

The Church Officers' Gazette

Vol. 31

JUNE, 1944

No. 6

Haste Not! Rest Not!

WITHOUT haste! without rest!
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm or sunshine, guard it well!
Haste not! Let no thoughtless deed
Mar for aye the spirit's speed!
Ponder well, and know the right;
Onward then, with all thy might!
Haste not! Years can ne'er atone
For one reckless action done.
Rest not! Life is sweeping by;
Go and dare, before you die;
Something mighty and sublime
Leave behind to conquer time!
Haste not! rest not! calmly wait;
Meekly bear the storms of fate!
Duty be thy polar guide—
Do the right whate'er betide!

—J. W. von Goethe.

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YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

Missionary Volunteer Crusaders' Bible Course

THE Missionary Volunteer Crusaders' Corps represents an onward, progressive movement. The members of the corps have banded themselves together for a specific purpose—that of bringing about the conversion of many of their young friends and neighbors. In order to enable them to accomplish this objective a course of study has been adopted, known as the Missionary Volunteer Crusaders' Bible Course. This course comprises twenty-eight subjects, and printed lessons are provided, not only for the personal use and study of the members of the corps, but also for use in working for other young people. It is suggested that these printed lessons be distributed to those who may be interested, and that they be used as a guide when giving Bible readings.

Missionary Volunteer Crusaders' Films covering the same field of subjects are also available. These are used with the S. V. E. tri-purpose projector and have proved to be a great help to our young people in giving Bible studies.

The printed lessons may be obtained from your Book and Bible House. The films should be ordered direct from the Mayse Studio, P. O. Box 25, San Diego, California.

The goal for the North American Division is twenty thousand Missionary Volunteers enrolled as members of the Crusaders' Corps in 1944. The members of your society should be in this group. Why not present the matter for further enrollments at your next meeting?

C. LESTER BOND.

Don't Give Up the Juniors

It is quite generally recognized that the Juniors comprise a most productive field in soul winning. Working with them is interesting, exciting, and challenging to the real leader. We have been guilty in too many places of letting the work for them lag during the summer. This should not be. We cannot afford to neglect so great a work.

One church, last summer, was so deeply in earnest about this matter, that it employed the senior church school teacher as a full-time J. M. V. leader throughout the summer. This leader organized parents into his program. They taught classes once or twice a week in such subjects as woodcraft, radio, photography, cooking, electricity, campercraft, etc. The leader supervised recreation on certain evenings. They carried on a real organization with occasional hikes and cycling trips. Each parent was glad to

pay the fee of \$1 to help carry on the project. Some Juniors, of course, earned their own fees.

Most of our J. M. V. societies are conducted in connection with church schools. In order to make it possible for this important organization to carry on during the summer vacation months, *the church should make proper provision for its leadership.* This can be done by electing associate superintendents who will work in counsel with the church school teacher and prepare to assume full responsibility at the close of school.

Every church should have a board of counselors of from three to five members. They should be adults or Senior Missionary Volunteers, who by interest and conviction are competent to assist the leaders in fostering the Progressive Class work, Vocational Honor endeavor, recreational plans, and other J. M. V. features.

The summer months constitute an opportune time for the church to show a loving interest in its youth. Let us endeavor through all these avenues to win and to hold them for the Master.

E. W. DUNBAR.

Leader—Weigh These Summer Suggestions

If the weather conditions and the location permit, many of your summer meetings might well be held outdoors. Use a spot where the group can sit on a hillside, by a lake, under a large tree, or in someone's attractive back yard.

Because of the difficulty of providing musical instruments outdoors, choose your selections for their familiarity and because they can be sung easily. A soloist or quartet might be called upon for some special work.

Some societies have found success in combining certain features, such as service band work, youth problem discussions, etc., with their social gatherings after the Sabbath.

More informal meetings are better in the summer. An atmosphere of close comradeship will do much to loosen tongues and warm hearts.

PUBLICITY:

1. *Announcements.* See that your M. V. program is announced in the church service or the church bulletin. Have young people give the announcements if agreeable to your pastor or elder. Don't let it become merely a routine "We invite all young people to the M. V. meeting this afternoon at 2:30." Arouse interest by teasers. Read some statement or question that attracts attention.

2. *Personal invitations.* Have a fellowship committee, a lookout committee, or a switchboard crew to get in touch with all irregular members and strangers,

and bring them to meetings. Give each member the name of at least one person to visit.

3. *Cards, letters, and leaflets.* Send out attractive announcements and follow these up with a second card.

4. *Bulletin board.* Make one for your meeting room if you do not have it already. Then make the most of it! Use posters, conference M. V. bulletins, mission news, schedules of topics, newspaper clippings, snapshots, etc. Appoint a bulletin-board operator. Do not use a bulletin board unless you make it attractive and keep it up to date.

E. W. DUNBAR.

The Character Classics

THE wide-awake devotional secretary of your society will faithfully, regularly, and interestingly promote from week to week the reading of the Character Classics. Brief, original, thought-provoking questions and statements on the course will help sustain a constant interest. Statements of appreciation from those participating will also arouse and maintain a more general interest.

Keep your members supplied with the schedule, M. V. Leaflet 25-1, which can be obtained through your Book and Bible House.

E. W. DUNBAR.

Quiz

For the Social Secretary

Do you know what recreations can relieve the tensions of today?

Do you know not only how to bring folks together, but how to bind them together in fellowship?

Do you know how to make leisure time a constructive part of personal and social experience?

Do you know why your society should have an adequate program of recreation?

Do you know what is an adequate program of recreation?

Do you know how recreation can build wholesome attitudes and ideals?

Do you know how recreation can foster skills and techniques in your society?

Do you know how and what recreational hobbies can enrich the lives of your members?

Do you know how recreation may extend friendship circles?

Do you know that your society is taking its share of the responsibility for cultivating in the lives of its members finer interests in arts and crafts, and better and more adequate methods of employing leisure?

Do you know how to fill recreational hours with meaningful activities?

Do you know how to make recreation re-creative?

Do you know how to maintain the proper balance between relaxation and stimulation?

Do you know that *Recreational Plans* has been prepared especially for you, and that chapters 4, 10, 11, and 12 will help you particularly in making plans for your society's summer recreation?

Do you know that you may order this book through your Book and Bible House for \$2.25? M. W. M.

Safety Rules for a Successful Society Program

If You Want to March Forward

1. Do have a young people's society that is meeting a real need.
2. Do have a well-defined purpose and objective.
3. Do have an interest throughout the year in enrolling new members.
4. Do have a good system of checking absentees. (Assign people to call, send out cards, telephone.)
5. Do have well-defined duties for officers.
6. Do plan surprises and features for your members. (Hobby night, nature night, typical home Bible study, forum discussions, quizzes, servicemen's honor night, mother and father nights, exchange nights with other M. V. Societies, etc.)
7. Do endeavor to use all your young people as frequently as possible.
8. Do *something*.
9. Pick out service projects keyed to the times, promote them faithfully for a few months, then change.
10. Do plan your topics weeks in advance.
11. Do make people welcome.
12. Do encourage members to attend the regular service of the church.
13. Do create a spirit of reverence during the meeting.
14. Do provide a good variety of recreational activities.

If You Don't Want to Bog Down

1. Don't try to operate a society without regular executive committee meetings.
2. Don't try to keep a project or service band after it has outlived its need.
3. Don't let your organization become merely a social or literary group. Young people are really more interested in a vital purpose.
4. Don't be discouraged if attendance is small. Stand by for better days.
5. Don't have a complicated organization. Keep it simple and workable.
6. Don't be afraid to put younger members into positions of responsibility.
7. Don't fail to clear all your general plans with your pastor, or elder, or society sponsor. You need his help and co-operation.
8. Don't just *talk* together, *work* together.
9. Don't try to undertake too many activities. Concentrate on important issues.
10. Don't ask people to participate in a meeting without at least two weeks' notice.
11. Don't fail to invite new members to other activities of the church.
12. Don't let your devotional service become a mere routine of the same hymns, prayers, and benediction.
13. Don't confine your service program to the giving away of a few baskets at Thanksgiving and Christmas.
14. Don't forget your real source of power.

Vitality

OFTEN if the vitality of a society runs low it is well to consider one's resources. It is a good suggestion to study the Missionary Volunteer Pledge—what it means to live it. Study the purpose of the society and of each band in it. Go over the membership list and ask each member to renew his pledge of loyalty. Make sure that they all understand it.

Take up the bands. Revise their mem-
(Please turn to page 9)



SENIOR MEETINGS

June 3

Same Time, Same Station

BY JEWEL A. HATCHER

Order of Service

SONG: "Still, Still With Thee," No 326 in the *Church Hymnal*.
SCRIPTURE: 1 Kings 19:11, 12.
PRAYER.
ANNOUNCEMENTS AND REPORTS.
OFFERTORY.
SPECIAL MUSIC.
INTRODUCTION: "Tuning In."
TALK: "Atmospheric Conditions."
TALK: "The Instrument"
TALK: "The Operator—You."
SONG: "I Love to Steal Awhile Away," No. 317.
BENEDICTION.

Note to Leaders

This program when well prepared should furnish a new impetus in the middle of the year to the Missionary Volunteer devotional features. The leader will give the introduction, "Tuning In," and the other three talks may be presented by members of the society.

Tuning In

HAVE you been wondering why 1 Kings 19:11, 12 was chosen as the scripture for our program? Let us read it again and perhaps you will decide why. (Read text.) Here in this nineteenth chapter is the story of the prophet Elijah "tuning in" to God. The next time you turn your radio dial for a station, just stop and think of the three main obstacles in the way of a clear reception. First, there are the unfavorable atmospheric conditions, which might cause a message to sound like a thunderstorm approaching or a thousand freight cars setting their brakes. The second is the imperfect instrument; and third, an uninformed operator. These obstacles are found also in our spiritual life, in our attempts to keep tuned to God.

Elijah had to make several adjustments before he succeeded in hearing God. You will remember that God spoke to Elijah on Mount Horeb shortly after he had stood so victoriously before the idolatrous priests on Carmel. Elijah had fled from his post of duty, fled to the wilderness because of the threats of Jezebel to take his life, and in keen disappointment and utter discouragement, he had requested that he might die.

(Please read *Prophets and Kings*, page 164, pars. 3, 4 and page 165.)

In these awful days in which we are privileged to live, as never before we shall find need to lay claim to these promises of God. Like Elijah, we may have to make several adjustments—the static (Jezebel's threats) may be terrific, the instrument weak, and the operator afraid. Like Elijah, we won't find God over station CYC (cyclone). Neither will we find God broadcasting from station EQAK (earthquake) or station FIRE. Elijah's fourth attempt was successful, and with the other stations tuned out and the static

reduced, he was able to hear that still small voice.

At this meeting we are going to discuss in radio terms these three obstacles to tuning in to God—atmospheric conditions, the instrument, and the operator—to see how they can be overcome and thus help us to be able to tune in each day, same time, same station, for that help and guidance that each one of us needs hour by hour.

Atmospheric Conditions

ONE day at noon a salesman called to see a man at his place of business. "He is in, but you cannot see him for twenty minutes," he was told. The salesman urged that his card should be sent to him, for it was important. The clerk replied, "I cannot do it; come with me." He led the salesman through the basement till they were beneath the sidewalk of Broadway. He bade him look down a long corridor, at the other end of which he saw his friend upon his knees. The dim light revealed an open Bible upon a chair before him. The clerk then said, "He spends thirty minutes of the noon hour there each day, and there is not a man in the house who would dare to interrupt him."

This man sought and found the favorable atmospheric conditions for receiving God's messages to him—a place away from the hustle and bustle of his business, where undisturbed each day at the same time he listened to God.

Jesus gave us one law of life when He said, "Render therefore unto Caesar the things which are Caesar's," and another law of life, just as important, when He taught, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Just as surely as no state can exist without taxes, no Christian life can exist without quiet and seclusion in the holiest of all relations, communion with God.

The Instrument

THE Christian youth uses God's "wireless"—prayer and the Bible—the sending and the receiving—in his communion with his Lord.

"Prayer is the key in the hand of faith to unlock heaven's storehouse." Where have you found a more perfect instrument? It requires no tubes, no aerial, no electric current, no loud-speaker. It can be used any time, any place, in any circumstance.

GOD HEARS PRAYER

If radio's slim fingers can pluck a melody
From night—and toss it over a continent or
sea;
If the petaled white notes of a violin
Are blown across the mountains or the city's
din;

If songs, like crimson roses, are culled from
thin blue air—
Why should mortals wonder if God hears
prayer?

—Ethel Romig Fuller.

The ways of listening to God's Word are several for the Missionary Volunteer. You know the Bible Year plan. It has been followed for many years by many young people, and there are variations of this plan. Remember the Bible highways—doctrinal and character highways, nature's scenic highway, civilization and curiosity highways, the highways of love, redemption, repentance, purity, faith, and victory?

Let's be reminded, too, of the Morning Watch—that quiet hour in the morning when you meet God and read His special message for you for that day. Of course, you have heard and read about the Character Classics, the four-year devotional reading plan, combining the Bible and the Spirit of prophecy. It is distinctly a timely idea for us, and we shall be richly rewarded in following it. The first year, Year I, "From Manger to Majesty," calls for the reading of the four Gospels and *The Desire of Ages*. A schedule of this year's reading is given in M. V. Leaflet 25-I, which also outlines the requirements for the other years. In this schedule you read the episode or parable in the Word and then in the Spirit of prophecy. Think about it, won't you? and decide to listen in—every day, same time; same station!

LISTEN IN

God has a "wireless" to everywhere.
We call it the "Word of God" and "Prayer."
And everyone may daily win
God's choicest gifts by listening in.

First you must shut out every sound
From the busy world which throngs around.
For Vanity Fair makes a deafening din
On purpose to hinder listening in.

The devil will use his utmost power
To stop you from having this quiet hour.
For well he knows that safety from sin
Comes always and only from listening in.

—Author Unknown.

The Operator—You

A CLEAR reception on your radio depends much upon the operator and his knowledge of how to operate a radio. It is, of course, simple indeed to learn the how.

So in the Christian life, it is not difficult to make connection with God when you learn the how. You will find that He will hear and answer if we have faith, if we pray according to His will, if we have a forgiving spirit, if we are unselfish, if we do not cherish sin, and if we keep His commandments.

This true story illustrates that only when we do our level best can we ask for help and have faith to believe that we shall get it.

A father was passing the bathroom, and the door was a bit open; he heard a steadily repeated, "O Lord, make me pass; O Lord, make me pass," accompanied by a very peculiar swish at each petition. Quietly he opened the door a little more. There in the tub sat his young son, slapping the wet washcloth first over one shoulder and then the other,

and each time imploring that he be made to pass. It was certainly funny to his dad, for he knew perfectly well that if the lad had studied and prepared himself for the coming examination there would be no such thing going on. We have no right to try to place on God the responsibility for our own lack of honest effort. We may far better honor God by making the best use of the abilities with which we are blessed.

The object of our lives—the revelation of Christ through us to the world—is achieved through listening to God.

Joint Senior and Junior Topic

June 10

John Byington

BY MARY E. LAMSON

Notes to Officers

This material on the life and experiences of the first president of the General Conference is presented herewith in one article. Since it is to be used by the Seniors and the Juniors, we shall leave to you its division into talks. Various events might be told by different persons.

John Byington was a quiet man, not given to oratory and public display, but he filled his niche, and the Lord greatly blessed him to the end of his eighty-eight years.

John Byington

JOHN and Catharine Byington had been perplexed and troubled for many weeks. Later the whole community in St. Lawrence County, New York, had been deeply stirred by the lectures delivered by William Miller, the great second advent leader. Some of the neighbors had declared their belief in the Miller message, that the end of the world would come October 22, 1844, but the lectures had closed without any publicly declared decision on the part of the Byingtons.

And now the day had almost arrived. Tomorrow would be the twenty-second of October when the messenger had said Jesus would come in the clouds of heaven. Were they ready for such an event, or had unbelief ruined their chances of salvation? No, it was not unbelief, neither was it fear of ridicule that had made them hesitate. Mr. Byington was a cautious man, slow to accept new theories; but once convinced he was as firm as a rock. He had made a thorough study of the prophecies. There were points that he did not understand, but he had put his full trust in God and would leave the outcome to Him.

The Byington young folks were greatly stirred over the event prophesied. There had been during that month a very unusual display of the northern lights, which especially impressed them, and they thought of little else. Ten-year-old Martha felt sure that Jesus might come sometime soon.

When the family awakened on that twenty-second of October, they went about their daily duties as usual. "Occupy till I come" were the words in the parable as quoted by their father. Martha, the most active and helpful of the girls, was sent out to the garden during the morning to pick green corn for dinner.

It had been an unusual fall with no frost, and the late sweet corn stood tall and green. Martha—as she told the story long years afterward—stood there well hidden by the foliage; she looked up through the tall stalks and gave the sky a careful search for some sign of the great event which she fully believed would come before the day ended. But there was not a rift in the clouds. The heavens were as "gray as her mother's shawl"—this was her own description. She picked her corn and walked thoughtfully into the house. There was father sitting in his chair tilted against the wainscoting—so deeply absorbed in his thoughts that he did not notice her at all. She went on with her household duties, and thus the hours passed quietly away that great eventful day.

Not until the day had drawn to a close did this godly family realize how fully they had expected Jesus to come. Their disappointment was keen, but although they could not yet understand why this experience had come, they held fast their faith in God.

John Byington was not a man to be baffled by disappointments. He had experienced many of them. From the time of his birth in Hinesburg, Vermont, October 8, 1798, he had not been strong and robust like other children. As a boy he could not attend school regularly, and at twenty he was somewhat of an invalid, unable to do a day's work. He owned his own horse and carriage, and, hoping that a change in environment might do him good, he drove to New Haven, Connecticut, where he had relatives, and could have better medical care. He remained for several years and was married there. About the year 1828, his health improved, and he and his wife decided to leave New Haven and start out for themselves. They drove to Potsdam, New York, and soon afterward bought a near-by farm. This was where their seven children were born and grew up.

The Byingtons were deeply religious. At the time of the disappointment in 1844 he was a circuit rider in the Methodist Church, preaching to various congregations as often as his health and his farm work would permit. He had deep-seated convictions and was not a man to be blown about by every wind of doctrine; but a seemingly unimportant incident in his church was the beginning of a train of circumstances which affected the whole after-life of this devout family.

One night during a revival in his home church, a man rose, and with the characteristic frankness and earnestness of his time, asked those present if they did not think their tobacco and their tea were a tax on their holiness. This speech astonished Mr. Byington, but it caused him to think seriously. He read carefully some pamphlets that the man gave him, and soon accepted all they taught of the principles of health reform. He was surprised indeed to realize how quickly this change in his habits of living brought about a marked improvement in his health.

It was not long after this experience that John Byington passed through the most severe test of his life. The Advent-

ist who had used those health principles as an "entering wedge," now presented the seventh-day Sabbath question to him. He felt that he could not desert the Wesleyan Methodists and perhaps throw them into confusion. He loved peace and hated controversy. This Adventist belonged to a small, unpopular group, an offshoot from the Millerites. He felt that the change was too much a leap in the dark; and he prayed most earnestly and begged for guidance.

If Mr. Byington had a favorite among his seven children, it was Teresa, his youngest daughter. Sweet and thoughtful and deeply spiritual, she was a great comfort to her father during those days of mental anguish. It was a terrible blow to him that just when he was in the deepest perplexity concerning his religious convictions she should become violently ill and die after a week's sickness. She was buried on the Sabbath day, and it seemed to him that as he laid his loved one away to rest he heard a voice saying to him, "The seventh day is the Sabbath of the Lord thy God." He decided then and there to obey the voice he had heard. Immediately he identified himself with that small group who were later to be recognized as the founders of the Seventh-day Adventist Church. His wife was in full sympathy with him.

When once his decision was made, he threw all his energies into the advancement of the new faith, studying deeply into the new doctrines, so that he might be ready to teach them to others. Ere long Elder and Mrs. James White visited their home, and a vision that Mrs. White had while there fully established the Byingtons in their belief concerning the Spirit of prophecy. Thereafter the Whites were frequent and welcome visitors. So much in earnest was this farmer-preacher that soon a little church of fifteen members was organized at Buck's Bridge, and with it a flourishing Sabbath school was held each week to instruct the lambs of the flock. For three years these services were held in the Byington home. By that time the membership had grown so rapidly that a church building was erected, the first to be dedicated in the Seventh-day Adventist denomination.

While John Byington was busy building up a strong church at Buck's Bridge, various phases of the work among the Remnant, as Adventists liked to call themselves, were being strengthened and enlarged. The *Review and Herald*, though several times moved from one place to another, was constantly increasing in size and circulation. It had been published for some time in Rochester, New York, but about the time the Byingtons embraced the Sabbath, believers over in Michigan made generous offers of a permanent home for this growing periodical. The change was made, taking to Battle Creek a number of earnest young workers including Fletcher, John Byington's oldest son.

Scattered through Michigan were many little companies of disappointed but sincere and devoted Adventists. Elder and Mrs. White were endeavoring, in addition to their heavy responsibilities in Battle Creek, to visit all these companies and

give them instruction concerning the Sabbath and other points of our message. In this they were assisted by Joseph Bates, John Andrews, J. N. Loughborough, and others of the few ministers who had accepted the beliefs of the third angel's message.

Some Adventists opposed the work being established by these pioneers, and everywhere Elder and Mrs. White went, they found enemies sowing seeds of discord. This was a very difficult situation, especially since both of them had worked so strenuously that their health was being undermined. While they were praying earnestly over this condition, John Byington's name came forcibly to their minds. They had found him to be courageous, loyal, unafraid, thoroughly consecrated, and well-grounded in the message. They immediately wrote to him, asking that he come at once to Michigan and visit the various companies of believers who so much needed help.

When the letter reached the Byingtons, there was at once an earnest family council. It was decided that mother should remain at home to look after the family affairs and that father should go at once to answer this urgent call. It was further decided that Martha, the daughter upon whom he had learned to lean heavily, should go with him, for even yet he was not too robust physically, and Martha—strong, resourceful, and energetic—would see that he did not overtax his strength and would shield him as much as possible from undue hardships of the trip. They went with horse and buggy, traveling over an unblazed trail, trusting the Lord to guide them on this long western trip. Driving to Lake Ontario twenty miles away, a good day's journey, they crossed the lake by boat, taking their horse and carriage with them. Then they went on to Buffalo, crossing the lake to Toledo, and drove from there over plank roads to Battle Creek, stopping to visit with the different families of Adventists along the way.

As this earnest, consecrated man of God stood in the midst of these small wavering companies—tall, calm, dignified, with sharp, deep-set eyes that seemed to pierce to their innermost souls—he spoke with a quiet assurance that brought peace to their hearts. He did not theorize, but told the story of the leadings of the Spirit of God in his own heart. He told of his own personal contacts with Elder and Mrs. White. He described Mrs. White in vision and spoke convincingly and authoritatively of the message of hope which she was bringing to them all. The Holy Spirit brought peace and harmony to his hearers, and they became convinced that they were following in safe paths.

After visiting a number of these Adventist companies in southern Michigan, Martha and her father drove on to Battle Creek. It had been a long, hard journey in spite of their many stopovers. Arrangements were made for Martha to help out in the Review office and live in Elder White's home. This lightened somewhat the heavy burdens of their household while her father continued his trips among the Michigan churches.

What had been regarded as only a temporary absence from the New York home—stead developed into a permanent change of residence for the family. About the year 1857, acting on the advice of James White, Elder Byington moved his family to Michigan, settling first in the southern part of the State and later moving to a farm in Newton, near Battle Creek. He continued to spend much time among the Michigan believers, giving them valuable instruction and keeping them in close touch with the swiftly developing steps toward a permanent organization of the new denomination. His children had now established homes of their own. Martha in 1860 married George Amadon, who came to Battle Creek with the Review in 1855 and remained a valued member of the staff until his fire in 1903. They established their home near the office, and together they lived a life of usefulness for the cause. She lived to be nearly 103 years old.

The publishing work in Battle Creek and the evangelistic work of the ministry were growing so rapidly that it became evident that some form of organization must be effected at once despite the fact that many of the Remnant still opposed any efforts in that direction. During those days Elder Byington was frequently called into counsel with Elder White and others as they laid broad plans for the future. When the name Seventh-day Adventists was chosen in 1860, when Michigan companies were organized into churches and then united into a State conference in 1861, Elder Byington lent all his influence toward perfecting these important steps.

When the time came for the organization of the General Conference of Seventh-day Adventists and James White declined to act as its president, it was not strange that the next choice should fall upon John Byington. He had come to his sixty-fifth year since 1798—the time "of the end." Of this coincidence he frequently spoke. He worked untiringly during his two years in that office, doing everything in his power to establish the new denomination on a firm footing.

James White became General Conference president in 1865, and Father Byington gladly retired to his quiet farm home and to his visiting among his beloved churches once more.

In his everyday life he was a man of few words, well chosen. He had a deep regard for the opinions of those with whom he worked. He loved peace and harmony but never sacrificed principle or shirked duty to obtain them. He was an ardent advocate of the health principles as developed among Seventh-day Adventists, for he felt that a long life filled with rich experiences in the things of God had come to him because of a strict adherence to those principles. God did wonderfully bless and prosper His faithful servant, for in spite of a frail body in boyhood and early manhood, he lived to be nearly eighty-nine years old, dying January 7, 1887.

One evening—he was then quite old and feeble, yet able to be about—he felt too poorly to go to prayer meeting, and sent instead to the leader a brief

note for the young people saying: "Tell them, oh, tell them to leave the world and take Jesus as their Saviour."

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June 17

Healthful Living

BY LOUIS A. HANSEN

Healthful Living

A HUNDRED years should be a long enough time to test thoroughly any part of our message and movement. A century retrospect of our teaching regarding healthful living ought to tell whether it is worthy of its place among us, for, mind you, health teaching had its beginning with us at the very first of our origin as a people. The first Seventh-day Adventist was a man of temperance and health reform.

As generally understood, Joseph Bates was the first man under the third angel's message to connect the seventh-day Sabbath and its observance with the doctrine of the second coming of Christ. He was in the advent movement that met the disappointment of 1844. While confused and perplexed with others, he sought for the true explanation and meaning of that movement and the disappointment. By earnestly praying for light and diligently searching the Scriptures, he came to a clear view of the message of the third angel. He began at once to keep the seventh-day Sabbath.

For years Joseph Bates had been an ardent temperance advocate. At the age of 29, in 1821, he resolved never again to drink spirituous liquor. A year later he stopped using wine. In 1823 he quit using tobacco. In 1824 he discarded ale, porter, beer, and cider. In 1827 he organized the Fairhaven Temperance Society, which he and his associates thought was the first temperance society in this country. In fact, it followed but a year the organization of the American Temperance Society in Boston.

After retiring from the sea in 1828, Captain Bates went still further in reform. By observation of the effects of the use of tea and coffee, and by personal conviction, he added these to the list of things he could not consistently use. In 1839 he heard and accepted the advent message and gave himself fully to its proclamation. He saw the relation of temperate physical living to a proper spiritual preparation for Christ's second coming, and his own convictions led him, in 1843, to a resolution to eat no more meat. Soon he ceased using butter, grease, cheese, pies, and rich cakes.

It was in 1845 that the seventh-day Sabbath truth was accepted by Joseph Bates. Other fundamental doctrines followed fast in his practice and proclamation. When, in 1846, he united with James and Ellen White in preaching the advent and Sabbath message, he insistently urged abstinence from all stimulants and narcotics. While he did not publicly preach the particulars of diet reform he had accepted, he personally observed them. When asked about them he gave his reasons.

We can readily believe that when the

time came to announce to the world the second advent, God chose the human instruments for doing so. That the one thus chosen was a man of temperate living was just as important as it was that John the Baptist, the forerunner of the first advent, should be an abstemious man. In either instance it was not that the one chosen just happened to be interested in physical reform, regardless of his call to lead in a spiritual reformation. Rather, the right kind of physical living was a necessary qualification to the spiritual calling, and God led in the proper preparation of the man he called.

This association of the physical and the spiritual, manifested in the birth of the advent movement, was to prevail throughout its existence. And so it is that health reform has run parallel with the spiritual side of our work during its entire history. There cannot be a true spiritual movement that does not include the physical. The whole gospel comprehends the whole man and this whole gospel is to be given by the whole church to the whole world.

The advent movement began taking definite form about 1844 to 1855. At that time there were individuals and even organizations giving attention to healthful living. Gross ignorance of health, hygiene, sanitation, and dietetics had long prevailed. Dense darkness had surrounded the practice of medicine. But now light was shining, and here and there men and women were breaking away from old practices and methods. Temperance, medical reforms, and improved hygiene were developing among others outside of the small groups of advent believers. But it was to these believers that God in a special manner committed the broad and advanced truth of healthful living. They were made the custodians of the full message of health reform.

It was on May 21, 1863, at Battle Creek, Michigan, that Seventh-day Adventists organized the General Conference. Less than two weeks after adjournment on June 6, 1863, at Otsego, Michigan, there was given to Mrs. E. G. White a vision in which the great subject of health reform was opened to her. Principles of health preservation far in advance of then accepted scientific knowledge were presented. The development of health knowledge among the best of authorities from then to now has but corroborated the principles then given us.

In this presentation to Mrs. White there was particularly made clear the relation of physical wholeness and spiritual holiness. Health of body was shown to be closely related to spiritual health. The care of the health was given as a first duty, and a religious duty at that. While others, as has been stated, were teaching certain reforms in health and hygiene, this special revelation of health truth laid the foundation of health reform as a part of the third angel's message.

This setting of health teaching placed proper physical living as an essential part of preparation for Christ's coming. It made temperance in all things and eating and drinking to the glory of God a part of the Christian's program of living. It made health reform a part of present

truth, to be received with the blessing of God or to be rejected at one's peril. It was not an afterthought or appendix to the third angel's message. The health message thus entrusted to us as a people has not been withdrawn; there has been no change in its fundamentals.

It may be well to state that while an interest was being awakened among a number of medical teachers in questions of reform, Mrs. E. G. White or her husband, James White, did not obtain views of health from these teachers or from any publication or institution. It was not until after Mrs. White had written out fully the vision as presented to her at Otsego, Michigan, and had prepared the manuscript for six articles for *How to Live*, that she read any of the popular works on hygiene. Though much of the teaching of these publications ran parallel with the instruction she had received in vision, her instruction came directly in a vision given her of God and intended for the special edification of those who acknowledged His spiritual message. We can well believe that at the same time He was blessing the world with rays of light that would prepare people for receiving the full orb of enlightenment.

A second vision on this subject was given Mrs. E. G. White in Rochester, New York, December 25, 1865, setting forth further the important bearing of regard for right physical living to full spiritual development. In this connection appears the statement that the health reform "is a part of the third angel's message and as closely related to it as the arm and hand with the body," a statement often afterward repeated.

In the spring of 1866, following four years of civil war with its trying conditions, the leaders of our work faced a very serious situation. Sickness and oven death were taking heavy toll from their ranks, holding back the progress of the advent movement. The General Conference Committee set apart four days as a season of fasting and prayer. A few days after this solemn season of seeking God, the third annual session of the General Conference convened.

At this meeting Mrs. White related what was shown her in vision, in Rochester. She earnestly exhorted believers to place higher value on health instruction. Ministers were urged to make it a definite part of their teaching. A very great work in health lines was predicted. An earnest call was made for an institution where sick believers could receive approved care. A rising vote of the audience accepted the counsel given.

This same year of 1866 saw the first issue of our first health journal, *Health Reformer*, and the opening of our first sanitarium, the Western Health Reform Institute. This was the beginning of a work in health publication and the conduct of sanitariums, hospitals, dispensaries, and treatment rooms that has grown to world-wide magnitude. What we see today, after a hundred years of growth, is more than can be given in this short backward view. It is a witness of the stability and value of that which was committed to us in the beginning of our movement.

How shall we today benefit from what has gone before? Does the Heaven-built groundwork and the attending blessing of God through the century make our health message of any meaning today?

What Healthful Living Means

It is easy to think of health matters as belonging only to the physical, such as good food for body building; water for cleansing; air to supply oxygen; rest for recreation; sleep for recuperation; and clothing for warmth. We may think of health care or neglect as a matter of mere physical gain or loss. We may even be willing to run the risk of illness, for the sake of indulging appetite, thinking that is all there is to it.

Health is not a matter of the body only or of physical interest alone. It has much to do with religion. Indeed the relation of the physical and the spiritual is so close that one cannot really be considered as separate from the other. What affects one affects the other. We cannot live in one direction physically and in another spiritually.

We might put it this way: man cannot be divided, giving the physical part to the care of the doctor, the mental to the teacher, and the spiritual to the preacher. Man must be dealt with as a whole, by the physician, the educator, and the spiritual adviser. And we must ourselves deal with our being as a unit.

Man was created a perfect being with an organism suited to his existence. His heart, circulatory system, lungs, stomach, and digestive tract, and all other organs were made for perfect functioning under the normal conditions offered on this earth. At the same time God provided air, food, water, sunshine, exercise, rest, and sleep perfectly suited to man's needs. All the means of health preservation, within and without, were assured. God has not changed either the mechanism of man's being or the essentials of its proper maintenance. The same original laws of health still hold with the same results of their observance.

The real purpose of man's creation is seen in such statements as, "Ye are the temple of God," "Your body is the temple of the Holy Ghost," and "Glorify God in your body, and in your spirit, which are God's." The physical being is thus definitely designed to represent God and to serve Him. What higher incentive for properly caring for that body? Add to this the warning, "If any man defile ["destroy," margin] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," and we see something of the value that God places upon our bodies.

There is nothing figurative about this; it is all as real as God can put it in man's language. So, too, it is an actual reality that the secret of godliness, or Godlikeness, is that Christ shall possess the body, with all its physical faculties, for His use and service. It is repeatedly stated that Christ is to dwell *in* us if we are to live out the Christ character. The very mystery of godliness "is Christ in you, the hope of glory." Col. 1:27.

We cannot make it too physically literal when we say with Paul, "The life

which I now live in the flesh I live by the faith of the Son of God." That moans these physical members of ours—hands, feet, mouth, tongue, eyes, and ears—are to be used by Him. What other members have we for Him to use? Where else could He dwell in us than in this, the only body we possess?

This, then, ties up most intimately the physical acts of eating, drinking, working, playing, reading, talking, hearing, and seeing with our spiritual life. In other words, our living is our life, as lived in this material body of ours, here on earth, in our everyday practices. The spiritual life is not some unreal, dreamy sort of existence, aside from this mortal body of ours; it is a life lived out in this very real being of ours, wherever we may be and whatever we do.

Let us here quote a paragraph that says much. "The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death."—*Ministry of Healing*, p. 130.

After thirty years of earnest labor Paul had to say, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. No less today, perhaps even more, should we heed the caution to bring bodily desires under control of the higher aims.

We need not wonder that God made known to ancient Israel, early in their Land of Promise pilgrimage, the laws of healthful living. The laws of hygiene and sanitation given through Moses are still the standard.

Neither should we marvel that God early made known to His people of today, in their preparation for the heavenly Canaan, the laws of healthful living. The health principles thus given us are the best of today's health teaching. They are exactly suited to our needs for the time in which we live and to the purposes for which we should live. They offer the highest standard of living, both for physical welfare and for spiritual attainment.

Our health principles are broad enough to permit the practice of everything essential to physical well-being and restrictive enough to forbid indulgences recognized by most authorities as harmful. Let us review them:

1. The control of appetite and passions; self-control instead of self-indulgence.
2. The use of wholesome and nourishing foods, containing the necessary food elements in proper proportion.
3. Abstinence from the use of alcohol and tobacco, tea and coffee, irritating spices and condiments; and restriction in the use of flesh meats and rich and highly seasoned foods.
4. Simplicity in variety and amount, and in the scientific combination and preparation of foods.

5. Proper clothing of the body as related to warmth, protection, simplicity, and modesty, avoiding constrictions and improperly adjusted weights.

6. Abstinence from the use of poisonous drugs; above all, avoiding the patent-medicine habit. An intelligent application of the principles of rational treatment, as represented in the proper use of water, air, food, electricity, massage, and other natural physiological stimuli and therapeutics.

7. Strict cleanliness of person and premises.

8. Proper and sufficient hours of sleep and relaxation.

9. Proper and sufficient ventilation of churches, schools, dwelling houses, and especially of sleeping rooms.

10. Activity in the warfare against contagious and infectious diseases, and against flies, mosquitoes, and all other disease-carrying insects.

A sensible list, is it not—readily accepted by people who think only of their physical welfare and who live for this world alone?

"Every man that striveth for the mastery is temperate in all things. Now they [who seek a prize] do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25.

✻ ✻
June 24

Keeping Fit Through Recreation

BY W. A. HOWE

Order of Service

OPENING SONG: "Open My Eyes, That I May See," No. 185, in *Gospel in Song*.

PRAYER.

SECRETARY'S REPORT.

OFFERING AND MISSIONARY REPORTS.

SPECIAL MUSIC OR SONG: "I Would Be Like Jesus," No. 136.

SUPERINTENDENT'S REMARKS.

TALK: "Recreation, What It Is and What It Is Not."

SYMPOSIUM: "Objectives of Recreation."

TALK: "Tests of Recreation."

DISCUSSION: "Recreational Pursuits for Seventh-day Adventist Young People."

SONG: "Confidence," No. 82.

BENEDICTION.

Leader's Remarks

RECENT months have witnessed a rebirth of interest in physical fitness and the things which contribute to good health. Groups of all kinds, from boys and girls in the grade schools and summer camps to men and women in the large defense industries, are spending time and effort on a long-range program designed to improve the health of the people on the home front.

That physical fitness should be a part of the gospel may seem absurd to some. However, God has ever made provision for the health of His people. Some of the earliest recorded rules of living are the rigid rules of health and sanitation given the children of Israel. It is worthy of note that Paul also gave us the basis for our message of health reform and physical fitness. He carried this physical fitness into glory all its own, as he identified such practice with divinity. Read Paul's words in 1 Corinthians 3:16, 17; 6:19, 20.

Today, we speak of keeping fit in different phraseology. To be more specific, we shall discuss keeping fit through recreation. To properly understand each other, we begin by defining terms. Recreation is the term we need to understand. What recreation is and what it is not will be the subject of the first talk.

Recreation, What It Is and What It Is Not

RECREATION is, according to Webster's dictionary, "refreshment of body or mind after toil or weariness, or an occupation that diverts." From *Messages to Young People*, page 362, we quote Mrs. White: "Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment of mind and body, and thus enables us to return with new vigor to the earnest work of life."

Recreation is one of the necessities of life. It is truly the source of healthful restoration of body and mind. It may be defined in these words: *to create anew, to give fresh life, to revive, to reanimate.*

Recreation is not amusement. The word "amusement" is made up of the word "amuse," which means to meditate, ponder, consider, and a prefix, the negative "a." Therefore, the word "amuse" means to distract, bewilder, entertain, divert, beguile, delude.

Recreation is not just doing nothing or maintaining a mental vacuum. It is not solely excitement. It is necessary to maintain physical fitness. It is not leisure time. It is not attendance at commercialized sports or games. It is not escape from reality. It is not an enemy of the soul. (See *Christ's Object Lessons*, page 53, first paragraph.) It is not exhausting physically. It is not entertainment. Recreation may be entertaining, but certainly it is not limited to entertainment.

Objectives of Recreation

FIRST SPEAKER: "To restore and refresh those who are tired and worn." Only as recreation serves this purpose can it be worthy the name. I believe that when Jesus uttered the words, "I am come that they might have life, and that they might have it more abundantly," He included in this statement the matter of recreation. If anyone would realize to the full Jesus' meaning of the abundant life, he must break this term into specifics, each of which contributes its part. Recreation is indeed a necessary part of the abundant life. In view of this fact then, we must see recreation accomplishing the restoration to the individual of the things his other daily activities have deprived him of or at least given him no time or opportunity to do. In this way it can be said recreation must supplement the workaday life with elements necessary for abundant living. Of course, this presupposes the individual has some urges toward expression rather than being just too lazy to want to do anything other than the irreducible minimum of required effort, either physical or mental.

This refreshing and restoring for the abundant life must include wholesome activities for physical, mental, and social development in a wholesome environment appropriate to the individual's developmental needs. If after considering these things, the recreation under consideration makes a contribution to the life of the individual, then it is fulfilling its purpose.

A second objective of recreation is "to

find within one's recreation opportunities to express oneself through creative arts." Many times it is difficult to discover the desires of some persons because they are so completely submerged by what they have been accustomed to doing. For example, there is the practically universal desire to sing. Most people find little or no opportunity to participate in any musical activity in their regular routine of living. It is during the recreational hours that the individual shyness or hesitancy to be heard is lessened and he finds himself joining the group as he "breaks forth into glorious song." This is often a surprise to himself as well as to his neighbors. Such singing is at its best on camping trips or excursions to the woods where participation is free and voluntary.

Other means of self-expression along the lines of music and art will stabilize the character and make the individual less dependent on commercialized entertainment with its varying degrees of quality. In short, recreation must afford opportunities for self-expression manually or otherwise—in music, art, or craft.

SECOND SPEAKER: "To develop appreciation for sports and games for the sheer joy and pleasure the participants derive from them." Here it is necessary to discover the subtle distinction between playing the game for the pleasure to be derived from it and playing a game for the sole pleasure of defeating an opponent. If the latter is true, the effect cannot even be classified as recreation. The proper motive for games and sports for recreational purposes should be the pleasure derived from playing the game. Whatever the sport or game it must build up the individual physically. Recreation must never be exhausting physically. While one must never be overworked in recreation, he should be sure that his chosen recreation is sufficiently challenging to hold his interest.

Another objective is to choose a type of recreation that meets the individual's needs, considering his particular occupation. The person whose activities have been dominantly inside work should welcome the opportunity for recreation in the out-of-doors. Those whose work activities are largely mental should enjoy the advantages of physical recreation. These suggestions are based upon the theory that a person's activities should be "balanced." So, stating it in a different manner, our recreation should provide pleasant and wholesome opportunities for the individual to obtain and preserve this "balance." Proper balance in the harmonizing of recreation and occupation tends to make for the fullest of abundant living along with mental and physical health and vigor.

THIRD SPEAKER: One objective of recreation, that is likely to be obscured by more commanding and attention-demanding objectives, is the importance of providing for rest in the recreational life of the individual. Everyone needs that moment of repose or contemplation which he can call his own. The little child needs his afternoon nap. The older person needs the experiences that can come to him only when he is alone in activity or in quiescence. In this recreational set-

ting there is the Morning Watch hour. He should never forget Jesus coming from His season alone with God, with His face lighted up and shining and Himself refreshed. In these busy times there is real danger that this form of recreation will be lost or will atrophy through disuse. I might add that the principal reason for this danger is the present excessive emphasis upon excitement and group action and competition.

The recreation chosen should develop a sense of good sportsmanship and fair play. Too many have ignored this essential. Abundant living requires the ability to live with people. This calls for a practice of the golden rule as expressed by Jesus. If our choice of recreation serves to destroy or fails to further develop the practical application of this teaching of Jesus, we must make another choice.

Tests for Recreation

Let us be very practical about this matter of recreation. I suggest that we list some tests to apply to recreation. (The Spirit of prophecy references are given for the sake of the one making this talk. They need not be used when giving it.)

1. Can I ask God's blessing upon it? MYP 386, 398; GC 622.
2. Does it make me less inclined to pray and read God's Word? Does it draw me nearer to Christ? MYP 364, 391, 409; CT 544.
3. Does it make resistance to temptation easier or harder for me?
4. Does engaging in it trouble my conscience? MYP 385, 386; 5T 120.
5. Does engaging in it refresh and strengthen me physically, mentally, and morally? Or does it weary and weaken me? MYP 379, 385, 393; Ed. 210.
6. Does it better qualify me to perform life's daily duties? CT 336, 354.
7. Does it tend to infatuate and to consume time and result in no profit? MYP 373, 379; CT 350.
8. Does it tend toward self-gratification and intemperance? Or does it encourage integrity and self-control? MYP 412, 416; Ed. 206.
9. Does it tend toward pride of dress, frivolity, foolishness, and vulgarity? Or does it tend toward refinement, virtue, and purity? MYP 382; CT 339, 340, 367.
10. Does it lead me to a love of domination or to brutality? Or does it tend toward courtesy and generosity, and increase respect for manhood and womanhood? Ed 210; MYP 420, 421.
11. Does it take me into the wrong crowd? MYP 404, 409, 411, 412; CT 224, 257.
12. Does it tend to lead me on to some greater evil? MYP 379, 392; CT 334, 347, 349; Ed. 213.

Key to Spirit of Prophecy References

CT *Counsels to Teachers*
Ed. *Education*
GC *The Great Controversy*
MYP *Messages to Young People*
5T *Testimonies*, Volume V

Recreational Pursuits for Seventh-day Adventist Young People

THE leader, or perhaps the pastor, will obviously lead out in this discussion. Care should be taken to choose a suitable chairman. It would be well to do considerable to encourage suggestions from the group. The partial list below is purely suggestive, but it may help in prompting some to be ready with a suggestion. "Priming the pump" is always a safe way to ensure a good discussion. Classify the groups for whom the recreation is to be planned.

- I. FAMILY (where there are children).
 - a. A workshop with tools and equipment for creative work
 - b. Trips to lake or woods.
- II. CHURCH.
 - a. Outings.
 - b. Receptions.
 - c. Farewells.

III. SENIOR YOUTH.

- a. Master Comrade work and Vocational Honor projects.
- b. Nature club excursions.
- c. Hiking and bicycling excursions.
- d. Camps.
- e. Society band work.
- f. Young People's Forum.
- g. Study groups—Medical Cadet Corps, first aid, home nursing.

IV. JUNIORS.

- a. Progressive Class work.
- b. Camps.
- c. Nature and hiking clubs.
- d. Society band work.
- e. Hobbies—airplanes, radio, leaves, butterflies, coins, stamps, etc.



JUNIOR MEETINGS

June 3

Devotional Habits

BY EDNA EDEBURN

Order of Service

SONG: "I Need Jesus," No. 14, *M. V. Songs*.
 SCRIPTURE: Psalms 1.
 PRAYERS.
 REPORTS.
 OFFERTORY.
 SONG: "In the Service of the King," No. 82.
 SYMPOSIUM: "Watering the Spiritual Life."
 TALK: "Preparedness."
 SONG: "I'll Be a Voice," No. 40.
 BENEDICTION.

NOTES TO OFFICERS

Vitality

(Continued from page 3)

bership lists. See that every member joins one of the bands. Discuss briefly in the executive committee the work of each band, with the band leader present, and urge faithfulness in working and in reporting experiences. Ask each member to make it his slogan to "Help Somebody Today." That slogan will solve many problems.

But when the tide is once turned, the executive committee must keep before their eyes a high ideal for their society. They must determine to make it indispensable to the members, to the church, and to the community. It is said of the Epworth League that "it must create a demand for itself and its products or it will go down." The same is true of the Missionary Volunteer Society, and the executive committee can and must create this demand for their society and for the good that it can do. Once there was no demand for anthracite coal; the first miner could not sell it, but now people pay big prices for it. When a society proves in its service that it fills a great need, every church will make room for it, and every community will welcome it.

As officers, magnify your office by seeing how much work, instead of how little, you can do. Obtain helpful suggestions from the conference Missionary Volunteer secretary, from other societies, from your own church officers, and from parents. Then if you add to all this the grace of continuance, and keep on in the spirit of the Master, your society will not fail. It will succeed, and because its members daily "live to bless others," it will become indispensable to the community.

E. W. DUNBAR.

Illustration—Trapped!

A BOSTON shoplifter was caught in a comical way. He stole a muff in a department store, and ran with it to the escalators, but instead of boarding the escalator going down, in haste he took the ascending stairway. He tried hard to run down, but was confronted by the ascending passengers, while all the time the merciless steps were rising. Finally, in spite of his frantic efforts, he was borne back to the head of the stairs again, where he found a policeman awaiting him.

This is just a picture of the difficult ways of sinners. They try to escape with their booty, but they find all the ways of providence running against them. Everything conspires to their discovery. "Be sure your sin will find you out." "We shall all stand before the judgment seat of Christ."

Be sure of this: If ye sin, the entire universe will become an escalator, going the wrong way!—*Amos R. Wells*.

Watering the Spiritual Life

(NOTE.—This symposium can be given by seven persons or adjusted to more or less as the case may be. If your society is a large one the exercises may take the form of a council. If your society is small the parts could be previously assigned to members and be given as talks from the floor. The leader of the symposium would be the one sponsoring the religious activities in the society, or perhaps the regular J. M. V. superintendent.)

SUPERINTENDENT: Our meeting today is to discuss devotional habits as a means of deepening the spiritual life. We are entering what is termed the "summer slump," and it is so important just now to stimulate interest in our devotional habits. An exchange of ideas is always helpful, and I feel we need the inspiration that will come from this sort of discussion. James, how do you think we should plan our time to secure the most opportunity for prayer and personal study?

JAMES: Your question reminds me of a little story I heard about John Erskine and his piano teacher. The teacher asked John how much practicing he was doing. "Three or four hours a day," he answered. "Do you practice in long stretches?" asked the teacher. John said, "I try to." "Well, don't!" exclaimed the teacher. "When you grow up, time won't come in long stretches. Practice in minutes, whenever you can find them—five or ten before school, after lunch, between chores. Spread the practice through the day, and piano playing will become a part of your life." Now that does seem like good advice, doesn't it? Here a little and there a little, and if we actually look to God a little at a time, it will soon become a habit worth having. We will turn to Him as naturally as the sunflower turns to the sun all day. That's just the way God wants us to be—companions in-deed.

SUPERINTENDENT: I think you have the right idea about using the odd moments. Ethel, what can you say about the Morning Watch? I see you always carry your calendar in your Bible, and I know you must be faithful in this line.

ETHEL: Well, to my mind, that is the first and most important thing in the morning. That's why it is listed first in

our Junior M. V. Law. When we actually keep it as we should, we shall not dare to start the day without the help that we know comes from it. It is like sending our roots down for their nourishment for the day. Then I like this quotation I found recently: "God has given us our intellectual and moral powers; but to a great extent every person is the architect of his own character. Every day the structure is going up." And that surely sounds as if each person is responsible for the kind of structure he is building.

SUPERINTENDENT: Some may have the mistaken idea that Christians do not have temptations to meet. Should our motive be that we shall be safe from temptations?

RALPH: No, the devil will continue to tempt those whom he sees in prayer and Bible study and in Christian ministry, until he has either won or lost them. The active Christian is the one who is tempted the most, because Satan is trying hard to keep him on his side. In *The Desire of Ages*, page 71, I read: "He [Christ] was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood. . . . From His earliest years Jesus was guarded by heavenly angels, yet His life was one long struggle against the powers of darkness."

SUPERINTENDENT: I like this little poem by Whittier on the Bible. Would you like to hear it?

ALL: Yes.

SUPERINTENDENT (reads):

"We search the world for truth, we cull
 The good, the pure, the beautiful,
 From graven stone and written scroll,
 From the old flower fields of the soul,
 And, weary seekers of the best,
 We come back laden from our quest,
 To find that all the sages said
 Is in the Book our mother read."

A short time ago a survey was conducted in New York City among some 140 Christian laymen. This revealed that the large majority received more spiritual help from the Bible, devotional literature, and prayer, than from listening to sermons or participating in worship services. This only proves that our spiritual progress can be measured by the effort we put into it ourselves, not by what others impart. You know we get more good out of preparing a talk than by listening to someone else's production. Now isn't that the truth?

MARY: That's why, if we study a thing out for ourselves, it is ours, and no one can take it from us.

SUPERINTENDENT: That's just right, Mary. I've been hearing so much lately about the great awakening in the hearts of all peoples in Bible reading and prayer. It seems as if the world is ripening for just this sort of thing.

ETHEL: You know, we have always been told that God would call to our minds the scriptures we had learned, at the time we need them. This must have

been true of that soldier standing in the foxhole awaiting he knew not what, repeating over and over the twenty-third psalm. This may have been all he knew, and if it was, it was a consolation; and besides, it was seed sown in good soil. His buddy in the foxhole heard the words. After the battle he went to his chaplain, repeated what he could remember of it, and said he wanted to learn the whole passage. The chaplain gladly gave him a Bible and later saw him eagerly reading it and memorizing passages for himself.

SYLVIA: I read a touching incident the other day of a soldier on Guadalcanal who wrote to his mother and asked her to read the same chapter every day that he was reading—nine thousand miles away. I think I have the clipping in my pocket. Here it is: "Out here I have time to think about the deeper things of the spiritual life. . . . Back home we went to church once in a while; but the fact is that the church and the Bible meant very little to us as a real power in our lives. . . . But I have been reading my New Testament, which the chaplain gave me from the American Bible Society, and it has caused me to think very seriously about my soul and the future. I am writing 'you, Mother, to ask that you read with me a chapter from the New Testament each day. I have read through the book of Matthew and will soon begin to read Mark. This is my plan: Beginning about the middle of the month, you and father will read the first chapter of Mark, and I will read the first chapter 'way across the other side of the world. Each day we'll read the next chapter, and I will feel that somehow we are united, sort of joining invisible hands; and I know that if I come back the church will mean more to us than ever in our lives."

SUPERINTENDENT: Aren't those interesting experiences? This meeting would not be complete without a word about Sgt. Johnny Bartek and his Testament. Mary, do you think he just happened to have that Testament with him?

MARY: No, he was accustomed to reading the Bible at home, and to attending church, although he says he was not deeply religious. I am sure it was because of this that he had the Testament with him. And, too, because of his faith in what the Bible meant to him, he, then a private, was brave enough to take out his Bible and read it on the sixth day afloat on the raft. "Captain Rickenbacker and the others seemed relieved when I started to read, and I know I was," he said. Each day of those strenuous days on the raft, in the South Pacific, he read his Testament. He says this: "Without the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water. I'm glad that plane fell—it took a lot of nonsense out of my life."

SUPERINTENDENT: Do you think our personal religious experience has any relation to our reverence for the house of God?

RALPH: Yes, it is bound to have. If we in our personal devoutness reverence God, we shall naturally have the same reverence for Him in our churches. For

He has promised that where two or three are gathered, He is there. Then No. 6 of our Junior Law says, "Walk softly in the sanctuary."

SUPERINTENDENT: Hazel, how can we best demonstrate to others our spiritual activities?

HAZEL: By helping others we are demonstrating that we are followers of Him who "went about doing good." In fact, that seems about the only way to grow spiritually—by imparting to others. And to have anything to give, we must have a daily supply ourselves. This all comes back to the point that we need our Morning Watch the first thing; then we should have the habit of calling on God in prayer during the day as we need Him. The more we do this, the more we feel that companionship with Him.

JAMES: I guess that last item of our Junior Law fits right in here—"Go on God's errands"; then the one above it, "Keep a song in my heart." That, too, is a good way to show that we are happy in the Lord. The folks who outlined this Junior Law surely knew what they were doing.

SUPERINTENDENT: James, do you still have that poem entitled "Opportunities for Today"?

JAMES: Yes, I do. Shall I read it?

SUPERINTENDENT: Please do. It is so fitting.

JAMES (*reads*):

OPPORTUNITIES FOR TODAY

There are many opportunities
Along life's busy way;
And many importunities
We're meeting every day;
There are many little kindnesses
And cheery words to say;
But because of our activities
We let them slip away.

Let us plan to be more thoughtful,
And drive the cares away;
Let us plan to be more careful
Of what we do and say;
Let us plan to be more powerful
Along life's busy way;
Let us plan to be more cheerful,
And watch and help and pray.

—Bertha Stottlemeyer.

SUPERINTENDENT: Then there is a poem I gave to someone else called "The Empty Prayer." Unless we follow up our prayers with actions, they mean nothing. Who has that poem?

HAZEL: I have it. I'll read it. (*reads*)

THE EMPTY PRAYER

I knelt to pray when day was done,
And prayed, "O Lord, bless everyone;

"Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day
And carelessly went on my way.

The whole day long I did not try
To wipe a tear from any eye;

I did not try to share the load
Of any brother on my road,

I did not even go to see
The sick man just next door to me.

I prayed, "O Lord, bless everyone."
But as I prayed, into my ear
There came a voice that whispered clear:

"Pause, hypocrite, before you pray;
Whom have you tried to bless today?"

"God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face and cried,
"Forgive me, God, for I have lied;

"Let me but see another day,
And I will live the way I pray."

—Author Unknown.

SUPERINTENDENT: Well, my friends, our time is nearly up, but I have enjoyed this immensely. I feel so encouraged now in promoting our religious activities during this "summer slump" that we rather anticipated would come, but which I doubt now we shall have at all. There is another part in our program today, I am told; so we must adjourn at once.

Preparedness

THERE'S a reason why the tree growing on a windy mountain slope is more rugged than the one in the valley. It has more to fight against. There's a reason why its roots dig deeper into the earth. The foundation must be deep enough and strong enough to keep the tree upright. As the harsh winds blow and the rain and sleet strike the tender branches, they become stronger and more rugged. When winter comes they are ready to brace against anything that might come. This, because their roots have dug deep into the soil for good nourishment. They have prepared the tree for its rugged outdoor life.

So it is with the Christian life. The roots may be likened to one's daily Christian experience. If they strike deep enough into the ground of faith and service, the seemingly difficult trials will not overcome the Christian. A daily Christian experience means a constant growth in character. Only this can prepare a Christian for the future. We have the remarkable experience of Daniel, who prepared himself for the work God had for him to do. He rose to almost the highest position any man could on the earth, and was used of God as a faithful witness. But this was only because he prepared himself for it.

The story is told of Engineer Williams who for many years ran his engine over the same stretch of track. After rounding a curve in the road, half a mile ahead he could see a bridge over a stream. One night he got to thinking what might happen if suddenly he rounded the curve and saw the bridge gone. So he planned just what he should do in an emergency: He would move one lever to shut off the steam, and another to throw on the brakes. Each night as he came to this place in the road he went over in his mind just what he would do to safeguard the passengers in case the bridge was gone. One night it happened. The bridge was gone. Melting snows from the mountainside had washed it away. But Engineer Williams knew just what to do, and he didn't lose any time thinking about it. He automatically did what he had planned to do many weeks before. The huge mass of iron and steel came to a stop just before the danger point was reached.

So in our Christian life. We can form habits that will cause us to turn to God and receive help, because we are in the habit of doing so.

June 10

John Byington

(Joint Senior and Junior Topic)

(See page 4)



June 17

Keep a Level Eye

BY ARCH A. O. DART

Order of Service

SONG: "Can the World See Jesus in You?"
No. 34 in *M. V. Songs*.PRAYERS.
REPORTS.
OFFERING.SONG: "Would I Be Called a Christian?"
No. 45.

TALK: "The Wages of Sin."

POEM: "Myself."

SPECIAL MUSIC.

BIBLE EXERCISE: "A Sin God Especially Hates."

SENTENCE PRAYERS by Juniors, asking God to have complete control over their thoughts.

SONG: "I Would Be True," No. 58.

BENEDICTION: Psalms 19:14.

Notes to Superintendents

Pure water is life-giving and beautiful. Our parks are ornamented with streams and bubbling fountains. Great mills and electric cars receive their power from a waterfall. Every living creature must have pure water to live. But polluted, filthy water is a carrier of disease and death and is disgusting to the beholder.

The real object of studying this topic today is to help Junior boys and girls to be clean in their thinking. If their thinking is clean, their actions will be clean, for as a man "thinketh in his heart, so is he." A very little dirt in a valuable watch will cause it to stop running, but the mind is even more delicate than the best watch made. We must keep our mind clean if it is to do good clean thinking for us. The boy or girl who is honest, truthful, and pure has a clean mind. He is able to look the world in the face. He has a level eye.

The Wages of Sin

For days Mabel, who kept house for Mrs. Spradling, had been busy getting ready to entertain Flora Belle, Mrs. Spradling's niece. As long as Mabel kept a level eye on her work, she was happy; but the day before Flora Belle arrived, Mabel's countenance fell. And this is how it happened. Instead of thinking how fortunate she was to have such a lovely home where she was treated as a member of the family, a comfortable, cozy room, good food to eat, and liberal pay each week, she began thinking about the things she didn't have that Flora Belle had.

"Why should Flora Belle have more than I?" Mabel thought. "I am just as good as she is, and she lives in a beautiful home with servants to do all the work, and I have to work for a living."

Mabel was beginning to do a little coveting, wasn't she? She became jealous even to the extent that she had unkind thoughts toward Flora Belle, who was entirely unknown to her. When at last Mabel met Flora Belle and found what a sweet, kind girl she really was, Mabel felt ashamed of the ugly thoughts she had had in her mind against her. But

she did not dismiss her feeling entirely. She still wanted what Flora Belle had.

Early the next morning, when Mrs. Spradling came to Mabel's room and told her that Flora Belle was ill and was to be taken to the hospital, Mabel again felt ashamed of herself. But when she went to Flora Belle's room to hang up her clothes, as Mrs. Spradling had asked her to do, those old covetous thoughts again came into her mind. When she opened the traveling bag and found on top a lovely evening gown, she wanted it. "Oh," sighed Mabel, "if I only had a dress like that how beautiful I would be!" Instead of turning a deaf ear to the tempter and fleeing from the spot, Mabel took the dress in her hand, then held it up to her and gazed in the full-length mirror. "I believe I shall—no, I can't do that. This dress does not belong to me," Mabel was saying to herself. "But it certainly wouldn't hurt a thing for me to try it on; that isn't stealing."

And so Mabel put on the evening gown. As she stood before the mirror twisting, turning, and posing, another thought suggested itself, "Why not wear this dress to the social tomorrow night? Really you haven't a thing that you can wear, and Flora Belle will never know. There surely can't be any harm in just 'borrowing' this for a party." Mabel made herself believe that it would be quite all right for her to wear the lovely gown to the party, and she hid it where she could slip it out the next day. But somehow Mabel did not get as much happiness out of wearing that dress as she thought she would, in spite of the fact that every girl told her how beautiful her new dress was.

Whether Mabel was nervous or whether it just happened—when the refreshments were served that night Mabel upset the glass of punch right in her lap. Now what was she to do? What could she do? By this time Mabel had listened so many times to the tempter that it was easy to listen once more. This is what the tempter said, "You can't return the dress now. It is ruined. You had better not mention it to a soul. Flora Belle is wealthy. She has lots and lots of pretty dresses and will never miss this one. Since she is ill, it would be best not to worry her with it. Better take this dress to your own room and forget the whole affair."

And this is exactly what Mabel did. But the matter was not yet settled. It proved that Flora Belle's illness was scarlet fever and that she had worn this same evening gown very recently. A few days after the party Mabel came down with scarlet fever too. For several days her fever raged high. But there was one text that kept ringing through her ears, "The wages of sin is death." She had taken Flora Belle's dress and that was sin and from that same dress she had caught scarlet fever. If she should die she knew she would be eternally lost.

But Mabel did not die. As soon as she was well and had made everything right with Mrs. Spradling and Flora Belle, she promised the Lord that never again would she take anything that did not belong to her.

Myself

I HAVE to live with myself, and so
I want to be fit for myself to know;
I want to be able as days go by
Always to look myself straight in the eye;
I don't want to stand with the setting sun
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress myself up in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and peif,
I want to be able to like myself.
I don't want to think as I come and go
That I'm bluster and bluff and empty show.

I never can hide myself from me,
I see what others may never see,
I know what others may never know,
I never can fool myself—and so,
Whatever happens, I want to be
Self-respecting and conscience free.

—Edgar A. Guest.

A Sin God Especially Hates

TODAY the world is in great confusion. Things are turned upside down. Talk lying, for example. Many people today think it is smart or cute to be able to deceive, to tell something that is not correct and "get by" with it. Others regard lying and deceiving as the ordinary procedure, not worthy of anyone's attention.

Is it not good to know that although man becomes confused and bewildered in his thinking, God never does? We can turn to His Word and find for ourselves what is right and what is wrong.

1. How does God regard lying? Prov. 12:22. Webster says "abomination" is "the feeling of extreme disgust and hatred; abhorrence; detestation; loathing." If this is the way God feels about lying, do you think He will allow a liar to live with Him forever?

2. What is one of the special sins that God hates? Prov. 6:16-19. How many times is deception referred to in this list?

3. When we tell a falsehood, whom are we like? John 8:44. It would be well for us to remember this text the next time we are tempted to deny something we have done.

4. Does a person tell a lie to cover up good deeds or bad ones? Gen. 4:9; 32:32; 2 Kings 5:25; Acts 5:1-10.

5. Does it pay to cover up our sins? Prov. 28:13.

6. What is the ninth commandment? Ex. 20:16.

7. At the end of the world when the deeds of all are tried, where will the liars be? Rev. 21:8; 22:15. A coward is one who is afraid. Sin makes us afraid.

8. What is one characteristic of those who are ready for heaven when the Lord comes? Rev. 14:5.

9. Repeat together Matthew 5:8.



ONE of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established.—*Education*, p. 287.



MARRIAGE affects the afterlife both in this world and in the world to come.—*Messages to Young People*, p. 456.

June 24

Keeping Fit Through Recreation

BY NORA M. BUCKMAN

Order of Service

SONG: "Yield Not to Temptation," No. 46 in *M. V. Songs*.
 SCRIPTURE READING.
 PRAYER.
 ANNOUNCEMENTS AND REPORTS.
 OFFERTORY.
 SPECIAL MUSIC.
 TALK: "What Is Recreation?"
 DIALOGUE: "Now We Know."
 CLOSING SONG: "True-Hearted, Whole-Hearted," No. 51.
 BENEDICTION.

Notes to Superintendents

The purpose of this program is to emphasize the importance of keeping our bodies healthy and of learning the proper means of obtaining recreation. The arrangement of the material makes it possible for a large number of the Juniors to take part. If you have the opportunity, go over the entire program before presenting it to the society as a whole, and see that each Junior knows and understands his part.

The first talk, "What Is Recreation?" may be given by the teacher or leader or by one of the older Juniors.

Scripture Reading

By the Juniors

FIRST JUNIOR: Our bodies are the temples in which God lives. 1 Cor. 6:19, 20.

SECOND JUNIOR: A high purpose should control our habits. 1 Cor. 10:31.

THIRD JUNIOR: The use of alcohol makes it impossible to have strong bodies. Prov. 23:29-32.

FOURTH JUNIOR: A peaceful life makes a healthy body. 1 Peter 3:10-13.

FIFTH JUNIOR: All Juniors should observe the laws of health. 1 Cor. 3:16, 17.

SIXTH JUNIOR: Paul tells us that in everything we do we should be temperate. 1 Cor. 9:25-27.

What Is Recreation?

BEFORE we discuss the best methods for keeping fit through recreation we should consider just what real recreation is and how we may use it to the best advantage. The dictionary says, "Recreation is a refreshment of strength and spirits after toil; diversion, or a mode of play."

All of us become tired by our work or studies and feel the need of something different to do. This does not mean that we have to be wild and to dissipate in order to have fun. Having a good time is doing what one ought to do when it ought to be done, and doing it in the best possible manner. It means that all recreation shall have a purpose. The right kind of play and fun sends us back to work more ready for it than ever.

"There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amuse-

ment, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success."—*Education*, p. 207.

If our work tires us physically we should find a hobby or means of recreation that rests us physically but allows us to use our mental powers, and vice versa.

Time spent in pleasant recreation is neither sinful nor wasteful. "Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes."—*Counsels on Health*, p. 195.

Recreation then includes any activity that tends to restore what has been lost in the regular activities of life. It is restorative activity.

In order that we may judge the activities that we choose for our recreation, we should follow certain principles or a general standard. Our recreation should:

1. *Give lasting pleasure and real joy.* This will be true if the "evening's entertainment is such that it will bear the morning's reflection."

2. *Promote good health.* Our recreations should minister to all-round physical, mental and spiritual health. To make this possible there should be a balance between strenuous and quiet activities, adaptation to age, strength, sex, and abilities of those who participate.

3. *Promote creative expression.* Our recreations should be of such a nature that through them we have an opportunity to express our real selves and develop the finer qualities.

4. *Increase skill.* Things which require a little time to learn and in which we can develop skill are usually the most satisfactory.

5. *Conform to true Christian principles.* Each one should determine in his heart: "I will participate in only that which Heaven can approve."

Now We Know

NOTE.—The scene is the home of the Junior M. V. leader, Mrs. Brown. She has invited a number of the Juniors to attend a discussion of some of the problems which have come up in their church school. The results are to be presented to their J. M. V. Society. Have a number of chairs. A blackboard would be excellent, but if one is not available use a large sheet of paper to list items. Have a lamp, table, etc., to give the platform a homey appearance. Have one or two hobby exhibits such as flower arranging, minerals, etc.

CHARACTERS: Mrs. Brown (Junior superintendent), Beth, James, June, Jack, and Barbara. Juniors enter together and Mrs. Brown greets them at the door. She chats with them a few moments, and then they start examining the hobby exhibits. Have her explain them a little. She seats them and starts talking.

MRS. BROWN: I'm glad you are all here. I think we really accomplished something last week, don't you? We all had a chance to give our opinions about the movies, and I think all of you went home with a clear idea that the theater is no place for Seventh-day Adventist

Junior boys and girls, or older ones for that matter. If you remember, just at the close of our meeting Jack asked about playing football. I told him we would discuss it this week.

JACK: Well, I like to play it, but my mother says I shouldn't, but she doesn't tell me why. I want to be big and strong and healthy, and nearly all football players are big fellows.

MRS. BROWN: We'll try to help you. Suppose we take up our discussion from the health angle. It seems to me that since everyone is health-conscious, we ought to discuss recreations that will promote good health. Let's make a list of all the things we like to do and then go over them and discuss their good and bad points, whether they really help to keep us fit or whether they tend to ruin our health. We'll cross out the ones we feel don't help us. Then when we present our topic to the society, we'll have something tangible to give them. Would you like that?

ALL: Yes, we want to know how to have the right kind of fun and be healthy too.

MRS. BROWN: All right, suppose we list football first. Now give me some others quickly and I'll write them down.

BARBARA: Skating.

JUNE: Reading.

JACK: Swimming.

BETH: How about sewing? Is that recreation? I like it anyway.

MRS. BROWN: Yes, indeed.

JAMES: Nature study.

JUNE: Checkers.

JACK: Music.

MRS. BROWN: That is fine. I see you have been thinking of a variety of things. Now a few more.

JUNE: Hiking.

JACK: Baseball.

BARBARA: Gardening.

JAMES: How about stamp collecting? You should see all the stamps I have. I could spend hours putting them in the books.

MRS. BROWN: I wonder whether we have enough for now? If we discuss all of these we'll do well.

Here is the complete list as Mrs. Brown wrote them down.

Football	Checkers
Skating (roller and ice)	Stamp Collecting
Reading	Music
Swimming	Hiking
Sewing	Baseball
Nature Study	Gardening

NOTE.—The one in charge of this program should look up references in the Spirit of Prophecy and the Bible in order to guide the discussion. Discuss the merits of music and the results of improper music. Many of the items listed are both good and bad, depending upon circumstances and environment. For instance, skating can be and is a wonderful exercise and recreation in the out-of-doors or on proper rinks, but it is most unhealthful in a smoke-filled, jazz-filled public rink.

"THE best way to double a preacher's power is to double his congregation. Try this on your preacher."

"RELIGION is like a bicycle; when it stops going it falls over. Let's keep ours going."

★ Home Missionary Department ★

THE OTHER SIDE OF INGATHERING

A Call to Service

THERE'S a world-wide call to service;
God is calling you and me,
Saying, "Hasten to the harvest,
Lest the sheaves ungathered be."

There's no time to faint or falter,
For the day is nearly done,
And the harvest will be ended
At the setting of the sun.

Let no light go out in darkness,
Let no hammer trail the dust,
Let no weapon God has given
Lie in idleness to rust;

For the time is short for gleanings;
Not a moment must be lost,
If the hours are spent in idling,
'Twill be done at fearful cost.

Hasten, then, before the battle
Grows so fierce we cannot find
Where the precious grain is lying,
And some sheaves are left behind.
—Mrs. C. H. Barr.

The Bright Side of Ingathering

BY V. G. ANDERSON

President, North Pacific Union Conference

IF Ingathering time were just an occasion for raising money, many would become discouraged. For a little while look with me at the other side of Ingathering—that is, the side that brings us real courage.

If Ingathering were carried on properly and follow-up work done, we would have more experiences that would encourage and spur us on to do even more than ever before in the Ingathering program. It has been my privilege to have members with outstretched hands come up the aisle after a service at camp meeting and say, "I am a Seventh-day Adventist today because someone came to my home with an Ingathering paper."

One of our ministers states that right after Ingathering last year he conducted a consecration service in one of our churches. The first one to stand on her feet was a lady who said, "I am happy to be the first one to testify for my Lord today. I am rejoicing in the Sabbath truth, but I find that there are many things that I have yet to learn. I am not a member of this church, though I hope to be soon. The keeping of the Sabbath has brought me many blessings already." At that she sat down.

The minister then asked this woman how she happened to learn of the true church. She said, "Last fall a young man called at my home and left a paper entitled *The Ingathering*, and asked me for a contribution to the world-wide work of Seventh-day Adventists. I gave him a small offering, and he went his way. I studied the paper through and then wrote to the publishing house for some more literature. To my surprise, my name was put on the mailing list for a paper called the *Signs of the Times*. I have studied that every week very carefully. This is the first time that I have had the opportunity of hearing a sermon preached by a Seventh-day Adventist minister. In fact, it is the first time I have been to church in five years. I am happy that this young man called at my home with the Ingathering paper."

A few months later that new Seventh-day Adventist was baptized.

Really, the soul-winning side is the bright side of Ingathering. The person who wins one soul to Christ in his lifetime has not lived in vain. These are the experiences that tell for eternity, and which are worth more than the donations we receive.

Recently one of our members told of

soliciting for Ingathering in a business district and receiving a donation from a merchant. The merchant said that the Bible was a closed book, not to be understood by any but the priests. After being tactfully asked whether he would like to have a study on the book of Daniel in his home, he gave consent. The merchant and his wife became so interested during the first study that they asked questions for hours. After two months of Bible study the merchant closed his store on Sabbath. Both the merchant and his wife were baptized.

He then began to study with his neighbors, and won fourteen individuals to the truth. These have all been baptized and joined the church. The man is now an elder in the Seventh-day Adventist Church. How thankful we should be that we reach individuals like this while out gathering funds for missions.

A group of church members went to a near-by village to do Ingathering. In one of the homes a man manifested interest and said he was seeking for light. His name was given to the elder of the church. The elder called at his home, arranged for Bible studies, and this man was soon a baptized Seventh-day Adventist and has given large offerings to help finish the work.

In one section of the conference where an interest had been created, we sent a Bible instructor to spend two weeks binding off the interest. On a Sabbath afternoon we baptized eight adults. On the way home I said to the church elder, "How did these persons come into the truth without an evangelistic effort?" He then told me that he personally had conducted meetings every Sunday for nearly a year, and these new members were the fruits of his labor. I then recalled the following story that this church elder had told me some time before.

While a group of Seventh-day Adventists were soliciting in a little railroad-junction town, the wife of this man had been solicited for an offering. She told them that she was unable to give, but she had a real burden to see something done in that community for the young people.

Suggestive Program for Sabbath Service

June 3, 1944

OPENING SONG: "O Where Are the Reapers?" No. 620 in *Church Hymnal*.

SCRIPTURE LESSON: Luke 8:5-15.

PRAYER.

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

READING: "The Other Side of Ingathering," by V. G. Anderson.

READING: "The Ingathering Follow-up Audience," by Grace D. Mace.

READING: "The Soul-Winning Side of Ingathering," by R. G. Strickland.

CLOSING SONG: "The Coming King Is at the Door," No. 546.

BENEDICTION.

The Seventh-day Adventist solicitor immediately saw an opening and said, "We will be glad to join you in conducting a Sunday school, and will come out next Sunday if you can get the schoolhouse."

The next Sunday they were on hand to organize this Sunday school, and elected this Catholic woman superintendent. Immediately the question arose as to what they should study from. The Seventh-day Adventists immediately suggested the *Sabbath School Lesson Quarterly*, the *Youth's Instructor*, and the *Little Friend*. The next week the Catholic woman was the Sunday school superintendent and the Seventh-day Adventist women were the teachers of the classes. After a few weeks passed the superintendent said, "These lesson quarterlies are dated for Saturday, but we are having our meetings on Sunday. Why is that?" Tactfully the Seventh-day Adventist said, "I would be glad to give you Bible studies."

This church elder with whom I was riding home from the baptism told me that he was playing poker down in the boxcar with the railroad men while his wife was receiving Bible studies from the Seventh-day Adventists. In a few months his wife joined the Seventh-day Adventist Church, and he said there was such a change in her life that he decided to take the studies also. When I visited that church the man who had played poker in the boxcar was the church elder; he had won these eight adults to the message, and his wife was the Sabbath school superintendent.

Do you want an experience in the things of God that will really thrill you? Do something in actual service for Him. Make this year's Ingathering the banner year because of your soul-winning experiences. Many people are anxious to talk about the future life and the conditions of the world today.

know more about the Bible and the work of Seventh-day Adventists in taking the gospel to all the world. This audience ranges from 5,000 to 10,000 each year. In homes of wealth, in business offices, in shops and factories, in apartments, in cottages or tents, these thousands of people wait for some further voice from God's messengers to tell them the meaning of the events occurring in the world, and to show them the way of eternal life. Shall we permit this unusual audience to wait in vain because of our procrastination, forgetfulness, or neglect? Each Ingathering worker bears an individual responsibility to this follow-up audience.

Each year something like five hundred persons are found scattered over the country, now rejoicing in the truths of the third angel's message, whose first contact came through the Ingathering work. It is, of course, impossible to make an accurate report of the number of people won to the truth by this means, as results are irregular and often years roll by before first impressions crystallize into conviction and obedience to truth. But we must never forget that the annual Ingathering campaign is a soul-saving campaign. Was it not Carey, the pioneer missionary to India, who said that it was his business to preach the gospel, but that he cobbled shoes to pay expenses? So the Ingathering must ever be regarded as primarily a soul-winning agency, while funds are solicited to meet expenses, both at home and abroad.

The avenues for reaching this Ingathering follow-up audience are varied, and have often been emphasized. The personal visitor, in the person of evangelist, pastor, or church worker, should always be first to address this audience, where it is possible to do so. The printed page, in the form of periodicals, tracts, and small books, is perhaps the most widely used and effective agency in caring for such an audience. Bible studies with individuals are another avenue for reaching these waiting people.

There is also another phase of follow-up work, and that is in keeping in touch with persons who have manifested a degree of interest in our missions work to the extent of a generous contribution, although they may not have expressed a desire for spiritual help. There are many business firms and individuals who give us large amounts, and it is a courtesy due them to let them know in a very definite way that their co-operation is appreciated, and to keep them informed as to the progress of our work. This

The Ingathering Follow-up Audience

GRACE D. MACE

THE starting off of any great adventure is attended by much enthusiasm on the part of promoters and contestants. The goal is clearly in view, and at a given signal all are ready to spring into action. The same situation applies in the annual Ingathering campaign. During the specific time of the campaign Seventh-day Adventists think and talk of little else but completing the task and reaching the goal. Under the blessing of God, the earnest efforts of the church members are crowned with success, and with shouts of joy and praise the victory is announced from church to church, from conference to conference, and from union to union. Then the General Conference Home Missionary Department sends out the final word of great things accomplished.

All this is as it should be. But there is another side of the annual Ingathering campaign which must not be lost sight of. Stop a moment to consider the millions of homes visited and the personal contacts made. Sometimes it seems easy to overlook the magnitude of the Ingathering movement as it covers North America alone, to say nothing of the great work so faithfully and successfully carried on in different parts of the world.

The number of truth-filled magazines printed and circulated through personal effort in one year's campaign throughout North America, gives some idea of the

ammunition provided for the Ingathering army. A few such figures are as follows:

	Copies
Ingathering <i>Watchman</i>	2,582,600
Canadian edition	124,373
Singing band leaflets	1,965,100
<i>Message</i> (colored constituency)	303,250
Chinese	30,000
Spanish	44,000
Ukrainian	12,000
Icelandic	2,000
French	16,000
Bohemian	7,100
Croatian	5,000
Danish-Norwegian	12,250
Finnish	7,500
German	45,000
Greek	14,000
Hungarian	12,500
Italian	40,000
Lithuanian	4,000
Russian	9,800
Serbian	4,100
Slovakian	12,700
Swedish	24,000
Polish	20,000
Portuguese	11,700
Rumanian	5,500
Yiddish	51,000
Yiddish-English	70,000

After we have placed nearly six million copies of the Ingathering publication in the hands of the people, and gathered in well over a million dollars from the public for the advancement of the work of God, what then? May we consider our duty fully covered, and rest content until time for another visitation? By no means is such a course justifiable.

At the close of every Ingathering campaign we are faced by a widely scattered follow-up audience, composed of judgment-bound souls with whom contacts have been made, who express a desire to

tends to establish confidence and prepares the way for the next Ingathering call. The plan of presenting these special contributors with a copy of a small book, accompanied by a personal letter, has been found very effective, and is to be recommended. R. J. Christian, home missionary secretary of the Atlantic Union, refers to the plan as follows:

"For some time we have felt that we ought to make definite plans to follow up persons who give large amounts to our Ingathering work. And when we say 'large amounts' we do not refer to gifts of thousands or hundreds of dollars alone, but include lesser amounts, perhaps from \$25 up. We took the matter up with our conference committee, and it was decided to use the Crisis Series book entitled *Belief and Work of Seventh-day Adventists*. We used hundreds of these books, and the results in establishing confidence and interest in our work were very satisfactory. We decided to follow the same plan for follow-up in 1944, and have selected another book entitled *Prove All Things*. This book carries a forceful message. We have secured a very special price from the publishers on quantity orders, and we plan to use thousands of copies. We have taken into consideration the foreign population within our territory, and have asked the publishers to print the book in eight languages—Polish, German, Italian, Swedish, etc. We plan to use 100,000 of these foreign-language books, in addition to the many thousands in English. We are living in a day when we must do something out of the ordinary to get results. I believe that these Ingathering follow-up books should be used to such an extent that more than one edition will be required. The announcement of a third, fourth, or fifth edition makes an impression on the public mind, and I believe we should capitalize on this. One of the big features of the phenomenal sale of Wendell Willkie's book *One World* was the numerous editions called for. People like to read what others are reading. When we think of the millions of people all about us, the money in circulation, and the opportunities we have at this time, we certainly ought to be doing a great deal more than we are doing. In the Atlantic Union we believe in the plan of giving a large circulation to at least one outstanding Crisis book each year, and to see that all Ingathering donors receive a copy with a letter of appreciation."

J. F. Knipschild, home missionary secretary in Bermuda, has tried the book follow-up plan and finds that it pays.

The special issue at stake in Bermuda was the establishment of a Seventh-day Adventist church school, which is a part of the educational features established through the Ingathering funds. He relates the experience as follows:

"In Bermuda there are no private or religious schools, and when I applied to the chairman of the board of education, asking that Seventh-day Adventists be allowed to establish their own school, I was informed that there was no possibility of having such a request granted. I sent a petition to the board of directors of education and mailed a copy of *Belief and Work of Seventh-day Adventists* to the chairman of the board. Soon the chairman asked me to furnish him with ten copies of the book, to place in the hands of the members of the board. He said, 'We are considering your request. We are not sure what will be done, but we hope to have a favorable decision soon.' There was one very influential man on the board of education who was de-

cidely opposed to a church school; not because he was opposed to Seventh-day Adventists, but because he was against all religious schools. After waiting four months, I received word that the board had voted to grant our request. I am sure that the book *Belief and Work* had much to do with securing a favorable decision, and I believe that this book will make friends for Ingathering and for all branches of our work."

Some conferences prefer the plan of providing a year's subscription to *Signs of the Times* or the *Liberty* magazine for generous donors. Whatever plan is decided upon should be put into operation promptly, before the influence of the Ingathering contact has been lost. A quick response to duty is a divine requirement. "The Lord demands that in His servants shall be found a spirit that is quick to feel the value of souls, quick to discern the duties to be done, quick to respond to the obligations that the Lord lays upon them."—*Testimonies, Vol. IX, p. 123.*

The Soul-Winning Side of Ingathering

R. G. STRICKLAND

THE conspicuous side of Ingathering is measured in dollars and cents—the financial goal reached.

The easy side of Ingathering is the money side. With prosperity supplying a big surplus of cash for so many, Minute Man goals are easily attainable by everyone who wills to gather funds for God.

The Ingathering goal reached *quickest* is the cash goal. Churches that are willing to work may conclude their money raising part of Ingathering in a very few days.

But there is another side of Ingathering—a side that is even more important than the money side, good and necessary as that is—a side that many so often neglect; that is, soul winning at home. Every dollar raised is dedicated to soul winning, but while the funds raised carry on mightily for God in needy places overseas, Ingathering workers are sent forth to make diligent search *at home* for those souls whom they may lead to Christ through faithful service.

Ingathering is a twofold program: (1) To raise funds for foreign missions. (2) To discover and develop interests while working as missionaries at home. It is not possible to do all our soul winning by proxy, through raising money that will

pay others who make actual personal contacts. We ourselves are expected to lead some lost one to Christ.

Ingathering furnishes abundant opportunities for this soulful ministry. In many homes people who await truth will discover themselves to the one who solicits funds for missions. In such a case the worker not only ought to take the contribution offered, but should also secure the donor's name and address. It then becomes the solicitor's solemn obligation to see that the person is led step by step into the light of present truth and a deeper love for heavenly things.

Contributions are secured in very brief periods, but to win a soul the worker must continue regular contacts with the interested giver of an Ingathering offering. Tact, with prayer and patience, mixed with love, will convey God's message in such a sweet, appealing way that souls will be led to Christ.

The two-sided Ingathering goal is: (1) Raise enough funds to support the Lord's missions for one minute. (2) Find and follow up one soul for Christ.

Our Ingathering program must become not only the wonderful money-raising success that it is, but also an equally profitable means by which to find and win souls for Christ. Soul winning is our

chief objective. It is souls for whom our Saviour gave His life that must stir each loyal worker to action.

Raising money is necessary and good. May we gather it in increasing amounts, but while we do this let us also employ ourselves diligently in the winning of souls.

This other phase of our goal calls for much prayer, for many visits, for systematic Bible studies, and labor over weeks of time ere the soul who has been apart from the Master is brought back to the fold; but its joys are great, and the reward is magnificent. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

This other side of Ingathering greatly strengthens those who work diligently for

Christ. It deepens their spirituality and by so doing makes the church where they serve mighty, under God, in its power for evangelism. Such congregations grow in numbers; their loyalty to God is felt in far-off foreign lands, because increasing numbers are giving regular mission offerings, and home missionary workers, through this other side of Ingathering, are steadily winning new recruits who, catching the fire of evangelism, in turn devote themselves to soulful ministry for missionary success at home and abroad.

The objectives of Ingathering are dual: (1) Support world missions by raising at least enough to keep the foreign program going for one minute. (2) Find one interested soul and develop that interest.

God help us to do this bigger work—**INGATHERING** for Him.

large factory where I was employed as foreman flatly refused to grant my request to have the Sabbath off, and he with others made every effort to discourage me. For months I walked the streets looking for any kind of work. The winter was a severe one. Our coal gave out; we wore our overcoats in our home and lived on bread and canned fruit. The landlord, a professed infidel, demanded his rent. My wife had also accepted the truth of the third angel's message; through all these trials she was brave and cheerful, and never complained.

After four months I secured work with a builder, to carry mortar and brick to the second floor, but after three weeks my shoulders became so sore that I was obliged to stop work. I then secured work, at good wages, in a large bicycle shop, with the Sabbath off. However, from week to week we were put off without receiving our pay, and at the beginning of the ninth week I found that the company had gone bankrupt. As I stood there with hundreds of men milling around the factory, the foreman elbowed his way through the crowd. As he passed me he said in a low distinct voice, "Come to my house tomorrow." When I did so, he handed me something tied in a handkerchief, saying, "Take this, and when I get work in the stove works I will send for you." I found every dollar of my wages for the eight weeks in that handkerchief. I have never met the man since, and have often wondered how it could be that he paid me. I was greatly impressed with the thought that the Lord wonderfully cares for His obedient children, for this was truly a miracle. Since that time I have experienced many miracles.

This man's mention of the stove works gave me the idea to try there for work. When the superintendent of the first one I went to heard that I wanted the Sabbath off, he told me to return the following week. I was finally given work in a far corner of the basement, on an old, worn-out machine, at very low wages—only eighty cents to a dollar for ten hours' work. The foreman and other men were far from friendly. They set the clock back on Friday so that I would be late getting ready for the Sabbath. In fact, they were the hardest and toughest men I had ever worked with, and were continually fighting and cursing. But I bore it all patiently and kindly, and many times I was able to help them with their work and also with good counsel.

After working in this place for six months I told my wife that I had better

How the Message Came to Me

Won by a Colporteur

[We are sure the readers of the *GAZETTE* remember F. A. Stahl, one of our pioneer missionaries to South America, especially among the Indian tribes of the Amazon. Elder Stahl has had a remarkable experience. The Spirit of the Lord touched his heart while he was still a young man. After he was converted he gave his heart and his life to this cause.]

WHEN I was in my early twenties, while living in Milwaukee, Wisconsin, a colporteur came to our home one evening, leaving with me a Bible and other good books. I shall never forget his very first words as he stepped into our home, "You ought not to use tobacco." He then quoted I Corinthians 3:16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I was astonished and not a little perturbed, for I had never heard anything like that before. However, a few days afterward I gathered up all my smoking paraphernalia—from my highly colored clay pipe to my gold-mounted briar—and destroyed them.

I then began reading that instructive book *Patriarchs and Prophets*, which gave me an insight into the purposes of God, and quite largely removed the prejudice which I had held toward the Bible

because of the unhappy experience of my childhood, when my stepfather, a cruel and violent man, cursed and beat me almost daily, with the Bible in his hand. The Bible to me at this time was a book to be feared. When I was ten years of age I ran away from home, and always after this I had associated the Bible with these bitter experiences. One day as I was about to push the Bible to one side, I took it up and went into my room. There I knelt and asked God, the author, to give me a love for His Word, the Bible, and to give me understanding in it. I arose from my knees and, taking the Bible, I began to read the most wonderful Book in all the world, for thus it became to me from that time forth. Years after, when working among the wild Indian tribes in the Amazon forests, I taught these people from the Bible and saw thousands changed from savage, murderous beings into kind, courteous children of God. No other book could have done this. Yes, there is power in God's Word.

From time to time my friend the colporteur came to see me. He saw to it that some kind and consecrated persons gave us instruction from the Bible. I had always believed that Sunday was the true Sabbath, but I found that God's Word teaches that the seventh day is the Sabbath of the Lord, and I decided to obey this command. The owner of the

quit, to which she replied, "God knows all about this." The second day after this the foreman told me that his brother was leaving and I was to take his machine. From the first I made six or seven dollars a day, and we were soon able to pay off our indebtedness and to contribute money for our mission work.

Some time after this we received a letter from R. T. Dowssett, secretary-treasurer of the Wisconsin Conference, inviting us to prepare for foreign mission work. Several years after we finished our course at the Battle Creek Sanitarium,

we were invited by the General Conference to make South America our field of labor. During the twenty-nine years we worked in that country, we had the privilege of seeing thousands accept this blessed message, many of them coming from the wild tribes of the Amazon. Truly, they were miracles of grace.

As the years have come and gone, the message has become more precious to us, and now in the homeland we still have the privilege of actively serving in the blessed work of bringing this saving message to needy souls. F. A. STAHL.

the church. We want a healthy church and not a weak, anemic one. We must watch for every evidence of growth and progress. We want to see the manifestations of love and zeal and life in the church of the living God. And when the heartbeats are low and the altar fires are turning to ashes, the spiritual doctors must know what to do.

This is not child's play in which we are engaged. This is a serious business of building up the body of Christ into the strength of Christian manhood and womanhood. We must be specialists who not only know the condition of the church, but who know what to do when we get these statistical facts in hand. It is not enough to get the information. We must know what medicine to administer when our case history is prepared. We must be "men of understanding, who know the times and who know what Israel ought to do."

I do not feel that my office is being cluttered with these records, or my files filled with rubbish, for all these reports are parts of my case history. And how it thrills me whenever I see new signs of life and activity, new evidences of growth and progress, new proof of Christian zeal which the monthly reports of progress indicate. Yes, God knew what He was saying when He recorded in the blessed Book that "a good report maketh the bones fat." The Spirit of prophecy reaffirms this in the following statement:

"Every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed is reported before the eternal throne, and placed on heaven's imperishable record.

"A report is borne to heaven of every successful effort on our part to dispel the darkness and to spread abroad the knowledge of Christ. As the deed is recounted before the Father, joy thrills through all the heavenly host."—*Christian Service*, p. 222.

I am impressed with the foregoing statement and seriously ask: Would there not be more joy thrilling through the earthly hosts of the Lord if more of these blessed missionary experiences were recounted before the church? If a good home missionary report thrills all heaven, why should it not thrill the church on earth? We are still in the outer court of earth, but that is all the more reason why we should be interested in these spiritual victories. One good experience of victory may encourage a hundred others. And the powerful influences exerted go on affecting others as the influence of one

★ Missionary Leadership ★

A Message on Reporting

"A good report maketh the bones fat."
Prov. 15:30.

I FEEL with increasing intensity the need for stressing the importance of reporting. God is a God of order. He wants His church on earth thoroughly organized "like an army"; He does not want it to be allowed to run in confusion like a mob. Organization requires order and system. A reporting system is essential for the efficient conduct of any organization or institution. In heaven we know that God takes time to number the stars in their courses; and on earth He numbers the hairs of our heads, for Jesus said so. Job tells us that He counts our steps, and David implies that God bottles up our tears and numbers them, and then asks, "Are they not in Thy book?" Ps. 56:8. Think of the divine record of every tear. We know that Jesus said, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. Think of such a record—"every idle word." Thus if God numbers every star, every hair, every tear, and every word, and if every deed of love and every prayer is thus recorded on those "imperishable tablets" wherein are "no omissions" and "no mistakes," then this very fact of God's interest in details should make every servant of His conscious of the need for diligence in every department of the Lord's work.

One time Michelangelo, the master sculptor, was severely criticized for spending three weeks working on a small muscle on the neck of a statue. His friends said he was "wasting his time on trifles." The greater master turned and said,

"Recollect that trifles make perfection, and perfection is no trifle!"

As pastors, missionary leaders, and secretaries, yes, even as church members, we must emphasize this systematic and detailed principle of reporting because God is interested in it, and we should be interested in what God is interested in. But there is a reason why we must be interested. We are the spiritual doctors of the church. Consider the analogy. Study the work of our doctors. A doctor does not consider it a waste of time to prepare a case history for every patient. He takes time to take the pulse—which means he counts the heartbeats. He checks the temperature. He may make many tests. He may send many specimens to the laboratory. He checks the respiratory system, the circulatory system, the digestive system. He may take some X-ray pictures. He studies the eating habits, the breathing habits, the sleeping habits, and the working habits of the patient. Furthermore, a careful record of all important information connected with the case is kept in the file. That information is valuable and may be referred to often. The doctor obtains all this information because he wants to know the condition of his patient!

Spiritual leaders in the church should be just as interested in the condition of the church and every member thereof. We are the ones who are responsible for taking the case history of the members of the church. We, too, must count the heartbeats; we, too, want to know the temperature of the church. We, too, need thermometers. We, too, need information. And we must be able to suggest a program and a plan for every member of

small stone dropped in the lake sends out circles to the farthest shores. One of the tragedies, however, is this: There are too many omissions and mistakes—too many who neglect to report. We are told in the Spirit of prophecy to “remember the record kept on high,—that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service for God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance.”—*Prophets and Kings*, p. 639.

As Christian soldiers, we should stand loyally behind the approved denominational method of individual reporting. This method has been tried and tested for half a century or more on earth, but God has always used this method in heaven. Angels are faithful in reporting. It is part of their service. And it is part of ours as well. The Word of God tells us to “provoke” “one another” “to good works.” Heb. 10:24. According to Webster, the word “provoke” means “to call forth; to summon, to move; to arouse; as, to provoke one to action.” Then, “provoke” really means to *promote missionary work*—a wonderful home missionary text and message. Let our reports really promote and provoke one another to good works, to arouse, to summon to action. Yes, we have been told to “let the gospel message ring through our churches, summoning them to universal action.”—*Testimonies*, Vol. VII, p. 14. Then, “they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need.”—*Ibid.*

We have a message for the church and the world, and we must be more vocal and more faithful in proclaiming God's last message of mercy to this needy world. We are members of God's great army. We must be loyal soldiers. But remember, “The soul that does not impart will perish.” The reporting system lets us know who is imparting. “Where there is no active labor for others, love wanes, and faith grows dim.”—*The Desire of Ages*, p. 825. Reporting reveals this activity. We want 100 per cent reporting membership in the army of the Lord. Let us be loyal soldiers.

“Angels are commissioned to be our helpers. They are passing between earth and heaven, hearing upward the record of the doings of the children of men.”—*Christian Service*, p. 222.

A MOB OR AN ARMY—WHICH?

The church of our God is an army—
Not a mob but an army of light,
Marching forth in a world that is stormy,
Well prepared—organized for the fight.

Confusion soon reigns without order,
In a mob with no leader to guide,
And a mob does not need a recorder,
And all its mistakes it can hide.

In a mob no reporting is needed,
For no one's responsible there,
In an army the leader is heeded,
And each soldier must do his share.

The task of an army is serious,
And discipline brings it to fame,
Now, brethren, don't think us delirious,
For suggesting the church is the same.

ADLAI A. ESTEB.



Tact and Common Sense

It is a tragic truth that many a personal worker with a flaming heart and a prepared mind has failed in his mission for lack of the variable factor which we call common sense, or good judgment, or tact, or taste. One who is vitally interested in winning others for Christ and the church will be willing to abide by certain time-tested suggestions:

Beware of using the same method with every person! Because of the different background, experience, education, and personality of individuals, each person may require a different approach. We must try our methods accordingly.

Beware of undue pressure! There is a certain respect that the inner life of another deserves. Our end will not often be accomplished by charging in bluntly,

unmindful of the courtesy due the other person. In most cases, a high-pressure attack will not be so effective as a warm and friendly siege in which we demonstrate a constant attitude of sincere interest.

Beware of self-righteousness! We are not saints calling sinners to repentance. We, too, are sinners, but sinners filled with a desire to rise above our sin, and anxious to invite others to join in our climb. Our attitude is not to be so much that of *showing* as that of *sharing*.

Don't argue! One who is given to arguing with you generally becomes all the more convinced of the correctness of his own point of view. Ours is the method of attraction and persuasion. When there is doubt that any good can come out of the church, we don't argue the point; we simply say, “Come and see.”

Don't become embittered! We demonstrate the sincerity of our convictions by an unruffled spirit in the face of slights and slurring remarks.

Don't criticize another church! It seldom hurts the other church, and it will hurt yours. Never throw mud! The inevitable result is that you get your own hands dirty.

Remember at all times that we are striving to fulfill the office assigned to us when Jesus said, “Ye shall be My witnesses.” We have a glorious task. We must be equal to it. Are you ready? Let's begin now!—*The Religious Digest*.

★ News From Soul Winners ★

Souls Won by Two Young Canvassers

In one of the cities in old India there lived an elderly couple. Although their physical eyesight was defective, their spiritual eyes were open to further light and their hearts hungry for a clearer understanding of the Word.

One day two young men came to the home of this man and his wife. They were kindly received and invited into the home to partake of the meal waiting on the table. Who could these youth be, from where had they come, what had brought them to the door? These questions ran through the minds of these elderly people. It was not long, however, before they learned that the young men had come from one of the hill schools and were spending their vacation in earn-

ing funds to defray their expenses in school the following year. They had brought with them an interesting monthly magazine entitled *The Oriental Watchman*, which was filled with helpful reading matter, published in Poona by a people named Seventh-day Adventists.

This information immediately aroused the keenest interest in the minds of our friends. What did these lads know about the Bible? Could they make certain portions of it clearer to them? They were hungry for further light and had been earnestly praying and seeking. The result, as you can readily grasp, was a Bible study. Many other studies, which often ran into a late hour, followed this one. Neighbors were invited into the home and before long the entire community was mightily stirred.

When they had finished their territory, the time came for the canvassers to leave the city. They were earnestly requested to remain and thus give opportunity for further studies. If they would but stay they were welcome to come into the home and live, and no charge would be made for board. Two weeks were thus spent in daily searching the Scriptures. Faithfully were the doctrines of the third angel's message given to earnest seekers and listeners.

Toward the close of the two weeks the younger of the two men came down with high fever and was too ill to leave. The daughter-in-law of our friends, a trained nurse, kindly took the case in hand and, through her skillful care, brought complete recovery to the patient. During the illness many an earnest conversation took place, and Bible studies were given.

As a result of this faithful work a Sabbath school was organized and we have had the joy of seeing these two elderly people take their stand for the Lord and become members of the remnant church. Great peace and joy fill their hearts and minds, and they are faithful witnesses in their home town. We look forward to the time when a full-time worker can go to this city and care for the interest created.

"We are nearing the close of this earth's history. We have before us a great work,—the closing work of giving the last warning message to a sinful world."—*Testimonies, Vol. VII, p. 270.*

T. E. SANDBERG,
Northwest India Union Mission,
New Delhi India.



Healing a Withered Hand

"If you are the true followers of Christ and are going about doing good, as He did, then cure this sick hand of mine," said a certain woman to the lay missionaries of a Protestant church, who were making visits in that section and preaching the keeping of Sunday as the Sabbath day.

"We do no healing," reported these lay workers. "We are just preaching the gospel and telling all to keep Sunday as a holy day of worship."

The sick woman then answered, "If you do not know how to heal, then you may leave my house, for you are all false preachers. I have heard that the true gospel workers know how to heal the sick, like the Seventh-day Adventists, who live in El Llano."

Those workers left the house rather hastily, and departed promptly from the town where they had expected to do missionary work.

It so happened that one of our lay sisters from a church about five miles distant had visited this place and had spoken of the truth while there. She had also left some tracts. On hearing of the woman with the disabled hand, she went immediately to this town again, and on arriving at the home of the suffering woman she was greeted with these words:

"I know that you have brought with you the medicine to heal my hand. You may treat it now."

So our sister had an opportunity to speak to the unfortunate woman while the water was being heated for the treatments. This was all done in the utmost faith that the Lord would extend His healing power and bring relief to the woman. The next day this trusting woman awoke with a healthy hand.

On seeing this miracle, our sister called for additional help from the brethren of her church in El Llano, so as to take advantage of the great interest now awakened in this new locality. The brethren answered her call, not just two or three of them, but thirty-five in all, some riding horses and some going on foot. They went to the town where the woman had been healed, and preached the truth, distributed large numbers of tracts, and when they departed, left a great interest in the work of our organization.

They returned again later, to give further studies, and it so happened that on the occasion of one of their visits the

people of the town were celebrating a wedding, with the mayor of the district in attendance. Many were intoxicated, and some tried to make trouble for our brethren, but the mayor stopped them, saying, "Don't make fun of these citizens, for they do not speak or teach anything bad, but only the truth. I should be very glad if all that lived in my district and around my home were Seventh-day Adventists. These people are honest. They do not steal or smoke or get drunk or make any trouble in the community. I declare that in all my time as mayor of this place not one of them has ever been thrown into the jail or reprimanded for the least thing.

"Therefore, as long as I am in office they shall have my complete confidence, and I shall give them every privilege to teach and to talk with the people, so that the people of my district may come out of their state of ignorance and learn better ways."

Surely this is a good report of our workers of the laymen's movement in Mexico. Truly they are going about doing good, and we should continue to pray for them, that their influence may be used of God for the salvation of many precious souls—*H. A. B. Robinson in Inter-American Division Messenger.*



Do Your Bit

"For the want of a nail the shoe was lost.
For the want of a shoe the horse was lost.
For the want of a horse the rider was lost.
For the want of a rider the battle was lost.
For the want of a battle the kingdom was lost.
And all through the want of a horseshoe nail."

Weekly Church Missionary Services

June 3

BIBLE SERVICE TRAINING SCHOOL

Key Thought for Leaders: "The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches."—Gospel Workers, p. 193.

As the work progresses, various phases of it develop. One very important line of work is that of giving Bible readings in the homes of the people, also cottage meetings including two or more families. The messenger of God has given us a picture of thousands of our people going from house to house with their Bibles open, and thousands of people accepting the truth as a result.

However, this work demands a degree of training, especially for consecrated laymen who accept the truth after their school or

college days have ended. These have not had the privilege of Bible courses in our schools, and not being too well acquainted with our doctrines, are unable to present them clearly to seekers for truth. It was particularly for these people that the Bible Service Training School course was organized.

This course consists of ten lessons on the art of giving Bible studies, and also three lessons on denominational history, or thirteen lessons of one and one-half hours' duration each. In the course of the studies the student is expected to give at least five studies in families that he has interested in the truth as taught by Seventh-day Adventists. The Bible and the book *How to Give Bible Readings* are all the textbooks required. The course may be taken as a group in class or by individuals. Examination papers are furnished by the department, and all who make a passing grade are presented with an appropriate certificate. Your conference home missionary secretary will be happy to go into details and help you get started.

The hour has struck when many of our

people should be actively engaged in this work. The end of time is upon us, and much remains to be done. God has placed in our hands the last message of mercy for a distracted world. When that message is given, then shall the end come. We are nearer that point than many believe, and as believers in our Lord's return, we should be up and busy in the King's service. We have come to the kingdom for such a time as this, and we believe that 1944 should see a revival in the study of the doctrines expounded by the pioneers in 1844. Thousands will be active. Are you among them?

GEORGE BUTLER.

June 10

INGATHERING PROGRESS

Key Thought for Leaders: "Vigilance and Aedility have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, . . . we must double our diligence. Everyone is to do to the very utmost of his ability."—Testimonies, Vol. V, p. 460.

We have now reached the end of the fifth week in the official time schedule of the 1944 Ingathering campaign. Where do we stand, individually and as a church? This is the day when "we must look our work fairly in the face," and if it should be found that we are lagging behind and have not kept up to schedule, we should begin immediately to "advance as fast as possible in aggressive warfare."

Let us take another look at our goal chart and see how much of the dark world remains to be covered with the gospel light as provided by the members of our church. Perhaps at the time of this service the record on the chart does not reveal the amounts gathered in during the past week, which will be added before the morning preaching service; but every church should now have reached at least 80 per cent of its goal, and possibly 90 per cent when the current Ingathering amounts are added, leaving only 10 per cent to be brought in by the close of the campaign next Sabbath. If every member has reached and surpassed the individual goal today, the full church goal is assured, and even a generous overflow will be available.

In many churches, possibly in the majority the full amount will have been reached by this time; and what a satisfaction it will be to look at the Ingathering goal chart and know that we have done our part in this glorious work which embraces every member. We trust that when the 1944 Ingathering campaign is brought to a close, it will not leave behind any regrets because of procrastination and failure to meet full individual requirement.

During the past five weeks thousands of Ingathering contacts have been made, reaching into every city, town, village, nook, and hamlet of our nation. Many persons will have expressed a desire for spiritual help, and all such cases call for further immediate contact of the right nature. Special literature should be sent to some of these people, Bible studies arranged with many; others should be made acquainted with the Voice of Prophecy message in weekly program, and still others should be invited and persuaded to attend evangelistic meetings, where such are held in the vicinity. Some may be sick and in need of temporal help. Bring the names and addresses of all these persons next Sabbath and turn them over to the church missionary secretary for the proper follow-up attention. Remember that next Sabbath is Ingathering Victory Day throughout North America, and also the time for listing thousands of names of persons met during the campaign—not only those from whom we may have received a sum of money for the Lord's work, but also those to whom we owe a special responsibility for letting the light of truth shine through whatever channel may be indicated.

June 17

FOLLOW-UP WORK

Key Thought for Leaders: "God has need of wise men and women who will labor earnestly to accomplish the work committed to them. . . . Some will sow, and some will reap the harvest of the seed sown. Let

everyone do his best to improve his talents, that God may use him either as a sower or as a reaper."—Gospel Workers, p. 410.

The thousands of seeds of truth scattered by the annual Ingatherers must not be left to lie dormant in the human heart. There must be cultivation of the soil into which the seed has been placed. This cultivation of spiritual soil involves earnest prayer, the personal touch, and the life-giving properties of the Holy Spirit. Just as the farmer would be considered shiftless and a failure if he gave no attention to the cultivation of his crops, so the Ingathering worker who makes no provision to care for the special requests or needs of those persons met in the Ingathering effort, even though he may scatter seed broadcast and bring in large financial returns, will be considered negligent and a failure. He will fail to reap the spiritual harvest which is due him.

There are various successful methods of Ingathering follow-up, to which special attention is called, as follows:

1. To all donors who have contributed a generous offering—perhaps \$5 or more—there should be mailed a card expressing appreciation and thanks for the co-operation given. A very neat card has been prepared by the General Conference Home Missionary Department for this purpose, which reads as follows:

Seventh-day Adventist Mission Board

Gratefully acknowledges your contribution to assist in carrying on our world-wide program of Health, Education, and Evangelism. Your investment for the welfare of humanity will work for you twenty-four hours of every day and yield large dividends in happiness and relief of human suffering.

With sincere appreciation, WE THANK YOU.

W. B. Nelson, Treasurer,
MISSION BOARD,
Takoma Park, Washington, D. C.

Name of Conf. Pres. or Treas.

These cards are furnished with plain envelopes and may be obtained through local conference home missionary secretaries without charge.

2. Present each donor with a small book—usually one of the Crisis Series, carefully selected, with an appropriate follow-up message.

3. Send to all persons who manifest any degree of interest in spiritual things, literature which best meets the need. A sub-

scription to *Present Truth*, or *Signs of the Times*; or possibly the *Liberty* magazine and one of the health magazines, accompanied by a personal word, is excellent follow-up material.

4. Make appointment for Bible study and see that each study is given by a qualified teacher.

5. Personal calls to invite to evangelistic services, to render help in time of sickness or distress, etc.

Other methods will, of course, present themselves to the Ingathering solicitor. It is expected that a careful and accurate record will be made during the time of solicitation, all records to be placed in the hands of the faithful church missionary leader and secretary, who will plan for the proper method of follow-up and assign the work to proper persons. As this is the last week of the 1944 Ingathering campaign in North America, it is hoped that names and addresses will be called for and arrangements made for prompt follow-up attention.

June 24

MISSIONARY EXPERIENCES

Key Thought for Leaders: "In your church and neighborhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment and say, 'Why did you not tell me about this truth?' 'Why did you not care for my soul?'"—E. G. White, MS 2, dated June 5, 1914.

When we speak of Ingathering we usually speak of the money raised. In fact, many think almost entirely in terms of money that is gathered in. But why should we not think of it more as an ingathering of souls, for the money received is sent to the mission fields, where it is multiplied a hundredfold in the winning of souls; at the same time the literature given out and the personal contacts made in the homeland have resulted in many accepting this message.

When the Ingathering work was in its infancy the messenger of the Lord wrote: "To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. . . . Search diligently for perishing souls. Oh, think of the yearning desire Christ has to bring to His fold again those who have gone astray! Watch for souls as they that must give an account."—*Ibid.*

A few years ago, when starting the Ingathering work in Korea, one of our missionaries and a Korean brother called on a druggist for a donation. Since this man had never read the Bible, he lent him a copy. He became interested and asked questions. They went back to study the Bible with him late into the night. After they had finished work in his village and had gone to another town, he followed them and requested more Bible studies. As a result he became a Seventh-day Adventist, sold out his business, turned his money over to the mission, and prepared for missionary work among his own people.

During an Ingathering campaign one of our workers found a Spanish woman keeping the Sabbath. At this time she did not know of our church, and when she was told that there were many Adventists in the city where she was living she was very happy. This Spanish woman told our worker that she was shown in a dream that the seventh day is the Sabbath.

This period should be used for relating experiences gained through Ingathering contacts. Have the experiences short and to the point.

A CERTAIN preacher whose sermons converted many souls, received a revelation from God that it was not his sermons or works by all means, but the prayers of an illiterate lay brother who sat on the pulpit steps pleading for the success of the sermon. It may be so with us in the all-revealing day. We may believe, after laboring long and wearily, that all honor belongs to another builder whose prayers were gold, silver, and precious stones, while our sermonizing, being apart from prayer, is but hay and stubble.—C. H. Spurgeon.

The Promise

WHEN I linger at life's crossroads,
Wondering how to choose my way,
Clear above the world's confusion
I can hear my Master say,
"Follow Me in pathways lowly
Where the needy wait for thee;
He who walks the road of service
Walks in fellowship with Me."

Oft I claim the precious promise
When the road seems long and drear,
When temptation waits to lure me,
When beset by doubt and fear;
But the voice of Jesus cheers me,
Whatso'er my need may be:
"He who walks the road of service
Finds abundant life in Me."

So I walk the road of service,
Finding joy in every day,
Helping others find the Master
Who will guide them all the way,
When at last I reach the road's end,
And my Master I shall see,
Lord, I'll claim Thy precious promise
And find endless life in Thee.

—Author Unknown.

★ Department of Education ★

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

Vacation Days!

Our regular Home and School Association meetings are at an end for another school year. The record of progress has been made, but as long as we have life we can always look forward to further advance. Have the reports of this year's Home Education study groups been sent in to your conference educational superintendent? These should receive attention now. Some Christian Home Council groups may wish to continue their study program through the summer, but please remember the reports now.

June brings us vacation days, when again parents and children are more closely associated than is possible during school months. This is also the month when we pay special tribute to our fathers. This year finds many of them far from home, doing their part to preserve our freedom. As we pause to honor them, shall we not resolve to do a better job of carrying on here at home?

And to the mothers (and other workers) who are concerned with teen-age problems. I call attention to the excellent handling of present-day situations in the article, "A Mother Answers a Morals S-O-S," by Gladys Denny Shultz, in *Better Homes and Gardens* for March, 1944.

"So Speak Ye"

It has just been my privilege to attend the annual meeting of the Child Study Association, and I have come away with several oft-repeated statements ringing in my ears: The home is still recognized to be the most potent, vital factor in determining the trend of a child's life; there is a definite connection between a child's early environment and training and his later actions; the unconscious influence of the habitual attitudes of parents and all adults has a definite effect on the attitudes and conduct of children.

For these and other reasons one of the speakers declared that "parenthood must be taken out of the category of the unskilled trades." Is it asking too much of parents that they know as much about the care and training of their children as they do about the care and upkeep of the family car, or about what it takes to grow a successful Victory garden and preserve its produce for winter consumption?

Dr. Joseph Fort Newton, noted clergyman and columnist, stated in *Time* for February 7, 1944: "Fear is the worst enemy of human beings . . . the fear arising from sensitivity, manufactured hobgoblins, the fear of losing a job, of losing a home, of insecure old age."

Voicing these same sentiments, Dr. Albee V. Kelliher stated at the meeting of the Child Study Association that fear works havoc by attacking the individual at one point or another, and might be likened to a sickness which produces prejudice. We see it all around us today. Doctor Kelliher listed these fears as causing this sickness of prejudice:

1. The fear that grows out of isolation or segregation.
2. The fear of being rejected because one does not belong to the group.
3. The fear of our own impulses that are released in mob spirit and riot.
4. The fear of economic insecurity.
5. The fear of loss of dominance of one's own group.

As parents it is possible for us to do a great deal in combating and overcoming these fears and prejudices. Children imitate; and parents' words and attitudes are often too accurately reproduced in their children. As adults our conversation is often careless or loose. We tell things that are not according to fact; uncomplimentary titles are applied to individuals; raised eyebrows, a knowing nod, or a slight frown may

indicate a certain reaction. Practically nothing at all, but the child's keen eyes and ears have seen and heard; the impression is made, the seed is sown in the fertile soil of his heart and mind. And such sowing bears fruit!

According to Mrs. Sidonie M. Gruenberg, of the Child Study Association, children do not just spring into the world at the age of five, all trained for the future. Rather, they enter as helpless babes, entirely dependent upon their parents. When we study plants, we note very carefully their native habitat and the conditions necessary to desirable growth. Should we pay less attention to the native habitat of our children?

The summer vacation is really the parents' laboratory period for cultivating the "garden of the child's heart." As we live with our children day by day, sharing in their joys and sorrows, let us remember this instruction:

"Parents, in the training of your children, study the lessons that God has given in nature. If you would train a pink, or rose, or lily, how would you do it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, and to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort; for this would only break the delicate stems. It was by little attentions often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and from the scorching sun, and God caused them to flourish and to blossom into loveliness. In dealing with your children, follow the method of the gardener. By gentle touches, by loving ministrations, seek to fashion their characters after the pattern of the character of Christ." —*The Desire of Ages*, pp. 515, 516.

Our country today is engaged in a terrific struggle to preserve democracy. Have we considered where democracy begins, and what is our individual part in it? United action is needed on the part of the home, the church, the school, and society in general. Shall we not do our individual part? "So speak ye and so do" as to have no fear of your children's imitation. As Christian parents, may our "speech be always with grace." Let us not be guilty of disseminating fear or creating prejudice because of failure to "set a watch" over our lips.

FLORENCE K. REBOK.

* * *

"If mothers would pray more for their children before they are born, they would have to worry less afterward."

* * *

Why One Boy Left the Farm

I LEFT my dad, his farm, his plow,
Because my calf became his cow;
I left my dad—'twas wrong of course,
Because my colt became his horse.
I left my dad to sow and reap
Because my lamb became his sheep.
The garden truck I had to grow
Was his to sell and mine to hoe.

Why Another Didn't

WITH Dad and me it's half and half;
The cow I own was once his calf;
No town for mine, I will not bolt,
Because my horse was once his colt.
I'm going to stick right where I am,
Because my sheep was once his lamb;
I'll stay with Dad—he gets my vote
Because my hog was once his shoat;
It's fifty-fifty with Dad and me,
A profit-sharing company.

—L. E. Werner.

"Tomorrow's Another Day!"

BY LOUISE PRICE BELL

It seemed as if much had gone wrong that day! As a guest in my friend's home I had been a silent, and at times amused, onlooker. Bobby, the five-year-old, had painted the neighbor's back fence with dabs of red paint found in the garage, eaten two of the cook's fresh cup-cakes, and emptied his daddy's bait pail.

I had listened carefully as his young mother explained that the fence belonged to Miss Rust—not to him—and that because it belonged to someone else Bobby would have to get the paint off somehow. It might even mean that he'd have to use his allowance money for white paint to paint over his daubs! I had felt sorry when Bobby had to go without dessert—because he had taken more than his share from the kitchen table—and I had been obliged to struggle hard not to help the little shaver pick up the bait and replace it in the pail.

But I wisely kept out of the affairs of the day and realized that Madge was giving her small son practical lessons in property rights and restitution. There was very little scolding, but the day had seemed full of unhappy events for Bobby.

It was bedtime, and as I watched Madge tuck her rosy-cheeked baby into bed, I heard him say, "I've been awfully naughty today, Mommy; but never you mind"—here he pulled her down for a kiss—"tomorrow's another day!"

She agreed; we said good night and left the room. Then I spoke of his remark, and the happy expression of his face as he made it.

"It's a sort of code with us," she explained. "Sometimes when the youngsters get into mischief and everything looks unpleasant and discouraging, they might go to sleep with the unhappy events of the day on their minds. That would not be good for them. So early in their lives I have tried to make each of them feel that what is done is past and gone, night brings peace and quiet, and the next day means a fresh slate."

A grand idea, I thought, for adults as well as children. Why carry over the worries, fears, inharmonious happenings into another day? And if that idea is firmly inculcated in small children's minds, I believe it has a strong psychological effect upon them later in life, as well as in their childhood. They learn that we all make mistakes, but if we do our best to rectify them, we can go to sleep with the comforting feeling that "tomorrow's another day," and another day means opportunity to try harder, to make fewer mistakes, and to win more victories.—*The National Kindergarten Association.*

Storytelling in the Home

BY DOROTHY WHITE CHRISTIAN

STORYTELLING is the oldest and most important of arts. God made us to enjoy stories, and set His seal of approval on the art by being the first storyteller and by putting into His Book many, many stories. About one half of the Bible is in story form, and that half is the best known and most often read.

Stories are important because of their great influence. They stimulate us to emulate the characters in the story. They appeal to the emotions, which are levers that move us to action. They are a highway to the heart of the world. They appeal to us in such a way that they are easy to remember.

In our school a number of years ago was the son of the man who gave to our pioneer among the Indians, Brother Stahl, the money to establish the Broken Stone Mission. This boy was only seven years old, but every night he repeated to his mother the story of the day's Bible lesson: a story of the second advent, or of the signs of Christ's coming or the events that would follow, or maybe a story from the life of Mrs. White or some Bible character, or perchance a mission story. In wonder and delight that mother listened to him as he repeated the story, realizing that deep and good impressions were made. I repeat, the story is an easy and happy form by which children receive facts and ideas and ideals.

In Judges the second chapter and the seventh verse we read: "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel." We are likely to think, Wonderful! But see what God did for them. How could they be anything but true?

Now read verse ten and the first part of verse twelve: "There arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. . . . And they forsook the Lord God of their fathers." If loyalty to God came as the result of knowing the great works of the Lord, and lack of loyalty came as the result of the ignorance of the generation which knew not the works of the Lord, is there not a lesson in this that we dare not ignore? The second generation did not have the privilege of seeing the works of the Lord with their own physical eyes, but they should not have been denied the privilege of seeing them through the eyes of others. The mothers and fathers failed in their duty of storytelling. Seventh-day Adventist parents should not fail. The children should know the stories of God's providences and guidance in our early denominational history, as well as Bible stories, that they too may "serve the Lord all the days of the elders" who have outlived our pioneers.

Seventh-day Adventist history is rich in stories of God's providences. There is the story of the establishment of our sanitariums. Think of what Mrs. White told us about properties on the West Coast that could be bought for a fraction of their value. Think of the direct pointing

to the Paradise Valley Sanitarium property, which was finally secured for one fifth of its value because the original owners could not find water after a short time of operating. "But," said Mrs. White, "there is water there." Our people purchased the property, drilled for water, and found it. Paradise Valley Sanitarium is a monument to God's leading of this people. Shouldn't our children know that story?

Think of what has been done for our publishing work. In the early days of the establishment of one of our plants, the loss was \$12,000 from the first year's operation. It had been built at the urgent appeal of Mrs. White. Greatly troubled, the men in charge went to her, wishing to close it up. She said, "Study your methods." The second year the balance showed another loss of \$12,000. Again they went to Mrs. White. Again she said, "Study your methods." Again the third year they had the same experience. In desperation they were determined to close the plant. But the same counsel obtained again—"Study your methods." The fourth year showed a net gain of \$36,000, balancing their three years' losses. Today that institution is one of our largest printing plants. Will such a story help to establish the children's faith in God's leading of this people?

Think of our schools. Think of the providential establishment of our Australian school. The Lord picked out the identical farm and marked it by three unmistakable signs. Against the advice of government experts that land was purchased, against which Mrs. White said, "False witness has been borne." The first year that crops were planted, such an excellent harvest was obtained that the people met for special thanksgiving and called in the government expert, who said, "I cannot understand it." Don't you think our children ought to know that story?

I repeat, one great source of stories for our children is found in the providential leadings of this people. Some of these will be found in such books as F. C. Gilbert's *Divine Predictions*, J. N. Loughborough's *Great Second Advent Movement*, Ellen G. White's *Early Writings and Life Sketches*, A. W. Spalding's *Pioneer Stories*, W. A. Spicer's *Pioneer Days*, and others.

Then there are personal stories that our children should know—stories of leaders who have been influenced at the right moment by the words of Mrs. White. I am reminded of a story told us by the late G. B. Starr regarding Elder Olsen, then president of the General Conference. Elder Olsen was sitting at the table in his dining room; his elbows were resting on the table, his head in his hands. He was discouraged. He had too much to do, and could not do his work well. So he turned his burdened heart to the Lord and said, "I am bringing back to you the presidency of the General Conference. I am not fitted for it. Another man can do the work better." After he had unburdened his heart he felt better and retired for the night.

Early next morning he went to the con-

ference office, where a letter was handed him, written by Mrs. White in Australia over a month before. In it Mrs. White said, "Dear Elder Olsen: I was shown you sitting in your dining room, at your table; your elbows were resting on the table, your head was in your hands. You were praying, and you said, 'Dear Lord, I am bringing back to you the presidency of the General Conference. I am not fitted for it; another can do the work better.' Now Brother Olsen," Mrs. White continued, "the Lord says, 'Who made you chairman of the sanitarium board? I did not. Who made you one of the leaders on the Review and Herald board? I did not. But I have made you the president of the General Conference. Do the work that I have given you to do, and you will find that My yoke is easy and My burden is light.'"

How can you account for such a letter? Only one way: the Lord showed to Mrs. White, away over in Australia, a month before, what Elder Olsen was going to do in his home in Battle Creek. She wrote this out in a letter and sent it to him, in order that he might not give up the work that the Lord had given him to do. It arrived the morning after he had this experience. Could anyone but God have foreseen this?

Then there is the story of Mrs. S. M. L. Henry, who was very ill at her home in the Middle West. She was scheduled to go to the West Coast to speak at a large W. C. T. U. gathering. She was so ill that her children felt she should not go on the trip. But she felt the Lord had called her. She stayed in bed on the train all the way across the continent, and felt better when she arrived. However, she was so frail that her hostess insisted on her going into a private home and not to a hotel. One of the wealthy ladies of the city opened her home, and Mrs. Henry was made very comfortable. The morning after she arrived she received a letter from Mrs. White, written several weeks before, in Australia, with her name and address on the envelope. Not her home address, not the W. C. T. U. address, but the address of the home where she was staying in that city, a home that would not have been opened to her if she had not been ill. How did Mrs. White know that Mrs. Henry was going to stay at that home? No one had known it until the day before. And yet the letter was written several weeks before. Isn't that a story you would like to have the children know, to help fasten in their minds the thought that God through His angels revealed to Mrs. White the things of the future?

It seems to me that no one who believes absolutely the truthfulness of the Spirit of prophecy can ever leave this denomination. And it seems to me further that we should not hesitate to impress upon our children and young people the stories that will bring this belief to their hearts, a belief that will serve as an anchor in times of stress.

Another source of stories for our children is mission experiences. Elder Spicer's story of Celia, the little black girl who gave her all when she gave her earrings, raised thousands of dollars for the

mission work of this denomination. And how many children have been inspired to be more true to their convictions by the story of the two little children in Czechoslovakia who refused to obey the man who took them after their mother's death, when he told them they must not keep the Sabbath. Though he punished them every Sabbath for their disobedience, yet he was finally won over and became an ardent Seventh-day Adventist himself. Mission stories should not be confined to dramatic incidents only. Should they not rather be built upon the principle of trial and triumph, letting the hearers know that mission work is not just one grand lark or series of exciting adventures, but, like work anywhere else, is made successful by building steadily, earnestly, thoughtfully, prayerfully, even routinely, day by day and year by year?

(To be continued in August)

Raising Boys Without Raising Voices

BY DR. H. E. SHARP

A FATHER tells how a little self-control and consideration on his part helped to establish a footing of camaraderie and voluntary co-operation between himself and his son.

"One summer morning," he says, "when my son was fourteen, we were having a general housecleaning in preparation for entertaining some house guests. At the breakfast table we mapped out what each member of the family should do. One item on our son's list was cutting and trimming the front lawn. He made a good start, but after a while the humming of the mower faded and, looking out, I saw that a friend had come along, and he and my son were standing chatting. My first impulse was to go out and give Herbert a straight-from-the-shoulder bawling out for letting us down, but a ten-minute cooling-off period made me decide to use other tactics. Another boy had joined them by this time, and they were squatting on the lawn playing mumblety-peg. I went out and watched them for a minute, and then said, 'Herbert, this reminds me of two things.' Scarcely looking up, he asked:

"What are they, Dad?"

"The first thing is that you fellows are not using a swell play we used when I was a kid," and I got down on the lawn with them to show them the play, which they appreciated.

"What's the other thing you are reminded of, Dad?"

"The other thing is something a very wise man by the name of Ben Franklin once said: 'If you want a job half done, send a boy to do it; if you don't want it done at all, send two boys to do it!'"

"The boys got the point immediately, and got up, laughing. My son went back to the lawn mower, and after he had finished a fine job he came into the house, put his arm over my shoulder and said, 'Thanks, Dad, for not bawling me out before my pals. That was swell of you.'"
—Parents' Magazine, February, 1944.

Children in a Wartime Summer

THE problem of American children in wartime involves, thank God, no such heartrending pictures and reports of juvenile suffering as come from fought-over lands. Nevertheless, it is a great and serious problem. The responsibility for its solution rests partly with the government, schools, churches, and organized youth agencies; but very heavily upon American parents. . . . So that children shall continue normal despite abnormal times, we must remember always that they are still children, with children's reactions, needs, inarticulate enthusiasms, and limitations. . . . We must help them to an understanding of the situation that confronts us all and of the increased duties it imposes; we must help them develop self-reliance, resourcefulness, imagination. This will not benefit them alone. It will weld families and homes into stronger units of mutual interest, and build lasting foundations for community spirit, civic and social stability, and national pride, faith, and integrity.

And what does this require in the way of practical parenthood? No cut and dried pattern or schedule, but a point of view, an attitude, a frame of mind suggested by such questions as these:

Do you spend, each day, at least fifteen minutes wholeheartedly with your child or children, teaching them things that will enrich their lives, strengthen their spirits, open the windows of their souls?

Do you make sure that the family gets together often and does something, anything, in which every member can take part?

Do you, by example, demonstrate that home is a pleasant place of real co-operation; do you develop its possibilities as the best of all places in which to teach manners—the essence of which is thoughtfulness of others?

Do you take a sincere, intelligent interest in your children's schoolwork and out-of-school activities, and see that they have a place in which they can study and pursue their avocations undisturbed; a place of their own where they can keep and enjoy their own things?

Do you scold them for failure to meet properly new and strange situations for which they have not been prepared?

Have you shown them the fun and value of making and doing things with their hands—and do you emphasize the value of things in terms other than money?

Do you give serious consideration to their questions, answer them as fairly and frankly as possible or, lacking the answer, help them find it by means of books, experiment, research, observation?

Do you strive to earn—not buy—their friendship and confidence; to win, rather than enforce, their respect?

Do you build up in and around them a sense of family unity, pride in being a full partner and stockholder in its resources and liabilities, its joys, sorrows, pleasures, and problems?—*The American Home, July, 1943.*

FLOWERS are words which even a babe may understand.—*Bishop Coze.*

Father

WHEN first I spoke the name, I did
Not know how much it meant.
I did not know the depths of love
That in his heart were spent.

I only knew that father's hand
Was big and strong and kind;
I knew that when his arms held me,
No harm could ever find

My hiding place secure. I liked
To feel the strength he had,
And know he'd spend it all because
He loved his little lad.

In boyhood's carefree days I found
In dad my dearest chum.
He understood the joys and cares
That to a boy must come.

In later years he taught me how
To use a saw and plane.
Whatever I asked, he always knew
And gladly did explain.

He rode with me on coaster sleds
And helped me build the toys
That every boy needs most, but soon
Forgets for other joys.

He knew a boy would need a bike,
And so he got me one,
And as I rode it every day
I'm sure he shared the fun.

But playing was not all he gave,
For counsels, too, we had;
He told me what a boy should be,
And how to shun the bad.

He showed me that true bravery was
As much the shunning of
What's wrong, as risking life for those
Whom God has made us love.

He told me how to walk the path
That gives true pleasure here
And leads us to the Promised Land,
With those we hold most dear.

He led me to appreciate
The joys of helping those
Who know not Christ, to see in Him
The One who heals their woes.

All this and very much besides
My father gave to me.
'Tis now I see what he designed
'Tbat I should try to be.

No longer can I be a boy;
A man's road lies ahead,
But not alone I'll tread the path,
For, "I go too," he said.

Now man with man we walk along,
And each day I see more
Of what he really is, and what
For me, these years, he bore.

I've finished college now, but not
Alone. For from my soul
A tribute goes to dad, whose love
Has led me to this goal.

And love is still the strongest tie
That binds our hearts in one;
For though a man, yet still I like
To have him call me Son.

—J. Willton Ashton.

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THE Garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given.—*Education, p. 22.*

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THE journey made three times a year to the annual feasts at Jerusalem, the week's sojourn in booths during the Feast of Tabernacles, were opportunities for outdoor recreation and social life. These feasts were occasions of rejoicing, made sweeter and more tender by the hospitable welcome given to the stranger, the Levite, and the poor.—*Ministry of Healing, p. 281.*

The Buddhist Priest's Earache

NEAR one of our mission stations in Burma there stands on a hill a Buddhist monastery in which several priests live. While supposed to be the religious leaders of the people, many times the Buddhist priests are unscrupulous and dishonest, and sometimes participate in activities that make it necessary for the authorities to put them in prison. Not long ago a very serious rebellion took place in Burma, and it was found that this rebellion was incited almost entirely by these evil priests.

At this mission station there was a little dispensary operated by the missionary and his wife. One day one of the priests from the monastery, a notoriously evil man, came to the dispensary. One side of his head was very badly swollen, and it was apparent immediately to the missionary that something was wrong with his right ear. The missionary nurse proceeded to do all he could to relieve the terrible pain from which the priest was suffering. Fomentations were applied, and as it became possible soothing oil was poured into the painful ear. Those medical workers were real missionaries, and as the soothing oil was poured into one ear the story of Jesus was poured into the other ear. Day after day the priest came for his treatment, and it is suspected that the missionaries prolonged the treatment more than was absolutely necessary, for the priest seemed to be showing an interest in what was being poured into the healthy ear as well as in what was being poured into the sick ear.

Gradually the love of Jesus appealed to his heart, and before the course of treatments had been completed his heart had been tendered, and won to the Saviour. Some months later this Buddhist priest was baptized into the advent faith. The baptism took place in a little pool of water standing near the village. A large crowd gathered to watch the ceremony. Among the crowd were many of the priests from the monastery on the hill. The service was a solemn one, but most solemn of all, and what created the greatest impression upon the crowd present, was the statement made by this convert as he came from the water. He stood on the bank of the pool, and looking earnestly toward the crowd, including those who had been his fellow priests, gave this testimony: "I have exchanged my priestly robes for the robes of Christ's righteousness. I commend these same robes of my Saviour to you all." T. J. MICHAEL.

Healing of Demon-Possessed Hindu Woman

WE should always remember that although He is not visible to us mortals in these days, Jesus still lives, and the same miracle-working power that was manifest in the days when He was on earth nearly two thousand years ago, attends His name today. A recent experience in one of our churches in Trivandrum, South India, has convinced us that there is, even in this twentieth century, wonder-working power in the name of Jesus.

For fifteen years Mrs. Koacheppy, a Hindu woman, had been tormented periodically by an evil spirit. During these times of obsession she would become like an insane person, tearing her clothes and pulling her hair, and would viciously attack even her own husband and children. Several strong men were required to subdue her, for at such times she seemed to have superhuman strength.

Her relatives had performed, according to their Hindu religion, many acts of penance in her behalf, often going on long pilgrimages and sacrificing scores of chickens in the hope of appeasing the evil spirit. They had spent large sums of money performing purification ceremonies in the Hindu temples, and had liberally given of their fast-dwindling wealth to encourage the Hindu priests to repeat their mantras (ritualistic formulas) over her. But their charms and prayers were of no avail. She seemed to be in the very clutches of the evil one.

One day the husband heard that the pastor of the Sabbath mission church at Karama, Trivandrum, had a charm that was more powerful than those used by the Hindu priests. That afternoon he and his wife went to visit the pastor.

After patiently listening to their pathetic story of devil possession, the pastor informed them that he did not possess any secret formula or charm that would rid the woman of the evil spirit; but that if they were willing to attend a prayer service in the Christian church that night, he and the church members would pray for her; and if it were the Lord's will, the woman would be freed from the evil spirit.

That evening a large group of believers came together for the usual midweek prayer meeting. When the meeting was over, the pastor explained that there would be special prayer for the Hindu woman who was possessed of an evil spirit. After a few prayers had been offered, the evil spirit shook the woman with such severity that she fell to the floor in a swoon. The pastor thought it best to close the meeting for the night, and announced that they would continue to pray for the stricken woman the following night.

The next night scores of Hindus of all castes came to witness the second prayer meeting in the Christian Sabbath mission church. Word had gone from mouth to mouth that the Christians were going to pray to their Jesus in behalf of the Hindu woman. The Hindus said that since their gods had not been able to cast out the devil from the woman, surely the Christians' God could not do so either. Many of the Hindus came that night to see the Christians' God defeated; a few came out of curiosity. It was a contest between the powers of darkness and the powers of light, between the Hindu priests and the followers of the Son of God.

A spirit of intense expectancy pervaded the church building as the meeting opened with song and the reading of a passage from the Scriptures. Then the Christians bowed in prayer while the Hindus stood gazing in utter disdain at the whole procedure. After several

church members had offered short prayers, Pastor Jacob prayed. As he was praying, the evil spirit once again took possession of the woman, and she fell to the floor, yelling and screaming, pulling her hair, and tearing her clothes. Pastor Jacob continued praying this time, believing that God would answer his petition and thereby glorify His name before scores of Hindu unbelievers.

As the poor woman was writhing and twisting on the floor, her faith reached out and grasped the promise of deliverance, and she cried out in an agonized voice, "Jesus, save me! Jesus, save me!"

Almost instantly another voice, unearthly and devilish, crying in agony and pain, came from her lips, "I am burning in fire—burning, burning! Let me go, let me go!"

At once the woman was quiet and peaceful. The wicked spirit had been driven from her. God had manifested His power before the unbelieving Hindus, and as the woman rose to her feet, they lifted their voices in praise to the Christians' God, who could cast out evil spirits. The powers of light had triumphed! Once more the name of Jesus had proved to be more powerful than all the charms and incantations of the Hindu priests.

Today this woman, no longer tormented by an evil spirit, her husband, and many of the Hindus who witnessed this miracle of deliverance are members of our church in Trivandrum.

There is power, wonder-working power, in the name of Jesus even today!

T. J. MICHAEL.

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THE system of education instituted at the beginning of the world, was to be a model for man throughout all aftertime. . . . The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students.—*Education*, p. 20.



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