our own denominational history. Select the names of two or three of our workers. The book "Pioneer Stories" will furnish especially helpful information.

Symposium: "Favorite Christian Heroes."—The week previous ask each of the Juniors to choose his favorite Christian hero, prepare to tell why he chose that person, and illustrate by a story the heroic traits of character he admires and would like to emulate. Let the Juniors consult such books as, "The Book of Missionary Heroes," by Matthews; "The Hand That Intervenes," "Providences of the Great War," and "Youthful Witnesses," by Spicer; "Heroines of Service," by Parkman; "Lives That Lift," by Paddock.

Robert Moffat

The year the London Missionary Society was organized, 1795, one of its greatest missionaries was born—Robert Moffat.

"I wish to ask one favor of you before we part," said his mother, as at sixteen and unconverted, he was leaving his childhood home.

"Mother," he said, as he saw the tears rolling down her cheeks, "ask what you will, and I will do it!"

"I only ask that you will read a

chapter from your Bible every morning and another one every evening."

"I parted from my beloved mother, now long gone," he said; "but I never forgot my promise to my mother."

On September 30, 1816, Robert Moffat, John Williams, and seven others were set apart to mission fields. Landing at Cape Town early in 1817, Moffat studied Dutch, which enabled him to preach in that language. As he passed to his field, a wealthy Boer entertained him. The farmers warned him against a chief who had been the terror of the country and upon whose head was a price of one thousand rix-dollars. "You are so young," said one motherly woman, as tears filled her eyes, "and going to be a prey to that monster!" One predicted that this chief, Afrikaner, would use him as a mark to be shot at; another that he would take his skin for a drum; a third that he would use his skull for a drinking cup.

The gospel was not an unheard-of thing to Afrikaner, however. Afrikaner plundered the mission, and one of his followers burned the buildings. Yet he retained some respect for the English, and had received instruction from Mr. Ebner, who was still at his kraal when Moffat arrived. But Moffat was soon left alone, in the midst of the savages, with a robber and murderer as their leader. Afrikaner took kindly to Moffat, however; and the gentle, manly ways of the missionary and the teaching of the Book won him to Christ.

Early in 1819 Moffat proposed that Afrikaner accompany him to Cape Town. "I thought you loved me," said the chief. "Do you know that I am an outlaw, and that one thousand rix-dollars have been offered for this poor head?" Then to the missionary's persuasion, he said, "I shall deliberate and commit my way unto the Lord."

It was a serious question how those who had suffered from his depredations would regard him when they saw him in their power. But Afrikaner decided to go. On the way they passed the house of the farmer who had shown Moffat kindness. Walking toward the house, the missionary met the farmer and introduced himself.

"Moffat!" exclaimed the astonished man. "We heard you were long since murdered by Afrikaner."

Moffat broke the news gently that Afrikaner was a good man. "Well, if what you say be true respecting that man, I have only one wish and that is to see him before I die—though he killed my own uncle."

"This, then, is Afrikaner," said Moffat, as they walked toward the chief.

"Are you Afrikaner?"

The chief removed his hat, and bowing politely, said, "I am."

This remarkable man, whose transformation of character is another of the miracles of missions, adhered to his profession to the end. To his as-

sembled people he said at life's close: "We are not what we were, savages, but men professing to be taught according to the gospel. My former life is stained with blood, but Jesus has pardoned me."

The work went slowly with Mr. Moffat, but an awakening came after ten years of toil. Marked changes took place. Schools were established, a chapel was built, and a printing plant installed. Mr. Moffat translated the Bible and "Pilgrim's Progress" into the language of the natives. The manuscript of the former was sent to England and six thousand copies were printed. In speaking of the work of translating the New Testament, Mr. Moffat said, "I felt it to be an awful responsibility to translate the Book of God;" and when, after nearly thirty years spent upon the work, he had completed the last verse, he wrote, "My feelings found vent by my falling upon my knees and thanking God for His grace and goodness in giving me strength to accomplish my task."

Truly, Mr. Moffat was a genuine Christian hero.

William Carey

William Carey was born in Paulerspury, England, in 1761. His father was a weaver. In those days children were apprenticed out, that is, hired out to someone to learn a trade, and they generally lived with the one for whom they worked. Carey was apprenticed to a shoemaker, because of a malady which made it impossible for him to work in the fields.

William Carey was a studious boy and was determined never to give up anything on which his mind was set till he had arrived at a clear knowledge and sense of the subject. He was not allured or diverted from it. He was firm in his purpose and steady in his endeavor to improve. Of his reading he said, "I chose to read books of science, history, voyages, and travel more than any others. Novels and plays always disgusted me." He took a great delight in nature—insects, birds, plants, and flowers. And as a boy he learned gardening so well from his uncle, that in later years, while a missionary in India, he became one of the most eminent horticulturists.

When he was eighteen years old he gave his heart to Christ and was baptized in the river Nen. Allowing business considerations instead of religious principle to guide him, Carey was united in unhappy wedlock before he was twenty years old. Mrs. Carey never took a very great interest in her husband's religion, but it is said to his high honor that he always treated her with noble tenderness.

While working as an apprentice, he read of Cook's voyage around the world. Then after he became a Christian, the work of carrying the gospel message to all these distant lands

came to be a burden that rested heavily upon him. He entered the ministry as a very young man, and on one occasion was attending a ministers' meeting and was asked by an older minister by the name of Ryland, to present a subject for their discussion. Mr. Carey asked whether the command to go teach all nations was not obligatory on all succeeding ministers to the end of the world as it had been upon the apostles. Mr. Ryland evidently was not much concerned regarding the heathen, for he said to Carey, "Young man, sit down. If God is pleased to convert the heathen, He will do it without your help or mine. You are a most miserable enthusiast." Carey was very much disappointed; but the load was in no wise lifted from his heart, and he kept on emphasizing this point at every opportunity.

Then came a conference at Kettering, a few miles away. Here he challenged the ministers to give a reason for not obeying the divine command to give the gospel to a lost world. He preached from the text Isaiah 54:2, 3, and his challenge was, "Expect great things from God. Attempt great things for God." As a result of that conference the first foreign mission society of modern times was founded. Shortly after, Mr. Carey and another young man by the name of Thomas were appointed as missionaries, and later they sailed for India.

A recent historian of missions sums the results of Mr. Carey's work in the first part of the nineteenth century in the following words:

"The first complete or partial translation of the Bible printed in forty languages or dialects of India, China, Central Asia, and other neighboring lands, at a cost of eighty thousand one hundred and forty-three pounds; the first prose work and vernacular newspaper in Bengali, the language of seventy million human beings; the first printing press on an organized scale, paper mill, and steam engine seen in India; the first Christian primary school in North India; the first efforts to educate native girls and women; the first college to train native ministers and Christianize native Hindus; the first Hindu Protestant convert; the first medical mission, of which that convert was, to some extent, the fruit; the establishment and maintenance of at least thirty separate large mission stations; the first botanic garden and society for the improvement of agriculture and horticulture in India; the first translation into English of the great Sanskrit epics. Fifty years after Carey's death the Protestant native churches of India numbered half a million souls, and they are increasing at the rate of eighty-six per cent every decade. And all this was, under God, due to the consecrated zeal of a single man. Are we justified in ranking him among the greatest in the history of Christianity?"

July 24

I Would Be Great

BY MARJORIE WEST MARSH

Order of Service

SONG: "Like Jesus," No. 76 in "M. V. Songs."
 INVOCATION.
 REPORTS.
 OFFERTORY.
 SCRIPTURE: "Jesus' Rule for Greatness." Mark 10:35-45.
 CHORUS: "For the Beauty of Jesus," No. 29.
 MEMORY GEM, followed by the Lord's prayer in unison.
 SONG: "Ask Jesus, He Will Help You," No. 53.
 INTRODUCTION, by superintendent.
 STORY: "Corinne's Character."
 SONG: "I Would Be True," No. 58.
 STORY: "A Great Man."
 SYMPOSIUM: "How They Succeeded."
 DISCUSSION.
 SONG: "Steady and True," No. 64.
 BENEDICTION.

Notes to Superintendents

The theme for the month, "Great People With Great Purposes," has been developed by showing the qualities of greatness possessed by people who have been loyal to their country in various ways; by young folk in other lands who have overcome temptations and trials for the sake of a great purpose; by church heroes throughout all ages. These studies have doubtless inspired the Juniors to become truly great. We are furnishing a number of illustrations which will help the Juniors to see that they, too, may be great. If there should be in your community someone whose life is familiar to all, one who has become highly esteemed through self-sacrificing personal service, have a story told about that person.

Many people have a mistaken idea that greatness consists in being able to stand around and boss other people, so far as possible slipping out of doing any work. All will remember the story of the little corporal and George Washington. Greatness must have a sure foundation. If you are putting up a mud hut, or erecting a log cabin, or a tent, the foundation matters little; but a building of stone or brick, or a skyscraper, must have a good foundation. The higher you plan to go, the deeper you must dig.

Teach the Juniors to apply these test questions to the incidents given today: What quality of character is shown? How would this quality make one great? How would it help in our lives?

Memory Gem

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

"Then hold my hand, most precious God,
 Guide all my goings still;
 And let it be my life's one aim,
 To know and do Thy will."

Corinne's Character

Molly sighed and leaned back heavily. "Well, of course, I wouldn't even try to compare myself with Corinne Brant. She's just perfect, that's all. If she sews, or sings, or bakes, or plays—no matter what she does—it's the same thing. I didn't know there could be so much perfection rolled up into one person."

"She's a wonderful girl," said Anne

slowly. "I've wondered what her secret is."

"What do you boys think of her?" asked Molly.

"Sterling silver," said Fred crisply.

"But that doesn't give us any idea of what makes her the way she is, you know."

"I haven't the slightest idea," acknowledged Fred. "I know she's genuine; no fancy airs, or anything like that."

Grandmother Lee turned and nodded her silvery head slowly.

"I wasn't invited into this conversation, but I'm going to join in, if you don't mind. I think I can tell you Corinne's secret. I remember something she said here one day. Ruth Moore asked her why she took so much pains putting the lining in her hat when no one would ever notice it. 'I don't suppose anyone would notice it,' Corinne said, 'but I've formed the habit of doing everything just as if someone were watching L.C.'"

Molly's cheeks turned rosy. "Oh my, and I do just the opposite, I guess! Anyway, hers is a better plan; I can see that," she admitted.

"Somebody said, 'Character is what you are in the dark,'" quoted Fred; "and I guess that's what makes Corinne what she is."

"I suppose that's the answer, all right," said Anne. "I think I shall memorize that quotation."—*Girls' World*.

A Great Man

WHEN Ralph entered the new school, he was attracted by two boys. He made many friends, but these two stood out from the others.

It was a happy day when Gene Adams invited him to dinner. Gene was one of the most charming fellows Ralph had ever met, always well dressed and always supplied with money.

Gene took Ralph to a fine house in the most exclusive section of the city. Dinner was served in a paneled dining room by two servants, but the boys began the meal alone. They were almost through before Mr. Adams appeared. Like Gene, he possessed definite charm.

He greeted Ralph cordially and apologized for being late. "I had some business over on the other side of town," he explained. "Coming back I was driving about sixty-five when a motorcycle cop stopped me. He must not have known who I am. I called up two of my friends. Next week he'll be out of a job."

"Good work, Dad," said Gene admiringly. "That's great!"

But the meal was spoiled for Ralph. He could see nothing admirable in having a man lose his job for doing his duty.

The other boy to whom Ralph was attracted was George Evans. George was a leader in the school. He was

not only the outstanding athletic star, but near the top in his studies.

One afternoon Ralph walked out to George's home beyond the edge of the city. It was a small farm with old buildings, but they were very neat and clean. A man dressed in worn clothes was walking near the house. He limped from an old injury, and his hands were rough from toil. But his face lighted when he saw George, and his handshake was friendly.

"Any friend of my son is my friend," he said simply.

Ralph was amazed at Mr. Evans' knowledge of school life. He was interested in the courses George was taking, and he encouraged him to do his best. It was easy to see that this man was devoting his whole life that his boy might have an education. There was a real bond of love and respect between the father and the son.

"My father never had a chance for much education," George told Ralph as he was leaving; "but he is a great man."

Ralph nodded. "He surely is, and you're a mighty lucky fellow!"—*Gil Rogers*.

How They Succeeded

ONE of Edison's first inventions was of no practical value. It failed. Then and there he resolved that he would never invent anything that was not useful to humanity. In that resolve Edison found the beginning of greatness and went on steadily to success.

Alexander Graham Bell was working on a device to help the deaf and dumb to communicate better when he came upon the idea of the telephone. In his desire to serve his fellow men he found greatness.

When Jane Addams was a very little girl, her father took her to the city, where she saw many people living in small, dirty rooms. She said, "When I grow up, I'm going to live in a big house right here in the city and take care of these poor people." Now Jane Addams is known everywhere as the founder of Hull House, a great settlement house in Chicago, where the poor are cared for, the sick treated, and children and parents taught how to take care of themselves.

Anna was just a little girl in a wagonload of furniture going to her new home in the West. She had great dreams about this new home; but when she reached it, she found it to be just a log cabin, one hundred miles from the train, forty miles from a post office, and six miles from a neighbor. The family was disappointed and discontented; but Anna, though only twelve, said, "We are here, and we have to stay. I will conquer in the fight." So she set to work making the cabin more livable. She was very happy when a school opened just three miles away. She had to rise early to finish the work at home, but she did it. Not long after,

the teacher told her she had taught her all she knew, and Anna would have to leave school. By this time Anna desired to become a preacher. Her family were not pleased with the idea. One day they told her that if she would give it up, she might go to college. She appreciated their offer, though she could not accept it. Nevertheless she resolved to go to college for training as a minister. She went to Boston and worked her way through school amid bitter circumstances. Then she went through a seminary and then through a medical school. One day there came a call for a woman to lead in the drive for temperance. Dr. Anna Howard Shaw again said, "I will;" and she did.

Henry Fawcett was accidentally blinded by a shot from his father's gun while hunting. "I made up my mind in ten minutes after the accident," he said later in life, "to stick to my purpose in spite of my blindness." He worked his way through Cambridge, was later made postmaster general of England, and gave to England the first parcel post. His calamity was a challenge to success.

Huxley, the great scientist, failed in his medical examination in college. But he said, "Never mind. What is the next thing to be done?" and went ahead and tried again. When later he looked back upon his early defeat, he said, "It does not matter how many tumbles you have in life, so long as you do not get dirty when you fall." It is only the people who have to stop and be washed who must lose the race.

A young man ran for the legislature of Illinois and was badly swamped. He next entered business, failed, and spent several years paying up the debts of a worthless partner. He was in love with a beautiful young woman, to whom he became engaged. She died. Entering politics again, he attempted to get a nomination for Congress, but was badly defeated. He tried to get an appointment to the United States Land Office, but failed. He became a candidate for the United States Senate. Again he was defeated. Then he became a candidate for the Vice-Presidency. Once more—defeat. One failure after another—bad failures—great setbacks. Then he became one of the greatest men of America—Abraham Lincoln.

In 1757 there wandered over England a clean, alert young German lad of nineteen, William Herschel by name. He obtained a position as church organist, took music pupils, and composed music. Between times he studied Greek and Italian and read much in scientific works, especially on astronomy. The study of the construction of the heavens soon became his unalterable purpose in life. In those days telescope mirrors had to be ground by hand. William Herschel was forty years old before he had succeeded in outfitting himself for the

research work he wanted to do. At the age of forty-three his name was on everybody's tongue by reason of his discovery of the planet Uranus. As a practical astronomer, William Herschel remains today without a peer.

Louis Pasteur was not extremely brilliant by nature, but he surpassed all the rest of his class again and again because of his determination to master a subject. When he began to practice medicine, six out of every ten persons who underwent an operation died of blood poisoning. Pasteur's experiments led him to believe that germs come from the air or from unclean instruments that the surgeons used, and that if wounds were dressed with clean bandages, much suffering and many lives could be saved. Finally his discovery was accepted, and hundreds of thousands of lives have since been saved. He worked for four years combating a disease of silkworms in France, invented a serum to cure hydrophobia, and found a cure for a disease that attacked cattle.

Truly, one cannot grow great just by being moderately busy. One must have an objective, a lodestar ahead and swing toward it constantly.

NOTES TO OFFICERS

The Social Secretary—

(Continued from page 2)

Studies carefully Chapters I to IV, "Recreational Plans."

Leads the members of his committee in welcoming strangers and being sociable at all times.

Takes a firm position against "out-law amusements," such as dancing, theatergoing, card playing, gambling.

Becomes acquainted with the young people in the society, learns their vocations and avocations, and thus is better able to plan gatherings that will truly rest and recreate both body and brain.

Plans yearly schedule for the society and makes sure that each gathering has a definite purpose and theme and is suitable to the season and work of the society.

Makes all the social and recreational gatherings spiritually uplifting, physically recreative, mentally inspirational, and socially helpful, and thus emphasizes the principles of the M. V. Society.

Plans well-balanced, well-arranged social programs, including music, mixers, active games, quiet games, surprise elements, instruction, devotional periods, group singing, fellowship circles, society benediction, invitation to all to join in the work and worship of the group. (See Chapter IV.)

Suggests musical organizations, such as young people's choruses, or-

chostras, etc., and uses this talent in society and social gatherings.

Makes a list of youth who may not be M. V.'s, but who have been brought up in the teachings of our church, and especially invites them to attend social functions; then during the evening extends to them a friendly invitation to attend the regular meetings and band and club activities of the society.

Plans stimulating and recreative outdoor hikes, picnics, excursions.

Encourages youth to attend Junior, Senior, or Leaders' Summer Training Camps.

Organizes walking clubs and reading circles.

Explores the realm of handicraft, creative arts, and hobbies; finds folk in the church or society who have some special hobby or skill, and enlists their help in leading the youth into new, intriguing adventures by means of hobby clubs.

Organizes nature clubs and nature hikes for any season of the year.

Urges members to look around and see how many vacations they can give to others by helping share their burdens for a few hours, a day, or longer.

Advertises the definite recreational activities of the society through posters, personal invitations, society and church bulletins, and announcements in M. V. meetings.

Makes the most of every social contact during the year! M. W. M.

Advertise the Topic

HAVE you ever ordered a meal in a restaurant without first looking at the menu? Would you ever read a book without first having your interest stimulated by a lively topic or some interesting discussion? Of course not. Most people know what they want to do before they do it. There must be an incentive to call out their interest.

And so it is with the Missionary Volunteer Society. By advertising the topic around which your meeting is planned, you create an incentive to attend. Place in the right spot a good-sized poster with the topic and a thought-stimulating illustration, calling attention to the next meeting. Have it in place by the time people are leaving this week's meeting so that it will be in view and in mind all through the coming week.

Possibly your society needs a publicity secretary to do this work and also to write interesting articles and reports for your local newspaper as well as the union conference paper. Make this publicity secretary a member of your executive committee so that he can sit in your councils and thus know your topics and partake of the spirit of your plans. When you use posters, young people will form a habit of looking for the topics and getting ready to participate. Without doubt they will come to your next meeting. E. W. DUNBAR.

The Society's Prayer Hymns

It has been said that prayer is the very essence of worship. Young people's leaders must often begin where parents should have started twelve or thirteen years before; namely, to help young people understand that they live in a friendly world, that the heart of God is wonderfully kind, and that the deep desires of the soul may be confidently expressed to Him with whom the young may have a joyful fellowship. Prayer will thus come to mean listening and watching for God as much as it means speaking to Him. Since many Christians in the young people's groups are embarrassed when asked to pray in public, we are suggesting that perhaps some of this embarrassment could be overcome with prayer hymns.

Many of our greatest hymns are fervent prayers. So, too, with great musical compositions. A committee of young people might undertake a study of hymns, listing those which have outstanding prayer values, such as joyful praise, deep penitence, or quiet waiting before God.

Let us consider "O Master, Let Me Walk With Thee." What formal prayer excels the worth of this beautiful hymn? When such use is to be made of hymns, the leader in a few carefully chosen words should secure the prayerful interest of the group. As a variation the hymn may be read in unison instead of being sung. Vocal solos, duets, and quartets are sometimes effective in inducing personal prayer.

If you ask someone to take part in your program of music, tell him the subject of your evening's discussion. Do not just say, "Will you play or sing something Sabbath?"

We are suggesting as another prayer hymn one written by the beloved Fanny J. Crosby. Get your hymnbook and read the words of "Pass Me Not, O Gentle Saviour." The story is told of an earnest Christian pastor with anxiety for a young man of his congregation who was causing much disturbance. Meeting him one day, the pastor urged the young man to give himself for Christ and the church. The young man promised, and, true to his promise, several weeks later came to the meeting. During the meeting he asked that this beautiful hymn, "Pass Me Not," be sung. At the conclusion of the singing he stood up and told the story of his conversion. One evening, as the boat on which he was working passed another boat, he heard a group singing, "While on others Thou art calling, do not pass me by." He wondered what would happen if the Lord should pass him by. Then and there he knelt in prayer and dedicated his life to our Master.

Let us use this as a prayer hymn in our meetings for one month. Urge everyone to learn it.—Harold Etling, *Abbreviated*.

The Trojan Horse

BY MELVIN OSS

OPENING SONG: "When the Roll Is Called Up Yonder."

PRAYER.

REPORT OF SECRETARY.

OFFERTORY.

TALK: "The Devil's Trojan Horse."

TALK: "Alcohol Imperils the Nation."

SPECIAL MUSIC.

TALK: "The Nature of Alcohol."

POEM: (Select appropriate one dealing with what is contained in a bottle of liquor.)

SYMPOSIUM:

"Effects of Alcohol on the Body."

"Effects of Alcohol on the Nervous System."

"Effects of Alcohol on Morals and Religion."

APPEAL.

CLOSING SONG: "Dare to Be a Daniel," No. 48 in "M. V. Songs."

BENEDICTION.

The Devil's Trojan Horse

FROM ancient times comes a war story with its fascinating legend of the Trojan horse. For nine long years the men of Troy combated an invasion of Greek fighters. In the tenth year the Trojans defeated the Greeks and drove them to their ships.

Crafty Ulysses said, "If we cannot take the city by force, we can do it by stratagem." On the beach a huge, hollow wooden horse was left by the Greeks, who pretended to set sail for home. The Trojans were filled with curiosity concerning the horse. They eagerly interrogated a Greek captive as to its purpose and were deceitfully told that it had been built to propitiate the goddess Minerva. The people eagerly dragged the horse within the city, destroying a part of the wall to get it in, as it was too big for the gates. That night the men who had been concealed within the horse were released, and the city gates were opened for the invasion of the Greeks, whose ships had returned. The great city of Troy fell, not through force but through the treachery of the Trojan horse.

The designation, "Trojan horse," is now commonly used as a symbol of treachery, deceit, subterfuge, hypocrisy, and false pretension. Its purpose is fully realized by its designer. Not aware of the real purpose, the multitudes, filled with curiosity, flock to the horse, admire its appearance,

and talk about the use they can make of it.

The world, filled with anxiety, sorrow, and the desire to experiment, would drown their cares by some means.

Satan, the greatest deceiver, has formulated plans for destroying men's bodies and souls. He has set up his Trojan horse in all lands. Liquor casks and bottles are filled with poison. Those who drink for fun or to forget their sorrows, are mocked and filled with woe. Solomon the Wise, who learned better through exciting and bitter experiences, said: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20:1.

Alcohol Imperils the Nation

A FEW years ago I noted that France, with its profuse wine drinking, led the world in alcoholism. When Hitler's more temperate soldiers advanced, the French were powerless to resist.

In history's pages there are many examples of defeat from alcohol. The iron empire of Rome exhausted her strength and became corrupt through the excessive drinking of barley beer. Alexander the Great conquered the nations, but was in turn subdued by drink.

Great Babylon, with magnificence and beauty, became rich, strong, and famous throughout the lands of her domination. But in a time of festivities, Belshazzar became the Trojan horse victim.

We appeal to our leaders to remember that we cannot afford to drink when we have an important war to win. From the *Washington Post* of November 21, 1942, I quote: "There are more alcoholic beverages consumed per capita right here in the nation's capital than in any other population center in the United States."

Any nation will suffer that labels the Trojan horse of liquor with a "prosperity" label, "for the drunkard . . . shall come to poverty." Prov. 23:21.

A man would starve to death by trying to live upon the blood sucked out of his own veins. A nation goes to ruin by attempting to operate on funds derived from liquor revenues. The rottenest support a soldier can

American Temperance

have is a bottle of booze. We cannot long keep up our soldiers' spirits with distilled spirits.

A pilot does not imbibe alcohol just before taking off on an important mission. The lesson for us is obvious, that alcohol impairs efficiency. Only a sober nation can survive. Only a nation that puts forth a noble effort to win and does her best, deserves to win.

Liquor drinking must be prohibited without delay in order that our armies may march speedily on to victory.

We have been silent too long. This is the time to demand of our law-making and law-enforcing bodies that they open their eyes. One has estimated that the diminished earning powers of drinkers causes an economic loss of \$20,000,000,000 a year.

The American people are drinking liquor at a rate never surpassed in our history. Our leaders need to set the nation's house in order that we may not perish. We need to tell them with a new emphasis that drunkenness must cease. Prime Minister W. L. Mackenzie King of Canada, said: "Anything that impairs the efficiency of our workers is also likely to cause the loss of the lives of an increasing number of our soldiers, sailors, and airmen. . . . No one will deny that the excessive use of alcohol and alcoholic beverages would do more than any other single factor to make impossible a total war effort."

Our enemies have already restricted liquor consumption. When are we as a nation going to awaken to the needs of the hour?

The Canadian government has ordered that liquor advertising cease for the duration of the war. A 10 per cent reduction in production of beer, 20 per cent in wines, and 30 per cent in spirits has been declared. The alcoholic content of distilled spirits must not exceed 35 per cent.

The enormous loss of efficiency because of booze is a topic of conversation, but also one for more serious consideration. As Mark Twain said about the weather, everybody is talking about it, but nobody is doing anything about it.

rance Society

The Nature of Alcohol

THE fermentation process that produces alcohol is due to the action of bacteria known as yeast plants. When Noah let the grape juice stand too long before drinking it, he became drunk and acted unbecomingly. (Gen. 9:20-22.) As a result of this experience the curse of servitude and slavery came upon the Hamitic peoples, an example indeed of the bondage that has come to all nations from drink.

Wine produced by the process of fermentation alone does not exceed eight per cent of alcohol content. When this saturation is reached, the bacteria can work no longer and are destroyed by their own action.

In the Old Testament thirteen different Hebrew words are translated "wine" in our English version. From the casual reading of the Old Testament and without consulting the original, it is not always easy to determine what kind of wine is referred to. Some of the wine was freshly pressed from the grapes. Some had a slight alcoholic content, and it was necessary to drink much to experience intoxication. (Prov. 23:30.) In order to make the effects more marked, the milder wines were "spiked," or mixed with drugs. (Isa. 5:22, 23.)

Following the historical record, we discover the introduction of *distilled* spirits in Europe and Britain about the thirteenth century. Through the employment of the still it was found possible to increase the alcoholic content of liquor greatly.

As ordinarily employed, the word "alcohol" means grain, or ethyl, alcohol. Its chemical formula is two parts carbon, six parts hydrogen, and one part oxygen (C_2H_5OH). This chemical compound is employed with useful ends in science, arts, and industry. It is a solvent of oils and varnishes and a hardener and preservative of tissues. When taken internally, it has a degenerative effect on the living tissue.

Physiologically, alcohol is a narcotic poison. Alcohol is a depressant, not a stimulant. Its supposed

stimulating effect is due to the relaxation on the part of the inhibitory nerves that control the action of the heart and blood vessels. Instead of increasing power, it merely releases the brakes.

We may bring an old sow into the parlor after giving her a bath and putting a ribbon around her neck, but the name "parlor" will not change her nature. With the repeal of the Eighteenth Amendment we were assured that the old saloon would never return. It was indeed a place of disgrace that women shunned and the most respectable citizens avoided. Today booze has been placed in "parlors" instead. The American people are drinking at a rate never surpassed in our history.

Effects of Alcohol on the Body

ALCOHOL is absorbed into the blood stream without a digestive process or chemical change. It goes to work at once to break down the natural barriers between disease and health. The capacity of the white blood cells to destroy invading germs is impaired. The functions of antitoxins and red corpuscles are lessened. Tissues are devitalized. The face becomes flushed from vasomotor relaxation. The muscle fibers of even the small blood vessels relax because their nerves are weakened. The nervous system, heart, liver, and lungs are all immediately affected.

It is interesting to note how alcohol works. Place a piece of fresh bread in water, and it will dissolve. Place the bread in pure alcohol, and it will harden. Alcohol poured over an egg white will coagulate it. This demonstrates the effect of alcohol upon protoplasmic substance which is largely albumen.

After the above experiment try this one. Take some oil and observe how it dissolves in pure alcohol, but does not mix with water.

The cells of the nervous system as well as other cells are covered with a fatty membrane. These fatty constituents are called lipoids. Because alcohol can dissolve oil and fat, it readily disintegrates the protective covering of nerve cells and immediately affects their protoplasmic centers. These highly organized cells and tissues are penetrated and injured.

Effects of Alcohol in the Nervous System

WE have just studied the effects of alcohol upon nerve cells and tissues. Let us think for a few moments concerning our nervous control system.

The optic thalamus and corpus striatum at the base of the brain are associated with many of the instinctive and physical processes of the body. These relay sensations to another portion of the brain, called the cortex, for discriminating judgment and control.

Alcohol exercises its first effect upon the cortex, the organ of higher mental life. It paralyzes and depresses cortical activity. The physical functions of the body are not so much affected as the control center, and these proceed without the careful discriminating control of the cortex. The result is a carefreeness due to ignorance, and often sexual irregularities.

Edison said: "I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine."

"If a man driving a spirited horse looses the lines, the horse may go faster, not because he has been excited, but because the restraint has been taken off. The man who imbibes an alcoholic beverage is like a driver who loosens his lines or throws them away."—Professor F. M. Gregg, in *"Physiology and Hygiene."*

Effect of Alcohol on the Morals and Religion

WHEN conscience and discriminating judgment are gone, men become victims of baser desires. A drunkard is not in the proper attitude to appreciate great spiritual truths. Distilled spirits destroy spiritual aspirations.

The Saviour warned that those who would be found among the drunken would be cut off at the time of His coming. (Matt. 24:49-51.) The apostle Paul warns that drunkards will not get into heaven. (1 Cor. 6:10.)

A Christian will not become intoxicated. (Eph. 5:18.) He will oppose the liquor traffic. (Hab. 2:15.) The prevalence of so many of the devil's Trojan horses presents a mighty challenge and appeal.



Evangelists of the Living Word

Suggestive Program for Sabbath Service, July 3, 1943

OPENING HYMN: "Go, Preach My Gospel," No. 440 in "Church Hymnal."

SCRIPTURE READING: Luke 19:12-27.
PRAYER.

MISSIONARY SECRETARY'S REPORT.

MISSIONARY OFFERING.

HYMN: "Far and Near the Fields Are Teeming," No. 448.

READING: "The Call and the Work of the Evangelists," by R. G. Strickland.

LEADER'S REMARKS. (Based on "A Great Work Program.")

PRAYER OF CONSECRATION.

HYMN: "O Where Are the Reapers?" No. 620.

BENEDICTION.

Note to Leaders

The midsummer month of July many times seems to be a treacherous period in missionary activity. Its sultry days entice the unwary onto the enchanted ground of slumberland and the quiet nooks of take-it-easy. Missionary reports register a sudden slump, the thermometer of personal evangelism drops far below normal and often remains at a danger point until a breath of early fall revives and awakens to new zeal and enthusiasm in hunting and fishing for souls. Our missionary program is comprehensive and heavy. It is proper to take time for needed rest. But as we rest, it is well to review the many lines of service which have been set before us and to seek for divine guidance in keeping from becoming lopsided in our Christian activity—following just one line, instead of blending all lines in good proportion. The reading for today is a survey of the many activities calling for personal service from everyone who is seeking to follow Christ. May the Holy Spirit fill the heart of the leader and of all members of the congregation and impart peace and rest to the soul, guiding each into the harvest field to continue to the close of the day, when full compensation is rendered to all who have been faithful.

GEN. CONF. HOME MISS. DEPT.

The Call and the Work of the Evangelists

BY R. G. STRICKLAND

DOWN from the courts of glory comes a ringing command to Seventh-day Adventists. It is an order which we cannot ignore, for it concerns our own soul's salvation, has a definite bearing upon our personal relationship with God, and embraces the multitudes that sit in darkness waiting for a messenger of light to bring to them the message of truth and salvation.

What will be your response? Are you ready? These are God's words: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. God has committed to us His truth. We are priv-

ileged to reflect the luster of His holy presence. But we cannot hope to be reflectors if we lie prone or sit inactive. God's command is, "Arise!" We are to bestir ourselves and undertake service for the Master. The light which is to shine is not our own light. It is light that comes from above—the light of truth contained in the word of God. Those who receive this light and will "arise" and "shine" will be constantly busy and happy in service.

Looking unto this day, the psalmist spoke in glowing terms about those who minister for God. He declares, "The Lord gave the word: great was the company of those that published it." Ps. 68:11. To publish means to make public, to proclaim, to bring before the public, to divulge. Here is surely an evangel—the message of man's redemption through Christ, proclaimed by various means so as to reach every nook and cranny of this old world, that men may receive in their hearts as well as in their minds the truth of God.

Home Bible Study League

Many are the methods to be employed whereby the light shall be shed abroad. In numbers of our churches faithful service is being rendered through the Home Bible Study League. In such a program the territory is thoroughly organized, and those participating are assigned definite territory and pass from door to door distributing literature in a systematic manner. As the readers of the literature become interested in further investigation, the interests are followed up by Bible studies given under the inspiration of a church program by lay men and women who have

To Every Man His Work

Our Master has taken His journey
To a country far away,
And has left us a task to finish
Against His reckoning day:
There's a work for me, and a work for you—
Something for each of His servants
to do.

Your task may be great and glorious,
And mine but a simple one;
It differs little. The question is,
Will His coming find it done?

Or perhaps in His deeper knowledge
He has thought it wise and best
That while others toil in service
Our part be to wait and rest.

It matters not, in this little while,
Whether we work, or watch, or wait;
So we fill the place He assigns us,
Be the service small or great.

There is one thing only concerns us—
To find the task that is ours;
And then, having found it, to do it
With all our God-given powers.

Our Master is coming most surely,
To reckon with everyone;
Shall we then count toil or sorrow,
If His sentence be, "Well done?"

—The Gospel Sickle.

devoted themselves to missionary service and have sought special preparation through the Bible Service Training School.

This Home Bible Study League is also carried on by correspondence, whereby the postman carries truth-filled literature to the homes of the people week by week. Some churches select a certain county, or several counties, and see that literature reaches every home in the territory. Other churches or individuals send literature to particular lists of names, as secured by various means. All contacts should be followed up by study of the Bible. It is personal contact that brings results.

Bible Studies

Bible studies are most effective when given in connected sequence so that the reader is led by easy stages from one form of truth to the other. The Bible studies may be conducted with lone individuals or small families or may take on the nature of cottage meetings. They may even grow into larger groups that press the instructor into a form of public address. This type of service we have been pleased to call "lay preaching." The lay preacher may hold Bible study meetings in a home, a schoolhouse, neighborhood church, a store building taken over for the purpose, in a grove, under an arbor, or beneath the open sky. This is truly an important form of soul-winning work. All these various avenues of service are used of God for propagating the faith, for sounding the message of truth and giving light. These are evangels of the living word.

Missionary Correspondence

Many of our sisters who find it impossible to leave home for the purpose of making contacts in missionary visits or holding Bible studies with friends and neighbors, have been able to carry on a great work for God in the quietude of their homes through missionary correspondence. Everybody likes to receive letters—personal letters revealing an interest in the receiver. Here is an avenue into the heart that should be employed more fully. Nearly everyone has absent relatives. Just now there are many of our men and boys, not only in the Army camps throughout the nation, but across the seas, in places of danger. Correspondence is often the only

avenue of contact. We sincerely hope that Seventh-day Adventists will be faithful in their privilege of writing letters. Let us write to our boys and our friends in the service of their country; let us write to the parents and wives, and to the children of fathers wearing the uniform. Not casual letters, but cheery, comforting, spiritual messages; not preaching letters, that would seem to have but one objective—that of indoctrination; but letters that point to Christ as the Saviour, Redeemer, Comforter, Healer, and the Giver of eternal life.

Telephone Contacts

Another means by which we may send forth the light and sound the evangel is by use of the telephone. Surrounded by the comforts of home, we find it possible through this means to contact prominent people or persons in the common walks of life, and talk with them for a few moments about the most important thing in life—their need of Christ and the steps which lead to Him. We can use the telephone to invite friends and neighbors to tune in on the various radio programs conducted by Seventh-day Adventist evangelists and to listen to the broadcast from the Voice of Prophecy. Any means which brings men and women into contact with this message is evangelism.

Invitations to Gospel Services

Another simple phase of evangelism in which almost everyone can engage but which is so often neglected, is the kindly gesture of inviting people to attend our services. This involves bringing neighborhood children to Sabbath school, taking Mr. and Mrs. Jones with us to the Sunday night services, and seeing that visitors in our homes accompany us to worship on the Sabbath day. Let us not be content merely to take our places in the house of God at the appointed hour, but continually endeavor to bring with us some person upon whom the rays of light should shine. Bring visitors to our church and public evangelistic services. That is evangelism. It is a simple program, and one in which all may have a part.

Bible Correspondence School

The Bible Correspondence School is operating throughout the whole nation. The Voice of Prophecy, broad-

casting from the Pacific Coast, invites men and women to enroll for a course of systematic Bible study. A similar invitation is being extended by evangelists in various conferences. Prospectuses on the course are provided by which to explain the plan from house to house and enroll students in the Bible Course. It would seem that every Seventh-day Adventist ought to be able to persuade a large number of persons to sign up for this course. Wonderful indeed are the cheering reports that come to us concerning the success of this plan. Here is another method of sounding the evangel and arising to the great opportunities to let the light shine at this mighty hour.

Dorcas Societies

In our churches Dorcas Societies are organized for the purpose of enlisting every Seventh-day Adventist woman in service for the poor and needy. And their work does not end there, but involves training in cooking, sewing, and temperance reform. This is one of the most important phases of evangelism. Great blessing and success are attending this work, but there is need for much larger co-operation on the part of the women in all our churches.

Societies of Missionary Men

Paralleling the work of the Dorcas Society is that of the Society of Missionary Men, in which the men of the church, banded together for the purpose of advancing the gospel in church and community service, are accomplishing great things. May the Spirit of the Lord impress the hearts of all our brethren to assume their specific responsibilities in the organization of the Society of Missionary Men. There must not be any makeshift or haphazard program, but each member must assume some definite responsibility for daily evangelistic endeavor. This may mean regular contact with the newspapers for publicity work in behalf of the message of truth; a manifestation of personal interest in husbands, sons, or other relatives of members of the church, who have no apparent interest; working to reclaim backsliders; or helping the youth receive an education. These and scores of other methods are all evangelistic and serve as reflectors of the light which God bestows upon His church.

Literature Distribution

Seventh-day Adventists have a wealth of printed matter, containing a message to turn from the bondage of sin to the liberty of Christ in the gospel. But this literature cannot perform its appointed work unless it is placed in the hands of persons who need its message. There are hundreds of men and women among Seventh-day Adventists who ought to make it their lifework to distribute our truth-filled books, visiting in the homes of the people and telling them of the message of salvation. Thus will they truly be evangelists for God.

(a) *Home Workers*.—There are housewives, teachers, office workers, and other groups who might be able to devote one day in the week, or a few hours of each day, or a few hours each week, or possibly three days a week, to the circulation of our truth-filled books and magazines. Such persons are classified as "home workers." Many people find it especially advantageous to devote time to this work just before the holiday season, when people buy books as gifts. But all through the year people need books for birthdays, anniversaries, graduation, weddings, and various occasions. Here is a worth-while form of missionary undertaking which is advantageous and at the same time remunerative, and we should earnestly encourage all who have spare time to engage in the sale of literature.

(b) *Tracts*.—Tract racks, kept filled with tracts and periodicals, should be placed in railway and bus stations, barbershops, hotels, department stores, and waiting rooms wherever people gather. Tract racks should also be placed in homes, conveniently near doors for handing out literature to deliverymen, agents, solicitors, etc. Tracts should be enclosed with letters to friends, slipped into packages for servicemen, placed on the desks in business offices, or passed out to fellow travelers on streetcar, bus, or train. Tracts can be used in a score of ways. They are powerful evangelists of truth.

(c) *Magazines and Periodicals*.—*Life and Health*, the *Health* magazine, *Watchman*, *Liberty*, *Sings of the Times*, *Message Magazine*—all these current publications sell readily on the street or from house to house, and

many times yearly subscriptions may be secured. This is soul-winning literature evangelism.

Circulating Library

A lending library of Crisis Series books, consisting of eight or ten numbers, affords an interesting and successful avenue of contact with the public. Every church should have a number of sets of these library books to keep in circulation. Assign a block or more of territory to each church member and instruct all to lend the first book in the series at each house, picking it up the second week and exchanging it for another, thus gradually establishing interest and friendship. This is a simple plan which can be adapted anywhere, and its soul-winning effectiveness has been demonstrated beyond question.

Branch Sabbath Schools

In many places it is possible to gather in children and parents from the neighborhood or in a neglected community, and conduct a Sabbath school. If it is not convenient to conduct this work on Sabbath, then plan for the same interesting program on Sunday, inviting the children to attend the "story hour" or "Sunday school." These are very interesting occasions and often lead to attendance at our church Sabbath school and ultimately to church membership.

Work for the Foreign-Speaking Peoples

There is a vast field for "evangels of the living word" among the foreign-speaking people in this country. How much they appreciate friendliness and true interest in their welfare! A "story hour" for the children, followed by visits with the parents in their homes, may lead to Bible studies and acquaintances with foreign-language literature.

Visiting the Sick and the Aged

The thousands of shut-ins, because of illness or the infirmities of old age, welcome the evangels of truth. A smiling face and a cheery greeting cost little but are often worth their weight in gold. Search out these shut-ins and carry them a message of hope.

Comfort for Those Who Mourn

The great army of the bereaved is apparent everywhere. Not a day

passes but death enters thousands of homes, taking the dearest and best and leaving deepest sorrow and distress. Have you passed through the darkness of the ordeal? Have we experienced the sustaining grace of God in such a time? Then we are sent to comfort others "by the comfort wherewith we ourselves are comforted of God." The evangels of comfort are greatly needed. To be such a comforter is a very special and highly honored commission. Do not wait to be asked for your sympathy. Follow the obituary and "In Memoriam" announcements in the daily newspapers, and with tact and prayer for guidance, mail the little leaflet entitled "A Message of Hope for Those Who Mourn," which has been prepared for just such contacts, and can be procured through Book and Bible Houses at the cost of a few cents. It would be well to keep a few hundred of these "Friend in Need" series leaflets on hand, for constant use by the "evangels of comfort."

Behind Prison Walls

Thousands are waiting for us behind the grim walls of our penal institutions. What an opportunity is ours, as evangels of the message of freedom, to carry to these imprisoned people, bound by the fetters of sin and paying the penalty of the law for their misdeeds, the glad news of pardon freely offered in Christ, and hope for the future. It was our Saviour's mission "to proclaim liberty to the captives," and as His followers, we have the same commission.

Who Will Respond to the Call?

"Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty."—*Testimonies*, Vol. IX, p. 25. Dear believers in the third angel's message, will you not respond to the call today for service such as you have never before attempted? Begin a systematic program of soul-winning work now. It is time. You are the one. Will there ever be a better opportunity for you? Don't wait. "Let us arise! The battle is waging. Truth and error are nearing their final conflict."—*Christian Service*, p. 77.

Church Missionary Officers' Round Table

An Exchange of Experiences, Problems, Suggestions

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

Use of Rostrum in Promotion Work

Speaker—Conscientious church member: I have been led to consider the rostrum or pulpit in our churches as a sacred place, to be occupied by the "mouthpiece for God," the preacher and evangelist. If this is true, why are sales of literature so often promoted from the pulpit?

Home missionary secretary of the Indiana Conference leads the discussion: Occasionally we find some of the members in our churches who consider that there are different degrees of sanctity in the church. They think that some things are cared for properly in certain spots in the church auditorium, and not properly in other spots. This has led to the conclusion that the rostrum proper should be used only by the elder or ordained minister, and even then should be used only when singing or preaching or announcing the church program.

In the consideration of this question it becomes necessary to discuss some principles that relate to the house of worship and its services.

The Lord declared concerning the sanctuary which was to be constructed for the children of Israel, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8. The purpose of the sanctuary was that there might be a designated place for God to meet with His people. Not only was the sanctuary a meeting place for God, but Paul states, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16.

Now God met with His children in order that He might express His will to them. In doing so they would fully understand His will. What is God's will in relation to the church here on earth? Christ expressed it in the command, "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." Matt. 28:19, 20.

His work is to make disciples and

followers of Him. There are many ways by which this can be done. He has ordained the medical work as His agency. The medical ministry is a holy work. Its purpose is as evangelistic as is that of the minister. The same is true of the literature work. It is a holy work for a holy purpose. All other agencies thus ordained are holy too.

Inasmuch as the promotion of the literature work is for the winning of souls, as is the work of the minister, there surely can be no objection to the use of the rostrum in its promotion. *Signs* clubs and literature distribution are all agencies for the finishing of God's holy work.

In the early history of our denominational work we find that, in connection with all meetings, the pioneers placed emphasis on the promotion of literature distribution. Elder James White used to carry literature by the buggyload; and he would pile it up on the rostrum, and then preach and urge our people to carry it out by the armloads. They did it, and the result has been that our membership has grown to large proportions.

Such promotion is not commercial work. Its objective is not one of profit, but the winning of souls. Why should we debar from the rostrum soul-winning literature ministry when its objective is the same as that of the gospel minister? It is the gospel ministry of our literature work.

H. K. HALLADAY.

Handling Money in Connection With the Church Missionary Service

Speaker—A newly elected church missionary leader: What is considered proper Sabbath promotion during the weekly church missionary service, or what is usually termed "the ten-minute period"?

Home missionary secretary of the Iowa Conference replies: The question of propriety is outlined by Christ in the words, "It is lawful to do well on the Sabbath." Literature ministry is a potent factor in the gospel enter-

prise and is therefore included as proper promotion on the Sabbath. Periodicals, tract distribution, Ingathering, and Missions Extension are all part of a great movement which has as its purpose the finishing of God's work. However, some are confused over the question of turning money over to the missionary secretary on the Sabbath, thinking that it is comparable to the work of the money changers in the temple, when Christ overthrew the tables over which money was taken in, and put a stop to merchandising in the house of God. It must be remembered that the money changers in the temple were there for personal profit only. The missionary secretary is not. For all her hours of labor and toil she receives not one cent. It is volunteer service for the Lord and His cause. But in order to avoid the handling of money, the "Church Missionary Order Envelopes" have been provided, so that all members may bring their money in sealed envelopes ready to hand to the missionary secretary on Sabbath. This enables the secretary to take the money home untouched until the Sabbath is past, and then attend to the clerical work. If all would co-operate in this plan, much confusion would be avoided. It is inspiring to know that the General Conference plan for conducting the weekly church missionary service is in exact harmony with Sabbathkeeping principles, and if followed, would bring great blessing to our churches. The spirit of Christ is a missionary spirit, and it is surely proper to spend ten minutes each Sabbath in promoting the things for which the church was organized.

J. O. MARSH.

A Missionary Secretary's Problem

"Our church of 325 members pays for a club of 457 *Signs*. Out of this number 234 copies are mailed direct to readers by the publishers. Should these 234 copies be reported by our church members in any way? What is the proper method of handling such matters?"

As this church missionary secretary resides in a Western State, we will ask the home missionary secretary of the Washington Conference to advise:

When the *Signs of the Times* campaign is put on in February, hundreds and thousands of subscriptions

are paid for and ordered to be sent direct from the publishers to those not of our faith. This constitutes missionary literature distributed, but investigation proves that much of this work is not being reported in any way. In the first place all these *Signs* should be reported at least once a month. For example, Mr. Green is sending 25 *Signs* direct from the publishers to relatives, friends, neighbors, and business acquaintances. Mr. Green should report 25 pieces of literature every week on his card in the weekly missionary meeting. This is in addition to other literature he might have handed out personally. If he prefers, he might report 200 pieces of literature once a month or 225 if there happen to be five issues for that particular month. The amount of money he pays for these *Signs* should be reported as missionary expenditures when the money is turned over to the church missionary secretary.

There is still another plan which would be even more accurate and much easier to operate. The church missionary knows how many *Signs* are being sent as missionary literature and can add that number to her report of literature distributed each month. As an example, the church in question sends 234 *Signs* direct. If 14 of these went to members, 220 would be for missionary purposes. The secretary would then add 880 pieces of literature distributed to the total amount reported by the members on the cards. It is easier for one person who has the figures written down to make just one addition than for twenty persons to make weekly or monthly entries on their cards. The amount paid to the secretary for these *Signs* could be added in the same way. It will, of course, have to be announced and understood by the church members that the secretary is following this plan. However, experience has revealed that very few individuals are reporting the *Signs* they send direct; therefore there would be little change necessary, and there would be a much more accurate report of literature distributed. C. C. Kott.

Summer Slump

"A real problem in my church," states a missionary leader, "is to avoid or counteract the summer slump in reporting. If there is a secret key

to solving this problem, I would like to borrow it."

For the present no one volunteers to lead out on this discussion, so we will "lay the problem on the table" and bring it in at another time. In the meantime we would be glad to hear from a number who have had experience and can help this brother. Surely this is a very timely topic for round-table discussion, but one which is not so readily tackled as others.

The Missionary Committee

Speaker—A church missionary officer in a New England church: It seems that various opinions prevail regarding the importance or the necessity of holding the missionary committee meeting. I would like to know: (a) When the missionary committee should meet, (b) how often it should meet, and (c) who is responsible for calling the committee and leading out in the deliberations.

One of our experienced conference home missionary secretaries will reply to this timely inquiry:

In churches that carry on a definite, systematic, all-year-round program, the missionary committee is indispensable in checking up on results and outlining future activities. The missionary committee is the same as the church board and is therefore obligated to discharge its duty in regard to missionary plans and promotion of the plans. All officers of the church are members, including the leader of the Dorcas Society, although this leader's name is not mentioned in the Church Manual. But the very nature and volume of Dorcas work calls for the presence of a Dorcas leader in the church council.

It has been proved by experience that where a strong program is in operation, a monthly committee meeting is very profitable; in fact, that is where the importance of this committee lies. You do not need such a committee where there is no activity. So if missionary officers desire to see the committee function, let them get the members to working for others. Systematic work will create a need for supervision. The best time to meet, in order to secure profitable results, is a week or two before the first Sabbath service. Then plans can be laid, assignments made, and announcements prepared.

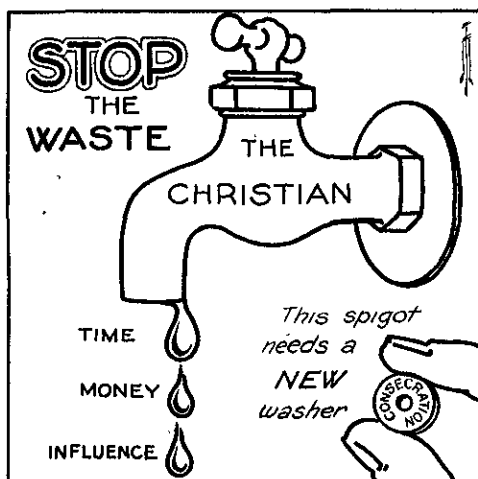
As to who should call the missionary committee, it should be remembered that the pastor of the church is chairman of the board (which is the missionary committee) and holds the same relation to it as the conference president does to his committee. And that board or committee holds the same relation to the evangelistic work in the church territory as the conference committee does to the whole conference. Strictly speaking, none but the pastor (the elder where there is no pastor) can call the committee together. Where missionary leader and pastor or elder are working together, this is easily done. When that board or committee meets in the capacity of a missionary committee, the missionary leader acts as chairman and the missionary secretary records the minutes.

To accomplish the most from a missionary committee meeting, the missionary officers should have well-prepared plans drawn up in advance, and be able to present their plans briefly and clearly. Such procedure will beget confidence and co-operation, and command the respect of the board. Prepare board plans, set the members of the church to work, let everybody know the home missionary department has a program, and you will find that the committee will support you in your endeavors.

GEORGE BUTLER.



"THE secret of our success in the work of God will be found in the harmonious working of our people."





Opening Prison Doors

MUCH is said in the Bible about prisons and the responsibility of Christians in relation to those incarcerated behind prison walls. In a certain sense we are all in Satan's prison house of sin, bound by unseen walls and chains, until Christ, our deliverer, breaks the power of sin in our lives and sets us free by His grace.

But there are many unfortunate individuals who have violently opposed the laws of the land and have been placed behind the iron bars, both for punishment and detainment from doing similar acts again. These people are truly unfortunate. Many of them are desperate characters, and some will never be reformed. Yet there are many who have not fully sold themselves into the power of Satan, and these can be reached. Some of these people may be reaping the result of yielding to sudden temptation to commit a misdemeanor for the first time, and are truly repentant. Innocent persons have sometimes been put into prison, suffering for the crimes of others. Then there are those who "are persecuted for righteousness' sake." So there are all kinds of characters in our penal institutions, and as we work for their spiritual welfare, we must not try to judge who are worthy and who are not, but extend the gospel invitation to all, and the Spirit of God will impress the hearts, and often those who appear to be most hardened will be the most sincere in their response.

In our approach to this class of people we should avoid any attitude of condemnation, for they are already condemned and, in most instances, are rebellious and humiliated by the evidence of their guilt and condemnation. We should approach them in kindness and love, and with true consideration, realizing that it is only by the mercy of God that we have been kept from a similar experience.

What Is Being Done in Some Places

For about seven years E. F. Peter-

son and C. E. Rentfro have been doing excellent work in behalf of the inmates of San Quentin, the California State prison. Each Sabbath they conduct a carefully planned Sabbath school hour in prison, very similar to the plan followed in our churches. About thirty of the men of the prison assemble to study the word of God and participate in the service. Following this, a short preaching service is conducted, which is well attended, the men joining in the singing, or perhaps taking part in the testimony service during the hour.

It was my privilege to visit San Quentin prison recently and participate in this Sabbath service. About thirty-five men were present and they manifested a deep interest. At the close of the meeting a number of them expressed their desire to be remembered in prayer. Among those attending the Sabbath school were a number of men who had been members of the Seventh-day Adventist Church, but for various reasons had slipped away from the faith. These men are now rejoicing in the knowledge of the truth. Perhaps some of them never were fully established in the truth, having been brought up under Adventist influence but never converted. Now they have abandoned their evil habits, and it is most cheering to see how they desire to serve God with a sincere heart and are earnest in their endeavors to win their fellow prisoners for God. Then there are others who have been violent in their lives and are receiving their just punishment, who have also experienced conversion and rejoice in the third angel's message.

Brethren Peterson and Rentfro state that it is their chief desire not only to help these men personally in their spiritual experience by studying the Bible with them, but, in turn, to get them to bring the truth and light to others in prison. In other words, to be real missionaries among their fellow men. This is done in different ways. They ask these men to be responsible for bringing others to the

Sabbath school or to the preaching service. As a result a number have accepted the truth. From four hundred to eight hundred copies of the *Signs of the Times* and other missionary literature are distributed in the prison each week. After the copies have been read by the inmates on one floor or section, they are collected and passed on to another, and then again to another, until the papers are pretty well worn. Thus a most excellent work is being done, and many have been won to Christ through the faithful efforts of those who are doing this kind of work.

A similar work is being carried on in the city jails of Los Angeles, California. One Saturday night, while visiting there, I observed two groups of workers with about six or eight in each group. The men's group of workers, led by a lay brother, went into the men's division of the jail and held a meeting in the rotunda with the men listening at the doors of their cells, while a group of sisters went into the section where the women and young girls were confined and conducted a meeting with them. In each instance songbooks were distributed and the inmates encouraged to sing, thus getting their attention more fully; then a little time was spent in speaking and reading from the word of God. It is very striking to see how readily these people respond in taking part in the service—by singing, asking for some special song to be sung, or quoting a familiar text such as John 3:16, and in other ways. These two groups of workers are indeed engaged in a wonderful missionary work. Appropriate literature is passed out to those who listen in at these services, and the prisoners seem to enjoy it all very much. In fact, each Saturday night they look for this meeting. It is the bright hour of the whole week. The work is carried on entirely by lay brethren and sisters under the direction of conference leadership.

The inmates of the city jail are serving short-time sentences and are not considered hardened criminals. A. A. Esteb, home missionary secretary for Southern California, mentions that more than five hundred Bibles have been distributed among the prisoners in the Los Angeles jail; and as a result of this good work, a

number of persons, having served their term, hunted up our church and in due time gave proof of true conversion and were received into church fellowship.

Who Should Engage in This Work?

Not everyone is prepared to carry on this type of work. One needs to study carefully and feel a burden under God to do work of this nature. Usually men should work for the male prisoners and women should work for those of their own sex. First of all, it is essential to become acquainted with the superintendent or warden and secure his good will. Success in this depends upon being courteous, kind, faithful, punctual, and upon carefully observing the prison rules and regulations. We must not be intermittent in service of this nature. Having once started, the meetings should be regular, and the same persons carry on from week to week, as far as possible. A well-concerted plan must be followed out. In most instances the prisoners enjoy singing the old-time songs learned in childhood. An appropriate hour should be arranged in harmony with the schedule of the prison or jail officials.

Almost always the workers at first encounter a decided indifference on the part of the inmates toward anything of a religious nature. One has to break through this indifference and get the good will of these people. Then, little by little, their attitude changes, and it is surprising how they respond to the appeal in behalf of life on a higher plane. On this particular Saturday night, when it was my privilege to attend a prison service, the apparent indifference manifested by the men when we first appeared was very striking; but as we proceeded with the service, their countenances lifted, cheer came into their faces, and at the close many of them expressed appreciation and anticipation of the service the following week.

God blesses every faithful effort put forth along these lines. If the work is done properly, it will be much appreciated by the officials of the institution. Some officials have stated that the impression made on the men by the religious services has done much to help in maintaining order and discipline.

W. A. BUTLER.

A Prisoner's Personal Experience

(Part 4)

(Continued from March)

"I WALKED over to the gentleman who was waiting to see me and announced my name. He arose and extended his hand. There was something in his handshake that gripped my soul. 'My name is Grundset,' he said. 'You wrote me a letter some days ago, and I am here in answer to it.' I never had heard that name before, and a little doubt arose in my mind. But when he produced my letter addressed to the Home Bible Study League, Mount Vernon, Ohio, the entire matter was clear, and soon Elder Anol Grundset and I were enjoying a pleasant conversation about God and the message of present truth. This interview took place on a Sabbath afternoon, and I learned that my visitor was on his way to a church to conduct an afternoon service. On departing, he handed me a copy of the book, 'Christ's Object Lessons.'

"This book appealed to me, and I read it with great interest and much spiritual gain. Elder Grundset promised to send me some more books, and a few days later a package arrived containing 'The Great Controversy,' 'Bible Readings for the Home Circle,' 'Steps to Christ,' and 'Daniel and the Revelation.' The message of truth meant much to me, and desiring to share it with a group of men in the dormitory, I began to arrange a class for Bible study. The interest grew,

and soon a group of men met with me around my bunk every evening, where we studied the Bible, using 'Bible Readings for the Home Circle.'

"One day I was led by the Holy Spirit to draw up a petition requesting that, if it was in keeping with the rules of the prison, the deputy provide us with a suitable room where we could meet each Sabbath afternoon for an hour or two of Bible study. The petition, signed by fourteen fellow inmates of the prison, was presented to the authorities. Several weeks passed before we received reply. There was some prejudice and objection to Seventh-day Adventists' gaining a foothold. During the days of waiting we continued in prayer, believing that God would in some way provide a place for our Bible class. At last it was arranged, and we were told that the group had been granted the privilege of meeting in the school-room of the institution each Sabbath afternoon from two-thirty to four, for a Bible study. This brought great joy to my heart, and every day I was strengthened in the faith and Christ became more real. How could it be that a poor sinner like me should be teaching the gospel to others? I prayed to God earnestly for spiritual strength and light. He heard and answered my prayer. On Sabbath afternoon, June 8, 1940, we held our first Bible study in the prison."

(To be continued)

Sent in by ANOL GRUNDSET,
Home Missionary Secretary,
Ohio Conference.

Missionary Leadership

A Great Work Program

A GREAT work program is placed in the hands of evangelists of the living word, as "laborers together with God." We have the last warning message to take to the world, and only a short time in which to do the work. The apostle James tells us that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. The prophet Isaiah gives us the details of James's

summary in the following clear language:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:6, 7.

In these verses we have eight different requirements specified, and con-

nected with these requirements are sixteen blessings, as set forth in the remaining verses of the chapter. This is a work program, and the servant of the Lord tells us this program should be in operation in every Seventh-day Adventist church. It calls for willing labor and consecrated service by every member of the church.

In Christ's parables of the talents and of the workers in the vineyard the principles of service in the Master's vineyard are brought to view. In the distribution of talents, to one is given five, to another two, and to another one. The record shows that all talent holders made the same percent of gains except the one-talent evangel, who did not attempt to use the talent, but buried it out of sight. Here we can see an example of the practical working out of an unchangeable law of nature, in that what is not used is lost. Every Christian should thank God that he has received at least one talent, and should earnestly seek to use it to God's glory. It is not the number of talents that counts, but the use made of them.

To evangelists of the living word today there is a lesson of encouragement in the parable of the laborers in the vineyard. We read that some began work early in the morning, others began at noon, and still others at the ninth hour. And yet at the eleventh hour some were not working, and the Master asked, "Why stand ye here all the day idle?" The ready answer came, "No man hath hired us." In modern parlance this is the same as saying, "The conference committee has not employed us." But the command of the Master was, "Go, work!" And they began to work. But when the time for settlement came, all the workers received the same pay—those who had toiled from early morning until late at night and those who began between the eleventh and twelfth hours.

No doubt today some would question the justice of such compensation. But we should remember that the dear Lord does not recompense us by the time we begin or the amount we do or by the noise we make about it, but rather by our willingness to act when duty is pointed out.

How are we responding to the calls for workers in the vineyard today? Are we doing all we can? Have we

entered the vineyard and been hard at work since early dawn of day, or did we begin in the heat of the day or in the late afternoon; or are we still standing idly looking on, waiting to be set to work, but excusing ourselves on the ground that as we did not begin at the first, there is no use trying to step in at such a late hour? Or perhaps you try to make excuse for idleness by hiding the one talent which you possess, instead of putting it to use. "Go work today in My vineyard" is the ringing command of the Master as it comes down through the ages in this late hour of earth's day. And all who are willing to respond and go to work will receive a just reward in the final settlement.

Christ lived a life of service from the cradle to the grave. He worked day and night in behalf of His Father's business. So successfully did He perform His life task that He was able to say to His Father, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." Would that we, called to be evangelists of the living word in these last hours of probation, may each be able to bear the same testimony of faithfulness in the work assigned us.

Service of a Fourfold Nature

In God's great plan for today we see four chief classes of work—evangelistic, publishing, educational, and medical. It is not possible to separate these lines of service. Every member of the church should be acquainted with all phases of the program, doing his best according to his consecrated talent, as soon as his duty is pointed out.

The Home Bible Study League combines the evangelistic and the publishing phases in such a way as to be readily accepted by beginners. This plan provides for a definite series of 12 to 30 subjects to be outlined, and that literature giving a logical sequence of these subjects be delivered to the homes systematically week by week. During these visits the degree of interest will be ascertained, and arrangements made for Bible studies in the homes or cottage meetings. In the meantime health principles will find their place as an educational feature, and thus all four phases of the work will be brought into play.

In some conferences the Home Bible Study League program has been operating for years and many people have been won to the truth as a result. In one field eleven churches were added in a two-year period, and five of these were raised up entirely by laymen through this house-to-house method. Many "dark counties" have been changed into centers of light through this method, combined with evangelistic studies, health lectures, educational principles, and literature work successfully carried on in single homes or in groups, and in some instances in hall efforts.

Closely allied with this systematic literature work are the "Bible Schools of the Air," about which much is being said these days. In the field I was formerly connected with, the Southern New England Conference, what is known as the Twentieth-Century Bible Course is being fostered. During a four-month period more than 2,000 persons have enrolled in this course. Several have finished the course and at least five have accepted the message. These students send in most interesting questions and comments, which show that a systematic course of study is bound to affect the life and practice of many. In this same conference nearly 2,000 more people are enrolled in the Voice of Prophecy course.

As laymen we must recognize our responsibility in advertising these courses. The fact that our ministers on the air announce these subjects does not mean that all the people hear them. We must get out and mingle with the people, leaving them appropriate contact literature and an enrollment card. Our church members should call on a definite number of families each week and thus help build up the enrollment. Unless we do, we will not realize all that can and should be done in the salvation of souls through these methods. In the Southern New England Conference all the churches are following the plan, calling on tens of thousands of families each week regularly. Each day's mail brings in fifteen to twenty-five applications. The work is so simple that all may take an active part and thus search for souls.

GEORGE BUTLER,
Home Missionary Secretary,
Chesapeake Conference.

News From Soul Winners

A Lay Member Presents Four Persons for Baptism

It is encouraging to learn from time to time of the good results many of our lay members are having in soul-winning efforts. A brether in one of our Ohio churches, although a very busy man, finds time to hold Bible studies and cottage meetings, and knows the meaning of the promise in Isaiah 55:11 that the word of God "shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This brother relates an experience, as follows:

"While making purchases in a store I noticed a young woman whose appearance stood out in contrast with the other clerks, for she was modestly dressed and without the usual display of rouge and lipstick. The thought came to me that she must be a Christian, and her mother an exemplary woman, for as a rule children reflect the teaching and influence of their parents. In connection with my purchase I took occasion to refer to world conditions. The young woman seemed interested and asked a number of questions. I suggested that if she desired, my wife and I could come to her home and help her to a better understanding of the Bible. To this suggestion she made no reply, but spoke of singing over the radio saying that because of her conviction that she must use her talent for the Lord she confined her singing to hymns. We sent her *Present Truth* for a year, and other literature.

"One day I noticed she was not at the store, and was informed she was very ill. I had the book 'Great Controversy' with me and felt impressed to go to the girl's home and leave the book. When I came to the door a kind woman answered and told me that she was the mother of the young woman for whom I inquired. She invited me in, and we began an interesting conversation on religion. Before leaving, I suggested that we have a few Bible studies, to which she replied, 'That would be lovely!'

"I went to this home two days later, starting Bible studies. The mother

and her daughter seemed pleased, and after our study one evening the mother remarked, 'I believe God sent you here, because I have been praying that He would send someone to help me to understand the Bible.' I assured her that this must be true, as I also had been praying that God would lead me to someone wishing to study the Bible.

"After many weeks of Bible studies covering all points of faith and doctrine, four persons were buried in baptism—the mother, the daughter,

and in addition a man and his wife.

"We are continuing the work here. I am using the latest type projector with films. God has been good to us."



Weekly Church Missionary Services

July 8

THE COTTAGE MEETING

Key Thought for Leaders: "The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches."—*"Gospel Workers,"* p. 133.

We can appreciate only to a limited extent the wonderful results that would be accomplished if the members of our churches would open their homes to the old-time cottage meeting program. Thousands would be converted, and the spiritual life of God's people would be marvelously revived.

In referring to her experience in accepting the truths of the third angel's message many years ago, Mrs. L. Flora Plummer, the valiant leader of the denominational Sabbath school work for many years, made this statement: "Never in the world would I have gone to a tent meeting; neither would I have read a book containing the truth. The Lord sent this truth to me in the only way by which I could be reached—the visit of a Christian woman who proposed that a cottage meeting be held in my home, to which I might invite my neighbors for the quiet study of the Bible. I felt honored to have such a meeting in my home, and a number of my neighbors and friends accepted my invitation to attend. Each study grew more interesting, and in due time the Holy Spirit brought conviction to my heart, and to the hearts of my friends, and we firmly took our stand on the platform of truth."

This is only one example, out of thousands of cases, where souls have been won in the quiet environment of a cottage meeting. In recent years a small machine known as the projectoscope has been developed, which enables the person conducting a cottage meeting to illustrate the truths taught by running film slides through the machine to be displayed on the wall of a room, on the window blind, or a strip of white muslin. Prolonged planning and study has been given to working out a series of illustrations which will fit in with Bible studies in logical order. Everyone is interested in pictures, and the portrayal

of the prophetic symbols of Daniel 2 and 7, and the many other illustrations centering around the entire chain of Bible truth, adds to the interest and effectiveness of the cottage meeting. Information pertaining to the projectoscope and the film slides can be obtained through conference home missionary secretaries. With the Voice of Prophecy and the Bible School of the Air creating such widespread interest in Bible study, cottage meetings are greatly in demand for helping the interested persons to a better understanding of truth by personal contact and explicit explanation and information. Invite people to come to your own home, and also respond to invitations to meet small groups in homes of friends and neighbors. Souls will be won, and it will be found that it is truly "a joyous work to open the Scriptures to others."

July 10

CITY BLOCK EVANGELISM

Key Thought for Leaders: "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition."—*"Testimonies,"* Vol. VI, p. 296.

Our appeal today is to "individual church members," to you who follow your various vocations day by day, to you wives and mothers who keep the home fires burning, to the youth upon whom so much depends for the future, to the shut-ins on beds of sickness, and those who are struggling under burdens of heavy responsibility or poverty. All these elements of human experience, and more, are wrapped up in the church, which "is God's appointed agency for the salvation of men;" and "all heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness." It is the attitude of the individual member which is of intense interest to heavenly agencies.

Each church member has a parish for which he is responsible to God. It may not be a large parish; in fact, it may be very small—perhaps a city block, or it may be the neighbor next door, or possibly your duties are confined within

the walls of your own home. Nevertheless, you have an individual responsibility to let the light of truth shine in darkness. There are many ways by which we can work our parish. As stated in the key thought, church members should visit every family in the neighborhood and know their spiritual conditions. Have you worked your "city block" parish? Even in the four sides of the block there may be found a vast field of need—sickness, sorrow, poverty; or perhaps wealth and riches, but no hope for the future. Seek to find out the spiritual condition and the need of every member of your parish, and dedicate your service to God for meeting the need, whatever it may be.

"Do not pass by the little things, and look for a large work. . . . Take hold wherever you see there is work to be done." Even those who are prevented from crossing the threshold of the home can exert an uplifting influence by smiles and words of courage and cheer.

The story is told of "Uncle Bob," a friendly, genial, cheerful man, poor in purse, but rich in friends. When he became ill there was much sorrow in the village. One day a specialist came from the city, and after a careful examination, declared that the sick man would never get well. Uncle Bob accepted the verdict with a smile and asked, "Will it be days or weeks, Doc?" The reply was, "Weeks, but not many."

The next day the man made a strange request, and that was that his friends move his bed into the front room right in front of the big window, so that he could wave at folks as they passed by. His request was granted, and there he rested among his pillows of snowy whiteness, his open Bible before him, with a smile on his face; and as the people passed by, Uncle Bob would wave his hand in his own friendly way. In the next few days this window became a shrine. Thither came the people, old and young. Here the tired found rest; the sad, comfort; the selfish, healing chastening.

"Now, neighbors," said Uncle Bob, when he was very weak indeed, "when I'm gone, don't think of my grave; think of my wave." And then there came a day when he could not wave his hand, he could only smile. Just before he died, he looked up into the face of his weeping wife and said, "Never mind, mother. I'm just going ahead for a little while. I'll meet you on the other side."

The memory of "Uncle Bob's" wave and cheery smile, and the Scriptures which he loved still linger as a benediction in the little town. May the life of every Christian be so filled with the presence of God that the home, the street, the block, or the extended community will be attracted to eternal truth.

July 17

MY FIRST BIBLE STUDY

Key Thought for Leaders: "Among the members of our churches there should be more house-to-house labor, in giving Bible readings."—"Testimonies," Vol. IX, p. 127.

No one could be more fearful or timid than I, when answering the call to "go from house to house, opening the Bible to the people." Never shall I forget the sensations experienced in meeting my first appointee and, for the first time, facing a stranger over the open Bible and giving expression to the truths which I had been taught and had espoused.

A large number of students from a near-by college were spending the summer vacation at the "City Mission," where experienced instructors conducted classes in Bible doctrines, the distribution of literature, securing appointments for Bible studies, and the proper procedure, under varied circumstances, in giving Bible readings and leading the reader through the "valley of decision."

The broad vision of the place of this Bible work in connection with the third angel's message was strikingly portrayed in all the instruction, and each student was enthusiastic over the possibilities and happy in the privilege of receiving such training. Although many years have passed since that time, never has the vision faded or interest waned.

The instruction combined theory and practice from the very start. Class members repeatedly passed through the ordeal of giving a Bible study before the entire class, subject to kindly, helpful criticism and words of commendation as appropriate, all of which was testing but beneficial. Certain hours of each day were devoted to work on the streets, distributing literature and making appointments for Bible studies.

When about half way through the course, students were sent out to fill appointments for Bible studies in homes. My assignment was in a suburb at some distance from the Mission, reached by car and bus. The trip required some time, and to me, the longer the time before arriving at my destination, the better, so great seemed the undertaking. But at last the junction was announced, and the street and number of the house located. After walking up and down the block a few times and silently praying for divine help, I rang the doorbell, and a lady whose kindly face and unpretentious bearing inspired courage answered. "Yes," she said, "I am Mrs. Brown, and I have an appointment to meet a Bible teacher this afternoon. Are you the teacher?" Hardly daring to assume such a dignified title, I replied that I had come to fill the appointment and was very happy to make her acquaintance.

Soon we were seated at the library table, with Bibles and notebooks in hand. First, we bowed together in prayer—just a few sentences, uttered in broken words from a sincere heart; but the Holy Spirit bestowed the benediction of peace upon us, and from that moment there seemed to spring up an understanding between reader and teacher which melted the ice of formality, and we became more than friends—sisters in the great family of God, for the lady was a sincere and honest-hearted seeker after truth.

Our subject for study was the usual initial topic—"The Word of God." The outline was followed without interruption and break, and the texts of Scripture read one by one. Never did those very texts seem to mean so much as then; never did they shine with such brilliance. How my heart thrilled as I opened the Scriptures to this one-person audience, and how eagerly she grasped the connection and seemed to accept the Bible as the word of God to her. Then I could better understand the meaning of the scene portrayed by inspiration, as follows:

"Two . . . workers were seated in a family. With the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayer was offered to God, and hearts were softened and subdued by the influence of the Spirit of God. . . . As the word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said, softly, 'Go out into the highways and hedges, and compel them to come in, that My house may be filled.'"—"Testimonies," Vol. IX, p. 35.

All too quickly came the time of departure, but we separated as Christian friends, eagerly anticipating another period of study the coming week.

That was the beginning of prolonged experience in Bible work, extending into various cities in different parts of the country. While there have been many occasions for fear and trembling when I have met complicated and difficult situations, yet the memory of that early experience has sustained me, and in going forward I have always found the same sweet presence of the Holy Spirit to conquer difficulties and to impart

courage and wisdom. I can truly say that "it is a joyous work to open the Scriptures to others," and I rejoice to know that so many of our lay members are engaging in this work, taking advantage of the excellent opportunity afforded in the Bible Training Class which can be conducted in every church. In the closing of the work of the third angel's message, there will be found a vast army of "hundreds and thousands" of Bible teachers gathered from the church membership, who will "go from house to house, opening the Bible to the people." The call is to everyone. There must always be the first Bible study, and if you have not ventured forth in actual demonstration of the instruction received, do not wait another day. The church missionary leader will be able to put you in touch with some inquirer who desires to study God's word. Go at once, trusting in God for help. And once you have broken the ice of fear and procrastination, you will revel in the depths of joy in service as never known before.

A LAY BIBLE INSTRUCTOR.

July 24

MISSIONARY EXPERIENCES IN LAY PREACHING AND BIBLE READINGS

Key Thought for Leaders: "In all fields, high and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and . . . they will proclaim the truth with power."—"Testimonies," Vol. IX, p. 96.

Call upon the lay preachers and the lay Bible instructors in the church to tell of recent personal experiences. In the majority of churches a great work along these lines is in progress. Where this work is not being done, it is urgently suggested that the pastor or missionary leader make a study of the bimonthly paper entitled *The Lay Preacher*, and also the book entitled "On the Trail of the Seventy," by Wesley Amundsen, which can be obtained through the Book and Bible House. Both these publications are filled with thrilling experiences of men and women who have responded to the call of lay evangelism, and have been blessed in holding public meetings, cottage meetings, and Bible studies. Attention is called to one experience, as related by Anol Grundset, found on page 26 of this issue, which may prove of interest in case the time is not occupied by local lay workers.

July 31

THE VOICE OF DORCAS

Key Thought for Leaders: "Wake up, brethren and sisters. Do not be afraid of good works. . . . Do not wait to be told your duty. Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs."—"Testimonies," Vol. II, p. 29.

A wide-awake Dorcas Society is essential in every church. This group of faithful workers exists to search out and to provide for needs, both physical and spiritual, which perhaps the church member engaged in the many other lines of Christian service might never be aware of. Today, ask the leader of the Dorcas Society to report on what is being done by the members of the society, and to make known special needs for food, clothing, money, and also for more helpers. It is very appropriate that "the voice of Dorcas" be heard in our midst at frequent intervals, in order that the entire church understand what is being done. New members are always welcome, for here, as in other fields, the work is great and the "laborers few." A few words of appreciation and commendation by the pastor and church missionary leader will help.



Department of Education

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



EDUCATIONAL DAY

Suggestive Program

July 31, 1943

SCRIPTURE AND SELECTED READING.

SONG: "Again We Meet," No. 26 in "Church Hymnal."

PRAYER.

BRIEF INTRODUCTION OF DAY'S TOPIC.
(By pastor or elder.)

READING: "All Out for Christian Education."

SPECIAL MUSIC.

READING: "The Christian Home in War-time."

SYMPOSIUM: "Christian Education Prepares for National Service."

SPECIAL PRAYER FOR OUR YOUTH, OUR HOMES, AND OUR PARENTS.

OFFERING FOR CHRISTIAN EDUCATION.

SONG: "Let Every Lamp Be Burning," No. 183 in "Church Hymnal."

BENEDICTION.

Notes to Pastors and Elders

We believe that this year's Educational Day is the most important we have ever had, for we are one year nearer the close of time. The days in which we now live demand serious thinking, serious preparation for the task yet ahead. From many sides, accusing fingers are pointed to our homes and churches as having failed the youth in this crisis. Shall we not resolve today that our Seventh-day Adventist youth shall have opportunity to obtain the preparation for service which is their rightful heritage?

This is the time to present the subject of Christian education to our parents as well as to the young people. Let us pray most earnestly that the Lord will bless this presentation in a special way, that all may sense their responsibility to have every Seventh-day Adventist boy and girl, young man and young woman, in our own schools when the fall term opens in September. Now is the time to make definite plans. The Lord has promised to bless our efforts if we sacrifice and persevere to accomplish His purpose for our youth.

Then shall we not pray especially for our boys in national service—that our Father will continue to bless and strengthen them as they witness for the truth and for what Christian education can do for young people?

Let no church, however large or small, think that this day's program is not suited to its needs. God has a vital message for His people on this day. May you be blessed in presenting it to your flock.

MRS. FLORENCE K. REBOK.

Scripture and Selected Reading

1. "TRAIN up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

2. "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

3. "Thou shalt be His witness unto all men of what thou hast seen and heard." Acts 22:15.

4. "Ye shall be witnesses unto Me." These words of Jesus have lost none of their force. Our Saviour calls for faithful witnesses in these days of religious formalism; but how few . . . are ready to give a faithful, personal testimony for their Master!"—"Gospel Workers," p. 273.

5. "We shall have to stand before magistrates to answer for our allegiance to the law of God, to make known the reasons of our faith. . . . These things concern our eternal welfare, and teachers and students should give more attention to them."—"Testimonies," Vol. VI, pp. 128, 129.

6. "The purpose of education should be to take in light in order that you may impart light by letting it shine forth to others in good works. The highest of all education is the knowledge of God. 'Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me.'—"Fundamentals of Christian Education," p. 352.

7. "The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion . . . into all your pursuits. The important question with you now is, how to . . . maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ."—"Id.," p. 82.

8. "We are to stand firm as a rock to the principles of the word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time."—"Life Sketches," p. 433.

9. "Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. . . . It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. . . . Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions."—"Education," pp. 17, 18.

All Out for Christian Education

BY ERNEST D. DICK

WITHOUT assuming any undue claims for ourselves, we believe it can be truthfully said that to Seventh-day Adventists, in a very special sense, has been given the work of carrying the gospel of the kingdom to every nation, kindred, tongue, and people before our Lord's return. This is a large task, one that calls for the outstretch of faith in comprehensive planning and courageous execution. In the very early days of our denominational history the world-wide nature of our work was but little comprehended. Later, as the leaders began to grasp the fuller purposes of God it was thought that these could be met by the immigrants' to the United States sending letters and literature back to loved ones, or by their later return to the homelands. The sending of literature for free distribution to port cities was also adopted as a means of sending the message to the more remote regions.

Although this was the limited understanding of the magnitude of the task at the beginnings of the work, yet with the passing of years new vistas of opportunity and obligation began to unfold. Instead of finding our task of warning the nations accomplished merely by unsystematic distribution of our literature in the prominent port cities on the fringes of foreign lands, we realized that these continents were to be penetrated. The message of God's saving grace was to be clearly and fully presented by the living messenger to high and low alike—to the underprivileged in the remote areas as well as to the sophisticated in the cities. Souls were to be won and a large work built up. A fuller comprehension of the task was received when we were told that "in heathen Africa, in the Catholic

lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly . . . the transforming power of obedience to His law."—*"Prophets and Kings," p. 189.*

Experience has taught us that a strong evangelistic work requires the undergirding support of an equally strong educational program. "As soon as a new field is entered," we are told, "educational work should begin, and instruction should be given line upon line, precept upon precept, here a little and there a little."—*"Gospel Workers," p. 468.* It is significant, therefore, to note that in the same year (1874) that witnessed the sending abroad of our first missionary, J. N. Andrews, to Switzerland, we established our first denominational college at Battle Creek, Michigan. It was from this school that the pioneers were largely drawn for a program of mission penetration for the next three decades. Under the blessing of God country after country was entered, until in 1888 the list, in chronological order of our entry, was: United States, Italy, Switzerland, Rumania, Sweden, Germany, France, Denmark, Norway, British Isles, Holland, Egypt, Russia, Australia, New Zealand, Hawaiian Islands, Honduras, British Guiana, Finland, Pitcairn Island, Bay Islands, South Africa, China. Records show that in 1885 we labored in twenty languages; in 1890, in thirty.

Arriving at this point in our development, we note that we entered a period of *rapid expansion*. It was necessary to provide other colleges in this country; and with the developing work in other lands, training schools of varying rank were established to meet the needs of the people for whom work was conducted; and, in turn, with the young people trained in these schools taking their places of responsibility and later leadership in the field, large constituencies have been built up. The latest statistical report shows a membership for the world field of 520,644, operating 2,871 primary schools and 260 advanced schools, with a total enrollment of approximately 120,000 pupils. This work is conducted in 413 countries, in 810 printed and oral languages.

This large work in so many lands and languages demands a wide range of ability and type of personality in leadership—executives, evangelists, pastors, teachers, doctors, nurses, treasurers, typists, technicians in the medical field, and many other lines, all of which require special training in addition to general preparation.

It has been stated that the path of leadership passes through the college, and how true it is. Our colleges in this and other countries, and training schools of lower rank, are indeed the arsenals from which our leadership springs. Scarcely from other sources do our present leaders come. It is from these schools, too, that our missionaries are sought for appointment. The training and environment provided in our denominational schools, appropriate for any pursuit in life, are particularly intended to train the mind and shape the life for service in the denominational program.

But the value of our schools cannot be measured by their influence upon the comparatively few who may finish courses of training and become workers and leaders in the cause of God. Their contribution is far greater than this, measured by their preventive as well as their positive potencies. We are living in a world of increasing iniquity. Even the better institutions of society are permeated with soul-destroying influences. Without our own system of schools, our youth must obtain their education in the schools of the world, where the associations and influences are too often negative, or at best neutral, instead of positive and uplifting. Disregard for law and order was never more apparent than it is among the youth of today. Criminality prevails among the youth of even the so-called better strata of society.

Parents who place a proper estimate upon their children, the heritage of the Lord, will exercise discrimination in the training of those children, placing them in institutions where "the fear of the Lord" is acknowledged as "the beginning of wisdom," and where the design of every course and the objective of every exercise is to foster in the youth the noblest principles of life and, under the blessing of God, to prepare them for leadership, if He so chooses, in the finishing of His work.

The Christian Home in Wartime

BY BELLE WOOD-COMSTOCK, M. D.

LONG before wartime the Christian home as an institution was being called in question. The artificiality and strenuousness of modern times had made great inroads. Rush, tension, nerve fag, and irritability had made even the best-intentioned parents impatient and often unable to maintain the serene, happy atmosphere so important in a normal home. The busy lives of both father and mother had left little time for satisfactory companionship and social life with their children. The influence and ideals of parents had small opportunity for leading young lives in the right direction. The excitement and thrill of outside pleasures and worldly appeal were the things that formed the pattern for the molding of boys and girls into men and women. The home, in very many cases, was losing out, and anxious fathers and mothers were inquiring, "What can we do to bring back our boys and girls?"

Now that the war is on and times are serious, it would seem that the forces drawing boys and girls away from home and church influences would be lessened and that there would be a strong current drawing the family back to its stronghold. Except for occasional instances, such is not the case. The spirit and urge for excitement that existed in times of peace seem to have been accelerated, and the dominant thought of youth is to crowd as much pleasure as possible into the available time.

With jobs plentiful and money at hand, there is no stint in spending by many who before were limited by actual necessity to a narrow budget. The thought and spirit of the war itself has lent a new zest and interest to life for many who before had become bored, perhaps blasé. The reaction to this, with all the other aftermath of war, portends results that bring uneasiness to those who are "thinking things through."

The abnormal conditions of the present day have their most serious effect on youth. As long as father and mother maintain their equanimity and faithfulness, the child little realizes the world's upset state. Home is still a place of comfort and refuge, father and mother the last word in wisdom and strength. To the mature adult upon whose shoulders the responsibilities and burdens of life already weigh heavily, something of understanding and wisdom, even of apprehension, tends to stabilize emotions and give steadiness of mien.

But the adolescent and the youth, living in the present, uncertain of the future, are the ones who, in spite of tragic and fearful world conditions, are heedlessly following the quest for pleasure, apparently unconcerned as to what is involved in all this world

upheaval, and utterly careless regarding any individual responsibility. The major sobering influence upon the individual and his family, and a blessed one it seems to be, is actual induction into the war machine. Here young men become serious and mature, and strong character qualities are brought to light. The family left behind pray earnestly, where before prayers were said—too often only words, without the yearning desire and faith that alone can make our petitions effectual. Going to war, with all the hardships involved, will undoubtedly be the means of salvation for many a young man in our ranks; and for his anxious friends, the first effectual lesson in real, heartfelt prayer.

Why must it always be trouble that leads us as yearning suppliants to the throne of grace? Why can we not in times of peace and ease take advantage of the heavenly means at our hand to reach the standards of strength, character, and spirituality that we so eagerly seek in times of anxiety and stress?

Not only are our families faced with the perils of war for their grown sons, but little children and young adolescents are in even greater danger than those already in war zones. Lowered standards (moving downward before the war), emotional instability, the almost irresistible appeal of "glamour" on every hand, before which the average boy and girl seem helpless—all combine to make a situation so much more appalling than mere war, that if fathers and mothers could but sense the whole import of it, their all-engrossing aim would be, first, to make their own hearts right, and then to pray earnestly and persistently that the powers of heaven may work mightily to protect and save their children, as has so surely been promised. Even Christian parents may so partake of the hurried, tense atmosphere of the times that they fail to sense their responsibility, and neglect to foster home happiness and character building. The two go together.

It takes time to make a happy home. It takes time for well-planned family worship. It takes time to be such pleasing companions that the children long to get home. It takes time to plan balanced and attractive meals under the ration point system. It takes time just to be glad, because back of the gladness must have been time for meditation and prayer.

The children who are small now will soon be the adolescents to whom the world beckons. Let us not lose our hold on them. Let the steadying influence of our consistent lives and happy, confident Christian experience, and the charm of our home atmosphere, even in wartime, be the cords that bind our children to us and to the home center. Thus may the miraculous working of the Holy Spirit accomplish that which no human influence alone is able to do.

The instruction in Deuteronomy

6:6, 7 is applicable now more than ever before: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Now is the time to fashion child minds in the home circle, by story, companionable conversation, planned home study. These last should be periods in which the family together discuss in an interesting way, principles of Christian living, personal standards of right and wrong, responsibility toward others, and the joy and rewards of unselfish motives and action. By "precept upon precept, line upon line," by daily demonstration in the attitudes of father and mother toward each other and toward the children, by the gentle drawing influence of the home atmosphere, must the idealism of Christian ethics and beauty of character be exemplified. True religion must be made attractive and appealing by its visible results, creating desire rather than antagonism.

As Christ talked to the people, many longed to have in their own experience the beauty of life which He pictured to them. Children will respond with the same yearning today if the truths are presented in natural setting and wisely adapted to the occasion. Lessons may sometimes be subtly taught, the listeners making their own conscious or subconscious application. Again, it is often necessary to explain quietly and patiently or to insist firmly. The wise parent will refrain from a method of approach that arouses combativeness, irritation, or dislike for the subject discussed. The parent who is a familiar friend and interesting companion has much more influence for good over the child or youth than has the parent who talks only restrictions and thus builds a wall of reserve between himself and his child.

The training of the child, the education of the youth, the fashioning of a mature person from childhood material, cannot be left to the Sabbath school, the church school, or to any outside influence. The fundamental training that will count in the final test is that obtained in the home. Right experiences there will guide the young person through many a temptation and trying experience in later life and will be the cord that will bind him to safety as the years go by.

Today is a challenge to parenthood. Whatever the stress of war may bring, parents still have their opportunity; and no outside duty can safely be allowed to encroach upon their responsibility to their children and their home.



"A good thing to remember,
A better thing to do—
To work with the construction gang,
And not with the wrecking crew."

Symposium

Christian Education Prepares for National Service

"I AM very grateful for a missionary-minded friend who advised me to attend a Christian college, because, as my friend stated, one misses education in its fullest extent if the study of the Bible is omitted. It was at college that I learned of the standards and principles of this denomination, which later led me to accept the Seventh-day Adventist faith. This acceptance meant the complete reorganization of my standard of values, since the unique principle of a life of service to God and fellow men is at great variance with proud worldly education for self-service.

"Now as I wear the uniform of service for my country, I realize that whether a Seventh-day Adventist is a doctor, businessman, mechanic, soldier, or farmer, he is first of all a missionary for the giving of the third angel's message. When I am called upon to explain why I cannot do secular work on the Sabbath day, I realize that this is an opportunity for my superior officers and fellow soldiers to learn of the Sabbath, a knowledge of which I hope may eventually lead some to accept this message—which acceptance will be the fruit of true education."

PRIVATE M., New Jersey.

"The education that we receive in our schools is not made up of only book study and class periods. In fact, it is quite the opposite. We learn to live with people, to associate happily with all kinds of people. This has meant much to me since coming into the Army. I have been able to contact the higher officers concerning the Sabbath, without creating animosity. I have also been able to make similar contacts with my fellow soldiers in my units. God's education is the best education that one can possibly get, for this life and for the life to come."

PRIVATE B., Massachusetts.

"Without the background of a Christian education in a Seventh-day Adventist college, I doubt that I should possess the knowledge of God's word or a *workable* faith that enables me to stand up under the severe pressure of repeated attempts to batter down my allegiance to God's commandments. When one stands before an Army major in a solid three-and-a-half-hour battle to obtain recognition for his religious convictions, he really has to *know* what he is standing for. Such principles one learns best in a Christian school.

"Since the keystone of Christian education is character development, it is an inestimable aid in combating the tendency to indulge in the profanity . . . so common in the Army."

PRIVATE H., California.

"First, I should say that had I not accepted the Adventist faith, I most likely would not have obtained the education I have. After becoming a Christian, I realized my need of a more complete education. I wanted to serve God as effectively as possible. While attending academy and college, I studied typing and piano, along with my regular courses. I also cultivated the art of singing sacred music, so that the talent God had entrusted to me might be used to the best advantage in the winning of souls.

"In my present duties as chaplain's assistant I am very often called upon to make use of these particular abilities. During the week I type all the letters pertaining to the chaplain's duties, and any other matters which his office may necessitate. On Sundays I play the Hammond organ for all the services at the chapel. I do feel I am greatly privileged in having an organ at my disposal whenever I have free time and choose to play. It is common for me to be asked to sing several times a week. One Sunday I was privileged to sing three different times for the quarantined patients in the station hospital. We have a small folding organ which I take along to accompany my singing.

"I owe much to my former teachers for their personal interest and patience. Many times I have wondered just where I might be in the armed forces were it not for my Christian education. God has surely blessed me and used me many times. I attribute my success and progress in the Army to my Christian education. I should like to urge every Seventh-day Adventist young man and young woman to avail himself of the opportunity of receiving a Christian education. I can confidently say that our boys who have received an education in our schools have far less trouble in the Army than do those who have not been thus privileged. Naturally, the office in which I work deals with our boys, as it does with those of other faiths. My sincerest prayers are for our young people, particularly the young men. May God be closer today than ever before."

CORPORAL W., *Washington.*

"The power of a Christian environment is no less effective than is an unchristian one. At school we imperceptibly copied the characteristics of our teachers, even to manners of speech and expression. But Christian education does more than provide environment. In a Christian school we get a true vision of the world's need, and we have teachers who inspire us to fill that need.

"Before going to a Seventh-day Adventist college to take up premedical work, I feared that in acquiring a knowledge of science, I should lose faith in the Bible. On the contrary, science as taught by Christian teachers greatly strengthened my faith in the Bible.

"One of the greatest assets a Chris-

tian education gave me is a knowledge of the Bible, especially the prophecies. In the Spirit of prophecy class, our instructor would roll back the curtain of time and let us look into the future. At times my very skin would tingle, and I understood a little why Daniel could not bear to see all the vision at once.

"Since coming to the Army, I have had opportunity to reflect on what my education has meant to me. First, it has made it impossible for me to be anything other than a Seventh-day Adventist. Certain principles have been welded into my being, and to give them up would be like forfeiting life. It has given me something to live up to. When I read about the boys with whom I prayed and studied, going on to success in Christ's work, then I praise the Lord, for I am glad to be one of them. By no means the least of school blessings is the memory of Friday evening meetings, testimonies, missionary endeavors, nature studies, and song service in worship. To tell just what education in a Christian college means to me, seems impossible. By the Lord's grace I will be true to its trust and uphold its standards at any cost."

CORPORAL F., *Louisiana.*

"Having spent fourteen years in our denominational grade schools, academy, and college, I can say wholeheartedly that I have had no greater influence for good than the direction of Christian teachers. The study of the Bible and other subjects, with the forming of high ideals, has been a sound foundation for the determination I now have to stand and meet the new challenge of life in the Army.

"With such a background as our schools have afforded, I find moral strength, mental ability, and a spiritual experience that enables me to 'give an answer to every man that asketh . . . a reason of the hope that is in' me.'"

PRIVATE E., *Texas.*

"What, I am asked, has my education meant to me? Because I obtained it in a Christian college, I can say that it has helped me in three ways: spiritually, socially, and professionally, or occupationally.

"I have been helped in a spiritual way through the knowledge of fundamental Seventh-day Adventist principles. The courses which I took in Bible doctrines and philosophy of religion gave me a knowledge of and a confidence in religion. This background has helped to satisfy my own demands for rational proof, and in addition, has furnished material for the presentation of religious truth to others.

"By way of social preparation, a knowledge of the so-called classical studies has given me a rounded conception of education; whereas a knowledge of physics, because of its scientific basis, has helped me to recognize and employ many facts about

which I might otherwise feel insecure. Far from shaking my faith in the authenticity of the Bible, science has substantiated it. Along with academic study, I should like to list extracurricular activity as being of value in giving me poise and *savoir-faire*.

"In the four offices in which I have worked as an Army clerk, I have been assigned the duty not only of typing letters, but also of composing most of them. Two of my commanding officers have extended this duty to include the writing of recommendations and orders. In this work I have found the knowledge of English grammar, composition, and rhetoric which I obtained in academy and in college to be of inestimable value.

"My selection of accounting as a major course in college has probably given me the opportunity of becoming a clerk in the Army, with a chance to learn Army administration. In addition to an understanding of the importance of organization and the value of accuracy in details, my classwork in the field of business gave me an acquaintance with office procedure, which has enabled me to assume responsibilities with a minimum of difficulty.

"These, then, I should like to credit to my Christian education: spiritual security, through study of Bible doctrines and religious philosophy; social security, through study of academic and scientific courses, supplemented by extracurricular activity; and occupational security, through training in the use of the English language, through instruction in the principles of business, and through actual experience in office work while attending college. All three were united in Christian education, and I trust they will remain inseparable under the binding strength of Christian living, under whatever circumstances."

SERGEANT B., *Illinois.*

"I'm now getting a chance to exercise the Christian training and education that at one time looked so very expensive. I thankfully remember the sacrifices made at home at that time. I have courage because I know that Mother still prays for me every night, as she always has done, to a God who is as real as the day and night He created so long ago. If only I could know that Father kneels beside her, my strength and courage would easily be doubled."

PRIVATE B., *Arkansas.*

"Personally, I can't say too much for Christian education. Every day it plays an important part in my Army life, as it has provided a foundation for me to stand upon in these times. Only now, and looking to the days just ahead, do I understand what the Lord means by 'laying the foundation deep and strong.' Best of all, it has helped to prepare me to enter into life eternal."

PRIVATE A., *California.*

The Bolivia Training School

THE Instituto Industrial Boliviano Adventista, as our training school is officially known, is located in a valley fifteen miles from Cochabamba, the third largest city of Bolivia. The large school farm is bordered on one side by a river. During the rainy months of the summer there is a great deal of water in this river, but during the dry winter months there is very little. A dam which has been under construction on this river, one mile below the school property, will be completed in January, 1943. It is expected that all the school's best pasture land will be under water when the dam is completed, and much of the best part of the land that is under cultivation. All the main buildings are on high enough ground to escape the water, but because of the loss of so much of the best land, it may be necessary to move the school to a new location soon.

The main product of the school, of course, is missionaries. Although this is the most important product, it is not the most numerous. On December 4, 1942, three students will be graduated. The Bolivian Mission could use ten times that number as teachers for our church schools in 1943. This year the sixty-five Indian boys and girls living in the school homes constitute the largest number of dormitory students in the school's history; so it is hoped that the graduating classes will be larger in the coming years.

The boys and girls' dormitories, under the direction of Professor Emilio Casas and Mrs. Armando Ruiz respectively, are somewhat different from the regular type of school homes in the United States and in other parts of South America. There is no dining room. Each room in the dormitories is built for four students, and each room has a kitchenette adjoining it. Each student prepares his own food and does his own cooking—even the boys. The stoves are made of adobe, and wood is used for fuel. The school lets the students use the branches of trees, but each student must cut his own wood. Potatoes, rice, corn, and chuños (a form of dried potato) form a large part of their diet. Many of the students bring most of their food with them from home, and their parents send more during the school term. The school operates a store with school supplies and foodstuffs for the students and neighbors near the school. A good quality bread from the school bakery is also sold in the store and in the neighborhood. The boys and girls study in their respective worship rooms, which are lighted by gasoline lamps.

Under the leadership of Professor Armando Ruiz a group of sixteen students are learning the principles of bookselling. These, with their instructor, expect to engage in the colporteur work this summer to help

with their school expenses for the coming year.

The large school farm furnishes work for most of the students. This year the harvest was exceptionally good, as the rainfall was greater than for some years past. Six or seven tons of wheat were harvested this year. The harvesting and threshing were done in the same way the children of Israel did it in Bible times—with sickles and oxen. Other crops grown and harvested this year were potatoes, beans, popcorn, and other kinds of corn. The school has more than two hundred sheep and about thirty head of cattle, which include the four yoke of oxen for cultivating the farm. Several thoroughbred Holstein heifers have been purchased this year to improve the dairy herd. A beginning has also been made with the chicken and turkey industry.

The most promising new industry is the bakery, which was started this term. Miss Otila Camacho, the primary teacher, is in charge. Among other things made here is 100 per cent whole-wheat bread, made from the school's own wheat. Although it is a small enterprise, the bakery is growing and is giving work to some boys and girls, besides making a small profit each month. We plan to start other new industries as soon as possible, so as to have more work for the students.

It is the aim of the faculty to prepare these Indian young people of Bolivia both in the classroom and by practical experience, so that they may go out to the thousand Indian villages where no Seventh-day Adventist missionary has ever been. May the Lord bless this training school so that laborers may go forth to the harvest.

W. R. ROBINSON.

Carrying On in Papua

FROM time to time reports have trickled through from Papua, and letters from native leaders to evacuated missionaries indicate what is taking place on our various mission stations there. Let us piece together reports received and in imagination visit our native leaders at their posts.

Port Moresby at this time of year usually presents a sorry picture, for it is the dry season. Hills are brown, trees are leafless, and the air is thick with the yellow dust stirred up by traffic. Add to this the sight of shattered houses and roads pitted with bomb craters and our picture of this Empire outpost is complete.

Port Moresby not being very inviting, let us travel on to the mission stations in the central division. With the evacuation of the mission staffs and the attention of the enemy in these areas by land and air, organized mission activity has ceased, but no doubt faithful members are letting their light shine. Mission property is being used by the army of occupation. At one place the officer in charge for-

bids his men to enter the church, for he is determined that the house of God shall not be desecrated. He has repaired the fences and is caring for the horses and cattle; the gardens are being worked and kept in order; the rubber trees in the plantation are being tapped, and funds obtained from sales are put by for the mission. Surely it is providential that such an officer has been placed there.

A soldier recently returned from Efogi in the Owen Stanleys, says he heard one day the singing of hymns, and on investigation found a group of Adventist boys led by "an old chief." Surely this is our veteran teacher Faole, upholding the banner in the front line of battle. May he be blessed as he carried on in such circumstances.

Were we able to board a launch at Port Moresby and travel west for a day and a night, or maybe two days and two nights, depending on the weather, we should arrive at the Vailala Mission, which is under the leadership of our Solomon Island teacher, Tauku. Tauku is a proved missionary. When his furlough was due some two years ago, it appeared, that if he went away from Papua he would not be able to return. He said, "If I cannot come back, I will not go to my home, for my heart is here with these people." This same spirit fills Tauku today as he carries on amid a hardhearted people.

Away to the east, at Aroma and Viliropu, we find Ngava and Songavare, two more Solomon Islanders, ably assisted by Papuan teachers. Ngava is superintendent of the whole field, and he believes in expansion of the work. Villages along the eastern coast have called for teachers, and Ngava has not let the calls go unheeded.

Let us remember each day these brethren of ours, that they may be given physical and spiritual strength as they carry on in Papua.—*Australian Record*.

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