

# The Church Officers' Gazette

Vol. 31

APRIL, 1944

No. 4



## YOUNG PEOPLE'S DEPARTMENT of Missionary Volunteers



### NOTES TO OFFICERS

#### M. V. Society Sponsor

**A**T a recent Autumn Council of the General Conference Committee an action was taken providing for the election of one of the church elders or some other qualified person on the church board to serve as a young people's sponsor.

This sponsor is to act as guide and counselor to the society leader and other officers. He is to serve as a member of the society executive committee as well as a member of the church board. The provision of this sponsor makes available to our society officers the help and counsel of one who is appointed to that task because of his sympathy and interest in young people. The society leader ought to work close to him and counsel with him regarding the meetings of the society executive committee. Plan with him regarding items that should be studied together by the executive committee.

If your church has not already elected a sponsor from among the members of your church board, counsel with your church elder and endeavor to have such a person elected. A. W. PETERSON.

#### The Missionary Volunteer Crusader

THE Missionary Volunteer Society is organized for service, and unless it accomplishes its purpose in this respect it is not a success. In order to give inspiration and guidance to the youth in our soul-winning endeavor, the Missionary Volunteer Crusader Corps has been arranged, and it is hoped that every member of the society will be encouraged to join this corps and take an active part in winning others to Christ.

A descriptive circular has been prepared by the General Conference Missionary Volunteer Department. Your con-

ference Missionary Volunteer secretary will supply you with a quantity sufficient to make it possible for you to place a copy in the hands of each member. It gives the details of the Youth's Crusader Plan and includes a covenant for the member to sign.

The Missionary Volunteer Crusader Plan is so inclusive that it incorporates all the regular active band work of the society. This makes it possible for every member to pursue his chosen field of missionary endeavor.

You will do well to study the leaflet, so that you will be able to present the plan forcefully and intelligently to the members of your group. Let us unite during 1944 in this plan to make this the greatest soul-winning year in Missionary Volunteer history. C. LESTER BOND.

#### The Character Classics

GRATIFYING indeed is the response everywhere to the correlated devotional reading plan, more commonly and more easily referred to as the Character Classics.

1. *What is the plan?*
2. *What is its purpose?*
3. *Who promotes it?*

1. *The plan is this:* It is a four-year devotional reading schedule for Missionary Volunteers.

Year I: "From Manger to Majesty"  
The four Gospels and *The Desire of Ages*.

Year II: "From Trial to Triumph"  
*Acts to Revelation, Acts of the Apostles, and The Great Controversy*.

Year III: "From Rebellion to Redemption"  
First half of Old Testament and *Patriarchs and Prophets*.

Year IV: "From Glories That Fade to Glories Everlasting"  
Last half of Old Testament and *Prophets and Kings*.

2. *Its purpose is this:* To direct our youth in forming sound personal habits and attitudes of devotion. And more, to familiarize us with the work of Christ and His church as it faces its crowning task and challenge.

3. *Who promotes it in the society?* The executive committee is responsible for the introduction and supervision. The devotional secretary takes over the weekly sponsoring and maintenance of the plan.

Order M. V. Leaflet No. 25-I, *The Character Classics*, through your Book and Bible House. E. W. DUNBAR.

#### Your Ingathering Plans

WE are living in busy days. In fact, we are all so busy that unless careful plans are laid for any worth-while endeavor, it will not succeed. It is only one month until the Ingathering campaign for 1944 will be launched. The young people of your society will want to do their part, but they can do it only as you lay plans that will include all of them in a well-organized effort. Some will desire to solicit from house to house during the daytime. Others are qualified to solicit in business districts. Some will desire to participate in singing band work. Well-organized plans should be laid along all these lines. It has been demonstrated that much more can be accomplished where an efficient organization is perfected.

In one of our large Eastern cities, the youth of one society organized a number of small singing bands, with only a mixed quartet and a leader for each group. Instead of singing on the street, as is our customary plan, the entire group would go up on the porch, and the leader would ring the doorbell and when greeted by the one coming to the door, would suggest, "We are a group of Christian young people out singing gospel songs for the people of your community. Would you not like us to come in and

sing a few hymns for you?" They worked in this way especially in the section of the city where the wealthier class lived.

One evening as the leader of one group spoke to the man who came to the door, the host said, "We are having a card party tonight with thirty-two guests in, and I am not so sure that this would be an opportune time for you to come in and sing gospel songs—but, on second thought, I think it will be all right. Come on in." Then he turned and asked if one of the young women in the group played the organ, and the leader responded that one of them did. Then the leader turned to the girl and whispered, "Very likely it will be a pipe organ in a house like this." A bit fearful, the girl offered a silent prayer to God to help her to do her part well. They were ushered into a large drawing room. The guests sat about their card tables. The host interrupted the games and said to his guests, "We have an unusual pleasure tonight. This group of young people have come to sing a few gospel songs for us." After three or four songs the leader of the group made a few remarks, telling the man and his guests why they were thus engaged. He told of our world work and what had been accomplished by some of the money that had been contributed in former years. Then he said, "I am sure that you would like to have a part in a work of this kind." The man of the house said, "I surely would," and drew from his wallet a crisp twenty-dollar bill which he gave to the leader. The guests contributed \$17 more, so the young people had \$37 for the Lord's work when they left that one residence. That evening they visited five homes and raised \$86. What they did, others can do through careful planning, earnest prayer, and sincere effort.

Ingathering Rally Day in all the churches is scheduled for May 6. Make sure that the members of your society receive on this occasion the inspiration that will impel them to go out and attempt great things for God.

C. LESTER BOND.

### Be Kind to Animals

JUNIORS are generally very fond of pets, and many of them have at least one in the home. Since some Juniors do not know how to care for their pets or to show mercy and kindness to animals, it is well in the Junior M. V. Society to create a wider, more intelligent sympathy for animals during the week especially designed for this Humane Week, or Be Kind to Animals Week, April 23-29.

Our *Dumb Animals* and similar magazines give special help along this line.

M. W. M.

### Trusting Little Birds

"O wise little birds, how do ye know  
The way to go  
Southward and northward, to and fro?"  
Far up in the ether answer they,  
"But we obey  
One who calleth us far away,  
He calleth and calleth year by year,  
Now there, now here;  
Ever He maketh the way appear."  
"Dear little birds, He calleth me  
Who calleth thee;  
Would that I might as trusting be!"  
—Author Unknown.



# SENIOR MEETINGS

April 1

## The Young People's Forum

BY ALFRED W. PETERSON

### Order of Service

SONG.  
PRAYER.  
SECRETARY'S REPORT.  
INDIVIDUAL REPORTS.  
OFFERTORY.  
ANNOUNCEMENTS.  
REPORTS OF COMMITTEES.  
PERSONAL EXPERIENCES IN SERVICE.  
DEVOTIONAL CHORUS.  
INTRODUCTION: "What Is the Young People's Forum?"  
FORUM DISCUSSION.  
CLOSING SONG.  
BENEDICTION.

### Notes to Leaders

The purpose of this program is to acquaint the members of your society with the Young People's Forum. The trend generally in young people's meetings for several years has been toward a discussion of youth's problems, and now an opportunity for Seventh-day Adventist young people to discuss their ideas and problems is to be provided.

In preparation for this meeting the society executive committee should study carefully the instructions and discussonal materials provided for the forum meeting. The following points should be clearly in mind:

1. The objectives of a forum or discussonal meeting.

2. The simple method of conducting a discussion of a problem and of keeping the discussion on the subject in hand.

3. The proper use of the materials to be placed in the hands of the group for study in preparation for the discussion.

4. The best way to draw a discussion to a close and bring out the principles which must underlie the successful solution of the problem.

The executive committee should give thought to the choice of the topic which is to form the basis for the series of discussion meetings which will be held from time to time. After the choice of series is made, the study units of the series should be taken in their proper sequence, one unit to the meeting. After thoughtful preparation the executive committee will be ready to give direction to the meeting.

The leader of the discussion period should explain the forum plan carefully at the beginning of this meeting, so that the society will understand the purpose of the discussion and be ready to share in the discussion.

### What Is the Young People's Forum?

THE tendency in meetings of modern youth who come together to study their problems is toward discussion, because growth and development proceed rapidly in a discussonal atmosphere where people are stimulated to think and gain experience in expressing their ideas clearly and forcefully and yet with kindly consideration of the attitudes and feelings of others. At the Missionary Volunteer Secretaries' Council held in Boulder, Colorado, in March of 1943, plans were made for the preparation of a Young People's Forum, and it was voted that a concise, unified series of studies composed of well-organized units should be prepared, which might serve as source material for young people who would engage in the round

table discussion regarding certain problems. It is suggested that material in the following units be prepared:

1. The Bible. Missionary Volunteer and His Church.
2. The Church. Missionary Volunteer and His Society.
3. The Society. Missionary Volunteer and His Country.
4. The Country. Missionary Volunteer and His Education.
5. The Education. Missionary Volunteer and His Lifework.
6. The Lifework. Missionary Volunteer and His Friends.
7. The Friends. Missionary Volunteer and His Home.
8. The Home. Missionary Volunteer and His Recreation.
9. The Recreation. Missionary Volunteer and His Body.
10. The Body.

Each one of these units will come in a series of six to twelve concise lessons full of interesting yet factual material.

The Young People's Forum may be conducted in any one of the following ways: (1) By the society as a whole, (2) in bands or forum units, (3) by isolated young people in conference with and under the direction of the conference Missionary Volunteer secretary.

The purpose of the forum is to give opportunity for young people to explore the subjects suggested in each one of the above titles. It is intended that the material in each of these units in each series shall be in the hands of each member of the discussion group long enough before the forum meeting, to give the group opportunity to read and to study about the problem to be discussed in the forum.

If the society as a whole is to constitute the forum, then the society leader or someone selected by the society executive committee should act as chairman of the meeting, in order that the forum may be conducted in an orderly manner. If a smaller group wishes to organize itself into a forum group for the purpose of carrying on discussions concerning the problems set forth in the various units of the series, it should plan with the society executive committee regarding its organization and choice of a forum leader who would act as chairman during the discussion. It is expected that the discussion will be carried on in an orderly manner and in a kindly investigative spirit.

In conducting a forum, those taking part should be earnest seekers after truth and should be eager to abandon any erroneous position which might have been assumed. It is hoped that the experience of study and discussion in the Young People's Forum will develop young men and young women who will love truth more than anything in the world, who will have convictions regarding truth, who will become skilled in presenting truth, and who, because of their sympathetic attitude during discussion, will be able to help others to see truth.

Now go ahead with the discussion of the first unit of the series chosen.

April 8

## The Sabbath

By L. R. ANDERSON

### The Sabbath in the 1844 Movement

IN the spring of 1844 the Lord began to call the attention of His people to the observance of the seventh-day Sabbath. This doctrine was brought to the Adventists by Mrs. Rachel Preston, who was a member of the Seventh Day Baptist Church. She moved from the State of New York to Washington, New Hampshire, where there was a first-day Adventist church. She soon became acquainted with these believers and accepted the Adventist faith. But in her association with them she pointed out to them that they were keeping the wrong day, and as they studied into the matter, they too became convinced of this truth and became commandment keepers. This little church of about forty members later had the distinction of becoming our first Seventh-day Adventist church.

The first printed matter in regard to the Sabbath was an essay from the pen of T. M. Preble, published early in 1845 in the *Hope of Israel*, at Portland, Maine. In this essay he showed that the seventh day is the true Sabbath, and that it had been changed to Sunday by the great apostasy. He said, "Thus we see Daniel 7:25 fulfilled, the little horn changing 'times and laws.' Therefore it appears to me that all who keep the first day of the week for the Sabbath are the pope's Sunday keepers and God's Sabbath breakers."

Not very long after T. M. Preble's treatise on the Sabbath, an article appeared under the name of J. B. Cook in which he pointed out that there was no Scriptural evidence for keeping Sunday as the Sabbath. Among other things he said, "Thus easily is all the wind taken from the sails of those who sail, perhaps unwittingly, under the pope's Sabbatic flag."

Let us now notice the experience of Captain Joseph Bates. His attention had been called to the believers at Washington, New Hampshire, who were keeping the seventh day as the Sabbath. He forthwith decided to visit them and find out what he could about this new belief. He eagerly studied this subject with them, and to his surprise discovered that they were right. With him, to know the truth meant immediate obedience and a duty to tell others of his new-found faith. On returning to his home, he met one of his old friends who said, "Captain Bates, what is the news?" Elder Bates replied, "The news is that the seventh day is the Sabbath of the Lord our God." "Well," said the other man, "I shall go home and read my Bible and see about that." He searched his Bible diligently and became fully convinced that the seventh day is the true Sabbath, and the next time he saw Elder Bates he had the joy of informing him that he was a Sabbathkeeper also.

Elder Bates began to preach the Sabbath truth from State to State. Soon he realized that, to do this work most ef-

fectively, it would be necessary to have some literature on this topic. But this required money, and by this time all the money he had saved as a sea captain had already been spent in the cause that had become to him the most important thing in all the world. But his courage and faith were undaunted, and he proceeded to write a book advocating the seventh-day Sabbath. It is an interesting story in itself to note how the means to meet every emergency flowed in just when needed in reward for his work of faith.

Not all adventists accepted the Sabbath truth as readily as did Elder Bates. Nevertheless, Elder Bates continued to urge the importance of keeping the seventh-day Sabbath. At first Ellen Harmon and James White (who were married just a little later) thought he was unduly emphasizing the keeping of the fourth commandment. However, a few months after this Mrs. White was given a vision of the heavenly sanctuary, and in this as she saw Jesus raise the cover of the ark she beheld the tables of stone on which were written the ten commandments. In the very center of the law was the fourth commandment with a halo of light about it; she also heard the voice of an angel saying, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein." When the foundations of the earth were laid, then was also laid the foundation of the Sabbath."—*Life Sketches*, p. 96. In this vision the Lord revealed that if the true Sabbath had always been observed, there would have been no infidels, and idolatry would never have existed.

Up to this time Mrs. White had received special messages from God, but she had received no instruction in regard to the Sabbath truth. Now, in the providence of God, the time had come for the commandments of God and the testimony of Jesus Christ to be linked together.

God had foreseen that His holy Sabbath would be trodden underfoot by the great apostasy that was to exercise its authority over the minds and hearts of mankind for so many centuries, and that this apostasy would finally substitute a day of its own choosing in the place of the day that God had sanctified and blessed. This act is spoken of in the Word of God as a breach in His law. He had foreseen also the time when a message would be due all the world; a time too, when this breach was to be repaired, and this world-wide message would call attention to this fact. The time and the message due had come.

The leaders of the advent movement began to study the Sabbath question more fully. "The Spirit of God impressed the hearts of those students of His Word. The conviction was urged upon them, that they had ignorantly transgressed this precept by disregarding the Creator's rest day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never

been removed. They had been honestly seeking to know and to do God's will; now, as they saw themselves transgressors of His law, sorrow filled their hearts, and they manifested their loyalty to God by keeping His Sabbath holy."—*The Great Controversy*, pp. 434, 435.

"In the forefront of this message so briefly outlined in Revelation fourteen, is a direct appeal to the Sabbath commandment. It is a call to worship the God that 'made heaven, and earth, and the sea.' The very words are quoted from the fourth commandment."—*W. A. Spicer, Certainties of the Advent Movement*, p. 64.

### The Basis for Their Belief

As these faithful pioneers studied the Scriptures, they learned from Revelation 1:10 that the Lord has a day on which His people are to worship Him. This text does not say what day of the week is the Lord's day, so we must search elsewhere in the Bible for that answer. Isaiah wrote many centuries before the Christian Era that the Sabbath was the Lord's holy day. (Isa. 58:13.) And Jesus declared as recorded in Matthew 12:8 that He was the Lord of the Sabbath day. Hence we must conclude that the Sabbath day is the Lord's day. This day was given to man in his Eden home as a day of rest and worship. It has been enjoined upon God's people here in this world, and it will be observed by the redeemed in the earth made new. (Isa. 66:22, 23.)

The question now arises, Who made the Sabbath? Is He invested with authority to decide which day should be the weekly rest day for mankind? The Scriptures state that during six days God created everything that is in heaven above and on the earth beneath. On the seventh day He rested, and blessed and sanctified that day. (Gen. 2:1-3.) That is, He made it the Sabbath. But who was this being? The active agent in creation was the Lord Jesus Christ. (Heb. 1:10.) Paul also tells us who made all things. (Col. 1:14-16.) Since the Sabbath is among the things that were made, and since Jesus Christ made all things, it follows that Jesus Christ made the Sabbath. So He was able to say while here on earth, "The Son of man is Lord also of the Sabbath." Mark 2:28.

How was the Sabbath made, and what day of the week is it? Read the record in Genesis 2:2, 3. After the Lord had made this world and everything in it in six days, He rested on the seventh. Then He blessed that day and set it apart for holy use. So as long as it remains a fact that God worked six days and rested on the seventh day, and blessed and hallowed it, just that long it will remain a fact that the seventh day is the Sabbath of the Lord our God. In fact, the Lord has never blessed any other day and set it aside to be used as a weekly rest day.

When Jesus was here on earth, what day did He observe as the weekly rest day? He came to show us the way (John 14:6), to be our example (1 Peter 2:21), to live as we should live (1 John 2:6). Whatever He did, we will want to follow His example. Luke says it was His cus-

tom to attend divine service on the Sabbath day. (Luke 4:16.) If we are truly His children we will follow Him in Sabbathkeeping as well as in other things.

There is no mention anywhere in the Bible that Jesus ever kept Sunday as the Sabbath. He neither kept it Himself nor did He state anywhere in His Word that anyone else should observe it.

There is no evidence in the New Testament that any of the apostles or early Christians kept or knew anything about a first-day sabbath. In the New Testament the first day is mentioned eight times, but in none of these is the day referred to as a religious day. (Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.)

Let us, as did the pioneers of the 1844 movement, honor Jesus Christ as the Lord of the Sabbath by spending our Sabbaths as He did. In Isaiah 58:13 we learn what the Sabbath can and will be to all who truly love God and His day, on which He expects us to keep His appointment in His house with Him.

## The Growth of the Sabbathkeeping Movement

WHILE one group of the Adventist believers in New York was studying with renewed interest the topic of the sanctuary and its cleansing, another group of the Adventists in New Hampshire had found the Sabbath and were doing all they could to bring it to the attention of the people. Now the two great fundamentals of the Christian faith—belief in the second advent of Christ and the observance of the seventh-day Sabbath—had been fully revealed, and soon the two companies united. The time (1844) had arrived, and the special message due the world at this time was now to take definite shape and to go with mighty power to every nation and kindred and tongue and people. Truly "there is the precision of eternity in the working out of the time schedule of divine prophecy." Just as truly as John the Baptist was to prepare the way of the Lord at His first advent, so these Adventists of the latter half of the nineteenth century accepted the task of warning the world anew of His second coming.

Of course, the movement was small and unpopular, without money or influence. But truth has power, and its adherents acted upon their faith and conviction and were zealous in their efforts to warn others. Soon many honest souls came out of the popular churches and cast their lot with the Adventists, even under ridicule and scorn. The movement was of God and nothing could stop its growth, nor the sincere in heart from joining their interests with what they knew to be the truth for their day.

One hundred years have come and gone, but during this time more than \$300,000,000 has been spent in various missionary endeavors, making possible the penetration of the advent message into more than four hundred countries, islands, and island groups. Nearly thirty thousand full-time workers are preaching this truth in over eight hundred languages and modes of speech. The work is advancing

with ever-increasing momentum. "Further, to hasten completion of its world task, it has established eighty-three publishing houses and branches—printing in two hundred languages—whose book and periodical sales exceed in value more than four million dollars annually. In addition, it has established a chain of hospitals, sanitariums, and dispensaries all around the world, each unit helping in a practical way to bring a knowledge of the love of God and His last message of mercy to suffering humanity."—*A. S. Maxwell, Great Prophecies for Our Times, p. 262.* Truly "jets of light" are shining throughout the world, and it is our rare privilege, whether young or old, to be one of these "jets" right in the little corner where we are, and thus do our part to prepare "the way of the Lord."



April 15

## Captain of the Color Guard

JOSEPH BATES

BY ARTHUR W. SPALDING

### The Great News

ACROSS the estuary of the Acushnet River, which forms the harbor of New Bedford, Massachusetts, there stretches a fine steel and concrete bridge, with its elevator draw to let the great ships pass through. A hundred years ago the place of this modern structure was occupied by a simple, low, wooden bridge, with a smaller draw, but adequate to the ships of that time. The city of New Bedford extended at first on both sides of the river, but in 1812 the eastern side was set apart and called the town of Fairhaven.

On this low wooden bridge, one spring morning in 1845, there met two friends, Captain Joseph Bates and Mr. Ephraim Hall. The bridge was a favorite promenade and meeting place of all the old salts who had left the sea but who yet, in large part, filled the two harbor towns; for it gave a good view of the harbor and the bay, and seemed, it may be, a little like the bridge of a ship. The cheer of the rising sun was in Mr. Hall's voice as he hailed: "Good morning, Captain Bates. What's the news?"

"The news," came back the unexpected answer, "is that the seventh day is the Sabbath of the Lord."

This was not the news Mr. Hall was expecting. Perhaps he had looked for news of the brig *Eliza Jane*, long overdue, or something of Captain Bates' family or gossip about the doings of that upstart President, Polk, of Tennessee. And yet the word was not so foreign to his thinking, for he had been a fellow member with Captain Bates of the Fairhaven Christian church, and after that an associate in the great second advent movement, which since 1840 had occupied the thought, time, and energy of his friend.

Joseph Bates was born in Rochester, Massachusetts, near the passing of the eighteenth century. When he was a year old, the family moved to New Bedford,

or that part of it which later became Fairhaven, and which was his home for most of his life. He was not of a seafaring family. But the New England of that day, just recovering from the great convulsion of the American Revolution, was as yet swayed more widely by its farmers, and on its coast by its fishermen and its seamen, than by its pundits on Harvard campus. The wharves and the taverns, yes, even the churches and the schools, furnished the forums for their tales, their salty speech, and their munificence. There was scarcely a family in a harbor town that had not some connection with the sea, even though none of its members trod the decks and set the sails for distant ports. So the boy Joseph Bates drank in the spirit of the sea and, not yet out of his teens, declared to his family that he would be a sailor.

To this his father and his mother offered strenuous objection. He had no wealthy patron to start him up the ladder of preferment, and their acquaintance with the common sailor made them envisage their son within a few years as a drunken wreck of manhood, chained like a galley slave to his trade, tar-footed, bleary-eyed, cuffed and beaten on shipboard, and roistering on shore. Nevertheless, finding Joseph's purpose unshakable, they at last gave in, and at the age of fifteen he sailed as cabin boy in a ship of his father's choosing, the captain of which was a friend of the family. Their fond hope was that one voyage would cure him, changing the romance of the sea into disgust at the hard and profitless life.

But it turned out otherwise; for the boy's maiden voyage only enamored him the more of his choice. Scarcely, however, had he entered upon the seaman's life when, as happened to many another American citizen, he was in Liverpool impressed into the British navy, where for two and a half years he was forced to serve, in battle against the French, and under great misuse. Then with the War of 1812 coming on between Great Britain and America, he applied to be a prisoner of war, and spent another two and a half years in an English prison ship and in Dartmoor prison, whose evil keepers never dreamed of a Geneva Convention. Nevertheless, when he at last was freed, he turned his face still to the sea, and through the succeeding thirteen years of voyaging and trading he climbed the ladder to captain, supercargo, and owner, aiming at the making of a modest fortune which might provide a home on shore for him and his good wife, whom he married in 1818.

He had not become the drunken sailor feared by his parents; for, seeing the ravages wrought by drink in the lives of sailors, and spurred no doubt by his home influences, he early pledged to himself that he would leave liquor alone. He influenced many others to do the same, and on his last voyage as captain of a ship, he instituted the unheard-of reform of banishing grog from the rations, a policy which was continued by his brother, who succeeded him in command. And he carried his temperance principles

ashore, in 1827 founding, with others, the Fairhaven Temperance Society, the first such organization in America. The next year he retired from the sea with a modest fortune and engaged at first in farming, which, however, he later exchanged for other work in Fairhaven.

In 1840 he became associated with the second advent movement led by William Miller, and at once took a prominent part in its counsels and propagation, traveling and preaching at his own expense, and generously contributing to others' support, in this way finally using up all his fortune, down to the last York shilling. The disappointment in 1844 smote him as hard as it did other believers, but he was always of a sanguine disposition; his Christian experience went deep, and while he waited, he searched with calm faith for the explanation of the mystery. That explanation was in the making, but meanwhile God called him to be the bearer of the banner which should fly above the army that was to gather together at the revelation of the sanctuary truth.

He did not know all the significance of the mission given him, but without question when he saw a truth he embraced it. So it came to pass that, having just received this Sabbath truth on the morning when he was accosted by Mr. Hall, his voice rang out "as if a trumpet blew": "The news is that the seventh day is the Sabbath of the Lord."

"Is that so?" said Mr. Hall. "Well, I'll have to go home and study on that." And as it proved, Captain Bates made his first convert to the Sabbath truth.

### Lift Up the Banner

THERE was a gathering together of scattered soldiers of the "advent legion" after the apparent defeat of October 22, 1844—a gathering to a call issued by no human leader, but by a mighty general in the hosts of heaven whom Christ had appointed to the post. His name we know not, save "the third angel." But what his influence was upon the sore-hearted, bewildered, forlorn remnant of the advent army, how through his many angelic agents he comforted, strengthened, taught, drew together, united, and inspired the feeble bands, until they rallied around his standard and formed the conquering hosts of the last gospel campaign—that is a tale that in its fullness waits to be told in the kingdom of glory.

Not all Adventists rallied. Thousands fell away. Many followed false leads, to wander in wildernesses of hopes and disappointments and vague expectations. But this is the story of one who lifted up his hand to take the hand of Christ, who was guided to unite with other true, strong souls, and to become the first standard-bearer of the Sabbath banner, which is the sign of loyalty to God in these last times.

Joseph Bates had seen, shortly after the disappointment, an article by T. M. Preble in an Adventist paper, *Hope of Israel*, which proved that the true Sabbath is the seventh day, Saturday, not the first day, Sunday. Making inquiry, he found that Preble had been for a time associated with an Adventist company in

Washington, New Hampshire, which under the influence of Rachel Preston, a Seventh Day Baptist, had begun to keep the Sabbath. Finding that the company still existed, he visited them, and there was convinced of the Sabbath truth. It was upon his return from this visit that he was hailed by Mr. Hall and gave his trumpet call, "The seventh day is the Sabbath of the Lord."

He had lifted up a banner to which hundreds of thousands were to be rallied for the finishing of the gospel work in the earth. He did not yet know all that his act signified; he did not know who his comrades were to be. He was only following the orders of the heavenly General, given, as it were, day by day.

In the summer of 1846 he met in New Bedford, where she had come to give her testimony, a timid, frail young woman named Ellen Harmon, who was reputed to have visions like the prophets of old, in which she received messages both of correction and of encouragement to the true adherents of the advent faith. Joseph Bates was skeptical of this manifestation, for fanaticism in many forms was rampant, but in accordance with his fair and generous nature he determined to investigate before denouncing. His investigation, or, to speak more exactly, his experiences, in connection with the exercise of those supernatural gifts by Miss Harmon, convinced him, much against his habit of mind, of their genuineness; and he soon became a close associate and ardent co-worker with her and the man whom she soon married, Elder James White—a man destined to be the dynamic leader, organizer, and supporter of the movement distinguished as the third angel's message, or in its generally received name, the Seventh-day Adventist Church. These three—Joseph Bates, Ellen G. White, and James White—stand in our history as the three great founders of our church and work.

When Elder Bates presented the Sabbath truth to Elder and Mrs. White, they did not at first see the importance of it. But in a vision of the heavenly sanctuary, Mrs. White was shown the law of God with the bright Sabbath commandment in its midst, the signet ring, as it were, of the King. Thus the three were soon united in these cardinal points of our faith.

Meanwhile, in the spring of 1846, Joseph Bates had been called to a conference in an obscure little town of western New York, Port Gibson. James White was also invited, but could not go. This conference was the outcome of the remarkable experience of Hiram Edson, on the morning after the disappointment, October 23, 1844, when, after long prayer with the disappointed believers in his company, it was revealed to him that the sanctuary to be cleansed is not this earth, but is in heaven. Thereafter for months, in study with two fellow workers, he wrought out the new doctrine of the sanctuary as revealed in the Bible. They eventually published their findings in a paper they had previously published at Canandaigua, New York, called *The Day Dawn*. (It was later republished in a Cincinnati paper called *The Day Star*;

hence some confusion.) This paper they sent to the addresses of as many Adventist believers as they could find. The result was the calling of this conference for the study of the sanctuary question.

Joseph Bates, as he had done in the little company in Washington, New Hampshire, with the Sabbath truth, humbly and gratefully accepted this truth of the sanctuary from the company at Port Gibson. In return he gave them the Sabbath truth. He carried the sanctuary truth back to his friends in the East, where it was confirmed by the Spirit of prophecy. Thus the great fundamental truths that make the foundations of this gospel message became clear to the pioneers, and around them rallied the old and new believers. There was the great message, "Christ is coming!" clarified and illumined by the sanctuary truth; this is the great objective of our movement. There was the gift of the Spirit of prophecy, through which the immediate orders of the heavenly King and Captain were to be transmitted, illumining and re-enforcing the sacred Word of God. And there was the Sabbath—the seal of God, the banner of Christ, the colors of the army of heaven, the standard around which the faithful of the "Last Legion" might rally. From that day the third angel's message has gone forth in its campaign to finish the war of God.

### Father of His People

JOSEPH BATES was older than his conferees, James and Ellen White, by about thirty years. And he well deserved the title by which in his later years he came to be known, Father Bates. Trained in the rough school of the sea, where the captain's word is law, even to death, he was firm and commanding; but so thoroughly had the lessons of the meekness and charity of his Master been transmitted into the fiber of his soul that he was noted for his gentleness, compassion, and ministry. There was also in him an impulsiveness and love of the unknown which made him an adventurer, first upon the seas, later in religion. Indeed, he was another John, transformed from Boanerges to The Beloved. Only on rare occasions, as also with the beloved apostle, did the lion in him awake, when he believed that wrong counsels were prevailing and the cause of God was in danger. We of the third generation in his pioneer church in Jackson, Michigan, learned as through another Polycarp, Dan Palmer, his first disciple there (and himself a mighty leader), of the gentle peace that enveloped the person of Father Bates like a halo. He was indeed the revered patriarch of his people.

In more than the Sabbath truth, Elder Bates was the pioneer. He also led this people in health reform. He had early thrown away tobacco, and as before noted, he was one of the founders of the first temperance society in America. He went further. Led only by his own observation and strict sense of responsibility, he soon gave up the use of tea and coffee. He became the first vegetarian among us, but it is characteristic of him that he never forced his dietetic views

upon others—being content to set his own table aright and to give without insistence his reasons and the evidence of his benefits he derived. Many thought him extreme in his health principles, and possibly his uncompromising devotion to whatever he believed right made him seem rigid, but he was never autocratic. He let others do as they would, and if they felt rebuked by his example, he could not do otherwise.

He was also a fine example to old and young in social matters. Gracious and kindly, he was an acceptable member of any social group. His adventurous life furnished many an incident to make a thrilling story, as shown in his autobiography; yet he never brought them out unless insistently solicited. His mind had turned to other, weightier matters; the kingdom of glory was ever before his eyes, and he turned his very wide knowledges, as in astronomy, to embellish tales of the mansions his Lord and ours has gone to prepare.

In social propriety he was, as some have said, extreme. I have heard my wife's mother tell how, when she was a young woman on a farm in Michigan, Elder Bates visited the family. When it came time for him to leave, it happened that there could be only one of the three girls to drive him in to the town. He gently declined the favor, took his satchel, and walked under the July sun the three miles to the railway station. And that just to "abstain from all appearance of evil"; he would not be alone with a young woman. It was a code formed under compulsion of a rigorous virtue and an early Victorian public opinion, and it might not be the necessary beacon for today; yet as they bade him a fond and reverent good-by, the family felt, I think, as Gideon felt when the angel of God went up in the flame of his sacrifice.

Father Bates died in 1872, at the ripe age of eighty. James White survived him nine years, and Ellen G. White forty-two years. They make a constellation that glowed with brilliance in the firmament of the early message. One by one the lights of their lives on earth were extinguished, but afar in the heavens of history they still shine, to light our way to the glorious end. The life of Joseph Bates is an inspiration to the youth of this threefold message. His influence molded to a great extent the matrix in which it was formed, and his spirit may well be emulated by those who follow on to finish the work which he so largely began.



April 22

## Our Birds

BY STANLEY JOHNSON

### Order of Service

SONG: "Listen to the Song Birds," No. 134 in *M. V. Songs*.

PRAYER.  
OFFERTORY.

REPORTS.

SCRIPTURES: Selected texts on bird life.  
SPECIAL MUSIC: Classical selections dedicated to the subject of birds; or "His Eye

Is on the Sparrow," No. 192 in *Gospel in Song*.

INTRODUCTION.

TALK: "Birddom's Sermonets."

POEM: "To a Waterfowl," by William Cullen Bryant.

TALK: "Preserving Our Feathered Friends."

REPORTS of Field Bird Study Groups.

TALK: "Bird Study Helps."

FURTHER ORGANIZATION for Vocational Honor Work.

READING: "I Heard a Robin Sing."

SONG: "God Cares for Me," No. 137 in *M. V. Songs*.

BENEDICTION.

### Notes to Leaders

1. If time is available, it might be well to plan for two or three persons to give local experiences they have had with bird life or bird habits of local interest.

2. In the field bird study: Assign two or three groups of two or three persons each to this project to go to different areas, each group to report at the meeting.

*Suggestions for Leader's Introduction.*—One can scarcely find a climate or place not populated with birds. From the far south Antaretica, over the vast expanse of the oceans, on every continent, in every climate, even to the far north in the arctic there lives the bird. Wherever you live, you will find ample opportunity to study the fascinating lives and personalities of scores of different birds. I am sure that almost every person knows some birds, for birds are everywhere, and it is almost impossible to avoid becoming acquainted with many kinds of birds. But let us not limit our knowledge of bird life to our past experience. Within the lives of these tiny creatures—and some of them are not so tiny, by the way—is contained a new and fascinating world in which the observer never ceases to marvel and be intrigued. Within the scope of this program it will be possible to touch only a small part of the interest derived from bird study, but it is hoped that the suggestions made will aid in perpetuating a deeper appreciation of and interest in our feathered comrades.

### Bird Field Study

LET us go out away from the city buildings and find out what the birds are doing! Any wooded area, park, stream, orchard, lakeside, or the ocean—all are excellent haunts in which one should find many birds of many different kinds. But let us not be content just to look at them; make a list of their names, where you found them, their description, their song, and what they were doing. It will surprise you what you will discover. There will probably be some bird that you do not know, but do not become discouraged. Write down everything but the name, and more than likely you will find its name in almost any bird guide when you get home. Try to go out several times over the space of two or three weeks, and by the time you have completed your survey you will have compiled sufficient interesting facts and incidents to make a first-class talk at the coming program. Now, here is what to look for: Keep your eyes open for all kinds and types of birds—sitting, flying, nesting, feeding. It is best to go in small groups of two or three persons, walking and talking with utmost quietness. Look for nests in bushes, small trees, or on the ground; for, you know, most nests are within ten feet of the ground. Take along a pad and pencil, a sharp ear, a keen eye, and a pair of field glasses or binoculars if they are available, and before you return you will find yourself thoroughly engrossed in your discoveries.

### Birddom's Sermonets

THESE tiny creatures that the Creator has placed all about us live really very wonderful little lives. They dwell in a world much by themselves; yet their personalities and influence radiate out into the lives of us humans to a degree far greater than we realize. In the lives and habits of many birds are object lessons for us that are truly inspiring. Let us consider a few of them.

Dispersed over a vast area of North America is the best known of all our birds, the robin. Perhaps no other bird is so closely associated with our lives and our history as the robin. It is always clean and neat. Being sociable and trustful, it passes its life cycle in the closest proximity to that of man. Another reason we love the robin so dearly is doubtless its own lovable personality. Its cheerful, unassuming ways make its presence always welcome. But the characteristic that is so noticeably predominant is that it is content to fill a lowly station in life. Its majestic songs filling all outdoors in the early morning hours or just after a shower of rain are surely ample reason for it to become haughty. But daily its life is a testimony to each of us that the most good is not necessarily to be done by those in high places.

Then there is the blue jay. This colorful bird is usually found by itself or with only a few others like itself, probably because it is primarily a belligerent creature—always making trouble. If it is not robbing the nests of other birds, it is bullying them at feeding places. For this reason it is not liked by other birds. To us this strikingly teaches that when we go contrary to the golden rule we are quite sure to get into trouble and be outcasts from our associates.

Directly in contrast to this are the colorful, co-operative red-winged blackbirds. They live near bodies of water or in marshes, and, except in nesting time, they live in large bands. Their melodious *kong-queereee* chorus truly is the "singing band of birddom." No factions exist among these birds. They live in places where other birds pass by—in the needy places. From the blackbird, then, we are taught that just because others pass by needy places, there, perhaps, is where we would best be useful and make that place prominent with the transformation we have made.

Birds are the direct work of God's creation. (Gen. 1:20-23.) And these fowls He has distributed over all the face of the earth to maintain a balance among all kinds of living organisms. Certain birds eat bugs, others eat worms and flies, still others eat leaves and other vegetation. Those that live on the seashore live off organisms from the sea. God has placed them where their food is most abundant. He has created every bird to fulfill its work in the place where it is to live. And so He has placed each of us in the earth to perform our assigned tasks.

Jesus taught His disciples a most forceful lesson in the life of the raven. (Luke 12:24.) Even as God lovingly cares for the raven, He cares for each one of us and will surely provide for us.

## Preserving Our Feathered Friends

MORE rapidly than we like to think, our many kinds of birds are dwindling. Only about 100 of our 800 varieties are increasing and some of our species have already decreased to the point of extinction. What the birds save us every year in dollars and cents is enormous. Without our birds insects would defeat us in the struggle for the earth and its fruits. Too many are inclined to doubt the usefulness of the bird when they remember the cherries, grain, and fruit taken by the birds, forgetting that their diet consists mostly of insects—a fact which scientific investigations have conclusively proved. Yes, there are several other equally good reasons why we must do all we can to preserve our birds. Here are several suggestions of things each one can do for our feathered comrades:

1. Set up several feeding stations, especially in the winter. These are easy to provide and not expensive to keep up. Even the window flower box, inactive in the winter, can be converted for the emergency during a cold spell.

2. About the kindest favor you can do for the birds in the spring, when the rain keeps everything outside wet, is to provide a dusting box under a shelter where it will keep dry to help the birds to keep down the mites. Many birds die during this season from mites and not pneumonia as many people think.

3. A good many bird lives would be preserved every year if they could get a food like suet during the cold of winter. This provides them with food energy as well as warmth for their bodies.

4. When you go hunting birds next time, go armed with a camera instead of a gun. The gun has long since gone out of date as a bird-hunting weapon. Let each one appoint himself a committee of one to stamp out this bad habit, for boys, especially, will sometimes revert to it.

5. Check over each one of those birdhouses you have posted about your home, and be sure they are all catproof. Provide metal guards or otherwise construct them so that the neighbor's prowling cat will not be able to get to the houses and kill the nesting bird and the helpless little ones. Smearing with a heavy coat of thick grease the trunk of the tree or post on which is the birdhouse will also discourage the cat from climbing up farther.

Almost anything you can do to aid these dependent creatures in their fight for existence will not only be a help but will amply repay you in return.

## Bird Study Helps

For those of you who are interested in getting started on bird study for your Vocational Honor, here are a few helpful suggestions:

1. Make a list of all the birds you already know. Be sure you can identify each of these accurately.

2. Make a record of all your observations about these birds, such as: size, shape, markings, how it flies (in a straight line or wavy line), its call or song, its habitat (where you saw it), food habits, whether alone or in flocks. Then begin to enlarge this list.

3. Look in all types of places for birds—wooded areas, fields, along streams, mountains, seashore, swamp—or just sit quietly and observe the birds as they appear.

4. Keep this bird list throughout the year, and before you renitize it, you will become a veritable encyclopedia of bird knowledge in your community.

5. Learn to recognize the call or song of the different birds. You may often hear the bird long before it can be seen, and the call or song will help you in tracing down its whereabouts.

6. Provide feeding tables and nesting boxes. Make up different kinds and sizes of birdhouses with different sizes of doorways to attract a wide variety of birds.

7. When you are prowling for birds, go in small groups, moving slowly, always maintaining strict silence and wearing dull-colored clothing. Keep with you on these excursions a pad and pencil for recording data, a pocket-size bird guide, and a pair of field glasses or binoculars if available.

8. Invest a dollar or two in a good bird guide. An excellent list of these books and

where to get them is given in both the *Junior Handbook* and the *Master Comrade Manual*.

## I Heard a Robin Sing

THIS beautiful poem was written for a friend whose life had been an almost continual round of sorrow. We learn from the author, Salvatore Marsiglia, that his friend lost first his wife, then his two children, later his home and his position. From then on he seemed to have dropped to a point where bitterness and hatred had taken the place of his former blitheness and happiness. Some time afterward the author met his friend, who said to him: "I heard a song the other day—a song of almost incomparable loveliness. It made me realize how foolish I've been all this time. I know I lost practically everything I had. I had even lost my faith in the world. Well, I regained that

faith, and I'm starting all over again with a smile on my lips, not a curse. And I think I owe it all to that song."

"I heard a robin sing,  
I know not where;  
But suddenly there went  
All mortal care,  
And I was left alone  
With joy so great,  
To wonder at the song  
That bested hate.

"O Lord, I cried aloud  
To earth and sky.  
That such can conquer strife,  
A bird's gay cry. . . .  
In all these many years  
Of woe and grief,  
I ne'er have truly found  
Joy or relief.

"The birds that fly aloft  
And fill the air  
With angelic voices  
Of beauty fair—  
They are the balm I need  
To light my way;  
A robin's song has changed  
My life today."



## JUNIOR MEETINGS

April 1

### The Morning Watch

BY SYBIL M. KING  
Order of Service

SONG: "Just a Little Talk With Jesus," No. 25 in *M. V. Songs*.

PRAYER.  
SECRETARY'S REPORT.  
INDIVIDUAL REPORTS.  
OFFERTORY.

SONG: "In the Garden," No. 13.  
TALK: "The Garden of Prayer."  
TALK: "Keep the Morning Watch."  
SPECIAL MUSIC.

DISCUSSIONAL TOPIC: "Question Box."  
SONG: "Reverence," No. 31.  
REPEAT JUNIOR LAW.

### Notes to Superintendents

This topic may be made very real and practical. If you have had experiences in which God heard and answered your prayers, or if you know of some persons whom the Juniors know who have had an outstanding experience in answer to prayer, it will help to give a real, living touch to the program.

You may have time to ask the Juniors to relate personal experiences. This will help. For your remarks, read the *M. V. Leaflets* 19 and 24.

One topic has been arranged as a discussion feature. Have someone lead out in this who has the ability to create a real interest and to lead the Juniors in expressing themselves freely.

Of course, you will have your devotional secretary present some thoughts on the Morning Watch of the week, with perhaps a drill on the texts.

### The Garden of Prayer

A TOURIST once chanced to see through an open gate a beautiful flower garden. He walked in, and to his delight he saw one of the most beautiful flowering gardens that he had ever seen or heard of. As he walked through its winding paths, new beauties greeted his gaze, until he was lost in wonder and admiration at its beauty and fragrance. Just as he turned into one section of the garden, he came

upon the gardener, who was cultivating and caring for a bed of beautiful flowers. The visitor stopped and made some inquiries.

Then his eye caught the boarded windows in the mansion nestling among the trees and shrubs, and this at once told him that the master of the beautiful garden was away. So the visitor asked the caretaker when his master expected to return. His answer was, "I do not know."

The visitor responded by saying, "The way you keep this garden one would think you expected him tomorrow."

The gardener looked up, and very thoughtfully replied, "No, I keep it as though he were coming today."

What a lesson for Christians! Should we not keep our heart garden beautiful by the sweet fragrance of prayer, as though Jesus were coming today?

Jesus told His people to "watch and pray," for "ye know not what hour your Lord doth come."

Jesus is coming soon. Of course, we don't know the day or the hour, but if we keep our hearts as that gardener kept that beautiful flower garden, free from weeds and insects, which are symbols of sin, there is no question as to whether we shall be ready when He comes.

Jesus prayed in the garden. Sometimes He prayed in the morning hours, sometimes He prayed all night, but the morning hour seemed to be His favorite time. Can't you imagine that there were lovely flowers opening their petals wide, casting their lovely fragrance, and birds singing their early morning songs when Jesus prayed in the garden?

Have you ever found a secluded, quiet spot where you have been free to drop down on your knees and lift your heart to heaven in prayer very early in the morning? If you haven't, try it once, and see whether you are aware of a still

small voice which will help you sing aloud that lovely hymn:

"I come to the garden alone,  
While the dew is still on the roses;  
And the voice I hear, falling on my ear,  
The Son of God discloses."

Then through the day you will experience:

'And He walks with me, and He talks with me,  
And He tells me I am His own,  
And the joy we share as we tarry there,  
None other has ever known.'

The Morning Watch is the tower of strength for the Christian. If we meet our Lord early in the morning, we aren't so likely to lose Him during the day. Each day started right is more likely to be ended right.

Days begun and ended with Jesus in the garden of prayer go to make up the life of a sincere Christian. It is a beautiful thought that we may meet Jesus in the morning when the dewdrops like glistening pearls are on the grass and flowers. But not everyone is privileged to be near such a place. However, it matters not where we are or what the circumstances may be; we can make of that place a beautiful garden of prayer. Jesus will meet with us, and where Jesus is, everything becomes bright and beautiful.

One evening a little street urchin, ragged and dirty, heard some beautiful music that seemed to come from a street corner near his home, which was a dark room in a tenement house. He soon followed the crowd that gathered to hear what was going on. As the music ceased a young lad stepped forward and gave a wonderful testimony of the joy he found in spending the early morning hour with Jesus in prayer.

It was new to the little fellow, who was all eyes and ears as he stood there unnoticed among the crowd. But seeds of joy and happiness were being planted in his young heart as he learned that this Jesus, to whom the young man talked, made sick people well if they but asked and believed.

Jimmy—for that was the little urchin's name—thought of his little sister on a cot in a corner of that dark room, for she had been sick for nearly a year. A hope burned in his heart that she might be well again and able to play with him if he would ask Jesus to make her well. So right there on the crowded street corner he lifted his heart to Jesus, and said, "Please make Sissy well."

A closing prayer, and the open-air service was ended, and the crowd dispersed. Jimmy, where have you been? You to the tenement house, climbed the dark winding staircase on tiptoes so that if Sissy were asleep, he would not waken her. The creaky door opened, and to his amazement his sister sat up in bed—"Oh, Jimmy, where have you been? You should have been here. I got up, and walked across the floor. Oh, Jimmy, I feel so much better!"

Jimmy was speechless. Could it be possible that the Jesus he learned about tonight and the little prayer he had offered on the street corner had made his sister well! It took some time for Jimmy to explain the happenings of the evening

and all that he could remember of what the young man had said about talking to Jesus; but before they closed their eyes that night, a covenant was made between them that early in the morning they would join their voices in asking Jesus, the Friend of those who are sick and helpless, to restore health and strength once more to Sissy, whom he longed to have as his playmate.

Before the dawn of day Jimmy called in a whisper to his sister, "Sis, let's get up."

"All right," came the answer. And soon two hearts were united in asking of Him, who is the Creator of the universe and more willing to give than we are to ask or receive, a complete recovery.

We don't know what they said; those prayers were simple, as one might suppose, but their simplicity and the faith of two such unfortunate creatures appealed to Jesus' great heart of love, and of course they were answered.

Prayer is the key that unlocks heaven's storehouse. Can't you see why angels wonder that we pray so little?

The street corner and the attic room were turned into gardens of prayer. Discover your garden of prayer, and remember the best place is *anywhere*, and the best time—early in the morning.

### Keep the Morning Watch

"By the grace of God, I will." These are the first words of our Junior Pledge. Every Missionary Volunteer has promised to keep the Junior Law, and this means he will keep the Morning Watch and spend some time each morning in private devotion. Are we living up to our promise? If we are, we are receiving strength and help to live each day a life well pleasing to God.

The morning hour for prayer and Bible study helps to start the day aright. It will banish gloom, sadness, temptation, and every hindrance.

"Prayer makes the darkest clouds withdraw,  
Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.

"Restraining prayer, we cease to fight,  
Prayer makes the Christian's armor bright:  
And Satan trembles when he sees  
The weakest saint upon his knees."

"Morning Watch" suggests the time. Early in the morning Jesus went to the mountain or into the garden to pray. He knew the weakness of human flesh and His need of a fresh supply of strength and power to meet the severe and cunning temptations of Satan. If Jesus needed the blessing of the Morning Watch, or prayer period, do you not think that we need it even more?

Prayer is power. Few of us realize this fact. By prayer great changes have come into the lives of people, and conditions have changed completely. The queen of Scots said that she feared the prayers of John Knox more than all the armies of the world.

"Prayer changes things.  
No matter how heavy  
The burdens you bear,  
If you cast them on Jesus,  
He'll carry your care,  
For nothing can hinder  
The soul that will dare,  
For prayer changes things."

Prayer will change our lives and make us strong Christians in this world of trouble and sin. Let us by the grace of God be faithful in observing the Morning Watch each day.

### A Question Box

WHAT is man's greatest privilege?  
What is the Morning Watch?  
What is closely associated with the Morning Watch?  
Where should the Morning Watch be observed? How often?  
What is the difference between prayer and meditation?  
Who is our example in the observance of the Morning Watch?  
Give some definitions of prayer.  
What is the greatest science in the world?  
How do you compare prayer with radio?  
What will hinder our prayer from reaching the audience chamber of God?  
There are two types of prayer. Name them.  
Which type is connected with the Morning Watch plan?  
Which is the more sincere prayer—public or private? Why?  
Read: *Education*, p. 259; *Ministry of Healing*, p. 182; *Christ's Object Lessons*, p. 175.

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April 8

### God's Flag

BY HAYES A. DAVIS

#### Order of Service

SONG: "Living for Jesus," No. 32 in *M. V. Songs*.  
PRAYER.  
SECRETARY'S REPORT.  
MISSIONARY REPORTS.  
OFFERING.  
CHORUS SONGS: Nos. 8, 33, 30.  
INTRODUCTION BY SUPERINTENDENT.  
FLAG CEREMONY.  
SONG: "America," No. 172.  
TALK: "A Flag for All the World."  
TALK: "A Day With a Blessing in It."  
POEM: "A Day With Jesus."  
BIBLE QUIZ.  
TALK: "How the Sabbath Truth Came to Adventists."  
DISCUSSION: "How Shall We Spend the Sabbath?"  
SONG: "Don't Forget the Sabbath," No. 122.  
CLOSING PRAYER.

#### Notes to Superintendents

The program could well include the experience of some serviceman who has been faithful in keeping the Sabbath. Scan copies of recent issues of the *Review and Herald* or the *Youth's Instructor* for stories of this type.

Make the discussion, "How Shall We Spend the Sabbath?" very practical.

#### Introduction by Superintendent

WHEN the British army entered Addis Ababa, the capital of Ethiopia, after the Italians had left the city, there was not a flag to be found to represent the United States of America in the triumphal procession. It was a Seventh-day Adventist missionary, Mrs. Della Hanson, who saved the day by her resourcefulness. She took some strips of silk and sewed them together as Betsy Ross did many years before, and produced the Stars and Stripes to wave triumphantly beside the British flags. Isn't it strange that bits of cloth in themselves so common, could so quickly be transformed into an emblem of beauty, honored by millions, for which they would give even their lives to protect? That flag, because of the unique part which it played, is now greatly honored, but any American flag, whether it be a large one flown from the highest mast or a small one which you might hold in one hand, is honored just as much. Why? Because it is the sign, or symbol, of our country. All that our nation means to us—liberty, protection, home, the chance to grow and learn—these are represented in that



flag. Our attitude toward our country is demonstrated by our degree of respect toward that symbol.

As we think of our nation's flag today, let us think also of another flag—a flag which flies over every nation in the world, for it is the banner of the King of kings, the Creator of this world and of all the universe. As we join in a salute to the flag of our free nation, let us bow our hearts in true worship to God who gave us life and on whom we depend for every breath we breathe.

(The flag ceremony at this point may be conducted according to the custom in your society.)

## A Flag for All the World

GOD is the King of all the world because He created it and upholds it with His power. He desires that we should love and honor Him as our Creator. That is why at the very beginning, as soon as man had been created, He made a sign or emblem of His kingdom and gave it to man as a flag to which he may look with respect and honor and which helps him to keep in his heart his relationship to his Creator. Today we are going to learn what that flag is and how God made it.

To shine as the symbol of His power, God could have spread a banner of stars, glittering in many colors, in the sky for us all to see. He could have carved a mountain of gold studded with diamonds, as a monument of His creation and the sign of His authority. But for the material for His flag God chose time—time, the measure of our lives; time, the most precious talent we possess; time, the element which enters into every living being; time, which carries over into eternity.

The first chapter of the Bible tells us that God created this world and everything in it in six days. Let us see if we can remember what happened on each of those eventful days. (Review the events of creation week. This may be presented in pageant form by seven Juniors.)

"And God saw everything that He had made, and, behold, it was very good." Gen. 1:31. What a beautiful world it must have been that was created for the enjoyment of our first parents, Adam and Eve. (Read Gen. 2:1, 2.)

If you and I work hard all day building a piece of furniture or making a dress, we are tired in the evening and want to rest. But that is not why God rested, for He never gets tired. (Read Isa. 40:28.) God rested on the seventh day in order to make a rest day, or Sabbath, out of it. By resting Himself He made the Sabbath a part of His own life and character and set the example for man to follow.

Jesus said, "The Sabbath was made for man." Mark 2:27. That day was to be a day of rest and inspiration for man, a day when, his own business put aside, he could have time to talk with God and listen to God speak to him.

When God rested on the seventh day He set the pattern of the week for all time to come, and to this day that pattern has not been broken. Years are marked by our journey around the sun, months are marked roughly by the moon, day and night are marked by the turning of the earth upon its axis, but the week is marked only by our remembering the

Sabbath day. Since that first seventh day upon which God rested, that weekly cycle has never been broken or lost track of.

After God rested on the seventh day and blessed it, He sanctified it or made it holy. By that act He set it apart and made it different from all other days of the week. After our flag was designed, it had to be adopted by Congress and dedicated, and from then on it was not to be used in ordinary ways, for it was now the emblem of the nation. I can take my handkerchief and drop it in the mud or even step on it and nobody cares or pays much attention to it. But not so with the flag. It has been set apart from all other pieces of cloth, and to treat it with disrespect is considered a serious offense. We would not think of using a flag to patch a garment, or as a table cover. It represents to us our nation. So when God sanctified the seventh day it became sacred time. The sun sets on Friday evening just as it does on other days, but the hours from then until the sun sets again at the close of the Sabbath are different. They are holy because God has made them holy.

What a beautiful flag the Sabbath truly is—never more than six days away from anyone in the world. It is a flag that, instead of waving from a staff, we can fly in our hearts; instead of being woven of silk or wool it is woven into the very fabric of our lives. As we welcome each returning Sabbath we salute our Creator and Redeemer, recognizing His government as the rule of our lives, and looking forward to citizenship in His eternal kingdom. (Read Eze. 20:19, 20.)

When the victory over sin is complete and this earth is returned to its Edenic beauty, the Sabbath flag will still fly over us. Then we shall spend that sacred time with Jesus Himself, for He will be with us. (Read Isa. 66:23.)

## A Day With a Blessing in It

AFTER God rested on the seventh day He blessed it. (Read Gen. 2:3.)

When God blesses anything He puts something special into it for us. When He blessed the widow's meal and oil in the days of Elijah, the meal didn't get used up, but lasted until the famine was over. When Jesus blessed the five loaves and two fishes, they multiplied to satisfy five thousand hungry people. When He blessed the seventh day, for those who honor it He filled it with happy surprises and treasures such as cannot be found in other days.

Here on this table are seven song-books. They all look alike; they have the same number of pages. I count them: one, two, three, etc. Now I put a dollar bill into the seventh one. If you come up here to get the dollar bill which book will you open? The seventh one, of course. God has put a blessing in the seventh day. It has the same number of hours as the other days of the week. We can see no outward difference between it and other days. But only as we observe the true Sabbath can we expect to find the blessing God intended for us when He put that blessing into it.

## A Day With Jesus

A DAY to spend with Jesus,  
When the world is shut aside  
With its business and its worry and its care;  
Just to rest in sweet communion  
With our truest, dearest Friend,  
And with Him our every happiness to share.

A day to walk with Jesus  
Through the woodland wilderness,  
Learning secrets of the birds and flowers and  
bees,  
Thinking of our great Creator,  
Who has made such wondrous things  
And who loves His children more than all  
of these.

A day to serve with Jesus  
As He did in days of old,  
Bringing comfort to the sick and sore dis-  
tressed;  
As we follow in His footsteps  
We will find a joy complete  
In the sacred hours that God Himself has  
blessed. HAYES A. DAVIS.

## Bible Quiz

**Ques.** Why is the Sabbath included in the ten commandments?

**Ans.** Because it is part of the fundamental law which governs this world. Ex. 20:8-11.

**Q.** Is it true that the Sabbath was made for the Jews?

**A.** The Sabbath was made at creation before there were any separate races or nations. Jesus said, "The Sabbath was made for man," which includes the whole human family. Mark 2:27.

**Q.** Did Jesus keep the seventh-day Sabbath?

**A.** Jesus kept all the ten commandments perfectly, including the fourth. John 15:10. It was His custom to observe the Sabbath. Luke 4:16.

**Q.** How can we be sure that the seventh day now is the real Sabbath and that the days of the week have not been mixed up?

**A.** At the time of the Exodus, God performed a double miracle each week for forty years in the giving of the manna. This left no doubt as to which was the seventh day at that time. The manna fell in double measure on the sixth day and it was withheld on the seventh. Exodus 16.

When Jesus was here 2,000 years ago He kept the Sabbath. This proves it genuine at that time.

Since then millions of Jews and Christians have strictly observed the seventh-day Sabbath and kept track of the weekly cycle as records of history show.

**Q.** When does the Sabbath begin and end?

**A.** It begins at sunset on Friday and closes at sunset on Saturday. Compare Lev. 23:32 and Mark 1:32. At creation the days consisted of "the evening and the morning." In harmony with the Bible custom, orthodox Jews and Arabs today reckon all the days of the week beginning and ending at sunset.

**Q.** Which day is the Lord's day?  
**A.** In Isaiah 58:13 the Lord calls the Sabbath "My holy day." It was Jesus by whom the Father created this world. Col. 1:16. So it was Jesus who made the Sabbath in the beginning.

## How the Sabbath Truth Came to Adventists

For hundreds of years a small denomination known as Seventh Day Baptists had kept alive the truth of God's Sabbath day of rest. A member of this church, Mrs. Rachel Preston, went in the spring of 1844 to Washington, New Hampshire, to visit her daughter and husband, the Cyrus Parnsworths, who were members of the Adventist church which had accepted the message concerning the coming of Jesus, but had not heard of the Sabbath truth. Mrs. Preston heard and gladly accepted the message of the soon coming of Jesus, and in turn brought to these people the truth regarding the Sabbath—that it is the seventh day of the week and not the first. As members of the church read the literature which Mrs. Preston gave them and studied together what the Bible said on the subject of the true Sabbath day, practically the whole

church accepted the new light and began the observance of the Sabbath. Among the Adventists who visited this church was a minister by the name of Frederick Wheeler. He accepted the Sabbath truth and thus became the first Seventh-day Adventist minister, although that name had not yet been adopted. It is interesting to know that this old church building is still in use as a house of worship and is kept in good repair. Some time ago I stood on the platform of this old church and thought of the many persons who had spoken the truth of God from that sacred desk. C. A. RUSSELL.

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April 15

## Captain Joseph Bates

BY C. A. RUSSELL

JOSEPH BATES was born in the town of Rochester, Massachusetts, in 1792. He was brought up in Fairhaven only seven miles away. He became a seafaring man and a captain. He was successful in making quite a fortune for those times, and was able later, when the message of Christ's soon coming reached his heart and pocketbook, to aid the cause very materially. He gave so liberally that he reduced himself to poverty so far as money goes.

Hearing of the company of Adventists in New Hampshire who were keeping the seventh-day Sabbath, he made the long journey from Fairhaven to Washington. He was able to confirm the believers on the advent message, and in turn they instructed him on the Sabbath truth.

On his way home he met, on the old wooden bridge connecting the towns of Fairhaven and New Bedford, a friend and believer by the name of Hall. Before they actually met, Mr. Hall called out, "What's the news, Captain Bates?" "The news is that the seventh day is the Sabbath," replied the captain. And it was not long before the Sabbath truth found a place in the heart of Mr. Hall.

Shortly after this Captain Bates began to feel very keenly the lack of reading matter on the subject of the Sabbath. He had been so liberal in supporting the message that his whole fortune had gone into the work. At this time there was no organization. There was no one to say to any of the workers, "You go here, or there, and preach the message, and you will be supported." The entire work was carried on by those who felt a burden to do so at their own expense. As Captain Bates thought over the matter, he said to himself, "If I can't find books on the Sabbath question, I'll write one." This conviction deepened in his mind so that he actually got materials together and began to write. It took some faith on his part, for at this time all the money he possessed in the world was one York shilling (12½ cents). While he was writing, Mrs. Bates came in from the kitchen and said, "I haven't enough flour to finish the baking."

"How much flour do you lack?"

"About four pounds," was her reply.

A little later the captain picked up his hat and walked out of the house. Presently he came back and set a little sack on the kitchen table.

"What is that?" asked Mrs. Bates.

"Why, it's the flour you said you needed."

"Flour! Have you, Captain Bates, a man who has sailed ships out of New Bedford to all parts of the world for years—have you actually been downtown where everybody knows you, and bought just four pounds of flour?"

"Didn't you say that is what you needed?"

And then in embarrassment and humiliation Mrs. Bates began to cry. She didn't know how close to the last penny they had come until she was told. Then she said, "What are we going to do? How are we going to live?"

His only reply was, "The Lord will provide."

After Captain Bates continued his writing for half an hour the impression came to him to call at the post office for a letter. He went to the post office. He was handed a letter, but there was no stamp on it. Postage at that time did not need to be prepaid. Captain Bates felt that there was money in that letter, but he had no cash to buy so much as a postage stamp. He said to the postmaster, "I think there may be some money in this letter. Please open it for me, and if there is money in it, take out the postage." The postmaster did so, and out dropped a ten dollar bill.

Before returning to the house, Bates bought a barrel of flour, some vegetables and sugar and other groceries. He said to the delivery man, "Take these things to ——— [giving the street and number] — and leave them on the porch. If the woman says they don't belong there, just leave them anyway."

The next problem was to find someone to print his booklet. The Lord gave him favor, and a printer agreed to do this and wait for his money until it would come in from sales.

Then Joseph Bates went home. He found his wife greatly excited.

"Just see what a delivery man brought and insisted on leaving right here on our porch. I told him it was all a mistake. He just left them anyhow. And now we've got to have them moved, and have no money to do that with."

And then Mr. Bates told her about the letter. The tears began to flow again, but tears of joy this time, and she humbly asked his pardon for her lack of faith.

"Didn't I tell you the Lord would provide?" said the captain. "He always does. It is safe to trust Him."

An interesting story is told of Captain Bates when he went to a little town on Chesapeake Bay to tell the story of the near return of Jesus. A mob of half-drunken, rum-crazed men gathered at the door of the place where Captain Bates was about to explain the prophecies. They were noisy and threatening. Suddenly from within the building came a clear, sweet voice singing the words of the beautiful hymn:

"How sweet are the tidings that greet the pilgrim's ear,

As he wanders in exile from glory!

Soon, soon will the Saviour in glory appear,

And soon will the kingdom come."

It was the voice of a young man, Mr. Gurney, who was helping Captain Bates. Then Captain Bates, tall and straight as an arrow, arose and began to speak.

"Who is he? what's his name?" asked one of the crowd.

"Captain Bates," was the reply. "Once he was shipwrecked near where we lived when I was a boy."

Upon the wall a chart was hung showing the great image with head of gold, breast and arms of silver, thighs of brass, and legs of iron, as shown to King Nebuchadnezzar in his dream; and also the four great beasts shown to Daniel in vision, and other symbols of prophecy.

Captain Bates had no more than finished his lecture when up jumped one of the men in the crowd shouting, "I can put all that down in ten minutes." The rowdies urged him on, "Go to it, Kent. We got a hundred of us here as'll tar an' feather 'em in a hurry." Bates said quietly, "We will hear you."

Mr. Kent tried to deny what Captain Bates had told them in his clear, convincing way, but of course soon stopped in confusion, shouting, "We'll ride you out of town on a rail." If he couldn't drive them out in any other way, he thought he could scare them out. Captain Bates only smiled with a twinkle in his eye as he said, "We're all roady for that, sir. If you will put a saddle on it, we would rather ride than walk." A laugh went around the circle, and the man Kent slunk away like a whipped cur. Captain Bates continued, "You must not think that we have come six hundred miles through ice and snow, at our own expense, to bring you a message of truth without counting the cost. If the Lord has no more for us to do, we had as lief lie at the bottom of Chesapeake Bay as anywhere else, until the Lord comes. But if He has any more work for us to do, you can't touch us!" A number of the men immediately sided with the preacher and the mob was helpless to do anything against them.

And then Mr. Gurney sang another song in which the captain joined:

"I'm a pilgrim, and I'm a stranger;  
I can tarry, I can tarry but a night."

You will find this entire hymn as number 666 in our *Church Hymnal*.

The story of the life of this noble pioneer of the message has been written under the title, *The Life of Joseph Bates*, which book was placed in a Junior Missionary Volunteer Reading Course some years ago. [If this book is in your society library, be sure to read it before giving this talk.] It is filled with thrilling incidents in the life of this truly great man, as a sea captain, as a temperance reformer—for it was he who organized what was to his knowledge the first temperance society in America—and as a herald of the advent message, including the Sabbath truth.

Captain Bates is resting in beautiful Poplar Hill Cemetery, Monterey, Michigan, where was his home at the time of his death. This sacred spot is near my boyhood home, and many times have I stood beside the grave of this man who put a mold upon the early work of the message which will ever remain.

April 22

## Our Birds

BY STANLEY JOHNSON

## Order of Service

SONG: "Listen to the Song Birds," No. 134  
in *M. V. Songs*.PRAYER.  
MISSIONARY REPORTS.  
SECRETARY'S REPORT.OFFERTORY.  
SPECIAL MUSIC: "The Robln's Return."

LEADER'S INTRODUCTION. (See Notes.)

QUIZ: "Birds of the Bible."

STORY: "The Wonder Bird of the Sea."

STORY: "Jack Miner and His Birds."

RECITATION: "My Cafeteria."

TALK: "Let's Build a Birdhouse."

RECITATION: "Trusting Little Birds," p. 2.

SONG: "God Cares for Me," No. 137.

BENEDICTION.

## Notes to Superintendents

If might be well to provide an array of colored bird pictures for display before and after the program to add color and interest to the program. Some type of quiz might even be worked out with these to stimulate interest.

It would also add interest to borrow several specimens of mounted birds. Then, with this mounted specimen beside you, tell briefly what you know or can find out about the bird.

Before conducting the Bible quiz on birds, provide slips of paper to be passed out on which will be put the answers to the questions.

*Suggestions for Leader's Introduction.*—If you are conducting work in the Progressive Classes, your society might here concentrate on the Vocational Honor in bird study. The remarks in the Senior program may be used for a few introductory thoughts.

## Birds of the Bible

THROUGHOUT the Bible, from cover to cover, there are many passages where birds are mentioned, and sometimes they play a large part in the events of the story with which they are connected. Yes, birds have existed from creation week, and they have lived to brighten the lives of millions of people through all ages since. But in reading your Bible, did you remember what bird was connected with each passage? Just how well do you remember your Bible birds? As the questions are asked, let each one record his answer on his own answer sheet.

1. On which day of creation week did God make the birds? (Gen. 1:20-23.)
2. What bird fed Elijah? (1 Kings 17:6.)
3. Which of the two birds that Noah sent forth from the ark brought back the olive branch? (Gen. 8:11.)
4. What three birds were acceptable as sacrifices in the sanctuary services? (Lev. 5:7; 14:4.)
5. What bird was provided to feed 3,000,000 people? (Num. 11:31.)
6. What bird did Jesus refer to when He said, "Are not two — sold for one farthing?" (Matt. 10:29.)
7. What bird did Solomon import to add beauty to his garden? (1 Kings 10:22.)
8. Solomon must have watched an — fly. (Prov. 35:19.)

## The Wonder Bird of the Sea

THE ocean is the kingdom of the beautiful albatross! They are the greatest fliers of all sea birds, dependent on land only for nesting. They have a light body and narrow wings, but with those great living sails ten or twelve feet or even more from tip to tip, they are the wonder of the ocean.

They will fly unwearyedly day after day, night after night, hundreds and hundreds of miles with the fastest ships, sailing round and round them with mar-

velous skill of wing. For ages the secret of their flight has been much debated. Many scientists have thought that the sailing is effected with stationary wings on unperceived currents of favoring air. But the truth is that the albatross adjusts its great wings to match its needs in the air just as an aviator maintains his balance in an airplane. Nature has given it a mastery of the art of conserving energy.

If you ever take a trip around the Cape of Good Hope in the early part of the summer, you will meet immense flocks of them, attracted thither by the vast shoals of fish, whose migrations they follow.

Since the flesh is not good to eat, they survive in great numbers. Their cry is like that of a pelican, but they also emit a noise like the braying of a donkey. The female bird heaps up a rude nest of earth not far from the sea or deposits its solitary egg in a slight hollow which it makes in the dry ground. The egg weighs a pound and is about four inches long.

The albatross is one of the great objects of interest to voyagers far away from land, particularly when in the southern seas. It is seen sweeping the surface of the ocean. It seems to float and glide in the air rather than fly like other birds and, except when rising from the water, the motion of its long wings is scarcely to be perceived. Maybe a motion picture of its flight will sometime yield up its secret. Already we know that a flicker, a swift rise, or a down beat are among the bird's master strokes in aviation.—*Helen R. Bissell, abbreviated.*

## Jack Miner and His Birds

JUST forty years ago, Jack Miner, who has made himself internationally famous, started in Kingsville, Ontario, not far from Detroit, the first bird sanctuary. He had long loved birds, and desiring to do something for them, made a lake near his brick factory, fenced it, and scattered feed around it. It was not long until many birds discovered this big-hearted gesture and paid regular visits to the Jack Miner Bird Sanctuary, many of them making this their regular home.

Then feeling a need to learn more about the migratory routes of the great flocks boarding with him, he began to fasten about their legs light aluminum tags on which were his address and certain code letters of identification. Each year he tagged more birds, and each year more and more of these birds returned to the sanctuary to make their home between flights. Tags from birds that had been killed away from the sanctuary were sent back, giving Mr. Miner valuable information as to where the birds had been on their migration. These tags came from the far north, from the Gulf of Mexico, from far-off Australia and New Zealand, and even from Russia. Over the years this extensive compilation of migratory information has made Jack Miner a renowned authority on bird migration.

One day he bought from a Salvation Army lass a twenty-five cent calendar on which was a Bible verse for every day of the year. This gave him an idea. "Why could I not put short passages of Scrip-

ture on the back of the bird tags and send them also far and near via the bird routes?" he reasoned. So this he did. Such pertinent verses as: "He careth for you," "For me to live is Christ, and to die is gain," "With God all things are possible," "I go away, and come again unto you," "Have faith in God," were broadcast. The responses in the many letters that have come back from the messages found on the tags of dead birds are most thrilling. More than a few times this device has been the means of starting a weary soul on the Christian way.

Jack Miner teaches the Bible to a class of boys in Kingsville, but as he himself says: "My larger class takes in the United States and Canada, for I send the gospel message broadcast twice a year by my wild geese. It is like God's radio."

## My Cafeteria

I HAVE a cafeteria,  
I feed my callers free,  
And all they need to do is come,  
And that is pay for me.

The menu always differs some  
From bread to bits of grain;  
I try to keep them satisfied  
So they will call again.

I often tie some suet fresh  
Upon a limb or stick,  
And that affords a banquet fine;  
They come and pick and pick.

You may now quite understand  
The kind of guests I feed;  
They are my little feathered friends  
Who are so fond of seed.

—*Adelaide Blanton.*

## Let's Build a Birdhouse

THE birds are coming. Perhaps some have already come and are looking for a nesting place! Let's surprise them with some new homes!

These birdhouses need be only simple little things, the simpler the better, for birds like them that way. Another thing—if you are making several, and I hope you are, make them of different styles and sizes. Let the little house look as much like nature as possible by camouflaging it with brush, twigs, bark, or grass. Small boxes, flower pots, tin cans, coconut shells, sections of hollow limbs all make excellent enclosures to fasten up for the birdhouses. Some birds, such as the martin, nest in groups; so if you have martins in your neighborhood, why not build them an apartment house, a birdhouse with several sections, each with its own private entrance. But be sure you make the doorway near the top of the birdhouse. You see, these feathered creatures like to put plenty of nesting material in the bottom of the nest before they lay their eggs; so put the hole, or doorway, almost at the top. And then, too, vary the sizes of the entrances. For bluebirds, a hole may be about the size of a fifty-cent piece. But for wrens, make the hole about the size of a quarter. Then, you see, the smaller birds have no trouble keeping the larger birds from molesting them.

But inasmuch as some birds do not nest in houses, a ledge or shelf up in a tree or under the eaves provides a suitable place for them. Put your finished birdhouse up on a pole or on a post or tree, and you will not have long to wait for renters to apply for occupancy. But here is perhaps the most important thing about birdhouses. Be sure, yes, be sure that you have placed the birdhouse where the neighbor's cat cannot reach it and kill the young birds. It works well to fasten a strip of tin around the post or pole below the birdhouse, or even smear a thick coating of heavy grease just below the birdhouse. This will discourage or prevent the cat from doing any damage.

# American Temperance Society

## Report of the Springfield, Ohio, Society

By MRS. OSCAR FEESER

At first our church members were not enthusiastic about organizing a temperance society. Some expressed the opinion that such a society was needed by the general public, but not by Adventists. This started a chain of thought which resulted in a program of real activity.

We organized a city-wide publicity campaign during which placards carrying the slogan, "The Morale That Comes From the Bottle Is Not the Morale to Put Into Battle. Be Sensible! Stay Sober!" were to be placed in buses, stores, factories, gasoline filling stations, and various business concerns throughout the city.

Financial support was solicited from the W. C. T. U. and from the Kiwanis Club. No organization name was used on the placards, as we felt that any mention of a temperance society would prejudice the public. The slogan was carefully worded, for an appeal was being made to a drinking public. We wanted results, and felt that the wets and dries could meet on one common ground—patriotism.

The Springfield City Bus Lines agreed for \$25 per month to give our society space. A beer concern was paying \$38.50 per month for the same amount of space. The advertising manager of the bus lines was very much impressed with our plans. He gave us a special rate and also two weeks' advertising space free of charge. We agreed that three months' time was necessary to carry on an advertising campaign which would assure success.

Through this contact I was introduced to the secretary of the chamber of commerce, who in turn gave me permission to place our placards in the hands of all merchants who would receive them.

One of our church members used her car to drive me to several of the factories in Springfield. All the managers and superintendents told the same story—too much absenteeism caused by drinking. Without exception, they were all eager to receive our cards, assuring me they would place them in prominent places throughout their shops. One manager

said he knew that 90 per cent of his shop's absenteeism was due to excessive drinking. He asked me to look at the indicator as I left. I did, and noticed that a high percentage of absenteeism was present all that week. Another superintendent told me that it was not uncommon for 50 out of 150 employees in a department to be absent. This was disrupting work, not only in one department, but in some cases throughout the shop. He said that normally his foremen were a very fine class of men. I also was shown a metal plaque at the entrance of the factory. On it were the names of more than 300 former employees who are now in the service. In all probability these same men contributed their share of absenteeism while working in his shop.

We chose six faithful ladies in the church who had ability in meeting the public. They each had had experience in Ingathering work. They went out by twos, explaining, "This is a civic project. The object is to help eliminate absenteeism throughout the city. Will you take one of the placards and place it in your store?"

The results attained were far beyond our expectations. Not more than six refusals were reported in the entire campaign. The following experiences were related by two members who campaigned together.

"As soldiers of the cross, we set forth to fight the liquor monster in our land. Bombs of the enemy could not result in as much destruction, for they destroy lives and homes, but this enemy destroys life, home, and soul, which means eternal destruction.

"Our weapon was the placard on which was printed the slogan, 'The Morale That Comes From the Bottle Is Not the Morale to Put Into Battle. Be Sensible! Stay Sober!'

"The first man we approached did not wish to offend his patrons, and would not display the card. We had only one other refusal during the day. Everyone else we met was eager for just such a slogan.

"The manager at a freight house told us of at least five important places where he would like to display this good thought. Another freight house official (for we always received proper authority) requested ten placards to be placed throughout the freight yard and office.

"The station master of our largest depot informed us that the display space was devoted entirely to the Red Cross.

But after reading this admonition he gladly consented to make an exception and place it on display.

"A large department store accepted several large placards, and assured us one would be placed directly above the time clock. Hotel clerks were eager for our poster. Several furniture stores placed them in their front windows as we were leaving. A very well-known men's clothing store was having the front window redecorated, and we were assured the placard would be used in redecorating the window.

"Even places where 'the bottle' was on display for sale agreed to display the sign in a conspicuous place on the shelf so that people would at least 'be sensible and stay sober.' Surely God went before us, and He helped us to place sixty-five of these reminders.

"During our second day of placing the placards we met very few who refused them. This good admonition was received eagerly.

"As we were giving a poster to a hotel clerk, a man in the lobby actually begged for one to use in his place of business, for he said he had to fight 'this bottle' every day among his employees.

"The owner of two large garages asked for at least five. He told us he had just called his workers together that week to plead with them to 'be sensible and stay sober,' or his business would soon be greatly affected. He welcomed the fact that we had reading matter on this subject. We left thirty temperance signs.

"The jailkeeper accepted four placards with a broad smile, and assured us they would be placed where everyone could see them. He told us of a man who came to the jail on business last week and remarked about this 'good slogan' he had seen on buses and in business places. He wondered where he could get one; so we left one for the jailkeeper to give him when he returned.

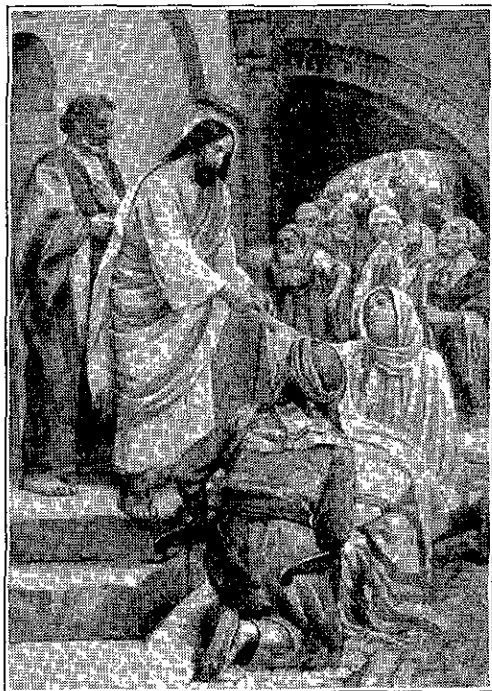
"The secretary in the courthouse assured us that she would place one in the waiting room just outside the courtroom. The man at the desk in the Y. M. C. A. nodded in the affirmative as soon as we presented the placard, and said he would be glad to place several there as good food for thought for the boys."

I believe it is well to sponsor such a program for three months, wait three months, and then start again with new placards.

I talked with the advertising manager of the Springfield daily newspaper. He gave me much encouragement to believe that his paper would assist in another such campaign by soliciting manufacturers for money to advertise such a publicity program through his newspaper.

The cost of the campaign was about one hundred dollars—\$75 for three months' advertising in buses, \$24.76 for printing the placards. Our work is receiving much favorable comment throughout the city.

# ★ Home Missionary Department ★



H. A. ROBERTS

## "Until the End"

BY G. A. ROBERTS

*Associate Secretary for Medical Extension*

**N**EARLY all nations of earth today are faced with postwar problems. Earnestly they are laying plans to carry on when and if hostilities shall cease. No one on earth knows certainly, however, that there will be a postwar time, to say nothing of what the real, and at present unknown, problems will be, if there is such a period. If men in governmental responsibilities and in business endeavors feel that they must prepare for postwar times and to meet the postwar problems of the future, surely God's remnant people should plan to meet the present and future sensibly and in the best way possible.

Jesus is the pattern for every child of God, in both precept and example. He went about teaching and preaching and healing—really three branches of work—but in two great phases, teaching and preaching in one phase and healing as the other phase. Ofttimes His preaching was really teaching, as in the great sermon on the mount, and often His teach-

## MEDICAL MISSIONARY DAY

ing very definitely was preaching, as in the case of the final words of His interview with Nicodemus. These two lines of our work form one phase, and this phase, of necessity, consists largely of arguments, declarations, deductions, and theory of the truth. The other phase of Christ's pattern for us is concrete practice, in that He went about doing good in medical missionary lines.

A time of persecution will come in these last days when the mouths of teachers and preachers will be stopped from the public presentation of the truth. At that time a work will be carried on by the church of the living God, through its workers and laymen, that will thrive and prosper in the midst of persecution; for while the people of God are suffering persecution, epidemics

of disease of an increasingly disastrous nature will be upon the world. "The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family."—*Counsels on Health*, p. 504. "He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*The Great Controversy*, p. 590.

### Suggestive Program for Sabbath Service

April 1, 1944

OPENING SONG: "The Great Physician," No. 94 in *Christ in Song*; No. 530 in *The Church Hymnal*.

SCRIPTURE READING: Psalms 139.

SPECIAL MUSIC OR SECOND SONG.

READING: "Until the End," by G. A. Roberts.

READING: "The Entering Wedge," by Wayne McFarland, M. D.

READING: "Guiding Principles of Healthful Living," by D. Lois Burnett, R. N.

CLOSING SONG: "The Church Has One Foundation," No. 619 in *Christ in Song*; No. 433 in *The Church Hymnal*.

That work which represents the second great phase of Christ's pattern ministry, the medical missionary work of going about doing good, will be the only work that will be done in ministerial lines, for "soon there will be no work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533.

God's people will be protected. We read, "While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants."—*The Great Controversy*, p. 629. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isa. 41:17.

In Scandinavia during the great religious awakening preceding the 1844 disappointment, the mouths of faithful preachers were stopped by persecution, and God employed children to proclaim the message for that day. (See *The Great Controversy*, p. 366.) In this our day, when persecution stops the mouths of faithful men, those who can do the work of medical ministry will be the medium of God's choosing to proclaim the message.

In Christ's day human hearts were closed to Him and to the message He brought, and it was necessary in many instances that He knock for admittance. (Rev. 3:20.) He did this with His "right hand" of medical missionary work. Today, even more than in His day, human hearts are closed to Jesus and His message of salvation. It is more necessary now, therefore, to knock for admittance to the hearts of men than it was then. This duty and privilege of divine service is committed to His followers in church fellowship, and they are commissioned to knock with that same right hand of medical missionary ministry. This is to be done among the multitudes of sufferers all about them. "As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to

disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere."—*Medical Ministry*, p. 321.

"The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. . . . Therefore the body which treats indifferently the right hand, refusing its aid, is able to accomplish nothing."—*Id.*, p. 328.

In many instances in this work we may not and will not be able to open the Scriptures formally, choose a text, and publicly preach or teach the message. Jesus Himself was able to do this in but few instances, for the record of Matthew indicates that He formally took a text from a book of Scripture but once among the seventy-three recorded instances of His teaching and preaching. "The great storehouse of truth is the word of God,—the written Word, the book of nature, and the book of experience in God's dealing with human life. Here are the treasures from which Christ's workers are to draw."—*Christ's Object Lessons*, p. 125.

Because Christ chose many of His texts from casual sources, they are none the less divine texts and no less authoritative and no less powerful. Persecution often drove Him from His public ministry to minister to the individual or to small groups. Persecution will do that same thing for His followers in these last days. Although He could not always formally open the Scriptures before the multitude and preach, He did perform healing for individuals, and then, taking a casual text, He taught them the way of life. Christ's followers will not be privileged always to stand freely before multitudes as they now do to preach from a formally chosen text, but they can and will minister to the individual and to the small group, and then, from a casual text or a Scripture text taken from memory, they may teach them the way of life.

Whether there is a postwar time to come, or whether this present world condition will merge directly into Armageddon, makes no difference so far as our responsibilities and privileges are concerned with respect to the part we are to act in the closing work of God on this earth. If there is to be a postwar period, God's people will want and need a postwar occupation. Two channels of work, at least, are designated to be open until probation closes—medical missionary work and evangelistic canvassing. If there is to be no postwar period, these two branches of work will be open and

continue their service and influence until the work is closed forever.

This medical missionary phase of the Master's example may consist of treatments to the sick, teaching of health principles, and of going "about doing good" in any proper helpful way that will gain influence for the Master. Everything should center in Him. So it was with the writers of the Gospels. Luke was a successful physician and doubtless had many remarkable medical cures to his credit, but so absorbed was he with Jesus and so intent on pointing souls to Him that he wrote nothing to enhance his own reputation as a physician. He mentioned none of his own cures. Aside from his medical cures he and the disciples undoubtedly performed many cures miraculously, but they mention very few of them in detail. Instead they record the cures wrought by Jesus.

At the same time that epidemics prevail in these last days, there will be a serious shortage of physicians and trained nurses. Thousands of these who formerly were available for the care of the sick are even now in the armed forces,

and in some places it is almost impossible for one who is ill to secure the services of a doctor or a trained nurse. It is for such a time as this that God's people have now come, as it were, to the kingdom.

*Every church should have a health center or a part in a health center where treatments can be given.* "In every city where we have a church, there is need of a place where treatment can be given. . . . The building might be inclegant and even rude, but it should be furnished with facilities for giving simple treatments."—*Counsels on Health*, p. 468. Every Seventh-day Adventist home should be as a light set upon a hill to lighten the people with the gospel of release from suffering and prevention of disease through simple, natural remedies and methods and procedures. No Seventh-day Adventist layman or worker should be proud of being ignorant along these lines, nor should any fail to learn all he can concerning this work in the shortest possible time, for the intelligent, kindly care of the sick will be in the greatest possible demand very soon.

Our ministers and church officers should encourage the immediate instruction in first aid, healthful living, and simple treatments of all untrained church members. All members previously trained should be encouraged to render medical missionary ministry to any in their neighborhood who, needing skilled medical care, are unable to obtain it.

We must not fail the people in this their time of great need. The ministers, the members of our churches, and the students in our schools are called to do this work. In this connection let us note some important statements from the Spirit of prophecy.

"Let our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists."—*Id.*, p. 397.

"A gospel minister will be twice as successful in his work if he understands how to treat disease."—*Medical Ministry*, p. 245.

"Cannot our conference presidents open the way for the students in our schools to engage in this line of labor?"—*Counsels on Health*, p. 541.

"We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, Vol. VII, p. 62.

"Christ came to this world as the great Medical Missionary. When His example

### Christ the Restorer

I LOOK o'er the earth with her burden of sin,  
And I see nought but tempests without and  
within;  
I see nought but sorrow and anguish and  
death—  
A charnel house, breathing its pestilent  
breath.  
I see but the battlefields heaped with the  
slain,  
And I hear the low wails and the moanings  
of pain;  
The poor, tolling millions are crying with  
grief,  
And sin-stricken earth can afford no relief.  
The briar and thistle spring up from the sod,  
For the children of men are at war with  
their God.  
I know 'tis the marks of the curse that I  
see,  
But I've heard there is coming a glad jubile-  
ec:  
And I know the black trail where the ser-  
pent hath crept,  
Where the minions of darkness have slum-  
bered and slept,  
Where the blood of earth's martyrs has  
crimsoned the sod—  
They shall bloom like the rose in the gar-  
dens of God.

For Christ, the Restorer, is coming again—  
Oh, shout the glad news to the children of  
men!  
The armies of heaven shall fight with His  
foes,  
And the desert shall blossom and bud like  
the rose.  
Then say to the fearful of heart, "Be ye  
strong,"  
And shout the glad strains of the jubilee  
song:  
Soon the dead shall awake, and the lame as  
the hart  
Shall leap and rejoice, and glad waters shall  
start  
In the drear desert wastes, and the tongue  
of the dumb  
Shall shout, "Hallelujah!" when Shiloh  
shall come.

—Mrs. L. D. Avery-Stuttle.

is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time."—*Loma Linda Messages*, p. 87—From MS 78, 1903.

## The Entering Wedge—Medical Missionary Work

BY WAYNE MCFARLAND, M. D.  
*College of Medical Evangelists*

"I CAN see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached."—*Counsels on Health*, p. 535.

How familiar the foregoing statement is to us Seventh-day Adventists. And yet how are we church members using the marvelous light of our health message? We cannot expect to open doors if we have the "right hand" of the gospel tied up in a sling. We cannot make the "entering wedge" effective by leaving it unused or by using the blunt edge. Is our missionary work effective? Have we allowed the enemy to snatch away some of the precious rays of light that have illuminated our pathway?

Medical missionary work has a broad scope, and to confine it to the sanitarium, to the nurse, or to the doctor is a misconception of its meaning. The "entering wedge" has a place and a work to accomplish in the home, in the school, in the church, in the community. This can be accomplished only as we rightly relate ourselves as individuals to the principles of healthful living. It is then that we shall see medical missionary work progress and fulfill its glorious mission, "which is to fit a people for the coming of the Lord," and "for lessening suffering in our world and for purifying His church."—*Id.*, pp. 20, 443, 444.

The program of healthful living and temperance is to begin early in life. It is to begin in the home. "Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene."—*Education*, p. 196. "Parents should seek to awaken in their children an interest in the study of physiology. From the first dawn of reason the human mind should become intelligent in regard to the physical structure."—*Counsels to Teachers*, p. 125. Why is this training so important? It is important because "the laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of

These statements are significant and vital. Their potentiality, however, is measured by the response of those to whom they are addressed. May our response be acceptable to Him who gave us this instruction.

these laws is a sin against our Creator."—*Education*, pp. 196, 197.

Surely upon parents the responsibility is great, and may we again emphasize that it is in the family that this work is to begin. "Healthful living must be made a family matter. Parents should awaken to their God-given responsibilities. Let them study the principles of health reform, and teach their children that the path of self-denial is the only path of safety."—*Testimonies*, Vol. VI, p. 370.

The work begun in the home is to be carried to the church and the school. "There is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be entrusted with the education of the youth until they have a practical knowledge of this subject."—*Ibid.*

The work that the "entering wedge" is to do in the church is vividly set forth in the words previously quoted. "The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church."—*Counsels on Health*, pp. 443, 444. Surely as we look about us there can be no question that the world is suffering. The unrest, anxiety, and worry which is engendered by a world at war is reflected in disease—physical, mental, and moral. The world needs the Great Physician, the Great Medical Missionary, but "Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began."—*Testimonies*, Vol. IX, p. 168.

What a privilege is ours! To think that the Lord would ask us—poor, weak, human beings—to carry forward the work He sent Christ to begin in our world! Is it any wonder that the angels look with astonishment at our apparent indifference to such a call? All heaven is interested in this plan. All are watching to see if we are doing our part to

help save poor fallen man. "This is the work which is to interest the world, which is to break down prejudice, and force itself upon the attention of the world. . . . I have seen that all heaven is interested in the work of relieving suffering humanity."—*General Conference Bulletin*, April 12, 1901. "Everyone should do his utmost to roll back the tide of disease and distress that is sweeping over our world."—*Ministry of Healing*, p. 149. "It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health."—*Counsels on Health*, p. 445.

It is evident that the work of the "entering wedge" is to be a strong and powerful factor in God's remnant church. Starting in the home with the parents and children, it is to have a specific place in all endeavor to save perishing humanity. It is truly the "right hand" that opens to us fields that otherwise would remain closed.

Surely it is time that we make specific, definite, and well-laid plans to carry on God's program of health in a more decided manner. Where shall we start? How can the church become a medical missionary unit? What material do we have? Is there a program?

We feel certain that a big step forward was taken when every one of our churches was asked to appoint a temperance leader. We must rally behind all moves that are made to stem the onslaught of the liquor trade. It is more than just a matter of passing significance when the Spirit of prophecy points out that the temperance work is to be agitated as never before just prior to Christ's second advent. "As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."—*Id.*, p. 467.

We are near the close of time, and should we not meet the need of this hour by doing God's work in the way and by the means He has so graciously placed in our hands? "The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message." "The work of temperance must begin in our families, at our tables."—*Id.*, pp. 73, 606.

In some churches the temperance leader has also been the health leader of the church. Still others have selected a sep-

## Guiding Principles of Healthful Living

BY D. LOIS BURNETT, R. N.  
Associate Secretary, Medical Department

arate health leader. This has given stability to the program and aided materially in carrying forward medical missionary work. What are some of the projects that should be included in such a plan? Reading circles can be formed, and no better books could be studied than *Ministry of Healing, Counsels on Health, and Medical Ministry*. An outline study of *Ministry of Healing* has been prepared by the General Conference. This plan appeals to us, because in any church, no matter how small, a group can be formed to study these excellent books.

Another worth-while endeavor is the distribution of our health magazines and temperance literature. "Present the principles of temperance in their most attractive form. Circulate the books that give instruction in regard to healthful living."—*Counsels on Health, p. 479*.

Other projects which should be included in an active medical missionary program are home nursing classes and cooking schools.

The Scriptures set forth the great principles underlying our responsibility in eating and drinking. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. With this Scripture place the following comment from the book *Counsels on Diet and Foods*, page 111: "While sitting at the table we may do medical missionary work by eating and drinking to the glory of God." We do not have to go any farther than our own tables to engage in medical missionary work, and it is equally true that we need not go much farther to find out why our medical missionary program is not progressing more rapidly. Let us seek the Lord for a true conception of our personal duty in regard to this health program.

Medical missionary work is an inestimable blessing. "He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality."—*Counsels on Health, p. 22*.

How we individually relate ourselves to this light will, in a great measure, determine how successful we will be in using the "entoring wedge."



THE SAVIOUR of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives upon the earth, was to lay hands on the sick that they might recover.—*Testimonies, Vol. IV, p. 235*.

PHYSICAL fitness is a subject given much study and planning in many parts of the world today. The press and radio frequently carry sound health instruction to the public. Why has such an outburst of interest been stimulated? The answer is well known to everyone. In the words of the apostle Paul, "Now they do it to obtain a corruptible crown"—in other words, physical fitness is requisite for a successful culmination of the world crisis.

The educational program which has been set up to bring this about is commendable, and it is to be hoped that it will continue even though the world conflict should cease. It is desirable that it shall become continuous, more far reaching, and even more effective in educational methods.

Seventh-day Adventists subscribe to every principle which underlies a well-balanced program of living. The complete thought from which the above quotation is taken is well known: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25. Here is the basic reason that health instruction has been given to Seventh-day Adventists since the early days of this message. Many expressions with similar meanings are to be found in the writings of Mrs. E. G. White. We read: "God has placed it in our power to obtain a knowledge of the laws of health. He has made it our duty to preserve our physical powers in the best possible condition, that we may render to Him acceptable service."—*Testimonies, Vol. V, p. 193*. "The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform."—*Id., Vol. VI, p. 378*.

A study of the instruction on health reform as presented in the Spirit of prophecy shows that the thought is brought out again and again that the principles of health reform must be taught, must be studied, must be accepted, must be applied. These principles evidently are important, for we read, "Principle should rule instead of appetite or fancy."—*Id., p. 374*. What is a principle? We must know what it is if we are to discover it and apply it to our own lives. Webster

says a principle is "any constituent giving to a substance its essential properties."

In this study a few of the major principles which may serve to enrich our program of healthful living are reviewed:

1. *Sleep, rest, and relaxation*. In the earth made new we shall not experience fatigue, and it will not be necessary to set aside a period for overcoming the products of fatigue. Life on earth today, however, is freighted with many things which induce fatigue. In addition to physical activity, competitive activities, the effects of noise, annoying interferences, and strong emotions are among the major causes.

An adequate amount of sleep, rest, and relaxation is therefore essential. It has been said that man is the only mammal which does not assume the horizontal position three or four times a day. It is unfortunate that man generally does not avail himself of the benefit which could be derived from an occasional rest period. Rest and relaxation should be preventive as well as remedial. It is important to avoid continuous excessive expenditures of energy that are not neutralized by daily rest and sleep. Opportunity should be provided daily for rest between the regular sleep periods.

Regularity is a principle to be introduced in every phase of the health pro-



HEALTH, our greatest heritage, is not treasured till we begin to see it slip from our fingers.



gram, because it produces more prompt and complete action. If a regular time for retiring is observed, most people will drop off to sleep more promptly than if the time for retiring is allowed to fluctuate. People who have difficulty in sleeping may find that regularity in every phase of health activity is conducive not only to falling asleep more promptly, but also to an increase in ability to remain asleep for a longer sleeping period.

No one can say that all individuals of the same age group require the same amount of sleep. However, averages have been established, and in each home an endeavor should be made to ascertain for each member of the family the number of hours of sleep which yields the best results.

An adult's ability to relax completely during rest periods will increase the effectiveness of the rest period, and also will hasten the inducing of sleep on retiring. Medical science is recognizing the importance of relaxation in the health program to such an extent today that considerable literature is being written on the subject; university courses are being offered for a study of it; and medical science has adopted certain aspects of it in the treatment of various nervous disorders.

2. *Sunlight.* Sunshine is one of God's free gifts to man which, in normal amounts, is essential for normal growth, nutrition, and for the building up of the normal disease-resisting power of the individual. It probably is not incorrect to say that sunshine is conducive to better mental health. Note the words of welcome expressed for sunshine after a prolonged season of cloudiness. The effects of sunshine on physical and spiritual behavior are noted in the expression "a sunny disposition" and the use of the symbolic way in which the word appears in hymns, such as, "O the sunlight! Beautiful sunlight! O the sunlight in the heart!"

Sunlight is the cheapest disinfectant and one of the most effective available. The cleansing of a room and its furnishings with soap and water, followed by exposure to sunlight and fresh air, is a reliable procedure for making the environment safe for occupancy after a contagious disease. Scientific experiments have attested the germ-destroying quality of sunshine.

In the cold months of the year the highest incidence of disease occurs. The reasons for this are several, chief of which are lack of exposure to sunshine

and prolonged confinement in imperfectly ventilated rooms. During the dark months of the year a deficiency of vitamin D is experienced by many. The solar radiation of the skin surface causes the production in the body of this vitamin. When exposure to the sun is diminished, the production of the vitamin is also reduced. The fish liver oils, such as cod liver oil, are very rich in this vitamin. The ultra-violet ray, the action of which causes the production of vitamin D in the body, may be acquired artificially through special lamps as well as from sunshine. At times physicians may prescribe either or both of these with benefit to the patient.

3. *Ventilation.* The purpose of ventilation is to provide indoors the atmospheric conditions which are most healthful. It has been found that this purpose can be realized by regulating the room temperature, air movement, and humidity in a way which will effectively remove heat from the body surface without objectionable drafts. In practice this means a room temperature of approximately 70° F., humidity of 40 to 50 per cent, and moderate air movement. Provision should also be made for sufficient air exchange to avoid the accumulation of unpleasant odors.

4. *Exercise.* Activity is essential for physical health. Originally man lived in the open country and pursued a variety of physical activities in order to earn his livelihood. Through this process he usually had sufficient exercise of all parts of the body to bring about well-rounded development. Today there is a greater degree of specialization in all labor, and man cannot always expect to get balanced physical development from his work activities alone. Therefore, in order to keep physically fit, man may need to pursue some form of physical activity other than work.

With physical exercise, soft, flabby muscles become hard and firm, not only improving the appearance, but also increasing the individual's physical endurance. Even more significant than this are the effects of exercise upon the metabolic processes of the body. There are increases in the rate and force of the heart beat, in heat production and elimination, and the breathing becomes deeper and more rapid. The results are an improved appetite, increased elimination of waste products from the body, and in children, a stimulation of growth.

5. *Cleanliness.* It is common knowledge that a clean environment is a safe-

guard to health and also has an aesthetic appeal. However, since the days when the Lord gave Moses instruction concerning methods for obtaining cleanliness in the camp of the children of Israel until the present time, it has been necessary to keep repeating this type of instruction. The necessity for bathing needs no review, and in this country the failure to bathe several times each week is usually due to a lack of personal interest and to a disregard for others, rather than a lack of health knowledge.

Many well-informed people unnecessarily expose themselves to infectious material by moistening their fingers at their lips when turning pages as they read, or perhaps frequently placing a pencil in the mouth. One of the most common health hazards is the failure to wash one's hands before eating, or after going to the toilet.

Another type of cleanliness which is mentioned many times in the Bible is cleanliness of the mind (a clean heart). The determination to avoid contact with impure literature and conversation, and consistent control of one's thoughts, are requisites for maintaining a mind which will not be an offense to God. Divine help for the control of the mind is a basic need for all followers of Jesus.

6. *Nutrition.* A well-balanced health program must include good nutrition. Study and attention are essential in order to determine what is good nutrition for persons at different age levels and in different types of physical activity. Appetite and fancy are not always safe guides in the selection of food. Intelligent reasoning should be followed.

All must have some understanding of the body's need for the food elements and their sources in the foods which are geographically and economically available to them. This information is accessible in health periodicals, books, and Government bulletins.

It is important to know something about the digestibility of food and to learn which foods are digested best when cooked, which foods are best served raw, and which foods may be served effectively either raw or cooked.

Palatability of food is important, not only for its appetite appeal, but also because there is a very close relationship between palatability and good preparation of food. Food which has been imperfectly prepared or stored has lost much of its value. It will also be noted that such food is usually lacking in palatability.

It is still true that the best source of vitamins and minerals is in a well-balanced diet. One can be better assured of the body's utilization of these elements from food sources than from artificial sources. Every effort should therefore be made through proper handling, storage, and preparation of food to conserve as much of the food value as possible.

It has been indicated that the best possible state of physical well-being is essential for the Master's service. Critical inquiry into one's own health practices is

not only informative, but very interesting. A self-quiz program serves as a good starting point for learning health facts and self-needs. After health knowledge is acquired, some may have to change life habits in order to be a "doer of health."

New substitutions in health habits should never be made until it has been accurately ascertained that the new health knowledge has been derived from reliable sources. The Lord's promise to guide us in each phase of life is sure to all who wish to claim the promise.

the missionary secretary nor the treasurer is permitted to draw upon that money. It remains with the treasurer as the church hanker, until the church board has authorized its use. The missionary secretary should keep the copy of the recommendation of the board to use part or all of such funds on hand. That is his authority to ask the treasurer for a check for the stated amount against the fund deposited with him in trust. Summing up, the missionary secretary receives, records, and pays out all money for merchandise ordered by individuals and departmental secretaries. All offerings he records and deposits with the treasurer to be used according to board actions.

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AGAIN and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and the hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it.—*Testimonies, Vol. VI, p. 288.*

### CHURCH MISSIONARY OFFICERS'

## ★ ROUND TABLE ★

*An Exchange of Experiences, Problems, Suggestions*

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

### Church Missionary Secretary and Funds

*Speaker—A church missionary secretary:* I am in need of definite instruction as to just what funds are supposed to be handled by the church missionary secretary. Some tell me one thing and others something else. I should like to know just what is the authorized plan.

*We will let Elder George Butler, home missionary secretary of the Georgia-Cumberland Conference, deal with this matter:* In some places there are contrary opinions concerning what money is handled by the missionary secretary. For convenience we may list these funds under three headings:

1. Money received from individuals for merchandise.
2. Money received from departmental secretaries for merchandise.
3. Offerings of the church for local missionary work.

When a missionary secretary receives an order from a church member for Book and Bible House merchandise, he keeps a duplicate of the order and collects the price of the goods when the order is placed or when goods are delivered. That money the missionary secretary handles.

The same is true of money received from the departmental secretaries to apply on orders for merchandise. These two sources of income are not turned over to the church treasurer, but are received, recorded, and remitted to the Book and Bible House in partial or full settlement of accounts.

The third class is different. The first-Sabbath offering or any special offering for local missionary work is counted by the missionary secretary, recorded in his book with the date, and turned over to the church treasurer in trust. Neither

## Weekly Church Missionary Services

April 1

### IN THE FOOTPRINTS OF THE MASTER (Health Study Classes)

*Key Thought for Leaders:* "God's blessing will rest upon every effort to awaken an interest in health reform; for it is needed everywhere."—*Medical Ministry, p. 259.*

"Every church should be a training school for Christian workers. . . . There should be schools of health, cooking schools, and classes in various lines of Christian help work."—*Ministry of Healing, p. 139.*

"Often health reform is made health reform by the unpalatable preparation of food. The lack of knowledge regarding healthful cookery must be remedied before health reform is a success."—*Medical Ministry, p. 270.*

These are surely pointed testimonies. They reveal a real task ahead of us as medical missionary workers. We can do nothing better than to plan for, work for, and pray for a real heart conversion to health reform in all its phases. This may mean that we will have some habits to break, some tastes to change, but we can do all things required of us through the grace of Christ. "Whether they acknowledge it or not, God lays upon all human beings the duty of taking care of the soul temple."—*Id., p. 205.*

In every Seventh-day Adventist congregation among whose membership there is a missionary-minded physician or registered nurse, is the possibility of organizing a class in home nursing. Such a class should be a "must have" on every church missionary program. Our people need the instruction that can be obtained and ought to plan

to get it. Lay your plans now by contacting the General Conference Medical Department about it at once.

Where congregations are without help from medically trained members, a class may be organized through the Home Study Institute at Washington, D. C.

For isolated believers and other groups, the Home Missionary Department also recommends a careful study of the book *Ministry of Healing*. Further information may be obtained from your conference home missionary secretary.

WAYNE MCFARLAND, M. D.

April 8

### USE OF HEALTH LITERATURE Silent Ambassadors of Good Will

*Key Thought for Leaders:* "Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter."—*Counsels on Health, p. 488.*

All of us have heard, time and again, that we are a peculiar people. We have a different day in which we worship; we believe people don't go to heaven or hell at death; and we believe that the way out of the world's troubles is not by human progress but by the second advent. That is certainly enough of a difference to make us peculiar in the eyes of most people.

But there is still another way in which we are very different. Often we do not realize it as we should. We also have a doctrine of healthful living that is quite different from anything you will find in the church creeds of other denominations. We

believe that it really matters for us as Christians what we eat or drink, and how we care for these bodies of ours.

The importance of this doctrine of healthful living is well set forth in these inspired words: "Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—*Counsels on Diet and Foods*, p. 23.

There is nothing very secondary about health reform. It is not a doctrine that can be viewed as apart from our spiritual doctrines that center around the third angel's message. We read: "The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body."—*Testimonies*, Vol. I, p. 436.

The world about us increasingly sees the value of following healthful rules. We should see it a hundredfold more. We see not only the physical side, but also the spiritual side. We see our bodies as temples of the Holy Ghost. We are cheating ourselves greatly when we fail to live up to all the light that God has given us in this doctrine of health reform. God did not show us the principles of the care of our bodies in order to put a yoke upon our necks or because He wished to deprive us of some good thing. The very opposite is true. We will have better health, more satisfaction in living, a clearer perception of spiritual things, if our lives are conformed to the rules of health, the laws of nature, which are a part of the laws of God.

But as with all our other beliefs, we must not board this doctrine selfishly to ourselves. We must share it with others. We have a work for the world in the realm of healthful living as well as in the realm of the Sabbath, for example. We read: "To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Id.*, Vol. III, p. 161.

Indeed, the doctrine of healthful living should properly be presented before all other doctrines. It is the entering wedge, we are told. It breaks down prejudice. How often our Lord healed men's bodies and afterward ministered to their souls! There are vast possibilities in our health work. We have scarcely touched them. Our health literature, papers, books, leaflets, can be placed in the homes of friends and neighbors as ambassadors of good will. In a day when people everywhere are more health conscious than ever before, let us capitalize on the possibilities of our health message.

F. D. NICCOL.

April 15

### WHAT CHRISTIAN HELP WORK MEANS

*Key Thought for Leaders: "Good deeds are the fruit that Christ requires us to bear; kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted. . . . Every act of justice, mercy, and benevolence, makes melody in heaven."*—*Testimonies*, Vol. II, p. 25.

It is unnecessary and would be practically impossible to enumerate everything that falls in the category of Christian help work, but a clear understanding of what is intended by this term "Christian help work" is needed. Our reporting system provides a place for the record of various activities which are specific. It is true that a great deal of help may be given by holding Bible studies, but we do not report time spent in this manner as hours of Christian help work; instead it is listed as "Bible readings given."

Time spent in personal physical ministry to or for others who have no family claim upon us falls in the class of Christian help work. For instance, if a neighbor farmer is ill and cannot work his farm and you go to his aid at the opportune time, giving free service, you are rendering Christian help work. If a poor widow is unable to mend her fence, repair her roof, or cut her wood, when you render this or similar free service you are engaged in Christian help work.

When a neighbor needs to go shopping or on other necessary business, but cannot do so because she is unable to take the small children, and has no one with whom to leave them, you render Christian help work if you volunteer to look after them.

Other phases of Christian help work may be carried on such as times given in an evangelistic effort in preparing for services the hall, tent, or other meeting places, and in advertising the meetings.

In no case should work be reported twice. If it is hours of Christian help work given, report time. If missionary literature has been distributed, report literature distributed and not the time spent in giving it out. May God inspire us all to be more helpful in our various neighborhoods, and give each one that holy joy which is reserved only for those who win souls.

R. G. STRICKLAND.

April 22

### MISSIONARY EXPERIENCES

*Key Thought for Leaders: "Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it."*—*Medical Ministry*, p. 239.

From Pastor S. Thomas, superintendent of the North Tamil Mission, India, comes an interesting account of the medical-evangelistic work of one of our native Christian physicians:

"Dr. William G. Thomas is a government qualified physician and surgeon, who is at present employed by an Indian state government. Doctor Thomas has been in touch with our message for many years, but for some reason or other he did not cast his lot with the remnant people of God until recently. I had the privilege of witnessing his baptism in 1942.

"Doctor Thomas is not only a good Christian physician but also an evangelist and a writer. Besides paying a faithful tithe to the Lord month by month, he publishes tracts and leaflets at his own expense, for both Christians and non-Christians. His tracts are very good; they contain the message in a nutshell. Very often he writes articles not only for our Tamil magazine, the *Good Way*, but also for journals published by other societies. Some time ago he had a debate on the state of the dead with another influential Christian, through a well-known journal published by other Christian bodies. It was very interesting to follow these articles, and they created quite a stir among the people. As a result of the doctor's literature work one Hindu gentleman, principal of an industrial school, has been keeping the Sabbath and paying his tithe. We hope that he will soon be baptized.

"The doctor also takes a real interest in public efforts. Very recently he helped Pastor A. M. Jesudawson in the effort at Trichinopoly, one of the largest cities in the south and a stronghold of Roman Catholicism. He writes us that very recently he was invited by one of the Protestant churches in his state to preach a sermon in their church. It seems that his talk was much appreciated by the officials present."

In *Medical Ministry*, page 332, we are told that "there should be one hundred workers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved."

This is the time to relate our missionary experiences, which will glorify God and bring encouragement to one another.

April 29

### ORGANIZING FOR INGATHERING

*Key Thought for Leaders: "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."*—*Testimonies*, Vol. IX, p. 47.

(During the year 1943, R. J. Hedquist served as missionary leader of the Takoma Park church. Of the different methods of doing Ingathering work, Brother Hedquist presents some that have proved very successful under his leadership.)

The Ingathering work is proving to be a blessing, not only to our great world-wide mission program, but to the individuals who participate in the activities connected with a well-organized and orderly campaign. The association with our members in this yearly activity has been a means of binding hearts together in a closer bond of fellowship, by getting better acquainted with one another and learning how to work together toward a definite goal. As the work is distributed into various bands, our lay members are called on to assist in directing their groups, which is developing leadership and greatly strengthening our churches.

We find that in order to carry out our Ingathering work successfully, we must bring to each member the realization that he has a part to play, and also what that part is. This can be accomplished best by organizing the church into working units or bands with fifteen or twenty members in a group, assigning to each band a proportionate share of the entire church goal; also encouraging every member to set a goal for himself.

The church goal should be equally divided according to the number of weeks in the time allotted to the campaign—two, four, or six weeks—whatever length of time it is felt will be needed to raise the church goal. Have a definite program and let the church members know when you expect to begin and finish. Avoid a long drawn-out campaign and long sermons on the subject. Use the time allotted for your missionary service to good advantage. Let the people know what supplies you have and where to get them. The leaders should see to it that the members of their band know where their territory is, and should also help them to decide the branch in which they wish to work, and where they will fit in best. Band leaders, do not let the details lag. If your band members see that you are not interested enough in the campaign to have everything in readiness, they will not be interested in helping out.

There are many ways in which we may engage in this work. Perhaps the one that will come closer than any other to the ideal method was carried out by a sister in our church who had been baptized recently as the result of an effort held a few months before. She was frank to admit that she had never done anything like this, but she wanted to do her part, and so decided to visit some of her many friends in town. The following week this sister reported having received more than her Minute Man goal. She said that she now wanted to take a strip of territory and go from home to home to see what she could do. The following week she had received another Minute Man goal. Some of our members succeeded best by going from door to door in the colporteur style, entering the homes of the people and presenting to them the story of missions, the gospel plan, what we are doing as a people to fulfill this commission, and then asking for a liberal offering. In this manner some were able to receive an average of a dollar for each home visited.

Of course we have the business firms to solicit, which the pastor or some of the businessmen of the church are better able to reach. But there is also a field in the smaller business houses, stores, and shops which some of our members have visited from year to year.

Many of our young women as well as older ones have gone into busy business sections and solicited with cans during the evening hours, receiving two or three Minute Man goals in a few hours.

The singing bands have also accomplished much good among the people visited, and if conducted properly these bands can bring in a goodly sum for the advancement of the gospel. The one who leads out in this work should see that the territory for the evening's work is well laid out, so that precious time is not wasted. Be at your territory and ready to sing at 7:30, and do not continue after 9:30.

May the Lord bless in the Ingathering work this year to the end that the message of the kingdom may be hastened and the work finished.

R. J. HEDQUIST.

## ★ News From Soul Winners ★

### How Our Work Brings Lasting Benefit to Needy Souls

ABOUT twenty-five years ago a young man lived with his family on a farm in the wheat belt of the northwestern district of New South Wales, Australia. Being honesthearted, this man and his wife readily accepted present truth as it was revealed to them. In that center the Sabbath truth soon spread, and this farmer became a "live-wire" missionary for the Lord and helped to interest others in the truth. Pastors, evangelists, and colporteurs faithfully did their work and a company of believers was organized.

As the company grew, the time came for a church to be built. Wheat growers, sheep owners, orchardists, and the members from the town gathered together to plan. One brother said, "There is plenty of timber on my property; we will have a tree-felling day, and secure enough logs for the building."

Another brother said, "Fine, we will haul them to my place where I have a saw bench, and we can prepare all the timber. After that we will have the church erected by volunteer labor."

It was the writer's privilege to have a small part in building that house of worship. Picks, shovels, saws, hammers, rulers, and all tools were brought by the men folk. The sisters did their part by preparing the meals. In fact, one good person cheered the workers along by bringing a gallon of ice cream on the hot days. The message had done its work in the hearts and lives of the people. As the result, a zealous company of God's people completed a house in which divine worship could be conducted.

### God Rewards Faith

In this farming center there came several bad years for the men on the land. Dry times set in. There was very little rain; food for the stock grew less; many farmers lost heavily; and to make matters worse a caterpillar plague came when the crops were a few inches high. Farmers were looking forward to having a fair return from the coming wheat harvest to lift them out of financial difficulty. But now caterpillars by the millions were moving across the crops, leaving the ground completely bare. These pests were making their way to-

ward the farm of our brother, the church elder. Should his crop be ruined and his wheat harvest be a failure, it would mean financial ruin to him, for it would be beyond human endurance to face the ensuing difficulties. Perhaps only the man on the land who has experienced such a calamity could fully appreciate what it means to face those circumstances.

As the sun was setting one evening, this faithful brother looked at the mass of numberless pests coming to his farm; they were then just on the edge of the green crop. That night at family worship he asked his wife if she knew of anything he should do, if there was anything he was doing that he should not do, that he might be completely in God's favor. Had all the tithe been paid faithfully? Questions like these were asked and discussed in the family circle; the Bible was opened and read, and when all knew that they were in harmony with God and their fellow men, the Book of God was opened at Malachi the third chapter; the eleventh verse was read and reread; then the open Bible was placed on the floor while the family humbly and reverently knelt in prayer around the Christian's Guidebook. While all were kneeling, the husband and father again read Malachi 3:11, and asked God to honor His promise that day. That night the God in heaven was asked by one of His faithful children on earth to remember kindly His needy and obedient children, and to keep His promise to "rebuke the devourer."

God did honor the truth of His Word and the faith of that family, for in the morning there were piled in heaps at the edge of that farm millions of dead caterpillars. The devourer was stopped, the plague was stayed, our brother was saved from financial ruin.

### The Spirit Leads to Greater Service

Later the Spirit of the Lord impressed that brother to sell his farm and enter the literature ministry, which he did. It would take a fair-sized book to relate his experiences—how home after home was opened to him for study, and how the divine hand led him along the way. Sabbath schools were organized; workers followed up the interests; and many rejoice in the blessed truth today as a

result of this faithful brother's spreading the truth everywhere he went.

A number of years were spent in full-time work in circulating the printed pages, but because of failing health, he with his family returned to the land on the coastal area.

Although he was a busy man, he never lost an opportunity to do missionary work, and during the Ingathering campaign faithful time was always given to this work, while at the same time a watch was kept for souls. During the 1942 appeal for missions he called at a home, and when asked whether he was a Seventh-day Adventist he immediately replied in the affirmative. The young man who made the inquiry then said he would like to have an Adventist minister call, for his wife, who had been a strict Roman Catholic, had burned her pictures and rosary beads, and was now enjoying the reading of the Bible. When the Adventist minister arrived at the home of the young couple, he found five members of the family waiting to be instructed in the message—father, mother, two sons, and the daughter-in-law. On April 10 of this year (1943), four of these inquirers after the truth were baptized, and many interested relatives of the candidates were present.

Someone may ask why the questioner inquired whether he was a Seventh-day Adventist. It was learned that thirty-two years ago the father bought from a colporteur some message-filled books. These books were read, and the truths taught therein became the standard of doctrine for that family. The influence of the message revealed in those living pages of truth was so strong that those honest hearts were slowly but surely led to follow Jesus all the way. The other two sons of that family, who live about four hundred miles away, are also studying the message today.

Thus through the faithful efforts of a missionary layman in circulating the pages of truth, together with the follow-up work of the evangelist, souls have been won for the Master.

T. A. MITCHELL.



NOTHING will give greater spiritual strength and a greater increase of earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus.—*Testimonies, Vol. IV, pp. 75, 76.*

# ★ Department of Education ★

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

## Know Your School Better

### The School's Part in the Education of Our Boys and Girls Today

#### The Teacher

LORD, who am I to teach the way  
To little children day by day,  
So prone myself to go astray?

I teach them KNOWLEDGE, but I know  
How faint they flicker and how low  
The candles of my knowledge glow.

I teach them POWER to will and do,  
But only now to learn anew  
My own great weakness through and through.

I teach them LOVE for all mankind  
And all God's creatures, but I find  
My love comes lagging far behind.

Lord, if their guide I still must be,  
Oh, let the little children see  
The teacher leaning hard on Thee.

—Leslie Pinckney Hill.

#### Notes to Leaders

Our program topics this year have been aimed to enlarge upon the slogan "Know Your School Better." With this in mind we studied in September the parents' part in the child's education, which is far more important than many realize. In December we discussed the church's part in the education of our boys and girls. If we are to hold our children to this truth, they must early sense that they belong in the church and that the church has a personal interest in them.

Now we come to the third part, what the school can do for our children. Of course we expect the school to teach reading, "riting, and arithmetic; but the work of the Christian teacher does not end there. Good habits are to be strengthened, right concepts given, high standards maintained. Statistics on juvenile delinquency reveal that the majority of boys brought into court are charged with petty thieving. Then, of course, follow "acts of carelessness," "traffic violation," "truancy," and "incorrigibility." We must face the situation and really teach our children the "significance of personal ownership" in daily living—teach them why they should not steal. Why are the majority of delinquent juvenile girls brought into court for sex offenses? "The factor of ignorance looms large." Are we teaching our girls—and our boys—honesty, truthfulness, modesty, purity, the why of social rules? Are we preparing them for life?

Make this meeting very practical. Discuss the problems of your own school and community, and what can be done to meet them. As you read "What I Wish I'd Learned in School" do you have any other ideas to add? Boys and girls must be kept busy, and for this reason the Junior Medical Cadet Corps work is meeting a real need—and a ready response. Do you have enough in your school to organize a corps? If so, will you do it? FLORENCE K. REBOK.



"A WILLINGNESS to work, if you have it, is your most helpful attribute. You may not be beautiful, or handsome, or wealthy, but you can be willing. That is all God asks of you. You supply the willingness. He supplies the ability; and you two enter into a partnership that is bound to succeed."

## What I Wish I Had Learned in School

Compiled by Frances Aves Smith

**PUBLIC SPEAKING!** Says Mary Lewis, owner of *Mary Lewis, Fashions, Inc., New York City.*

How many times I have wished I had learned public speaking! When I was young, I suffered from shyness. I had to learn poise through a series of experiences—or inexperience! Even now I wish I had time to take public speaking. I'm not afraid to speak before audiences. But I'm not sure that my voice carries, that it is of the right pitch, that people like to listen to me.

Says Luise Rainer, actress, twice winner of an *Academy Award in Hollywood*:

What I wish I had known was that I was learning for myself, not for my teachers!

It seemed a terrific punishment for a child as wild as I was to have duties. To me, a teacher was not a person who knew more than I and wanted to help me learn, but a dictator who demanded. I thought of ways to stay away from him as much as I could. If I had known then that I was learning for myself alone, I would have had far less work in later years.

**ETIQUETTE!** Says Mrs. Lowell P. Beveridge, wife of *Columbia University* choir director, mother of two boys:

When I went to school, I noticed that boys and girls fell into two classes—those who knew how to behave naturally and easily and those who were embarrassed and awkward. Perhaps I was halfway between. But I know that many times I wished someone had given me a few pointers about what to do in awkward situations.

The "which-for-k-to-I-use" feeling at a formal affair can be more embarrassing than most people think. And knowing how to get a conversation going will make things easier for everybody. The person you enjoy meeting is the one who goes more than halfway in meeting you.

Top place should be given to writing letters, especially notes to sick people and thank-you letters. They take only a few minutes. I feel quite strongly about the matter of acknowledging wedding presents. Many times I've spent hours choosing the right gift for the right bride—only to have her wait months to write me. Nearly everyone likes to do nice things for people if he is appreciated, and a well-timed note often expresses appreciation in the best possible way. I am teaching my children that they must acknowledge presents, that they must write to a few friends and relatives.

The right way to do things, the nice way to do things, should be taught at school as well as at home. It is as much

a teacher's responsibility as it is a mother's and father's.

**INTERIOR DECORATION!** Says Winifred Willson, editor *The Independent Woman*, magazine of the *National Federation of Business and Professional Women's Clubs*:

I wish I had realized that the art and art-appreciation courses I took would help tremendously in my efforts to create beauty and charm in my surroundings as I grew older. Good taste in decorating your own home, in recognizing it in other persons' homes, can be acquired to a large extent. Its beginnings, of course, lie in the study of form, line, and color. Art in the grades and high school, it seems to me, could well be extended to cover the principles of good taste in interior decoration.

You always think you show a sophisticated taste in decorating the rooms in which you live until you see through another person's eyes what you've done. I remember when a friend saw the first apartment I decorated for myself. "Charming," she said, "and so very young!"

A sophisticated taste in decoration is the product of intelligence, observation, and a feeling for color and line. It goes beyond attempting not to offend someone else's taste in combining colors, arranging furniture and other objects, choosing draperies and pictures. To me it means creating gracious living for myself and a place that will delight my friends.

**ENGLISH!** Says Harmon C. Martin, personnel assistant of the *National City Bank of New York*:

Ninety-five per cent of the effort of my English teachers in the grades and in high school was wasted on me because I didn't appreciate the importance of the foundation and structure of the English language—grammar, punctuation, how to put words together. It wasn't until I was halfway through college and had begun to study English literature under Bliss Perry and other great teachers that I really understood English. Since then I have realized more and more that our language is a powerful and sensitive instrument in making a living.

Every day I notice the value of an excellent command of the English language. In my own work, in considering applicants for jobs, naturally I try to weigh all their qualifications carefully. But I can't help being favorably inclined toward the person behind an excellently written letter or the person who speaks faultlessly in an interview.

And I have noticed that a bank-credit report, written so clearly and effectively that it cannot be misinterpreted, receives most favorable consideration from the bank officials who must rely on it in making loans.

**PLUMBING!** Says Margaret Fishback, poet, advertising woman, author of *One to a Customer*:

I wish that when I was growing up I had taken time out to learn how to make a beef stew, to make a slipcover—and to bathe a baby. Why, I have to call in the janitor to do such a small thing as put up a curtain rod. We have a farm up in Maine, and I'd give anything if I could take care of a garden. But I don't know how. We have to have a well dug. But do I know enough to supervise that? No. We city people ought to know more things that our country grandfather took for granted. (Sometimes I think that along with my little boy's education, I'll have him taught to be a plumber.)

**SEX EDUCATION!** Says Herold C. Hunt, Superintendent of Kansas City Public Schools:

I wish I had learned more about life itself when I was a boy of fifteen. Particularly do I wish I had received from school more significant and vitalized instruction concerning the human body, its care and protection, and the biological factors of life. I wish I had been taught about family relationships and the importance of the family as a unit in society, that I had learned more about society and the importance of getting along with people. I wish I had learned how people can live together more effectively.

**SHORTHAND AND MORE AMERICAN HISTORY!** Says Judge John C. Knox, United States District Court, author of *A Judge Comes of Age*:

Many times I have wished I knew how to take a witness's testimony in shorthand. I have trained my memory, of course, and have done a good job of it; but it's not always easy to trust to recollection. If I could quote a witness exactly from shorthand notes and say, "You said this," it would be a great help. To listen while you try to take testimony in longhand is impossible.

To turn to another subject about which I feel strongly: The greatest fault in all education today is that we don't make our boys and girls study American history and the philosophy behind the American way of life. I think schools are almost criminally negligent in this. I have been interested in the history of the United States since I was a boy. Even now it thrills me to read histories of judiciary decisions that have made America a great and free land. How great Americans lived and contributed to the building of our country should be part of every person's knowledge.

**BACKGROUND!** Says Dr. Morris Fishbein, editor of *The Journal of the American Medical Association*:

I wish I'd studied more economics, more sociology, more psychology.

Premedical training does not give most physicians a good cultural background. So much time is spent on basic sciences, like chemistry, physics, and mathematics, that usually a physician's education lacks history, ethnology, sociology, and psychology. And he is often not well trained in a clear and effective style of writing. It also is questionable whether premed-

ical education gives an adequate reading knowledge of foreign languages. Certainly few doctors can speak them.—*From Good Housekeeping, Copyrighted, 1942. Used by permission.*

### More Than the Three R's

BY NELLE P. GAGE

*"That ye love one another."*

ALLEN was a sweet-tempered lad with a loving disposition. He and Bobby were the best of friends. At recess one day Bobby accidentally struck Allen during a ball game. Allen misunderstood; he thought Bobby had struck him purposely—his pal had betrayed him. Hot anger surged through him, and he slapped Bobby full in the face. While Bobby was recovering from his astonishment, Allen gave his other cheek a resounding smack. By now Bobby, too, was angry, and there was an exhibition of what two very angry boys can do.

Miss Jordan was at the window and saw the whole thing. First she rang the bell. The children had been taught to answer its summons promptly, and the fight stopped; but the boys were red-faced and angry. Miss Jordan thought fast; and with a prayer she sent the rest of the class into the schoolroom. No arithmetic lesson was as important as the task before her just now. There on the sunny playground she talked to the boys, quietly and kindly. It took some time to make it clear to Allen that Bobby's first blow was struck because a hand had slipped on a swift ball. It took still longer for Bobby to understand why Allen had struck back when it was an accident. But once the boys understood, the apologies they offered each other in their boy language was music to Miss Jordan's ears.

There was one missing arithmetic class in school that day, but at noon when the boys left with their arms about each other's shoulders, Miss Jordan knew that something far more important than improper fractions had gone into the character building of at least two boys. The teacher's work goes much deeper than lessons from books. To teach understanding, forgiveness, and love for one another is the eternal value of the church school program.

*Sow a seed, reap a character.*

"Mother," said Doris, as she came in from school Monday afternoon, "Geraldine and I quarreled today. It was pretty serious. We're not speaking."

Mother remonstrated with her, but Doris stood her ground. She'd never speak to Geraldine again. All week Doris was sober but unrelenting. When she came home on Friday she went straight to her mother, with a look of determination on her face.

"I've been thinking, Mother, of something Miss Mann told us in school one day. I think she read it from the *Testimonies*. She said that on Friday, before the sun goes down, we should put away all differences with our friends. I think I should go over to Geraldine's house and make up with her." And with a light heart she went to put away a difference with a friend.

In an ordinary lesson on Sabbathkeeping a faithful teacher had sown the seed in the fertile soil of a child's heart, and days afterward it was bearing fruit. Every schoolroom is a place of sowing. Children see in the child Samuel's everyday service to Eli, service to God. And at home, bringing the shears to mother, turning on a light, dusting a chair, is also service to God. The thick cloud, the trumpet sound, the lightning and thunder, the hushed voices at Mount Sinai bear fruit of reverence for the place where God is. If angels can become a visible army to protect a missionary, they will care for any child of God.

These are the important lessons a child learns, though seemingly incidental to the work of every day. The school may sow the seed, or it may only water and nurture the seed sown at home; but, perhaps when least expected, we find it has borne fruit in love, faith, reverence, obedience.

*Spiritual discernment.*

The sixth-grade reading period was over and Miss Barton was assigning the next lesson—an excerpt from *Early Writings*, on the new earth. She knew the children enjoyed the stories they read more than some of these serious selections and now she saw on their faces the look of it's-one-of-those-things-and-we-have-to-take-it. She made the assignment with a prayer that tomorrow might see a different expression on their faces. Next day, as they took up the lesson, Miss Barton breathed a prayer for help. Together they talked of the beauty and glory of heaven, and then read the selection with hushed voices and brightened eyes. When the lesson was over the room was very still. Billy, usually the spokesman, reverently closed his book and said, "I thought that wasn't going to be a bit interesting, but it's about the best lesson we've had."

No matter how well the public school may do by its children, it cannot give them spiritual insight and discernment. That cannot be learned from a book. But a spiritually minded teacher can pass on to her children an understanding and appreciation of the spiritual significance in everyday lessons. The unbelieving scientist says the world could not have been created in seven literal days. The teacher with unquestioning faith in God's Word passes on her faith in a literal creation week. A man of the world says, "I am a good man; I am honest; I don't knowingly wrong anyone or anything. Surely that is all that is expected." In a Christian school children learn the meaning of the spilled blood of Christ, and of the entire plan of salvation through faith in Him. Here is where children are being taught spiritual things.

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THE most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not.—*Huxley.*

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"THE Christian that is not making other Christians is as much a contradiction in terms as a fire that is not heating, or a flame that gives no light."

## Be Prepared!

By MILDRED OSTOICH

"BE PREPARED!" are startling words which have become the motto of great governments and industries throughout the world today. They are flashed to us by radio; they shout at us from billboards and newspaper headlines. Song lines are woven about them, and unnumbered sermons are based upon them.

Because we as a denomination believe that the words "render unto Caesar the things which are Caesar's" mean united co-operation with our Government, we are preparing; we will be prepared. And this preparation should begin in the church school and continue through the academy and college. With this in mind, our Medical Cadet Corps was organized. The Junior M. C. C. is a definite step forward. Boys and girls are interested in an organization of this kind. The very air we breathe is permeated with martial airs and military discipline. Fathers, brothers, friends are "in the service." Insignia and service ribbons are topics of conversation.

Capitalizing on the current trends, and without departing at all from our denominational principles but rather emphasizing them, we organized the Junior Medical Cadet Corps at the La Sierra College Teachers' Training School. This is not a military project, but rather a means of attaining good posture, healthy bodies and minds; recognition of and response to authority and discipline, and of bringing to the Juniors instruction which is most vital today.

The enrollment in our schoolroom is large enough to form a company of two platoons of twenty cadets each. We began, however, as a single platoon until the basic principles of close order drill were mastered. Now the platoons are headed by leaders chosen from among the boys and girls, under the supervision of the teacher, who in turn is responsible to the head of the Senior M. C. C. of the college. Being a unit of the Senior M. C. C., we have the benefit of inspection and review by visiting army and navy officers, as well as our conference departmental workers.

The purpose in organizing the platoon and the squad is to develop in the junior cadet the qualities of loyalty, teamwork, courtesy, order, obedience, neatness, promptness. To the close order drill we have added a study of the various service awards and civilian defense insignia, as a part of our art period. The close order drill comes during our regular physical education period, so that no extra time is required for either project. Inspection in line affords excellent opportunity to emphasize neatness and order—in a pleasant but businesslike way.

Instruction in and actual practice of litter drill has developed even greater interest in the work. The regular junior Red Cross work will be added to the basic training and alternated with the studies already listed.

Miniatures of the Senior M. C. C. uniforms are available through our conference and are worn by many of the Juniors. This was not made an entrance require-

ment, but has since been made a requisite for promotion in the corps. We hope soon to have service ribbons and insignia which the cadet may wear on the uniform, comparable to the honor tokens received in the regular Missionary Volunteer Progressive Class work.

Promotions in the J. M. C. C. are made in accordance with the conference M. C. C. standards. Every child should be given opportunity to learn and execute commands; and since the ability to do this properly is a requisite to promotion, he will want to take advantage of this training.

Before organizing the Junior corps, the Senior M. C. C. headquarters sent to the parents a printed sheet telling the purpose of the organization and what we should endeavor to accomplish. This sheet gave the time and place of meeting, also the requirement for membership—simply enrollment in the grade level of five to eight. Further information could be had at the principal's office or the M. C. C. headquarters. A blank was provided for the parent's signature if he desired his child to enroll.

A Junior Medical Cadet Corps could be successfully conducted in any school having an enrollment of thirteen or more in grades five to eight. Here the field instruction seems best fitted for a platoon, but may be expanded to a company.

Both leaders and Juniors have found this work inspiring and stimulating. It is a splendid way of stressing patriotism and respect for our country and our flag, and at the same time preparing ourselves and our Juniors for the place which we all shall certainly be called to fill.

## Medical Cadet Corps Work for Juniors

By DONALD M. BROWN

It was inspection time. The Junior Medical Cadet Corps was lined up in open ranks. The command was: "ATTENTION!" Silence prevailed. The staff moved slowly along the line, "observing everything within sight or hearing." Brief comments were made here and there: "Assign one demerit to Cadet Hall for not having his shoes cleaned," "Give a demerit to this cadet for having dirt spots on his tie and shirt," "Sorry to see this bright nail polish—it's very conspicuous. Give this cadette two demerits," and so on. Each took his or her "medicine" without argument.

Early in 1943 we were happy to organize at the Washington Missionary College Teachers' Training School the first Junior Medical Cadet Corps in our area. The work was timely and met with instant enthusiasm.

In counsel with the union and local conference M. V. secretaries, some fundamental requirements of organization and conduct were adopted, and it was decided to tie in this training program with the M. V. Progressive Class work by specifying that the Junior should be an active J. M. V. member, invested as a Companion, before he could become a member of the Junior Medical Cadet Corps (age limit, 12-14 years).

Space will not permit details of the organization or motives for giving this training. We had no desire to militarize the Junior's life, but desired to mold and influence him along lines of Christian ideals and clean, healthful living. This is evident in the membership pledge which each cadet solemnly affirmed in an appropriate ceremony:

Knowing how important it is to live an unselfish and useful Christian life, I want to learn the right habits of thinking and doing, in order that my influence upon my friends and companions will be uplifting and that no one will be led to stumble in his Christian experience because of what I am, or what I do, or what I say. I believe that the Junior Pledge and Law, which I have memorized and promised to observe, will help me gain a strong and upright character which I want to have. I promise to be courteous and obedient to my elders and those in authority, realizing that before I can lead I must learn to be led. I promise to abide by the rules and regulations of the Junior Medical Cadet Corps. I promise to be loyal to my country, and, in all matters where my conscience is concerned, to be loyal to God whom I acknowledge to be my Supreme Commander.

This was signed and witnessed by a member of the staff. Also the signatures of the parents were required, to indicate that they were aware of the forward step that the Junior was taking.

From the beginning it was felt that, if the J. M. C. C. work was to be successful, the first essential was to establish a system whereby members of the corps were controlled individually as well as collectively. We had the benefit of such a system as it had been worked out in the Senior Medical Cadet Corps. While obedience is an objective, it should come willingly and not by compulsion. The aim was co-ordination of individual effort to produce the maximum concentrated strength. We realized that as true leaders we must be such that our cadets could look to us with confidence, be anxious to know our wishes, and eager to win our approval rather than give only the measure of obedience required of them.

How was this to be done? How could we arouse this sentiment in the boys and girls of the Junior corps? The answer was simple, but its attainment more difficult. It could be done by setting the example; by practicing what we preach.

When we appeared before the Juniors, we thought of what we wanted each boy and girl in the corps to become, and then tried to be that ourselves. Juniors unconsciously imitate their leaders. We stood before them as examples. If we were neat in dress, trim in appearance, careful in speech, decisive in bearing, they would try to be like us. If we were habitually sloppy, careless, afflicted with that "tired feeling," no amount of nagging would make the Juniors otherwise. If we were active, energetic, enthusiastic, cheerful, our example would be contagious. And so it was.

We tried to develop individual and group discipline by impressing the Junior that he was by no means his own master, or even entirely his own property, and that anything he did to bring temporary discredit on himself might also bring lasting discredit upon the entire Junior Medical Cadet Corps. We wanted each one to earn for the corps the reputation of dependability.

By experience we learned that discipline and efficiency were impossible without silence. Therefore, whenever a general exercise, drill, demonstration, or inspection was in progress, we insisted on absolute silence, except from those giving the necessary orders.

Considerable care was exercised in choosing our cadet corps staff, assuming that, like a chain, it would be NO BETTER than its weakest member. We could guide, influence, mold the Junior, but the success of our efforts depended on our setting the very best example in *everything*—practicing what we preached. Nothing is more destructive of discipline and loyalty than one whose philosophy is "Do as I say, not as I do."

### Activities of the Sligo Junior Medical Cadet Corps

BY ALVIN J. STEWART

JUNIORS like to do things, and when there are Seniors who are interested in helping them in worth-while occupations, be assured that such Seniors are welcomed by the Juniors, and all have a wholesome good time together.

There are several activities in which the Sligo J. M. C. C. of last year took part. First, the ceremony of raising and lowering the flag on the school campus. The proper handling of the beautiful flag of our nation and the respect due it on all occasions are things worth knowing. Our Juniors were always glad to share in this activity.

Another high point of interest came during the Potomac Conference camp meeting. The J. M. C. C. helped definitely by taking and delivering messages and telephone calls, as well as ushering at meetings. All cadets on duty were in full uniform. At the temperance meeting on the closing afternoon all servicemen present in uniform marched in single file to the front of the tent, received the offering plates from those on the platform, then turning about, handed the plates to the J. M. C. C. members who had filed in after them. The Juniors then took up the offering, which was for libraries for our men in the service.

The most impressive scene, however, and one all will remember, was the parade and graduation exercise held on the school campus. The college band was out in full new uniform, and played while the whole battalion marched to their places on the campus. There were the college and academy men's corps, the women's corps, and the Junior corps. Hundreds of spectators had gathered to witness the ceremony. The inspecting party was made up of the Columbia Union Conference president and M. V. secretary, the Potomac Conference president, the director of medical cadets for Washington Missionary College, and the executive secretary of Montgomery County's Office of Civilian Defense. All expressed appreciation for the corps and its activities.

It is our hope that the Sligo Junior Medical Cadet Corps will help to prepare our Juniors for the troublous times ahead.

### Inclusive Stewardship

THE Lord does not intend for us to fold our hands complacently and then turn around and pray, "Thy will be done." We must offer ourselves to be used of Him in this hour of inestimable need.

Every report indicates a tremendous upsurge in financial gains. This is splendid, and loyal Seventh-day Adventists everywhere—faithful in tithe-paying and liberal in offerings—are to be commended for this faithfulness. If, however, we take this as completing our duty and responsibility to God, then it would be

well to stop for a moment and ask, "Is God satisfied with the gift without the giver? "Quickly your voice joins mine as we say, "No." For as someone said, "The gift without the giver is bare."

One may give without loving, but one cannot love without giving. The motive behind the gift may in a small sense be measured by the gift. If one is willing to serve, if one is willing to do personal work for Christ and his fellow men, if one is willing to be inconvenienced, if one is willing to spend and be spent personally, unselfishly, then not only the financial gifts but the loving deeds of kindness will be blessed and souls will be gathered into the kingdom of heaven.

Two men were once seated side by side in a congregation when a stirring sermon was preached on soul winning. At the close, slips of paper were distributed on which those present were to indicate the branch of service they would prefer helping. The one man wrote on his piece of paper "financial aid," meaning he would help pay the bill. He leaned over to the other man, showed him his slip and said, "That's most important, anyway." But is it?

### REMEMBER

Medical Missionary Day  
Sabbath, April 1

See page 13 for program

God says He "expects personal service from someone to whom He has entrusted a knowledge of truth for this time."—*Testimonies, Vol. IX, p. 30.* It is vital to do more than give money; it is necessary to give self in service, Bible studies, or visits to the sick and hungry in heart. If we will go out and search, God will bring us in touch with those who are seeking the truth and comfort of His Word. This is one tangible reason why we should all serve as well as give.

There is still another reason. God is going to have a prepared people ready to enter a prepared home for a prepared joy. "In order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy,—the joy of seeing souls redeemed by His sacrifice—we must participate in His labors for their redemption."—*Desire of Ages, p. 142.*

It is the desire of all reading these words to have a "Christlike character." One of the "m u s t s," along with commandment keeping, tithe paying, and confidence in the prophecies, is an active participation in the great God-given plan of spreading the news of salvation from man to man. We must not only believe the story of the cross, we must tell it; we must help others to believe it by every God-given means available.

As conference workers, church elders, missionary leaders and secretaries, and other officers, we have an even greater charge—that of believing in Jesus, tell-

ing of His salvation, and leading the church members under our direction in soul-winning activities that will set a great all-time record.

Let us take our place among the thousands seen in the vision, and go from home to home with our Bibles open, studying the Word.

Busy, yes, but let us not be overcharged with the "cares of this life," lest the coming of Jesus find us unready, and many lost who might have been saved had we been "willing to make special sacrifices in order to save souls that are ready to perish."—*Testimonies, Vol. IX, p. 103.*

What there is to be done must be done quickly as the revelation of the brightness of His coming draweth nigh. May He find us all good stewards of our time and services, as well as our money.

CLARENCE C. KOTT.

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THE perplexing and constantly changing international scene definitely affects the work of the General Conference in sending missionaries abroad. At present there are scores of calls from the foreign divisions, particularly India, China, Inter-America, and South America. Transportation is very difficult, and government restrictions are still quite severe. It seems possible now to send missionary families to Southern Africa, though the only steamship accommodations available are by way of Lisbon, Portugal. If present plans carry, several nurses will sail by this route sometime in April, one for Nigeria, one for the Belgian Congo, one for Bechuanaland, and one for Tanganyika. With them will be two or three families for Palestine. These have been studying the Arabic language at the Theological Seminary in Washington for the last eighteen months. Two doctors are under appointment for India. They, too, will probably be shut up to the Lisbon-South Atlantic route.



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