

The Church Officers' Gazette

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OUR PUBLISHING HOUSES

BY ERNEST LLOYD

It is very clear to us today that our denominational publishing houses were established in the purpose and plan of God for the accomplishment of a great work in the earth. These houses are now humming with activity both day and night, and we should keep them so. The times demand it. We do not know how soon their important work will be curtailed by coming events.

Our printing institutions, with their modern equipment, are prepared as they have never been before, to help our people do greater things in the literature ministry. We are now assured of better and larger service in the production of books, periodicals, and tracts. The people all about us, in every community, need just what our literature can bring them—warning, light, hope, comfort, and the assurance that God's last-day message contains.

Our own homes need the new things coming weekly from our publishing houses. Every Seventh-day Adventist family should have a growing library of our literature for personal study and to lend to friends and neighbors. To keep abreast of fulfilling prophecy we must read and study.

Our relatives and friends need just what we need—a literature of righteousness in their homes. Every good book has a saving influence. How impoverished are most of the homes around us in the matter of spiritual reading! And a book or periodical or tract placed in a home at an opportune time may change the career of an entire family. Such things would happen oftener if we were all more active in the literature work.

Our communities need more systematic attention. The new tracts and small books, attractively printed, illustrated, modern in appearance, are just the things for systematic distribution among the homes of the people. New and fresh material going frequently into the hands of the residents will be used of God to impress the minds and hearts of the readers. We should seed down every community with the printed pages of truth.

Our publishing houses are here to serve the church. Every church member is or should be a representative of our publishing work, a herald, a messenger for God. And the message-filled literature, in the hands of church members is one of the

greatest agencies for the extension of God's work in the earth. We must be alert while it is day, for the night cometh! And we little know when conditions may arise which will hinder and curtail the publishing work. What regrets for some when the doors of our publishing houses are padlocked! There is so little time left for our witnessing work. Let us be active while we are free to circulate the literature. Remember—"More literature going out means more souls coming in."

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Success Against Opposition

WE entered this effort in Bucaramanga with considerable anxiety, in view of our former difficulty in that city, but since Brethren Moreno and Plata are Colombians, the Catholics could find little room for opposition, although they did their best. One of the meetings was on the subject of the Virgin Mary. The priest took this announcement and read it to his congregation word for word, telling about the meetings for the entire week. It served as an excellent advertisement. Even though it was the fifth week of the meetings, that Sunday night when the subject of the Virgin Mary was presented, the largest attendance of the series was had.

In one of the Catholic publications an article appeared on the first page, just inside the cover, entitled, "The Protestants Are Here Again," in big letters. We shall cite some of the principal parts of this article:

"For two years this city has enjoyed
(Continued on page 31)

Scatter the Pages Everywhere

(Tune: "Brighten the Corner Where You Are")

**We are publishing the message that
the people need;**

**All the truth with others we must
share.**

**From our blessed books and papers
hungry hearts may feed—**

Scatter the pages everywhere.

Chorus:

Scatter the pages everywhere!

Scatter the pages everywhere!

**All the blessed message we with
others gladly share;**

Scatter the pages everywhere.

**We'll enlist the help of others in this
service true;**

**Old and young in all this work can
share.**

**Let us pray and toil and witness, for
our days are few—**

Scatter the pages everywhere.

—Ernest Lloyd.



YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

The Educational Secretary

THE educational secretary of the Missionary Volunteer Society occupies a very important place and can do much in helping the youth of the church to build characters that will hold them steady during the tests and vicissitudes of life. By giving proper encouragement and direction he can help them in forming study and reading habits which will prove a blessing to them throughout their lives. He is responsible for giving direction and promotion to the reading courses throughout the entire year. He also is custodian of the society library and should keep the books of the library well catalogued and have a record of every book that is loaned. He should see to it that the library is kept up to date, that the new Missionary Volunteer Reading Courses—Senior, Junior, and Primary—are made available for the society members at the beginning of the year. These books are to be paid for out of society offerings upon approval of the executive committee. Other worth-while books should be added to the library from time to time. These may be selected from the publications of our own houses and other sources. He should also order and keep on hand a supply of all M.V. leaflets for the use of society members.

The educational secretary is also responsible for the promotion of the several Missionary Volunteer classes—the Friend, Companion, Comrade, and Master Comrade. He should be thoroughly conversant with these classes himself and preferably should be a Master Comrade. He should study carefully the *Master Comrade Manual* and be in a position to talk intelligently on the Vocational Honors and other features of the classwork. In counsel with the executive committee he is responsible for arranging for someone to lead out in class study as an instructor for those qualifying as Master Comrades or in any other of the classes. When any of the members have completed classwork the educational secretary, in counsel with the other officers, is to arrange for the time and program of the investiture service, and write the conference Missionary Volunteer secretary to make final arrangements for the same.

The work of the educational secretary is especially important, because he can do more, possibly, than anyone else in the society to help the youth of the church form the habit of using their leisure time profitably.

C. LESTER BOND.

Quizgram for Society Officers

SUGGESTION: The chairman of the society executive committee should take a few minutes at each of the monthly executive committee meetings for a round-

table discussion of the opportunities and duties of the executive committee. This quizgram may form the basis of the discussion. It is based on M.V. Leaflet 4, "Duties of Officers" (revision of 1945).

A. Can you complete the following quotations correctly?

1. "Leadership of young people in the local church is tremendously important to God's work because _____"

a. A leader gets a good experience in public speaking.

b. He is a member of the church board.

c. It is there that young people are either won to Christ or lost from the church.

d. Ways to represent the M.V. Society city executive committee.

2. Leaders of youth, "You should cultivate constantly _____"

a. An awareness of the presence of Jesus.

b. Correctness of speech.

c. Friendliness and helpfulness.

d. How to represent the M.V. Society on the church board.

3. "In making you an officer of the Missionary Volunteer Society _____"

a. The Lord has made you a co-worker with Himself.

b. The church expects you to work closely with the church elder.

c. God has given you an opportunity for leadership.

d. God is getting you ready for greater responsibilities.

B. In the following list can you match the words which are related to those expressions in the list on the right?

1. Educational secretary a. Crusaders' Corps

2. Devotional secretary b. Officers' prayer band

3. Fellowship secretary c. Reading courses

4. Band leader d. Singing festivals

5. Executive committee e. Character Classes

C. Can you answer these questions about the crosshatch?

1. What is a crosshatch?

2. What officer of the society has a special need for the crosshatch?

3. What is the purpose of the crosshatch when used in reference to the members of the society?

4. What will the use of the crosshatch avoid?

A. W. P.

Nature Clubs

HAVE you a nature club?

"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."—*Counsels to Teachers*, p. 185. In order to keep the Sabbath holy, it is not necessary that we enclose ourselves

in walls, shut away from the beautiful scenes of nature.

"During a portion of the day, all should have an opportunity to be out of doors."—*Testimonies*, vol. 2, p. 583.

"All need the teaching to be derived from this source."—*Christ's Object Lessons*, p. 24.

These are just a few quotations from the many pages of equally forceful and similar statements to be found in the Spirit of prophecy writings, which urge upon us the value and necessity of nature study for everyone. Since this is next to Bible study in importance, it seems that every church should be leading out in a heavy program of nature study. Can we not give profitable consideration to the need of our group for a well-organized, active nature club?

The program should not be for young people alone but for every member. However, it seems advisable that the leadership for this program be given to Missionary Volunteers. We could tell you of the interesting nature clubs that are now functioning in many centers and also in many outlying churches, which are sponsored and enjoyed by hundreds of Missionary Volunteers. Churches located in large cities find opportunity to take their young people to the forest preserves, parks, and other attractive country places. Churches in the desert find great interest for their youth in mineralogy, the study of weather, cloud formations, cacti, desert animal life, etc. Throughout South America there is no more popular activity for our young people than the M.V. classes, and especially the Honors which deal with nature study.

Missionary Volunteer Societies will do well to organize nature clubs, holding meetings two Sabbath afternoons each month for nature study and an occasional social evening on some other evening than Friday. The benefits of such a program to the church should be evident. The leader of the group should be very carefully chosen, for on him will rest much of the responsibility of making the club a success. He should be a member of the executive committee of the Missionary Volunteer Society, so that all plans, objectives, and activities would be under the supervision of the executive committee.

Every member should be urged to join the nature club. Sabbath afternoon walks in suitable locations will prove desirable. A definite study of birds, flowers, trees, rocks, insects, or reptiles might be started. The entire afternoon may be devoted to one study, or the group may choose to study everything which draws its interest along the trail.

In the book *Recreational Plans* may be found many interesting nature games and activities. Consult your Missionary Volunteer secretary for advice in organizing this unit.

E. W. DUNBAR.



SENIOR MEETINGS

May 4

Education for Time and Eternity

BY D. E. REBOK

Order of Service

CHORUS: "Into My Heart."

SEASON OF SENTENCE PRAYERS—everybody taking part.

M.V. SOCIETY BUSINESS.

SECRETARY'S REPORT.

ANNOUNCEMENTS OF PLANS by leaders of groups of M.V. workers.

OFFERING.

HYMN: "The Youth of the World."

BIBLE STUDY: "What the Bible Says About Education."

TALK: "God's Providences."

SPECIAL MUSIC.

TALK: "The Beginnings of Our Educational Work."

DISCUSSION: "Organization of Our Seventh-day Adventist School System."

HYMN: "Stand Up for Jesus."

BENEDICTION.

Notes to Leaders

The purpose of this study is to deepen our appreciation of the work of our schools and also of the work of the educational departments in the local, union, and General conferences, by giving a brief survey of how they work.

The importance of Christian education cannot be overemphasized, because education influences every phase of our lives. In other words, to be a real, true, earnest, sincere Seventh-day Adventist, we must grow up with Christ. That is *Christian education*, for it begins in the home, goes all through life, and ends by putting a passport and a certificate in our hands to admit us into the "higher school" above, which will be an unending life of learning of, and living for, God.

It is suggested that the section on "Organization of Our Seventh-day Adventist School System" be prepared for presentation by a group of five or six young people, who shall represent themselves as discussing the various phases of our educational organization.

The society executive committee will need to plan carefully for this meeting.

What the Bible Says About Education

1. Job 28:12-28. "Where shall wisdom be found?"

2. Col. 2:3. "In whom are hid all the treasures of wisdom and knowledge."

3. Matt. 11:28, 29. "Learn of Me."

4. James 1:5, 6. "If any of you lack wisdom, let him ask of God . . . in faith."

5. Ps. 111:10. "The fear of the Lord is the beginning of wisdom."

6. Prov. 8:13. "The fear of the Lord is to hate evil."

7. Prov. 23:23. "Buy the truth, . . . also wisdom, and instruction, and understanding."

8. 2 Tim. 2:15. Be a workman approved by God.

God's Providences

IN view of the importance of Christian education to God's work, it is to be expected that efforts would be made by Satan to close our schools.

Some years ago in a certain State the State legislature passed a bill which would have closed every private and church school. In this crisis the Lord shaped matters in such a way that an influential, private military academy became the center of a test case in court. During the trial the right of parents and of churches to provide for the education of their children was clearly set forth. The State supreme court declared that "a child is not a chattel," and the law was declared unconstitutional.

In another State a proposal was made that a certain number of citizens sign a petition which would require the State legislature to consider a bill to close all private and church schools. It was a very anxious time for parents. Prayer meetings were held to ask God to protect our schools. The law under which the petition was being circulated required that these petitions be in the hands of a certain State official at a specified time and place. The enemies of private schools worked feverishly all over the State and secured an alarming number of signatures to these petitions. However, through some mistake approximately half of the signatures were sent to one city and half to another. Because of this mistake there were not a sufficient number in the hands of the proper official at the required time, and the referendum failed. Thus did God confound the enemies of His work.

To carry on a church school calls for the same kind of faith and sacrifice that is required in keeping the Sabbath or being obedient to God in other things.

In Oklahoma some years ago one of

our large churches which had conducted a strong ten-grade school for many years, faced trouble. That part of the country suffered a devastating drought, and the crops dried up. Then came a cyclone to destroy what the drought had left. After that a plague of grasshoppers completed the destruction. It became evident that there would be no harvest, no money, and no school that winter. The parents and school board were in great perplexity. They had employed their teachers for the coming year, but with no crops they would have nothing with which to pay them. Some of the influential members of the church decided that it would be impossible to continue the school, so they called in the educational superintendent of the conference and the educational secretary of the union conference to get approval to close the school. This meant that the children and young people of that large church would have to go to the schools of the world if they went to school at all.

When the time came for the meeting to be held to decide the future of the school, nearly everybody in the community came to see what its fate was to be. The meeting began. The officers of the church told what misfortunes had overtaken them, how the drought, the cyclone, and the grasshoppers had completely destroyed their crops. There would be little if any money with which to buy food, much less pay teachers during the coming winter. One after another told how impossible it would be to carry on a school. The outlook seemed dark indeed. The time for decision had come, and the people seemed ready to vote to discharge the teachers and discontinue the school. But just before the vote was taken the educational secretary was asked whether he had anything to say.

"Yes," he answered, "I should like to ask a few questions. Does God ever ask His people to do what is utterly impossible?"

After a troubled silence someone in the semidarkness hesitatingly responded, "No."

"Has He told the church to gather the children out of the schools of the world and place them in our own schools where His Word is taught and revered?"

"Yes."

The secretary spoke briefly regarding God's purpose in educating the children of the church and of the faith, and the sacrifice required to fulfill His purpose. He quoted the following remarkable statement from *Christ's Object Lessons*, page

333: "As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."

After an earnest season of prayer the church determined to go forward with the school. Then occurred an amazing providence. That fall a great oil corporation ran a pipe line from Texas up into Kansas, and the survey brought the line past the church. There was work for everybody, with the result that there was more ready money in the church that winter than there had ever been before. Thus does God protect His work.

The Beginnings of Our Educational Work

As far back as the 1844 disappointment the advent believers had felt the need of schools where their children might receive instruction in the Bible and where they would not be subjected to ridicule because of their peculiar beliefs. The first school for Adventist children was conducted at Buck's Bridge, New York, in 1853, in the home of Aaron Hilliard, by Martha Byington, the daughter of the first president of the General Conference. The next year Lucinda Paine taught this home school, and the year following, Fletcher Byington, son of Elder Byington.

In 1856 the first Adventist school in Battle Creek, Michigan, was opened by a teacher named Robert Holland.

The next year Louise M. Morton, a writer for magazines, conducted the school. A tuition fee of 25 cents per week per pupil was charged. The school did well, but because it was not definitely tied into the denominational organization, it lacked permanency and closed when the teacher went away.

Following this, the school had a somewhat uncertain history, being conducted at one time in a kitchen of a home in the neighborhood. The coming of the Civil War interrupted the slowly growing work of Christian education, but better days were ahead.

In 1866 a public school teacher by the name of Professor G. H. Bell came to Battle Creek with a friend, to visit the Western Health Institute, later known as the Battle Creek Sanitarium. The next year he came himself for treatment, and there began to study the doctrines held by Seventh-day Adventists.

Professor Bell was friendly with the boys of the neighborhood and occasionally helped them with their problems in

arithmetic and grammar. Among these boys were the sons of Elder James White, Edson and Willie. The boys liked his clear explanations and asked that they be permitted to take lessons from him instead of continuing in the public school. So Professor Bell was encouraged to open a school not far from the sanitarium. In a short time this school outgrew its quarters and was moved to the large frame building which had been the first home of our publishing work in Battle Creek. The influence of Professor Bell's school created a demand that the denomination undertake the work of conducting schools for the children and young people of the church. The conviction deepened that the call to the church to come out of the world applied in a very special way to getting the children of the church out of the schools of the world. The result was that on June 3, 1872, Professor Bell opened the first school to be conducted under the auspices of the General Conference Committee. It began with an enrollment of twelve, which increased rapidly, and a little later an evening grammar class of fifty was organized.

With the opening of the fall term of 1873, Sidney Brownsberger became principal, and by the time the winter term opened in December, the enrollment had grown to one hundred and ten, the school was moved into the new steam-heated Review and Herald Publishing Association building, and the pupils were provided with desks.

In the meantime the General Conference Committee made plans for a new college. Funds were raised, a new building was erected, and in December, 1874, the new school building was occupied. Thus was Battle Creek College launched upon its important work, and thus the year 1874 became a red-letter one in denominational history. It is also the year when our first foreign missionary, J. N. Andrews, set out for Europe. Our educational work was to go hand in hand with our foreign-mission program. Adventist young people trained in Adventist schools were to carry the advent message into all the world.

During the life of His messenger, Mrs. E. G. White, God gave special counsel to the church concerning our educational work, and under His direction our schools prospered enormously.

Other Adventist colleges were soon to be established in various parts of the United States. A college was established in Australia, and later other colleges were founded in other parts of the world

field. Today, Seventh-day Adventists have a school system circling the globe, operating 3,401 schools, employing 6,908 teachers, and enrolling 136,517 pupils.

Wherever the advent message has made rapid progress among native, pagan peoples, it has been because our mission schools have opened to them the Word of God upon which the Christian must feed. On the other hand, wherever there has been a failure to establish schools, mission work has languished. Adventist schools are an inseparable part of the advent movement.

Organization of Our Seventh-day Adventist School System

ALL Adventist youth ought to have some idea of how the Adventist school system is organized and how it functions.

The work of promoting the cause of Christian education throughout the world field rests upon the educational departments of local conferences and missions, union conferences, division conferences, and the General Conference.

1. THE GENERAL CONFERENCE DEPARTMENT OF EDUCATION.

The General Conference Department of Education has general supervision of all our schools, from elementary school to college, throughout the world. H. A. Morrison, general secretary, is in charge of the college section; W. H. Teesdale, associate secretary, is in charge of the academy section; and J. E. Weaver, associate secretary, is in charge of the elementary school section and also of the home education section. He is assisted in the latter by Florence K. Rebok, who serves as office secretary.

The General Conference Department of Education is a subdivision of the General Conference Administration, and the General Conference educational secretaries are members of the General Conference Committee.

The general department of education, charged with general supervision of all the educational work throughout the world field, works through the educational departments of the union conferences and mission fields. Its work is to promote the cause of Christian education throughout the world field and to unify and co-ordinate our educational program. It must inspect schools, give counsel regarding educational policies, and endeavor to maintain a high quality of schoolwork in all our schools. It publishes a magazine called *The Journal of True Education*. It supervises the adoption, production, and publication of textbooks, manuals, and other instructional material needed by

teachers. It issues teachers' certificates to those who qualify for General Conference certificates and provides examinations in various subjects.

Thus the General Conference Department of Education is the great unifying and driving force in our educational work throughout the world.

2. THE DIVISION EDUCATIONAL DEPARTMENTS.

The world is divided into ten great division territories [can you name them?] of the General Conference, and the educational department in each of these world divisions is in charge of a division educational secretary.

Each division educational secretary supervises the educational work for the General Conference in his field and works in close co-operation with the secretaries of the General Conference Department.

3. THE UNION CONFERENCE EDUCATIONAL DEPARTMENTS.

Each division of the world field is made up of union conferences, and the educational department in each one of the union conferences is in charge of a union conference educational secretary who works in close co-operation with the educational secretary in the division of which his union is a part.

Moreover, in each union conference there is a union conference educational board which outlines educational policies, hears reports regarding the inspection of schools, authorizes the organization of certain kinds of schools, and in other ways administers the educational work of the field. The union educational secretary is chairman of the educational board of his union conference.

4. CONFERENCE EDUCATIONAL DEPARTMENTS.

The educational superintendent is in charge of the local conference department of education and supervises the educational work in a local conference. He works closest to the church schools. He helps the local school boards plan for their schools, choose their teachers, and standardize the quality of schoolwork which is done. He supervises the work of the schools and keeps in his office the grades earned by the pupils. He is a member of the union conference educational board and administers its policies in his field.

5. THE CHURCH SCHOOL.

The church school is the basic unit of our educational organization. Into the church school are gathered the children, and out of the church school must come

the future leaders in our denominational work: ministers, conference presidents, doctors, teachers, college presidents, nurses, church elders, stenographers, missionaries, and workers in every line, for every part of the world field.

In charge of our church schools around the world are teachers whom God has called in a special way to be the inspirers and leaders of youth in their preparation to finish God's work in the earth.

6. THE CHURCH BOARD.

Supporting and working with the church school teacher for the welfare of the school is the church board, which in most cases also serves as the school board.

The building of colleges, academies, and church schools around the world involves an enormous amount of money and the yearly support of the schools adds another large sum. The support of our schools comes, in the main, from three sources: (1) tuition paid for each pupil, (2) educational offerings given by the church members everywhere whether they have children in school or not, (3) special donations to our schoolwork.

Inasmuch as our educational work involves our world-wide mission program, the church has been counseled: "Let all share the expense."—*Testimonies*, vol. 6, p. 109.

The Adventist sisterhood of schools also includes the College of Medical Evangelists, Loma Linda, California, which trains doctors; the Theological Seminary, Washington, D.C., whose special work it is to train foreign missionaries and to give advanced training to ministers; the nursing schools in the various sanitariums; and the Home Study Institute, which provides educational opportunities for those who cannot attend our other schools.

The educational department works in close co-operation with the Foreign Mission Board, to whom calls are constantly coming from all parts of the world for men and women qualified to do various kinds of work.

There is a great need for workers. Recently the Mission Board had before it calls from many lands for 28 doctors, 29 nurses, 48 evangelists, 9 departmental secretaries, 9 treasurers and cashiers, 50 educational workers, 14 administrators, 20 mission station superintendents, 4 business managers, 3 stenographers, and 2 builders. And other calls for workers are coming constantly.

The above list must make it clear that there is room in the work of God for every consecrated young person who has

the will to get a preparation to take his place in the great army of youth upon whom God is depending to finish His work.

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May 11

Women of the Bible

BY JEWEL HATCHER

Order of Service

SONG: "Home, Sweet Home," No. 191 in *M.V. Songs*.

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY WORK.

OFFERTORY.

LEADER'S INTRODUCTION OF TOPIC.

SOLO: "Mother Maehree."

SYMPOSIUM: "Women of the Bible."

SONG: "Blessings From Above," No. 187 in *M.V. Songs*.

LEADER'S CONCLUSION.

PRESENTATION OF TOKEN TO EACH MOTHER.

SONG: "My Mother's Old Bible Is True," No. 180 in *Jubilate*, Hall-Mack Co.; or "My Mother's Bible," No. 131 in *Gospel in Song*.

BENEDICTION.

Notes to Leaders

This program, with descriptions memorized and all parts synchronized, should prove of spiritual benefit to the society as well as present something different from the usual Mother's Day program.

Young women members of the society should be selected to represent each of the Bible women. Slides of famous paintings of these women may be secured from the Society of Visual Education, 100 East Ohio Street, Chicago 11, Illinois, at fifty cents each, to be shown on the screen when the description of the particular woman is given by a Missionary Volunteer. A soft organ background throughout the program lends smoothness and dignity.

At the close, roses, daffodils, or nosegays may be presented to the mothers present.

Leader's Introduction

MOTHER'S DAY is celebrated to bring much more vividly to mind the blessings mothers bring into our lives, the huge place they occupy in our hearts, and the lovely qualities which endear them to us. In the quietness of this Sabbath our thoughts turn to women in Bible times who possessed these same qualities and attributes. Their lives have been recorded for a purpose. We have chosen several women to serve as symbols of the mothers in our midst and as inspiration to us.

May it be our desire to incorporate into our own lives the sterling qualities of these women.

Women of the Bible

Rebekah

ABRAHAM was an old man, and to him God had given precious promises for his posterity. His only son, Isaac, was still unmarried, and Abraham was very anxious that Isaac's wife should be from among the people who worshiped the Lord. In ancient times the parents directed the marriages of their children, and Abraham committed this important matter to his eldest servant. He required Eliezer to make a solemn oath before the Lord, that he would not take a wife for Isaac from the Canaanites but would choose a maiden from the family of Nahor in Mesopotamia. But if a damsel could not be found who would leave her kindred, then Eliezer would be released from his oath. Abraham assured Eliezer that the Lord would send His angel before him.

The messenger made the long journey, laden with gifts for the intended wife and her friends. Finally he reached the city of Nahor and halted outside the walls near the well where the women of the place came at evening for water. Eliezer did some anxious thinking as to how he should know which of these had God's approval as the wife of Isaac. "Remembering the words of Abraham, that God would send His angel with him, he prayed earnestly for positive guidance. In the family of his master he was accustomed to the constant exercise of kindness and hospitality, and he now asked that an act of courtesy might indicate the maiden whom God had chosen."

One young woman among the group at the well seemed especially courteous. Eliezer approached her and asked for a drink, and she readily let down her pitcher from her shoulder upon her hand and gave him a drink. When he had finished, she courteously said, "I will draw water for thy camels also, until they have done drinking."

Rebekah was not slow to serve but alert and willing. It was no small task physically to draw enough water for ten thirsty camels, but Rebekah was equal to it. The maiden "was very fair to look upon," and her ready courtesy gave evidence of a kind heart. She knew nothing of the thoughts of the stranger she so generously helped.

Eliezer acknowledged Rebekah's kindness by rich gifts and then asked her parentage and for lodging for himself and his company. Rebekah was quick and responsive in hospitality. She ran and told her mother of the visitor and his gifts to her. Eliezer made known his mission to the parents and family of

Rebekah, and explained fully his prayer that had been answered at the well. After some consultation, in which Rebekah was included, Eliezer pleaded, "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left." The answer was, "The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken." Then her family asked Eliezer whether Rebekah might be allowed to stay at home for ten days before she left them, but Eliezer was anxious to return to Abraham with the news of his success. They called the damsel to inquire of her and said, "Wilt thou go with this man?" There is no record of indecision or uncertainty. She believed from what had taken place that the Lord had selected her to be Isaac's wife, and she said, "I will go."

Rebekah was not a perfect woman of Israel—she made mistakes—but her kindly courtesy, her energetic, active nature, her faith in God, and characteristic decisiveness are qualities that we may well strive to build into our lives.

Jochebed and Miriam

AFTER Jacob and Rachel's time the years passed by until Joseph was sold into Egypt by his eleven brothers. Jacob later came to Egypt to live. "And the children of Israel were fruitful, and increased abundantly, . . . and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we." "Every son that is born ye shall cast into the river." And Jochebed hid her baby for three months. "Then, finding that she could no longer keep him safely, she prepared a little ark of rushes, making it watertight by means of slime and pitch; and laying the babe therein, she placed it among the flags at the river's brink. She dared not remain to guard it, lest the child's life and her own should be forfeited; but his sister, Miriam, lingered near, apparently indifferent, but anxiously watching to see what would become of her little brother. And there were other watchers. The mother's earnest prayers had committed her child to the care of God; and angels, unseen, hovered above his lowly resting place. Angels directed Pharaoh's daughter thither. Her curiosity was excited by the little basket, and as she looked upon the beau-

tiful child within, she read the story at a glance. The tears of the babe awakened her compassion, and her sympathies went out to the unknown mother who had resorted to this means to preserve the life of her precious little one. She determined that he should be saved; she would adopt him as her own.

"Miriam had been secretly noting every movement; perceiving that the child was tenderly regarded, she ventured nearer, and at last said, 'Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?' And permission was given.

"The sister hastened to her mother with the happy news, and without delay returned with her to the presence of Pharaoh's daughter. 'Take this child away, and nurse it for me, and I will give thee thy wages,' said the princess.

"God had heard the mother's prayers; her faith had been rewarded. It was with deep gratitude that she entered upon her now safe and happy task.

"She faithfully improved her opportunity to educate her child for God. . . . She endeavored to imbue his mind with the fear of God and the love of truth and justice. . . . She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God, who alone could hear him and help him in every emergency. . . .

"How far reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work that can equal this. To a very great extent, the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity."

Let every mother feel that her moments are priceless. In the day of accounts it will be found that many have been blessed and saved to reign through unending ages because of the influence and success of a praying, Christian mother.

Miriam, too, possessed many characteristics worthy of emulation. She was endowed with the prophetic gift also. "Miriam's force of character had been early displayed, when as a child she watched beside the Nile the little basket in which was hidden the infant Moses. Her self-control and tact God had made instrumental in preserving the deliverer of His people. Richly endowed with the

gifts of poetry and music, Miriam had led the women of Israel in song and dance on the shore of the Red Sea. In the affections of the people and the honor of Heaven she stood second only to Moses and Aaron." And though the same evil which first brought discord in heaven later sprang up in the heart of this woman of Israel, let us remember these, her good qualities.

Ruth and Naomi

On a Judean countryside "in the days when the judges ruled" a young Moabitess, Ruth, answered without hesitation the call to duty. To Naomi, her mother-in-law, she said, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

For Ruth, even as for young women of today, the future held two possibilities—on the one hand, a return to "her mother's house"; and on the other, a life of toil, gleaning in the fields after the reapers. But it was not difficult for her to choose what her course would be. Forgotten were the apparent hardships of the latter alternative, and because of her loyal choice that day, Ruth became a kinsman of Jesus, the Saviour.

Today Christ is again calling young women into His service. To those who labor for Him in any capacity, He has promised adoption into His family. And thus, as daughters of His, let us look at the beautiful character of Ruth and from it gain inspiration.

We see in her life kindness, for was it not said that she was better to Naomi than seven sons? Humility is another of her characteristics—"she fell on her face," the record says, "and bowed herself to the ground." Initiative is evidenced in her statement, "Let me now go to the field, and glean ears of corn." A personality of youthful charm was Ruth's. With such grace and dignity did she conduct herself that Boaz reported, "For all the city of my people doth know that thou art a virtuous woman."

Who can doubt that Ruth's heart-strings were pulling her homeward? But into her life had been woven Christian ideals, and when faced with a great decision she remained steadfast.

Every hour finds a modern Ruth at the crossroads of Judea and Moab. May she, like her ancestor of old, be possessed of a character strong and altogether lovely—truly deserving of the tribute: "For all the city of my people doth know that thou art a virtuous woman."

Widow of Sarepta

A FAMINE arose in Gilead and Elijah was told to go to the brook Cherith. There for many months he was miraculously provided with food. Because of the continued drought, the brook became dry, and God bade His servant find refuge in a heathen land, where He had commanded a widow to sustain him.

"This woman was not an Israelite. She had never had the privileges and blessings that the chosen people of God had enjoyed; but she was a believer in the true God, and had walked in all the light that was shining on her pathway. . . .

"The coming of Elijah on the very day when the widow feared that she must give up the struggle to sustain life, tested to the utmost her faith in the power of the living God to provide for her necessities. But even in her dire extremity, she bore witness to her faith by a compliance with the request of the stranger who was asking her to share her last morsel with him. . . . Now, regardless of the suffering that might result to herself and child, and trusting in the God of Israel to supply her every need, she met this supreme test of hospitality by doing 'according to the saying of Elijah.'

"Wonderful was the hospitality shown to God's prophet by this Phœnician woman, and wonderfully were her faith and generosity rewarded." Her son who became ill and died was restored to life by Elijah, and both she and her son were preserved through the days of famine.

"To all who, in time of trial and want, give sympathy and assistance to others more needy, God has promised great blessing. He has not changed. His power is no less than in the days of Elijah."

Esther

WHENEVER we hear the name of Esther mentioned we automatically think of the story we've known and loved from childhood, of the beautiful orphan girl who saved her people. Children find it a thrilling story; those older find its lessons worth following even today. For, though she lived centuries ago, the things Esther stood for are worth our loyalty today.

The record describes this maiden as "fair and beautiful"; yet we find in her no trace of the vanity so often an accompaniment to beauty. She found favor in the sight of the keeper of the women—indeed, in the sight of all them that looked upon her. When the time came for her to go in before the king, she demanded nothing but what Hegai, the keeper of women, appointed. Esther re-

mained true to her childhood principles, and those around honored her for it. Though we may never become queens we are ambassadors of the kingdom of heaven. May we ever remain true to the ideals of the King of kings.

Even into the lives of queens some problems must arise. The day came that brought a messenger bearing the news of her people's doom—unless she could intercede to revoke the decision. The crisis that Esther faced demanded quick, earnest action. She took time first for communion with God, the source of her strength, then employed her ingenuity and succeeded in defeating the plans of the enemy.

To Esther, as to the queens present with us this evening, came a time for decision. To her, it was a choice of saving her people at the risk of her own life, or remaining quiet in the comparative safety that was hers as queen.

The question, "Who knoweth whether thou art come to the kingdom for such a time as this?" is addressed to us as much as it was to Esther of old.

Mary, Mother of Jesus

LAUDED in art, music, sculpture, and literature, Mary, the mother of Jesus, has been immortalized as probably the pre-eminent woman character in all the Bible. And yet that for which she is truly great, that for which she truly deserves recognition, has received less attention.

In the life of Mary we have portrayed womanhood at perhaps the loftiest height of position that is woman's to fill—a mother in the fullest meaning of the word.

Mary was not simply the "housewife" type of mother. "She looked upon the associations of the home, and the mother's tender watchcare over her children, as of vital importance in the formation of character." Her watchcare included more than feeding and clothing her children. Even though she was the busy mother of five children, yet it was from her that Jesus learned the truths of the Scriptures and the prophecies that related to Him.

Mary exemplified the deep, unfailing love of a mother. Even though she did not fully understand her Son, yet she stayed by Him. "Throughout His life on earth she was a partaker in His sufferings." Even though many of Jesus' followers deserted Him in His hour of humiliation and agony, his mother was with Him to the last. Such is the devotion of a real mother.

In the life of Mary we have a glimpse of the powerful influence for good that is woman's to exert.

Leader's Conclusion

THIS Missionary Volunteer Society is honored indeed to have the mothers of our members with us. Some mothers are here each M.V. meeting, and others are interested though they do not join in the meeting regularly. We deeply appreciate this keen interest.

We would like the mothers present at this meeting to rise at this time to receive a small token of our esteem and regard.

(Have ushers present each mother with the flowers which you have prepared for this purpose.)

May 18

What the Sabbath Means to Young People

BY M. L. ANDREASEN

Order of Service

SONG: "Safely Through Another Week," No. 125 in *M.V. Songs*.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY BANDS.

SONG: "Holy Sabbath Day," No. 123.

TALK: "The Holy Day."

TALK: "Christ a Liberal."

DISCUSSION: "What Does the Sabbath Mean to Me? How Can I Make It a Blessing to Myself and to Others?"

SONG: "O Day of Rest and Gladness!" No. 124.

BENEDICTION.

The Holy Day

"WHAT difference does a day make? None whatever. One day is as good as another; it is just as long, and it is just as short. There is no ground whatever for keeping Saturday holy. It is only a foolish notion, and moreover, a most inconvenient one. Of all the days of the week, Saturday is the busiest; and then to select that day for the Sabbath! Do you think when you get to heaven God will ask which day you have kept? Absurd! God is not that narrow."

So the discussion began. To some it does seem rather foolish to keep Saturday holy. In many respects it is awkward and inconvenient, and we agree with those who think there should be good reasons for acting contrary to the general opinion of mankind.

"A million people can't be wrong," and so men follow the multitude to perdition. It should be kept in mind that the majority is not always right—quite the contrary. If this Bible is correct, there are more who walk the broad road to destruc-

tion than who walk the narrow road to life everlasting. So it is a good rule, in general, to beware of what the majority is doing here in earth.

Yet, are not one and God a majority, after all? Just one and God. To the one who now keeps the Sabbath of the Lord here on earth must be added the multitude of men in past ages who have kept the Sabbath. Can you think of any good people mentioned in the Old Testament who did not keep the Sabbath? There is not one. Add these to the "one," and there are many millions. Can you think of any good people mentioned in the New Testament who did not keep the Sabbath? Peter, James, John, Paul, Barnabas, or Philip, or any of their converts? These add many more to the number.

Christ has ascended to heaven. Does He keep the Sabbath? He does, for with Him there "is no variableness, neither shadow of turning." He is "the same yesterday, and today, and for ever." James 1:17; Heb. 13:8. If He has not changed—and the Bible says He has not—then I know which day He keeps. "As His custom was, He went into the synagogue on the Sabbath day" when He was here. Luke 4:16. If He has not changed, then He will worship *there* on the Sabbath. Will He be alone? There are those who "follow the Lamb whithersoever He goeth." Rev. 14:4. Do the angels follow Him? Yes, for the Father Himself commanded, "Let all the angels of God worship Him." Heb. 1:6. These angels excel in strength," and "do His commandments." Ps. 103:20. That adds a great many more millions to those who observe the Sabbath. Or shall we say billions? We do not know. In any event, the lonely soul who keeps the Sabbath here need not feel alone. With him, as with the angel who announced the Saviour's birth, there is "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

Last year I was discussing with a young non-Adventist friend a scientific problem involving the speed of light. "It is really remarkable," he said, "how much is involved in some of the simple scientific facts. For instance, the speed of light. Under present conditions it takes light about eight minutes to reach the earth. This means that if I were on the sun, I would see not what is taking place at this moment on earth, but what took place eight minutes ago." To this I added that if I were in a place one light-year away, I would see what took place one

year ago. And by going six thousand light-years away, I would see creation.

Indeed, this is remarkable. If the speed of light is the same throughout the universe, someone is now viewing Sinai in all its majesty and glory, seeing the tempest and earthquake and great darkness, and the people fleeing in terror as they hear the voice of God roll as thunder over the plain: "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. And if God really has changed the Sabbath day to Sunday, it would be most awkward for this to take place, and then the record of it go on to other planets yet millions of light-years away.

I told that to the young man, and he was quick to reply that there is no proof that the laws of this universe are applicable to other universes, nor that the beings there—if there are any—are subject to these laws.

This is true. And if I were God and had changed the Sabbath, I certainly would also change the laws of light and nature in general, for I would be most embarrassed to have the picture of my work witness against me to all eternity. And so the young man went away to do a little more thinking.

Christ a Liberal

CHRIST was a liberal, but not so liberal that He did away with the commandments. He kept the Sabbath; He healed and did good on that day; He permitted His disciples to pluck corn on that day for their necessity; He defended the priests in their work on the Sabbath in the temple; He was in favor of pulling the ox out of the ditch on the Sabbath; in fact, He taught that it was lawful to do good on the Sabbath day. In this as in all things He is our example.

What did Christ, as a young man, do on the Sabbath day? We are not told, but there are some things of which we may be sure, nevertheless. He went to church "as His custom was." Luke 4:16. He was past thirty years of age when this was said of Him, but a custom, a habit, is not formed in a day.

When He was twelve years old, and tarried in Jerusalem after His parents had left the city, "they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." Luke 2:46. From this we know that He went to church, and also that He took an active interest in what was going on. He did not sit on the back seat; He did not exhibit lack of interest. He was "sitting in the midst," and He was both hearing and asking questions. He

was interested, attentive, orderly, active. Let all take note.

What else did He do with His time? There was no eight-hour law in Christ's day. Men worked from sun to sun, and there is no reason to believe that Christ had any special favors. When evening came, it is doubtful that He had the use of the one candle which was ordinarily all a poor family had. But if He did have the candle, it is doubtful that there were any costly manuscripts lying around for Him to read. These were kept in the synagogue. We may believe that His evenings were spent for the most part in repeating and learning Scripture texts, which may account for His remarkable knowledge of the writings of the prophets.

In the summertime daylight lasted longer, and perhaps he could do some reading, but Sabbath was usually the only time when He was free. His intimate knowledge of nature, as revealed in His public utterances, indicates that the Sabbath was spent mostly out of doors, watching and studying the things of nature. When Christ said, "Consider the lilies of the field, how they grow," He had previously followed His own advice and considered them. (Matt. 6:28.) We may believe that the larger part of Sabbath was spent in communion with nature and nature's God. From his later life we know that healing occupied much of His time on the Sabbath, and we are therefore warranted in believing that even in His earlier years He sought opportunities to do good on that day.

To young people as well as to those who are older, the Sabbath is a sign, a test. Are we Christians enough to plan how to spend the Sabbath to the best advantage? Or must we be entertained, sleep, or do unlawful things to make the time pass? The Sabbath is, in a special sense, a test to young people. If they restlessly visit from place to place, if they think the Sabbath a dull day and wish it were over, if meetings bore them, and if they are generally dull and listless, they show that they need help from on high to give them a more satisfying experience. The use we make of the Sabbath shows the kind of Christian we are. Let the Sabbath be a day of worship, of visiting the shut-ins, of organizing singing groups for hospitals and single invalids, of communing with nature. If the hospitals in the neighborhood knew that on the Sabbath a group of young people would come to sing and visit, many discouraged souls would bless the Sabbath and the God of the Sabbath for such

young people. Let our Missionary Volunteers accept the Sabbath as a challenge and make it a blessing indeed to themselves and to others.

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May 25

Leaders Wanted!

BY L. A. SKINNER

Order of Service

OPENING SONG: "Yes, the Lord Can Depend on Me," *Gospel in Song*, No. 238.
 SCRIPTURE READING.
 ROLL CALL OF MEMBERS.
 PRAYER.
 SECRETARY'S REPORT.
 MISSIONARY BANDS REPORT EXPERIENCES.
 OFFERING.
 SPECIAL MUSIC.
 TALK: "Wanted—Leaders."
 READING: "Needed—A Big Brother."
 DIALOGUE: "Common Excuses."
 SONG: "Ask Not to Be Excused," *Gospel in Song*, No. 223.
 STORY: "A Schoolteacher Comes Through."
 SONG: "There's a Work for Jesus," *Gospel in Song*, No. 254.
 BENEDICTION.

Note to Leaders

A string of boxcars in a freight yard will not transport products very far until an engine is hooked up to them. Just so the young people and children in our churches need the energy of a leader to direct them in useful service. This program is designed to emphasize this need and to enlist more individuals to take the first steps in the development of leadership ability.

The response to the roll call of members may be by merely a "present," or a missionary experience, or a thought gem from the devotional reading of the day. Perhaps an announcement a week or two ahead will prepare for this roll call.

This dialogue "Common Excuses" might be given by three members: one to make the requests in turn, one (with badge "Counterfeit M.V.") to represent the pseudo, or counterfeit, Missionary Volunteer, and a third (with badge "Genuine M.V.") to answer for the loyal member with the willingness to participate.

Two additional programs follow during the year: "Preparation for Leadership" and "Qualities of Successful Leadership."

The following pledge may be read orally, and the response may be by standing, or copies of the pledge may be distributed and signed, then handed to the leader. This pledge is merely a restatement of the M.V. Pledge to which each member subscribes when he joins the society.

PLEDGE

Realizing the value of true leadership in an hour like this, and

Realizing I am responsible for the development of my life for larger service, I promise to give the work of my youth organization priority in my planning, and I promise to fulfill the requests of the executive committee by participating in the program and activities to the best of my ability.

Signature _____

Wanted—Leaders

NEVER was there such a shortage of leaders among Seventh-day Adventist young people as there is today. Fifty thousand members in the Missionary Volunteer ranks here in North America could greatly increase their influence in the thousands of communities throughout the land if leaders of vision and courage could be recruited. Many groups are immobile who might be activated to accomplish worth-while objectives through the enthusiasm of the right leader. It is tragic to think of the unanswered calls, the community needs unsupplied, the unwarned people living near us, because no one stands up to direct and inspire latent forces. It is still greater cause for concern to think of the large number of our youth who are enlisted by a representative of Satan before a leader for God challenges them to employ their talents and powers for this third angel's message.

The church is full of followers; it is still looking for leaders. In the Missionary Volunteer Society, its various bands and soul-winning projects, its social and recreational activities, its nature and vocational hobby groups, all cry out for someone with organizing ability to transform a motionless potential into a dynamic force for the accomplishment of amazing results. The Sabbath school likewise offers possibilities. Progress and achievement are directly proportional to the zeal and efficiency of leadership.

Leaders for junior-age youth are even more imperative. Environment and associations during adolescence have lasting effect on the life and often decide destiny. Junior Sabbath school division leaders and teachers are wanted. Increasing numbers of boys' and girls' clubs are being organized to foster the progressive class plans and organize activities suitable for this age level. Church school teachers of the caliber worthy of the honor of shaping the future for the child are in great demand.

"If it takes a \$50,000 man to
 Guide a client,
 Develop a coal mine,

Put a corporation on its feet,
What is the teacher worth, who takes
that
Boy of yours,
Guides him,
Develops him,
Puts him on his feet, and
Makes a man of him?"

This age of hero worship certainly stimulates a leader to live his best every day and all the time.

Yes, leadership exacts a price and pays its dividends. It takes time and effort, but the investment is rich in returns. It must take priority claim on your schedule of activities, but it will help you to avoid less profitable use of time and talents. It is like the purchase of Victory bonds; it isn't a gift but an investment in the safest of securities.

But the satisfaction of achievement, the thrill of succeeding, the joy of enriching another's life, has no counterpart even approaching it. I challenge you to try it.

Needed—A Big Brother

THERE is many a lad who is willing to go
And youth who are anxious to do,
But where is the big brother who knows the way

That will help them their task to pursue?

There are many young hearts that are full
of God's love

And are anxious to serve Him today,
They are waiting for someone to say, "Follow me."

They want someone to show them the way.

There must be hard tasks that you need to have done.

Young hearts are just waiting to help you.

Come, my friend, you be captain and tell them the plan.

They will work till the job is all through.

There would be many workers in ranks of our youth

If someone were willing to lead,
Who will earnestly give of his strength and his time

And answer this call, this great need?

—NOLA B. SKINNER.

Common Excuses

(HAVE three persons take part, one asking the questions in turn, one with the badge "Counterfeit M.V." answering first, and one with the badge "Genuine M.V." responding last, in dialogue form.)

1. Will you give a talk at M.V. meeting on consecration?

2. Would you be leader of our Literature Band?

3. Would you lead the girls' prayer band?

4. Will you please make contact with these five young people who ought to be attending our meetings?

5. Won't you memorize and give this poem at our meeting?

6. Will you be our M.V. secretary for the new year?

7. Please take charge of our Ingathering Singing Band.

8. Will you teach this class in Christian Storytelling?

9. Will you prepare this musical number for next week?

10. Please plan to read the scripture and offer prayer at our next meeting.

A COUNTERFEIT M.V. REFUSES

1. Someone else can do it better.

2. I don't have time.

3. I'm not prepared or qualified.

4. I'm not interested.

5. I'm afraid I'll fail.

6. I'm too shy or timid to stand before people.

7. I like to help, but I can't lead.

8. I've never done that before.

9. Someone will laugh at my mistakes.

10. Some other time I'll take part.

A GENUINE M.V. ACCEPTS

1. I'll try my best.

2. I'll take time to do it.

3. I'll read instructions and prepare myself.

4. I'm interested in the success of our society.

5. I'll attempt this assignment.

6. I'll be glad to improve my ability to stand before people.

7. I've never led before, but I'll be glad to learn.

8. It's my first time, but I'll try.

9. Even if they do laugh at my mistakes, I'll take my turn.

10. I'll be present and take part although I was planning to be absent.

A Schoolteacher Comes Through

THE depression had found its way into the Gas Creek region, deep in the Rockies of Colorado. David Morton, ten years resting heavily on his thin young shoulders, was not thinking of it in terms of stocks and bonds or world conditions; he was concerned over something to eat and wear and a place to live.

"It's not fair!" he suddenly shouted to a chattering blue jay in a near-by spruce. "She's the onliest sister I got." He tried to think, but the doctor's words kept bothering him. "She needs to cry," the doctor had said. But mother couldn't let her cry, for fear she'd disturb the people downstairs who let them have the rooms free of rent. It wasn't father's fault that there wasn't work for him, that there wasn't enough to eat. David wouldn't complain even if father's cut-down overalls and shirt *did* make him look like a scarecrow. Those rubber boots for shoes

weren't so warm either. As he rounded the bend and the stone schoolhouse came into view, one of "the gang" caught sight of him and yelled derisively, "Hey, fellows, here comes Boots!" They all laughed with that unconscious cruelty of youth.

The school bell rang, and the sturdy, rosy-cheeked youngsters filed into the schoolroom. There were only fourteen or fifteen in all, and they came in quietly, for even the most mischievous of them had a great respect for Miss Nelson the new teacher. She was very different from all their other teachers. How vividly they remembered that first morning at school! When all were in their seats, she had said in a soft, clear voice (little they knew the courage it had taken to do so), "Before we begin our school this morning, let us bow our heads and ask Jesus to be with us." Then she had bent her head and closed her eyes (hadn't they all watched?) and talked to this someone called Jesus, whom they couldn't see. And every morning since then she had opened school with a prayer.

In answer to their many questions of why she closed her eyes and to whom she was talking, she had taught them the story of Jesus, simply, so that they could understand. And she had explained that prayer was talking to Jesus, asking Him for the things they needed, or if they were in trouble, asking Him to help them. And she had taught them that all that was necessary for their prayers to be answered was that they should believe in Him. As their interest grew, she had taught them many old gospel songs, which they loved. This morning, as she opened school with her customary word of prayer, the children thought, "Our teacher is good."

Classes began, but David, incongruous in his baggy trousers and big boots, was not intent on his arithmetic and spelling; he was wondering desperately about prayer and Jesus. Recess passed without his having a chance to ask his question, but during the noon hour, while the others were shouting outside in the snow, he approached the teacher timidly. "Miss Nelson," his voice was anxious, "if I asked Jesus for just three things, d' you suppose He'd give them to me?"

Miss Nelson smiled. "If you ask, and believe that He will answer. What three things do you want, David?"

The words tumbled out, "I'd like some clothes like the other fellows wear, so they won't laugh at me any more; an' I'd like for us to have enough to eat, so we wouldn't always be hungry; but, Miss Nelson, I want *most* of all a new place

to live, so little sister can cry—she'll die if she doesn't! Will He give me these things, teacher; will He?"

Miss Nelson's heart was touched, and her faith was shaken. Too well she knew the poverty of this home, the father's inability to get work, and even if they had been able to pay, which they weren't, she knew of no vacant house for rent in the settlement. But she stilled the doubts in her heart, and answered, "Yes, David, I believe that He will. Do you?" His face shone with happiness; of course he believed that her Jesus would send the things. Hadn't she said that He would?

All day, as she listened to classes, Ruth Nelson's heart was heavy; she did not see how the prayer could possibly be answered. Here was a test for her faith as well as for David's. Was all she had taught these children about prayer to be shattered in this first test? No, no, that simply couldn't be!

School over, the last tasks at the school-house finished, she started for the settlement. Every time she thought of David and his simple faith, the tears would come. Reaching her boarding place, she went in, her eyes red with weeping. Planning to go directly to her room, she was stopped by her landlady's voice. "Come in a minute, Ruth," she called. But when the girl appeared in the doorway, she exclaimed, "Why, dearie, what is the matter?"

Having found a sympathetic listener, Ruth Nelson poured out the whole pitiful story of David's three desires. She finished with a sob, "And now, if his prayer fails, he'll never believe again, never!" Until she was almost through her story, she had not noticed Mrs. Black's visitors. Mrs. Howard, a neighbor, and Mrs. Richards, the leader of the district Parent-Teacher Association, were in the room. The three women were moved deeply by the story, and when it was finished, there was a moment of absolute quiet. Who dare say that the voice of God was not speaking to their hearts?

Mrs. Black was the first to speak. "I know how the second request of that prayer is going to be answered," she said. And as soon as her company left, she made a number of trips to the cellar, bringing back vegetables, jars of fruit, and other canned goods, which all found their way into a big basket. When it was full, she surveyed it with a smile. "You won't get hungry for a while, laddie, and when this is gone, there will be more." Later that evening the heaped basket found its way to the Morton door.

As Mrs. Richards was leaving, she took

Ruth's hand and said, "I know how the laddie's first request is to be answered. Our organization will be glad to help this needy child and family in our midst. I'll see that he has plenty of warm clothes for the rest of the winter." The next morning she visited the owner of one of the general merchandise stores in town, explained what she wanted, and that is how David became the proud owner of not just one complete new outfit of clothes, but two! No more boots or overalls or ragged coats for him!

But the third and most important part of the prayer was as yet unanswered—a place to live. Mrs. Black's other visitor went home without making any promises. That evening she told her husband the pitiful story. He listened in silence, until she said that none of them knew of

any place where the family might move. "Why, I have a place," he interrupted gruffly, "that house I've been using for a granary. It isn't much for looks, but it is a good tight house. Two rooms can easily be cleaned out, and they can move in there. I don't want any rent, and the baby can cry all day!"

And so David's prayer, prayed in simple faith, was answered. Several days later, when all these wonderful things had been accomplished, he approached Miss Nelson's desk one noon and looked up into her face with shining eyes. "Teacher, Jesus is so good! I mustn't forget to thank Him, must I?"

"Let's do it right now, David," she suggested, and there in the quiet school-room they knelt together.—Mrs. LOUIS PINGENOT.



JUNIOR MEETINGS

May 4

Education for Time and Eternity

Order of Service

SONG: "Father, Lead Me Day by Day," No. 21 in *M.V. Songs*.

SENTENCE PRAYERS.

ANNOUNCEMENTS.

REPORTS OF MISSIONARY WORK.

OFFERING.

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

TALK: "Why Adventist Children Should Attend Adventist Schools."

TALK: "The Influence of the Church School."

SYMPOSIUM: "How God Protects the Church School."

TALK: "How Our Church Schools Started."

SONG: "Guards of the Armor," No. 85.

BENEDICTION.

Note to Superintendents

If you feel it might be helpful today, plan for time when the Juniors may tell their own experiences of how the church school has been a help to them.

Why Adventist Children Should Attend Adventist Schools

THE Lord, through His messenger, has told us that the happiness and prosperity of the church depend upon the education which boys and girls receive in our schools. It is because God wants us to be happy and successful Christians that He wants us to be taught by teachers who love and obey God's Word.

All of us in the church school have felt

an influence drawing us to Jesus. Sometimes during the worship period, when the teacher has talked earnestly to us about God's love, or sometimes during a Week of Prayer, when we have been given an opportunity to confess our sins and to give our hearts to Jesus, we have felt a strange, strong desire to be better boys and girls. The Holy Spirit was using the teacher or the minister to influence our hearts.

It is important that children as well as older people shall feel the tender movings of God's Spirit, for through His influence our hearts are changed so that we hate sin and love goodness, and become prepared to share in the kingdom of God.

In all the boys and girls in our schools Jesus sees the future men and women who are to be with Him in the kingdom of heaven. He wants each one of them to prepare for a place of service.

What kind of work would you like to do to help to carry "the advent message to all the world in this generation"?

The Influence of the Church School

SOME years ago in one of our large cities, a mother and a father, who were not members of our church, heard of the good work which the church school was doing and asked permission to send their little girl to our school.

The teacher explained that it was an Adventist school and that they taught

the things there that Adventists believe, and that perhaps if the girl should come to the school she might wish to become a Seventh-day Adventist.

Nevertheless, the parents decided to send their daughter to the church school. She studied the Bible lessons, shared in the Junior M.V. meetings, and learned the things that all the other children learned. God's Spirit spoke to her heart just as He did to the hearts of the other children.

One day she went home and told her mother that she wanted to be a Christian. The mother suggested that she wait, because down in her heart she was not quite willing that the girl should become a Seventh-day Adventist. But day after day the girl's desire to become a Christian increased until in a Junior meeting, when a consecration service was being held, the girl rose and told the teacher and the pupils that she wanted to be a Christian.

Shortly after this, an epidemic of diphtheria broke out in the neighborhood, and this girl was stricken with the dread disease and in a few days died.

Her parents were heartbroken and were eager for anything that would comfort them.

They asked an Adventist minister to conduct the funeral. He had visited the church school often and knew of the girl's surrender to Jesus and of her desire to be a faithful Christian.

Later the parents wrote to the teacher, telling her how happy they were that they had been led to send their daughter to the church school, for now they knew that she was a precious child of God, and they hoped to see her in the resurrection day. They, too, became interested in the truth.

How God Protects the Church School

I

BECAUSE our church schools are so important in providing workers and missionaries to carry the advent message in all the world, and because in our church schools our young people learn to love Jesus and give their hearts to Him, Satan has many times tried to destroy them.

Some years ago in a certain State some men wanted to pass a law which would close all our church schools. In order to do this, they circulated a petition which asked the legislature to pass a law.

It was a very anxious time for parents and children. Prayer meetings were held to ask God to protect our church schools from any such calamity.

According to the law these petitions had to be in the hands of the secretary of state at a certain time and place. The enemies of our schools worked feverishly all over the State and secured an alarming number of signatures. However, through some misunderstanding, about half of the petitions were sent to one city and the rest to another.

Because of this mistake the required number of signatures were not in the hands of the proper State official at the required time, and the petition failed. Thus does God protect His work.

II

In many ways God has cared for our church schools. Some years ago one of our large churches conducting a strong ten-grade school, found that they did not have money to support a school the next year. The part of the country in which this church was located, suffered a drought which destroyed most of their crops. A cyclone and later a plague of grasshoppers completed the destruction. There would be no harvest and therefore no money with which to pay the expense of the school. They had already employed their teachers, but now they felt that they must discharge them and close the school.

They called a meeting to discuss the matter, and invited the educational superintendent of the conference and the union educational secretary to be with them.

When the time came for the meeting to be held to decide the future of the school, nearly everybody in the community came to see what the fate of the school was to be. The meeting began. The officers of the church told what misfortunes had overtaken them, how the drought, the cyclone, and the grasshoppers had completely destroyed their crops. There would be little or no money with which to buy food, much less pay teachers. One after another told how impossible it was to carry on a school. The outlook seemed dark indeed. The time for decision had come, and the people seemed ready to vote to discharge the teachers and discontinue the school. But just before the vote was taken the educational secretary was asked whether he had anything to say.

"Yes," he answered, "I should like to ask a few questions. Does God ever ask His people to do what is utterly impossible?"

Someone in the semidarkness hesitatingly responded, "No."

"Has He told the church to gather the children out of the schools of the world

and place them in our own schools where His Word is taught and revered?"

"Yes."

He spoke briefly regarding God's promise from *Christ's Object Lessons*, page 333. "As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."

There was a season of prayer. And the church decided to go forward with its church school in the face of the forbidding future. Then occurred an amazing providence. Within a month a great oil corporation ran a pipe line from Texas up through the State of Oklahoma to Kansas, past the front of this church. The company employed every man in the church who could work, and never before had there been so much ready money in the church as there was that winter.

How Our Church Schools Started

It is hard to understand how a worldwide system of education such as Seventh-day Adventists now have, could start from so small a beginning.

As far back as the 1844 disappointment the mothers and fathers in the little company of advent believers felt the need of having schools where their children could be taught the Bible and would not be laughed at because of their beliefs.

In 1853 at Buck's Bridge, New York, a little school was organized in the home of Aaron Hilliard and taught by Martha Byington, the daughter of Elder John Byington, the first president of the General Conference. This was the first Adventist school.

Then in Battle Creek, Michigan, about the year 1856, a teacher by the name of Robert Holland opened a school for Adventist children. It was a small school and had different teachers and was held in various places. One such school was held in a kitchen of a home in Battle Creek. Then came the Civil War, which interfered with the plans of everybody, but God was leading His people.

In 1867, about two years after the close of the Civil War, a public school teacher named G. H. Bell came to the Battle Creek Sanitarium for treatment. He liked boys and became friendly with the young people of the neighborhood and helped the boys with their problems of arithmetic and grammar. Among those he helped were the sons of Elder James White, Edson and Willie. They liked Professor Bell's clear explanations and asked that they might take lessons from

him instead of going on to the public school.

Professor Bell was encouraged to open a school not far from the sanitarium. His success in conducting this church school led the leaders of the General Conference to form a plan for the education of the children and young people of the denomination, and in June, 1872, the first school to be conducted under the direction of the General Conference was opened. Professor Bell was in charge. It began with an enrollment of twelve, which soon increased to twenty-five. Then an evening grammar class of fifty was organized. As the school grew, the leaders saw greater possibilities in having a system of schools of their own for the denomination.

Plans were laid for a college, money was collected, and a building built at Battle Creek, Michigan, and in December, 1874, the school moved into this new building. Thus was Battle Creek College started.

The year 1874 is an important year in our denominational history. That is also the year when our first foreign missionary, J. N. Andrews, was sent to Europe to preach. Our schools and our foreign mission work thus began in the same year, and have gone hand in hand. God intended that Adventist young people should be trained in the Adventist schools and carry the advent message into all the world.

Today we have a General Conference Department of Education which supervises and directs in the educational work throughout all the world. Our educational leaders help our church school boards plan for their schools, choose their teachers, and maintain a high standard of schoolwork. Out of our church schools must come the future leaders of our denomination: conference presidents, ministers, doctors, nurses, teachers, church elders, stenographers, and missionaries.

Today our church school system circles the world, and from that small church school established at Buck's Bridge in 1853 has grown an Adventist school system which includes 3,401 schools, employing 6,908 teachers, and enrolling 136,517 pupils.

Wherever our mission work has made rapid progress among heathen peoples it is because our mission schools have opened God's Word to them.

Adventist schools are an inseparable part of the advent movement.

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"THE best gifts cannot be bought or sold."

May 11

Making Our Mothers Glad

BY HAZEL ROYSTON PETER

Order of Service

SONG: "Blessings From Above," No. 187 in *M.V. Songs*.

SCRIPTURE READING: Ephesians 6:1-4.

RECITATION: "Nobody Knows—but Mother."

PRAYER.

STORY: "His Mother's Letter."

SYMPOSIUM: "How We Make Our Mothers Glad." (See Notes.)

SONG: "Love's Old Sweet Song," No. 186.

RECITATION: "Mother's Day," pp. 50, 51, in *Choice Poems*, or "A Boy's Mother," in *Complete Poetical Works of Riley*.

STORY: "Mother's Day at the Higginses'." SONG: "Take the Name of Jesus With You," No. 15.

BENEDICTION.

Notes to Superintendents

SYMPOSIUM: "How We Make Our Mothers Glad."—Talks of three to five minutes by four Juniors, each child speaking on one of the following suggested points.

Love.—Mother likes to know that you love and respect her. Tell her that you do, and that you appreciate what she does for you. Remember that even our dumb animals, like the dog and cat, have a way of expressing their pleasure when they are treated well. (Cite some instances and ways in which love may be shown for your mother or father.)

Helpfulness.—There are many ways to help, and mother is glad when her children help her willingly. She gets tired and weary before the day is over; so always watch for an opportunity to serve her. For instance, do the supper dishes for her while she rests. (Mention other ways of helping.) It doesn't make a boy a "sissy," as some may think, or belittle him in any way, if he helps around the house. Jesus "faithfully and cheerfully acted His part in bearing the burdens of the household," as well as in helping Joseph in the carpenter shop. (See *The Desire of Ages*, p. 72.) We want to be like Jesus, don't we?

Good Temper.—Be good-natured and polite in speaking. Do not sulk or speak in a harsh and sharp manner. It cuts like a knife. Do you like to have others snap at you?

Obedience.—If one appreciates his mother and father, he will make them glad by obeying them. They have lived longer and are wiser than he, and they desire more than anyone else in the world, to help him be happy and useful and clean and good, not only today, but tomorrow, and for the years to come. If he wishes to make them glad, he will come to them for advice and be happy to obey.

If a little story is given to illustrate the particular point, these talks may be made interesting.

If the meeting is held in a church school, a living-room arrangement would be effective. A few chairs, cushions, a living-room lamp, and a small table may be used. The four children are seated. The one speaking on love comes forward and gives his talk, and then returns to his chair. The others follow in turn. If the program is given at night, and other than on a Friday evening, all the lights may be turned off, except the living-room lamp, while "Love's Old Sweet Song" is sung by the Junior chorus.

Nobody Knows—but Mother

Nobody knows of the work it makes
To keep the home together,
Nobody knows of the steps it takes;
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows—
Nobody—only mother.

Nobody knows of the sleepless' care
Bestowed on baby brother.
Nobody knows of the tender prayer;
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another.
Nobody knows of the patience sought;
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in afteryears;
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the heavenly Father
For that sweetest gift—a mother's love;
Nobody can—but mother.
—The Fireside.

His Mother's Letter

A YOUNG man in a large city, who is an influence for much good in the community, took some letters from his pocket, and, handing one to his mother, said, "That letter will interest you, Mother." He was referring to a letter that he had received about his work. But he soon found that she had opened a very different letter—a yellow, crumpled sheet—a note she had written him when he was eight years old, the first time he had been separated from her. She had forgotten she had ever written it, but it breathed the same thoughts and prayers that lie in the hearts of all mothers.

The young man was embarrassed for a moment when he saw what she held. Then he said: "That is the most priceless possession I have. I am going to carry it in my pocket as long as I live. I have been tempted to do some despicable things in my life, and just the consciousness that I had that in my pocket, and that it came from your heart, has steered me straight most of the time." Here is that mother's message:

"Get up when called in the morning.

"Wash before dressing.

"Wash your teeth. A clean mouth belongs to a clean heart.

"Be obedient. Remember the world would be crushed to pieces if it did not obey the law of God. And you must suffer if you do not obey.

"Be truthful. Only cowards lie. You are not a coward.

"Be kind. It is the greatest gift in the world.

"Don't forget that you have promised to do some kind act every day.

"Remember that your father is a gentleman. In his absence it is up to you to prove it. A gentleman is kind and true and clean and quiet.

"Be interested in everything. Have a good time.

"Remember that I love you with my whole heart.

"Each day ask God to keep your heart clean and brave and true, and your body well for—

"YOUR MOTHER."

—Missionary Leader.

Mother's Day at the Higginses'

THIS very next Sunday was Mother's Day. Jessie made the announcement, and then looked seriously at Phil and May and Elizabeth, and all the young Higginses looked seriously back at Jessie. There was a reason to be solemn at the thought of Mother's Day this year. There was little money, for father was sick. After counseling together Jessie suggested that they all count their pennies to see whether they could get mother a present. Jessie had earned some money taking care of neighborhood babies, but had spent her last cent to buy some oranges for father. The other three children gathered their pennies together and counted them. "Thirteen cents is all," sighed Jessie. Not very much for a present, they all thought. But Jessie looked around in the stores on her way home from school Friday and found a very pretty handkerchief.

Phil frowned because he had to get more wood for mother, and at supper all the other children, except Jessie, either pouted or fretted all through the meal. Jessie said little, for she was still thinking of Mother's Day so near at hand, and, with the understanding of mother's "eldest daughter," she wished something might be done to take away even for a little while that tired look about mother's eyes and mouth. What could be done? The next day a happy thought came as

she listened to the good minister speak about "Love in the Home."

After sundown another conference was held in the living room. Jessie was chief speaker. "Now listen," she commanded. "We have only a handkerchief for mother's present tomorrow, but it's going to be one of the happiest Mother's Days mother ever had, even if father isn't quite well yet, if we just do our part."

"But we've done all we could," declared Phil.

"No, we haven't." Jessie's tone was very positive. "We want to make mother happy, don't we?"

Phil, May, and Elizabeth nodded.

"Then we can, by thinking every time what mother would like to have us do and say, and how she'd like to have us do and say it, and then just doing and saying it mother's way."

They all thought the plan was great! The next morning all the children scurried out of their cozy nests cheerfully, and, after dressing, hurried down to help mother. Phil brought in the wood and later dried the dishes. Jessie helped with the breakfast and tidied up the living room, even painstakingly dusting the underneath part of the table, a part too often neglected. May and Elizabeth set table and made the beds.

Father came to the breakfast table for the first time since he was taken ill. The oatmeal, toast, and fruit were no better than mother's breakfast usually was, but as she looked around at the cheerful faces, the food seemed better somehow.

And so all that Sunday, mother's boy and her girls thought of mother's happiness before their own.

The handkerchief? Oh, yes; they gave her that at breakfasttime. She accepted the gift, smiled, and said, "Thank you, my dears." But that night, when those four children of hers were snug in bed, she went from one to another, pressed a loving kiss on each forehead, and whispered words that they remembered for a long time.

"Mother, you look ten years younger," father said next morning.

And mother's eyes grew bright as she answered, "I believe I am ten years younger. How could I help growing young, when you and our children gave me such a happy Mother's Day? Happiness always makes mothers young."

"Let's make believe this is Mother's Day too, and tomorrow, and next day, and all the days," cried May as she came downstairs.

To which Jessie, Phil, and Elizabeth agreed with delight.

"God bless my children," mother murmured. "I'd rather have them than all the wealth of the world."—MARY LOUISE STEFSON, adapted.

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"THE greatest room in the world is the room for improvement."

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It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you.—*Christ's Object Lessons*, p. 146.

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As your experience grows, you will have increased ardor of soul and warmer love for the service of God, because you have oneness of purpose with Jesus Christ. Your sympathies are begotten of the Holy Spirit. You wear the yoke with Christ, and are laborers together with God.—*Messages*, p. 198.

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May 18

God's Day

BY BERNICE WEBBER

Order of Service

SONG: "Holy Sabbath Day," No. 123 in *M.V. Songs*.

SENTENCE PRAYERS.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY WORK.

OFFERTORY.

SONG: "O Day of Rest and Gladness," No. 124.

OBJECT TALK: "The Sabbath a Sign."

TALK: "Remember."

STORY: "Selfish Robert."

TALK OR DISCUSSION: "Do's and Don't's for Sabbath."

STORY: "John's Test."

SONG: "Don't Forget the Sabbath," No. 122.

BENEDICTION.

Note to Superintendents

Today we are discussing the fourth commandment in this important series on the Ten Commandments. If you have particular or peculiar problems regarding Sabbathkeeping in your society or community, why not discuss these problems frankly today? They could easily be added to the talk or discussion, "Do's and Don't's for Sabbath."

The Sabbath a Sign

(The one who gives this talk should have a dollar bill and some coins.)

HERE is one of Uncle Sam's greenbacks. That's what we sometimes call our paper money. On every one of them appears one thing—the words, "United States of America." It is the sign by which one may always know United States money the world over.

A sign is something to show to whom a certain thing belongs or to show what it is. Our Father in heaven has a sign, too. When He created this earth, He spent six days making air, light, land, trees, flowers, birds, fishes, animals of all kinds, and Adam and Eve. Then God rested the seventh day to show He was the true God, the Creator. Of all the thousands of earthly, man-made gods, none of them has ever been claimed to be a creator. So you see, when we keep the Sabbath holy we are showing that we know the true God.

Many very important papers such as licenses, diplomas, etc., have a stamp or seal on them. This seal tells who is back of the seal, and what power he has. The fourth commandment tells just that. (Let's repeat it all together, and see that this is true.) God put this fourth commandment as a climax of our duty to God, and followed it with six commandments showing our duty to our fellow men. He didn't want it ever to be left out. He wanted it to be safely kept there for you and me to know about, so we would be sure to keep the right day.

Satan didn't want folks to worship the true God, so he saw to it that at least two other days would be kept—Friday and Sunday. Millions of Mohammedans keep Friday, and millions of Christians keep Sunday. Satan didn't put his sabbaths very far away from the true Sabbath (just before and just after), but he doesn't care so long as he can get folks to keep the wrong day. Then people will forget the true Creator, God, and worship him instead. That's what Satan wants.

Remember

HAVE you ever wondered why God used the word "Remember" at the beginning of the fourth commandment? We can remember only that which we have learned. God knew that most of us would probably learn about the true Sabbath, but we would be tempted to forget. When you want someone to be sure to do something, you say, "Remember." For instance, if you have asked your mother to be sure to get you some toy when she goes shopping, and she has said she would, your final words to her when she leaves the house are, "Be sure to remember."

Why did you say, "Remember"? It was because you were afraid that with all her other shopping she might forget to buy your toy. So you did your best to see that she didn't forget. So did God when He wrote the Sabbath commandment. He knew that we would get so busy with our own work and pleasure that we

would be tempted to forget to get ready for and keep holy His day.

When we really *want* to remember something, we can usually do it. If we are going some place very special, or are planning to do something very interesting, we are right there on the dot, or even ahead of time—never a minute late. We are afraid we might get left behind or lose out. We don't forget Thanksgiving or Fourth of July. We don't forget to get ready for Christmas. We wish it would begin sooner and last longer. Why do we remember these so well, and look forward to them with so much pleasure? It is because we know we are going to have a good time.

God is pleased to have us enjoy these special days. In fact, He wants us to be happy all the time. That's why He set apart one day in seven, so we would have time to learn more about Him and the beautiful and wonderful things He has created for us. We can't be truly happy without having a heavenly Father and an elder Brother to whom we can go when in trouble, and to whom we can tell our secrets of all kinds.

Why, then, do we forget the Sabbath? We don't, do we? God didn't just say, "Remember the Sabbath day." He said, "Remember the Sabbath day, to keep it holy." That's where we fail. Oh, we remember to go to Sabbath school and church all right. But where are our thoughts, and what are our words, and how do we act? Sometimes we think, talk, and act as we do on any other day of the week. There are even some boys and girls who really act worse in Sabbath school than in day school. Yes, there truly are some who do. God must have known Satan would try to get boys and girls to act that way, so He warned us to "remember the Sabbath day, to keep it holy." Shall we not all of us try harder next Sabbath, and the next, and the next, to remember?

Selfish Robert

ONCE a little girl named Alice came in from play and found her mother making molasses cookies. She saw the cookies all spread out on the table, and exclaimed, "Oh, Mother, may I have one for each of the children out there?"

Her mother gave her enough for each one, and Alice went joyfully back to her playmates. Of course, they were all pleased and thanked her; but one boy, Robert, ate his cookie in a great hurry—almost at a single bite. Then he snatched the one which Alice had for herself.

What would you think of such a boy?

Yet some people act about the same way. After God has given them plenty of time for themselves, six days of each week, they even try to use His holy Sabbath for themselves. But, let us remember that God has commanded us to keep His day holy, and to lay aside all our own work.

Now, just what does it mean to "remember the Sabbath day, to keep it holy"? First, before it comes, we need to remember to get ready for it. On Friday, not only our houses need to be made neat and clean, but we ourselves must prepare for it in mind and body. If President Truman were expected at your home, don't you believe you would have everything looking as neat as a new pin, baths taken, clothes all in good condition, and a hearty welcome all ready for him? Of course. Then how much more ought we to prepare to welcome God's holy Sabbath, and even the Lord Himself, for His presence is in His day of rest.—*M.V. Helps.*

Do's and Don't's for Sabbath

WHEN Sabbath comes, it is to be a delight to us, the very best day of all the seven. It isn't meant to be a sad or gloomy day. We enjoy going to Sabbath school and church, and meeting together with our friends and teachers, and studying about the men, women, boys, and girls of Bible times. We love to sing songs, hear stories of missionaries and other brave people, and get *Our Little Friends* and *Instructors*.

After dinner we enjoy reading or being read to, going for walks in the woods, fields, parks, or by the lake. We take pleasure in watching the animals, birds, and insects, and listening to the birds sing. We are happy to learn all we can about them, because they are our friends.

There is always someone sick or too old or crippled to be able to get out and enjoy life as we do. We are glad we can bring some sunshine into the lives of such people by visiting them, singing to them, and perhaps bringing them a bouquet or some other small reminder of our interest in them.

There are Bible games and quizzes we can play.

We can have plenty of time to sing good songs—our favorites—or to listen to victrola records of some of these religious songs.

But we are not to find our own ways, nor speak our own words. Suppose John has been reading a history of the Indian wars, and is in a most interesting part. John would so much like to finish his book. Do you think he should?

Perhaps Ethel and Mary, who are

chums, meet only on Sabbath, and have so many things they would like to talk about—their new summer dresses, the coming school picnic, and a host of other things like that. Should they talk of these things on God's holy day?

Bob has a camera and would like to take some pictures of his friend. Do you think that is right?

Clarence has been promised by his mother that he could go swimming in the pool after sundown. Should Clarence put his swimming suit on about fifteen minutes before sundown so he will be ready to go the minute Sabbath is over?

We all know what the answer should be to all these questions. Have we courage to say "No" to Satan when he tries to get us to forget to keep holy the one day in seven that God has asked us to remember?

John's Test

ONE lad was tested on these very points, more perhaps than most of us have ever been. His father had once been a professed Christian but had given up everything for the sake of money. The mother had become discouraged and was fast losing her Christian experience.

Early in the fall John's uncle asked him to go to camp meeting with him. The invitation was accepted. During the meetings that followed, John became convinced that he must consecrate his life to the Lord. While he was among Christian people, this was comparatively easy to do, but the real test came after he returned home. He could be as honest as he chose; there were times when he could slip off by himself and read his Bible and pray; he could guard his words and actions so as to set the right example before his brother and sister. But as the Sabbath drew near, he began to wonder what he should do. He feared his father's stern commands, and for a few weeks he wavered, doing as little as he could upon the Sabbath, and apparently working the same as his brother.

But John was not satisfied. Finally, as the next Sabbath drew near, he promised the Lord that he would keep it faithfully. At the breakfast table Sabbath morning his father told the boys that the cattle would have to be driven to town that day, and he had made arrangements with the shippers. John's heart sank like lead, but he obeyed his father and again worked upon the Sabbath. Before the next week had passed, he had earnestly prayed over the matter; so he bravely went to his father and told him quietly that he could not break another Sabbath.

To his surprise no opposition was made, and a happy boy found that God opens the way for those who prove true to the tests He gives them.

At the next camp meeting John was ready for baptism. He had been earnest before, but now he was doubly so. The influence upon the rest of the family was greater than he had realized. One Friday evening his father came in from his work before the beginning of the Sabbath. The next morning he prepared for Sabbath school, and went with his wife and children for the first time in many years. Having surrendered to the Lord on this point, soon he was paying tithe and serving the Master faithfully.

We are being watched, as was John. Let us be true to the test, so that we, too, may win souls for Christ. When our Saviour comes to take us all home with Him, He expects to find us keeping His commandments and doing His will in everything. A boy or girl who is in the habit of breaking the Sabbath will not be ready to meet Jesus. The Sabbath will be kept in heaven, and in order to keep it there, we must learn to do so here. —*M.V. Helps.*

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May 25

Leaders Wanted!

BY L. A. SKINNER

Order of Service

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

SCRIPTURE READING: John 1:4-12.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORT AND EXPERIENCES.

OFFERING.

SONG: "Missionary Volunteers," No. 83. STORY: "Billy."

DIALOGUE: "Oh, What Can Little Hands Do?"

DISCUSSION: "How I Can Be a Leader in My M.V. Society and My Own Neighborhood."

SONG: "Can He Count on You?" No. 49. BENEDICTION.

Note to Superintendents

The purpose of this program is to impress boys and girls that they, too, can lead among their associates, in the right direction. Leaders should have some positive suggestions as to the application of this lesson in the local situation.

Billy

BILLY, a lad ten or twelve years of age, was entertaining a visitor, and in the course of conversation he remarked: "Bobby, who lives over there, wants to be a Seventh-day Adventist."

"How is that?" asked the guest.

"Well, he plays with me and with the other boys, and my folks always call me in on Friday evening, and I do not play on the Sabbath."

As the lad talked, it came out that Bobby wanted Billy to tell him *why* he kept Saturday as the Sabbath. Billy not only told him but got his Bible and read the fourth commandment to him.

A few weeks later there was a program at the church school, and Billy asked Bobby to go with him. Bobby thought it was the finest program he had ever heard.

Then Billy told his friend about Sabbath school. Bobby wondered whether he could go to Sabbath school, and soon he was attending regularly.

Some time later Billy was visiting at Bobby's home when a number of guests were being entertained. At a moment when there was a lull in the conversation, Bobby said: "Billy, I wish you would take the Bible and read to the folks what you read to me about the Sabbath." So he produced a Bible and Billy read the fourth commandment.

Then Bobby said to his father: "Why do we keep Sunday, Daddy?" "I don't believe I know," was the answer.

At last reports Bible studies were being held in that home, and Bobby's family were deeply interested in the truths of the third angel's message.—"Let's Talk It Over," *The Youth's Instructor*.

Oh, What Can Little Hands Do?

FIRST CHILD:

Oh, what can little hands do
To please the King of heaven?

SECOND CHILD:

The little hands some work may try.
That will some single want supply.

BOTH:

Such grace to mine be given.
[Repeat after each response.]

THIRD CHILD:

Oh, what can little lips do
To please the King of heaven?

FOURTH CHILD:

The little lips can praise and pray
And gentle words of kindness say.

FIFTH CHILD:

Oh, what can little eyes do
To please the King of heaven?

SIXTH CHILD:

The little eyes can upward look,
Can learn to read God's Holy Book.

SEVENTH CHILD:

Oh, what can little hearts do
To please the King of heaven?

EIGHTH CHILD:

Young hearts, if He His Spirit send,
Can love their Maker, Saviour, Friend.
—Atlantic Union.

✽ ✽

NOT more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.—*Christ's Object Lessons*, p. 327.

★ Home Missionary Department ★

MEDICAL MISSIONARY DAY—MAY 4, 1946

Hands

WHETHER it was a dream or not,
I cannot say,
But I saw the Christ beside the Sea
Of Galilee today,
And I brought with me a suffering one
Who had fallen by the way.

"Master," I said, "I have found this one
Who has need of Thee."
There was nothing of me but my two hands—
Nothing at all of me,
But He saw them there, and He reached out
And touched them tenderly.

"It is the hands of men," He said,
"I depend upon to bring
The troubled and the needy ones,
The hurt and suffering,
And I will bless each one that brings
A selfless offering."

He healed the hurt one I had brought;
How well He understands!
O blessed Master, I would go
About earth's stricken lands,
Seeking them out if Thou but wilt
Direct my heart, my hands!

—GRACE NOLL CROWELL.

(Used by special permission of the author.)



A Crisis Hour Has Come

BY L. K. DICKSON

Vice-President, North American Division

THE hour of triumph for the church will be a time of triumph for every agency of the church. As the work of God mounts to higher and still higher achievement in the finishing of the great program of God for the salvation of mankind, intensity will lay hold of every part of the plan of God entering into that final work. It is inconceivable that any part of the plan which God has set in the church for the finishing of His work will be lagging in the great victory time of the message.

A Most Important Agency

We have therefore come to the time when the church must ponder well her attitude toward every plan which God has devised for gathering into His fold all honesthearted ones. "Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work."—*Counsels on Health*, p. 554.

The counsel which God has given to this people clearly declares that the great medical missionary program is not to be



T. K. MARTIN, ARTIST

The Great Medical Missionary

carried on only by physicians and nurses or by great sanitariums and medical training institutions. "We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, vol. 7, p. 62.

This counsel has been lightly regarded by many and as a consequence our people are very poorly, or even totally, untrained in this respect. Living as we are in the time when great epidemics will undoubtedly sweep over the earth—epidemics which can best be treated by the simple remedies which God gave this people in the early days of our medical work—we may bring relief to thousands as our hands are prepared to minister to their helpless condition during these great scourges. Many hearts and doors may thus be opened to the teaching of the blessed message for this hour.

A Lost Opportunity

In one great city, during an influenza epidemic, the limited number of trained nurses was taxed to the utmost in helping the people. A leading doctor in that

city, having heard of Seventh-day Adventists and their understanding of the value of simple treatments, called one of our ministers on the phone and said: "I understand Seventh-day Adventists are trained in the simple hydrotherapy treatments which are so effective in the case of influenza. Could you kindly send me the names and addresses of twenty-five of your ladies so that I may call upon them for their help in this epidemic?" The minister immediately recognized our neglect in not training our people in medical missionary work, and yet saw instantly how logical it was for the doctor to think of us in his need. In spite of his embarrassment, the minister promised to do his best to give the doctor the names of those qualified to help in this emergency, but, of course, found it very difficult and well-nigh impossible to comply with the request.

What a pity! What an opportunity lost! What an object lesson to the church! What a wonderful reputation we might have if we were ready!

But our ministers and conference leaders are not ready for such an issue. Then how will our people learn if they have no teachers? Should there not be a great awakening to the importance of both leaders and people receiving proper, simple training along medical missionary lines, that they may be ready to step into the openings which are bound to come to us altogether too soon?

And what a great blessing could now come to the church if all of us made it our business to gain the knowledge necessary for healthful living, proper diet, rest, exercise, the rendering of first aid, and the giving of simple help that would relieve human suffering all around us. "Every church should be a training school for Christian workers. Its members should be taught . . . how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors."—*Ministry of Healing*, p. 149. (Continued on page 24)

Who Should Do Medical Missionary Work?

BY M. G. HARDINGE, M.D.
College of Medical Evangelists

THE world today is sick. In the wake of time's most gigantic war, disease and suffering ride rampant. In many lands refugees without number wander from place to place, poorly clad, undernourished and diseased, without succor and without hope. Homes and communities in many countries have sacrificed their loved ones and friends. Many have been well-nigh distracted awaiting news of those from whom they have been separated. The war industries of every city and town have been taxed to their utmost capacity to produce the goods of war. Time for rest, recreation, and leisure has been reduced to a minimum, or entirely forfeited. With the cessation of hostilities, national, political, and labor troubles have come to the front. The uncertainty of these days is producing worry, anxiety, and fear, with their inevitable accompaniment of disturbed physical and mental functions. Only the Christian medical missionary, looking out upon this troubled world and seeing its need, can provide the remedy.

What Is Medical Missionary Work?

Medical missionary work is the healing of body, mind, and soul. There are two types of medicine practiced today—therapeutic and preventive. The former deals with the treating of disease. It helps to place the one who is ill upon the road to health. Unfortunately, too often it ends there. The latter type of medical work is by far the greater and more important. Where therapeutic medicine fails, preventive medicine excels. It teaches men everywhere how to live so as to obtain and keep good health. It keeps men well, rather than trying to make them well. If men and women were taught how to preserve their health, sickness, disease, and suffering would be greatly diminished.

What Training Is Necessary?

Notice these words, "It is important that everyone who is to act as a medical missionary be skilled in ministering to the soul as well as to the body."—*Counsels on Health*, p. 507. (Italics mine.) Each, then, must strive to gain the necessary training which God will provide for those who earnestly desire it. It is a mistake to think that the mere dispensing of medicine is the great goal to be sought. Dr. Walter Bastedo, of Columbia University, in introducing his book on phar-

macology and therapeutics, quotes these famous words, "Medicine sometimes cures, it often relieves, it *always consoles*." It is the last of these that without doubt does the greatest good. This skill is something that the earnest Christian can readily acquire.

But this is not all, for there are yet two lines of *medical* endeavor in which every medical missionary should be qualified. 1. We are told, "All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—*Ministry of Healing*, p. 146. By simple remedies (i.e., the judicious use of fresh air, sunlight, water, exercise, rest, sleep, and diet) the suffering and distress of many can be alleviated, and their hearts turned toward the Great Healer. (See *Ibid.*, p. 127.) 2. Regarding the other and by far the more important phase of medical missionary work, these words are penned, "Too little attention is generally given to the preservation of health. It is far better to prevent disease than to know how to treat it when contracted."—*Ibid.*, p. 128.

It is in these lines of medical work that every individual called to God's service should become proficient and freely engage. Christian sympathy and consolation, together with the application of simple remedies, will encourage, upbuild, and restore. The knowledge of the laws of life may then be explained. Conscientious obedience to them will preserve the health and prevent disease.

Suggestive Program for Sabbath Service, May 4, 1946

OPENING SONG: "O Let Me Walk With Thee," No. 395 in *Church Hymnal*.

SCRIPTURE READING: Isaiah 58:3-13.

PRAYER.

ANNOUNCEMENTS.

OFFERING.

SONG: "Ho! Reapers of Life's Harvest," No. 444.

READING: "A Crisis Hour Has Come," by L. K. Dickson.

READING: "Who Should Do Medical Missionary Work?" by Dr. M. G. Hardinge.

READING: "The Church at Work in Medical Missionary Lines," by Eva I. Beeler, R.N.

CLOSING SONG: "Lead On, O King Eternal," No. 362.

CLOSING PRAYER.

Who Is to Engage in Such Work?

The individual members of God's last church have been commissioned to do this work. They should, therefore, qualify themselves for it. We have been instructed, "Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*Ibid.*, p. 147.

Unfortunately, today we are witnessing not only in the world, but within the church, man's attempt to escape from the responsibilities that are his. The preacher is paid to take care of the soul; the doctor to take care of the body; while the individual thinks he is free to do what he will and violate both the moral and the physical laws of God. Many are willing to contribute to such charities as the Community Chest, the Red Cross, the Salvation Army, and War Relief, but these same individuals are loath to put forth any effort to help the needy in the shadow of their very homes.

"Go ye into all the world," was Christ's commission to His church. The "ye" is all-inclusive. "To everyone who becomes a partaker of His grace, the Lord appoints a work for others. . . . Some cannot do so much as others, but everyone should do his utmost to roll back the tide of disease and distress that is sweeping over our world."—*Ibid.*, pp. 148, 149.

The Ministers and Bible Instructors

The medical missionary work is an integral part of the gospel ministry. It will open hearts and homes that would otherwise be barred by religious prejudice. "If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice, they can become so well acquainted with the principles of health reform, that wherever they go they will be a great blessing to the people they meet."—*Medical Ministry*, p. 239.

It might be asked whether this knowledge would be worth the time and effort involved in its acquirement. Notice this unequivocal statement, "A gospel minister will be twice as successful in his work if he understands how to treat disease."—*Ibid.*, p. 245.

Should it not be incumbent upon our ministers to learn and seek instruction along medical lines? The consecrated minister, with the basic knowledge of

how to train people to preserve their health, who knows and applies the laws of nature in the features of everyday living, and possesses a working knowledge of the simple remedies that he may use in the home, will sweep away walls of prejudice. By teaching and living out in his life the principles of health reform, he will influence others to live in accord with God's laws of life. Then they will be in a position to see, understand, and accept the truths of salvation.

The Physicians

The Christian physician must have the ever-present desire to convey to his patients the knowledge of a Christ who saves. Each new patient should mean that another home has been entered and another opportunity gained to witness for our Saviour. Physicians who merely engage in the practice of medicine, who are concerned only with alleviating physical suffering, are failing in their great mission.

Physicians and evangelists should work together in presenting the truth to the people. Their combined efforts will influence those whom neither could reach alone. The physician should not only be willing to instruct others in the way to live, in the meaning and fundamentals of health reform, but he should also give lessons in simple remedies and treatments which might be given by the laity in the homes. Thus medical missionary endeavor will have an ever-widening influence.

Nurses, Dietitians, and Technicians

"There are many lines of work to be carried forward by the missionary nurse."—*Ibid.*, p. 246. Everywhere there is opportunity for the Christian nurse to comfort and to help. Because of her qualifications she can enter homes which would be barred to the gospel worker alone. In times of distress it is well known that the sick are willing to discuss issues dealing with the life to come.

Malnutrition is witnessed everywhere. If it is not produced by the shortage of food, it is the result of the perverted tastes and appetites of the populace. Dietitians are well qualified to go into communities, and in small halls or in the homes of the people instruct interested ones in the details of how to prepare good food. When men and women have learned to control their appetites, their minds will be able to discern the truths of salvation.

Those who are qualified to give massage and who are familiar with the principles of physical therapy can use these agents at the bedside of the sufferer, and thus

gain an opportunity to discuss the Bible truths for this time. All who are thus trained "are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing."—*Counsels on Health*, p. 396.

Every Member Needed

Every member in every church, regardless of his age or employment, is needed in God's work today. We are told, "The Lord calls for the men and women in our churches who have the light to engage in genuine missionary work."—*Medical Ministry*, p. 242. All our church members should receive training along health lines. They should be capable of intelligently presenting to their listeners the principles of health reform and of explaining to all the way that one should live. They should be capable of teaching simple home remedies, that every member of the church might be a blessing to all those in need of his help.

How Can This Be Accomplished?

Schools of physical and health education should be established in every coun-

try. Such could be done at our medical school at Loma Linda. Here physicians, ministers, and schoolteachers could be well trained in the fundamentals of preventive medicine and health reform. They could then go out to every sanitarium, school, and church, to conduct classes where local workers might receive adequate training. "Every church should be a training school for Christian workers. Its members should be taught . . . how best to help the poor and to care for the sick. . . . There should be schools of health, cooking schools, and classes in various lines of Christian help work."—*Ministry of Healing*, p. 149. Throughout our ranks instruction should be given to young and old alike regarding the fundamental laws of health.

Now Is the Time

The world today needs help. Although this is the most enlightened age of all time, its people are enshrouded in gloom. Science has to its credit stupendous achievements; yet never has such knowledge brought so much misery and distress. Science is powerless to check
(Continued on page 25)

The Church at Work in Medical Missionary Lines

BY EVA I. BEELER, R.N.

Director Health Education, Northern California Conference

OUR Lord Jesus Christ came to this world as the unwearied servant of man's necessity. . . . The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character."—*Ministry of Healing*, p. 17.

Thus we have set before us the example of what the church, as Christ's representative, should be doing in these days. Since the medical missionary work is an integral part of our educational program, this statement has a definite relation to that work, for we read, "Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim."—*Education*, p. 13.

City Work

Because of varied locations of our churches, not all can work on the same specific plan, but all of us are to work on the same general plan—that of education. For instance, we are told that "in every city there should be a city mission, that would be a training school for workers."—*Medical Ministry*, p. 303. We read in *Gospel Workers*, page 365: "Missions

are essential as the foundation of missionary effort in our cities; but let it never be forgotten that those standing at the head of them are to guard every point, that all may be done to the honor of God." We also read that "such a mission, if conducted by those who know how to manage wisely, will be a light shining in a dark place."—*Ibid.* When these workers are trained they will go to other cities and set up centers to carry forward the educational program.

As a part of city work, "God has declared that sanitariums and hygienic restaurants should be established for the purpose of making known to the world His law. The closing of our restaurants on the Sabbath is to be a witness that there is a people who will not for worldly gain, or to please people, disregard God's holy rest day. These restaurants are to be established in our cities to bring the truth before many who are engrossed in the business and pleasure of this world. Many of these are professed Christians, but are 'lovers of pleasures more than lovers of God.' These are to know that God has a people who fear Him and keep His commandments. They are to be taught how to choose and prepare the

simple food that is best suited to nourish the body and preserve the health."—*Medical Ministry*, p. 306.

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*Ministry of Healing*, p. 149.

In view of the instruction given us to get out of the cities, then certainly we shall be prepared to leave the cities with a very definite object in view. "It is the positive duty of God's people to go into the regions beyond. . . Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near."—*Testimonies*, vol. 8, p. 148.

A Work for All

Not all of us are called to do the same specific work. A farmer cannot work as a carpenter or office worker, but all are called to do medical missionary work. In God's plan for the people every member is to have a work to do. We also find that Christian ministers, physicians, teachers, have a broader work than many recognize. They are not only to minister to the people but to teach them to minister.

We have come to a time when every member of the church should take hold of medical missionary work. If this is to be accomplished, it will be necessary to have a health-education leader in every church. A doctor or a nurse, if possible, should lend his leadership in organizing the church for this branch of service. This helps to stabilize the program by promoting the activities of every member. The minister cannot do it all.

In order to understand this work thoroughly, these individuals must acquaint themselves with the Health Reading Classics: *Ministry of Healing*, *Medical Ministry*, *Christ's Object Lessons*, *The Story of Our Health Message*, *Counsels on Diet and Foods*, *Counsels on Health*.

In order for one to carry on this work, there must be a permanent basis for doing it. In some of our churches health-education centers have been or are being built

to give this work a foundation of permanency. These centers will provide facilities for teaching classes in home nursing, nutrition, and healthful cookery, and various lines of missionary endeavor, as, openings for branch Sabbath schools, cottage meetings, and Bible studies.

Those who receive instruction in health education go out and hold classes with their neighbors and friends as opportunities come or are made, ever keeping in mind the possibility of ministering to the spiritual needs.

Regarding cooking schools, we have this word of encouragement in *Gospel Workers*, page 362:

"In the cities this work of instruction may be carried forward on a much larger scale than in smaller places. But in every place where there is a church, instruction should be given in regard to the preparation of simple, wholesome foods for the use of those who wish to live in accordance with the principles of health. And the church members should impart to the people of their neighborhood the light they receive on this subject. . . .

"Cooking schools are to be established in many places. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding. The Word of the Lord is, 'Forbid them not; for I will reveal Myself to them as their Instructor.' God will work with those who carry out His plans, teaching the people how to bring about a reformation in their diet by the preparation of healthful, inexpensive foods. Thus the poor will be encouraged to adopt the principles of health reform. . . .

"I have been instructed to encourage the conducting of cooking schools in all

places where medical missionary work is being done." [Italics mine.]

Classes in home nursing and care of the sick seem to be difficult to organize. Our churches need this instruction for the closing days of the world's conflict. In order to make this work a success, delegates from a conference or district should convene at a given place for several days, under experienced teachers, who will help them launch into this educational project in their communities. This has proved to be a very successful way to find new people. "If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines."—*Counsels on Health*, p. 452.

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth."—*Medical Ministry*, p. 321.

We find that the colporteur has a definite part as an individual in doing medical missionary work, for in *Ministry of Healing*, page 154, we read: "Some can sustain themselves as canvassers, others, like the apostle, can labor at some handicraft or in other lines of effort."

The members in rural communities also have a very definite work to do. In *Ministry of Healing*, page 193, we find such medical missionary work outlined. "Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive." Also in *Education*, page 219, we are told: "In the study of agriculture, let pupils be given not only theory, but practice. . . . Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort."

Let proper methods be taught to all who are willing to learn. If any do not wish you to speak to them of advanced ideas, let the lessons be given silently. Keep up the culture of your own land. Drop a word to your neighbors when you can, and let the harvest be eloquent in

Only a Touch

SHE touched the hem of His garment—
She dared not hope for more
Ere the jostling throng would sweep along
And the chance of her life be o'er.

She touched the hem of His garment—
A touch, and she was free!
Her hand on His dress in the heedless press,
While she bowed on bended knee!

She touched the hem of His garment—
'Twas barely a passing touch;
Not e'en a grip with the finger tip,
Yet, oh, it availed so much!

She touched the hem of His garment,
And He felt the virtue flow.
A wounded soul the Lord made whole,
And bade her in peace to go.

We may touch the hem of His garment,
Though crowded life may be;
The merest touch will avail us much
If we bow on bended knee.

—ALTA HILLIARD CHRISTENSEN.

favor of right methods. Demonstrate what can be done with the land when properly worked.

"Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach

and help the ignorant and the unemployed."—*Ministry of Healing*, p. 194.

"There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. . . . The inexhaustible supplies of heaven are at their command."—*Ibid.*, p. 159.

some extraordinary service, but this often-times spoils one for humbler service. This special type of service is not our goal. The great outpouring of the Spirit of God will come not by a few doing some great, outstanding, sensational work but by hundreds and thousands giving simple Bible studies and holding cottage meetings.

The call of the hour is for Bible studies and cottage meetings, something almost everyone can do. Occasionally there will be a schoolhouse, church, or hall effort, but for every one doing this there should be hundreds giving Bible readings and holding cottage meetings.

Simplicity of Task

The simplicity of the task appeals to all, for this is something nearly everyone can do. Do your best. Your best may not be the best, but if it is God blessed it will bring success. It is not so much what is in your hand as what is in your heart. It is not so much *who* you are as *whose* you are that counts.

This Heaven-appointed work is a simple task. Great strides have been made the last few years in simplifying it. Heretofore much time was spent in organizing classes for giving courses on how to build a Bible study. We had to accumulate Bible commentaries, Bible dictionaries, expositions, charts, and helps. It sounded complicated, and it was. No wonder many took it as a definite call to the ministry in the organized work, for it sounded like a full-fledged theological course. These courses did a great deal of good, but did not bring forth the hundreds and thousands spoken of by the Lord.

Through the years we have learned the lesson of simplicity from our Sabbath school friends. We surely would be in a dilemma if we expected every Sabbath school teacher to prepare each week an original Sabbath school lesson. I wonder how many teachers we could find to enlist in a scientific course of original language research in the art of compiling an appropriate Sabbath school lesson. We have learned that a few experienced persons, with the proper educational background, working together in collaboration and study, can produce a better Sabbath school lesson than could each individual teacher. Fortunately, the lesson is prepared for us, and the effect and emphasis are wisely placed on training and preparing the teacher to teach it properly and in an interesting way.

We also have a simple plan of giving Bible studies and holding cottage meetings. With a little preparation anyone

★ Missionary Leadership ★

God's Plan for Our Church in 1946

The PURPOSE

For what is the church organized?

"The church of Christ on earth was organized for *missionary purposes*, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Testimonies*, vol. 6, p. 29.

The IMPORTANCE

Why is 1946 so important?

"Time is short, and our forces must be organized to do a larger work."—*Ibid.*, vol. 9, p. 27.

The PERSONNEL

Who are included in the plan?

"Wherever a church is established, *all the members* should engage actively in missionary work. They should visit every family in the neighborhood."—*Ibid.*, vol. 6, p. 296.

The RESULTS

What would be the results of such a program?

"If every church member had sought to enlighten others, *thousands upon thousands* would today stand with God's commandment-keeping people."—*Ibid.*, p. 296.

The ONLY HOPE

What is our only hope for a finished work?

"The work of God in this earth can *never be finished until* the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Ibid.*, vol. 9, p. 117.

Our RESPONSE

What will be our response?

The final scenes on the stage are set; The time and the task and the men are met; The world at its worst needs the church at its best. We're called for this hour—*will we stand the test?*

—Prepared by A. A. ESTER.

God's Call to Lay Preaching

THIS is God's hour, and this work of winning souls is to be done on a much larger scale than we have attempted hitherto, for we are told in *Testimonies*, volume 9, page 126: "In visions of the night representations passed before me of a great reformatory work among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, such as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."

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

"Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing."—*Testimonies*, vol. 9, p. 150.

"Many workers are to act their part, doing house-to-house work, and giving Bible readings in families."—*Ibid.*, p. 141.

God is calling His people, both men and women, to do simple deeds of loving service. Let us reserve for the trained evangelist, with his experience, equipment, and helpers, the holding of large efforts. Occasionally God will bless some faithful layman with the opportunity for

who can teach or substitute in a Sabbath school class can do this work. Hundreds and thousands have the requisite talent but do not realize it.

In Greater New York, as a number of other conferences have done, we are simplifying even a step further the matter of giving Bible studies. For this larger lay evangelism every church is being assisted in securing a set of the new revised film pictures, illustrating one of the prepared sets of Bible studies, along with projectors and screens.

The call of the hour is not for those who have a burden to make a Bible study but, just as in Sabbath school, to teach the lesson already prepared. Thus in giving Bible readings and holding cottage meetings, we train our members to teach the prepared study. We also instruct them to always leave a copy of the study with those with whom they are working.

The illustrated pictures on the study may be used or not, as one wishes. However, when the pictures are shown, we ask that the explanation and texts be used as given, with no effort to enlarge and amplify. Since this type of work is something that can be done by young and old, the training in our churches is limited to teaching the proper presentation of the prepared lesson.

How Different Ones Have Started in This Work

A group of six, four adults and two young people, formed a volunteer Bible study group in their neighborhood. The leader, a man of vision, insisted that each one take turns in giving the studies. They used the illustrated studies in a cottage meeting Sabbath afternoons. The prepared studies were always used and followed in the suggested order. On the day I visited this group a little girl twelve years of age was to give the study. Because I was there she was timid and tried hard to get me to give the study, but I encouraged her to go ahead. She followed the outline perfectly. The Lord blessed her; I was proud of her. As a result of the work of this group five were baptized—two of them reclaimed Adventists.

One of our isolated sisters visited her friends with the *Signs* and found several who were interested in Bible studies. She wanted a preacher to conduct the studies, but fortunately for her own spiritual growth there was no one to send. She used only the prepared studies, without the illustrations. After prayer she would pass the printed study out and teach it just as she would a Sabbath school les-

son. How thrilled she was to bring three to camp meeting to be baptized.

A busy businessman, working long hours, secured a projector and borrowed some film from the conference office. He made use of the prepared study. Over a number of years this brother has been a most successful lay preacher, giving Bible studies, holding cottage meetings and hall efforts, having from three to six ready for baptism each year. He has learned the great art of knowing how to bring people to a decision.

A man in a lumber camp, who had not

even finished the eighth grade, tried to encourage one of the other lumberjacks to take Bible studies, but was abused and cursed. He prayed each day that God would help him to win the friendship of this man. Love finally won the day; he used the prepared studies and won his man for God.

Hundreds and thousands are seen by the messenger of the Lord doing this work. It is simple. It is easy. God is calling you. Will you respond?

LEMUEL E. ESTEB, H. M. Sec.,
Gr. New York Conference.

★ Departmental Activities ★

Adopting a Mother

[Here is your opportunity to brighten the declining years of lonely, "unwanted" mothers who have been left walking along the sunset road unprotected and unloved.]

THE dining room of the downtown hotel was crowded, but the smiling head waiter led his guests triumphantly to the table which had been reserved for them. Five women seated themselves and began to order.

One was a well-dressed woman of middle age who bore the unmistakable marks of wealth and refinement. The other four were very old and obviously a bit out of place in such surroundings, but their faces were shining with suppressed excitement as they eagerly scanned the menus or looked about the room in undisguised admiration. This was their big day, and they were making the most of it.

If you had asked their hostess concerning the old ladies, you would have been told, "Why, they're my mothers!" and you would have been more puzzled than ever.

For a full understanding of the scene you would have to go back a number of years and follow the development of an idea in the mind of a little woman from Michigan, who, living in Florida, where there are so many old people, decided that there were far too many neglected mothers. Now that was not a new thought, but she found a way to do something about it.

Alma G. Allen came from a home of culture and refinement, and her childhood was made happy by the presence of both maternal grandparents in a big house on the river Raisin, twelve miles from his-

toric Frenchtown, Michigan. With everything that a child could wish for, she knew nothing of poverty.

Near by lived an old couple who had no children and who loved the little girl. Frequently she would run over to see them, and when she was four years old she decided that she must "adopt" them. They needed her, and their need was argument enough. To her parents' astonishment and amusement, she took the old couple under her wing and began to look after them with all the seriousness that later characterized her years of sacrifice for other old people.

When long years later, married and bereaved of her own mother, she came to the little town of Oldsmar, Florida, she found scope for her activities on a much wider scale, for Florida seemed full of unwanted old mothers living alone or, what was often worse, in the homes of their children who did not want them.

It was then that she had the idea which has resulted in untold happiness to hundreds and perhaps thousands of unwanted and lonely mothers. "Why not adopt a mother?" she asked herself, and proceeded to do just that. Not content with one mother, she took under her care dozens of old ladies who needed friendship and appreciation, and soon the idea spread. By the help of a newspaper editor the story began to be told throughout the country.

What is the idea? Simply this, according to Mrs. Allen: "All you have to do is to look about you and pick out some lonely mother (or more than one, if you wish) and put her into your plans and your thinking. Send her gifts, take her for a drive, invite her to dinner at your home or in a public place, write

to her, remember her birthdays. Make every day a Mother's Day."

Today the plan has grown until its founder is giving all her time to its promotion. And yet there is no organization, no dues. I suggested that churches might want to organize Adopt-a-Mother Clubs, but Mrs. Allen was not sure that this would be advisable. It should be an individual matter, she thinks, and there should not be any publicity that would cheapen the idea of simple friendliness.

When asked how widespread the plan was, she told of letters received from England, Australia, Hawaii, Africa, Italy, and South America. One Englishwoman in Buenos Aires wrote that she had adopted an American mother.

I have read many of these letters, which are not for publication because of their intimate, personal details. They are full of stories of tragic, lonely lives which have been made happy by a few simple acts of kindness. One woman told of the way in which she had turned her grief over the loss of her soldier son into a new experience of love for others.

Often the letters are from those who, in addition to adopting some unwanted old mother, write that they are also adopting Mrs. Allen. That is all-right with the little woman who started the plan, for she never has become tired of making new friends.

Explaining why she could not allow extracts from the letters to be printed, Mrs. Allen said, "I would be glad to do that, but the most interesting stories could not be told. There are tales of heartbreak that would be almost unbelievable, stories of actual cruelty of children to their own mothers. I'd rather not talk about them; I'd rather tell of the good that has been done."

"Old age is oftentimes neither lovely nor lovable—but it is always deserving." That is the motto of this heart-warming movement. "Life's storms," wrote Mrs. Allen in an article published in a newspaper recently, "make wrecks of the strongest characters when weakened by age, sorrows, and sufferings. Perhaps in early life this mother bore the brunt of many a sacrificial battle in order that her children might have opportunities that she never dreamed of for herself. What is her reward? Only to be left walking the lonely road into the sunset, unprotected, unloved, with eyes heavy with unshed tears, eagerly groping for life's exit."—R. P. MAASHALL in *The Christian Advocate*.



"SERVICE is love made visible."

The "Jungle Doctor"

By a very happy arrangement the "Jungle Doctor" came to the Wahroonga church on Sabbath afternoon some time ago at the invitation of the M.V. leaders. He broadcasts through forty-two radio stations, and it is estimated that his voice is familiar to half a million listeners. Certainly, Dr. Paul White was no stran-

The Chain of Kind Deeds

Drop a word of cheer and kindness,
Just a flash and it is gone;
But there's half a hundred ripples
Circling on and on and on.

—Writer Unknown.

ger to us, although most of us had not seen him before. The church was crowded, and many persons were unable to gain entrance.

A graduate of the Sydney University, and an athlete, the speaker told us that as a Sunday school teacher in the Church of England, being then sixteen years of age, he went to hear an Irish evangelist preach. From this service he carried a conviction that he must give himself more thoroughly to God. He felt that God had a work for him to do in the mission field—and so He had. He had an idea that Africa was the place—and it was. It seemed to him that the particular section of the country in which he was to work was Tanganyika—and it was.

On completion of his medical course, Dr. White spent several years gaining experience in the city hospitals. During this time he sought information from an Australian nurse in Tanganyika on the medical work being done there. He learned that the only building at this place was a small mud hut, with holes in walls for windows, a doorway, kerosene tins and a fish kettle for sterilizing, lanterns for light; and the water had to be carried by Africans a distance of a mile and a half. Apart from all other medical work accomplished by this lone nurse and her native assistants, six hundred babies a year were ushered into the world.

The doctor decided to build a hospital and equip it as efficiently as possible. He did not solicit monetary assistance from any human source, but told the Lord his plans and asked for help.

One day as he strolled along a city street, he noticed that an auction was in progress. He ventured in, and glanc-

ing around, found a pair of baby scales, also a case of instruments for ear, nose, and throat. The scales he purchased unopposed for 10 shillings. When the instruments were offered for sale, he bid 10 shillings. Another man bid one pound; the doctor offered 30 shillings, his competitor two pounds. Then, as he said, realizing the dignity of his medical profession, he shouted, "Two guineas." There was no other bid. Thus miraculously was he provided with 200 pounds' worth of instruments for two pounds, 2 shillings.

On another occasion the doctor visited a shop with the intention of procuring further instruments. The manager was sympathetic with his project, but the assistant assured him in a loud voice that he had no time for missions and that they had nothing in the establishment that would be of use to him. As he was leaving the building, a lady accosted the doctor, explaining that she could not help hearing the conversation. Her husband had been a doctor in the western part of New South Wales. He had died a few years before, and she had come to the city that morning to dispose of his equipment. Would the doctor be interested? He certainly was. He went at once to the woman's home and spread the instruments out on the floor. When she inquired why he wanted them, he told her all about the mud hut, the kerosene tins, the lanterns, and the whole story. What would he consider a fair price for the instruments? The doctor confessed that it was a temptation, but he answered honestly, "At least 400 pounds." He was amazed to hear the owner ask, "Will you give me a five-pound note for the lot?" He paid the money with speed and staggered away with a ease weighing in the vicinity of half a hundredweight—400 pounds' value for five pounds.

Someone gave the doctor a ten-pound note. Shortly after, he purchased an operating table valued at 25 pounds for five pounds. Various other items were added to his stock, and he was able to sail for Africa with everything he needed.

In his ministry to the Africans, Dr. White has had many wonderful experiences in bringing healing to both the body and soul. He possesses among so many other qualifications, that one so necessary in a missionary—a sense of humor; and he related some of the amusing incidents which interspersed his ministry.

The congregation was deeply stirred by the address, and impressed by the simple sincerity of the speaker. When the offer-

ing was counted, a check for 22 pounds was presented to the guest as a token of the good will of those present and of their admiration of his work. In ex-

pressing his thanks, Dr. White requested that our prayers should follow that gift. —CONSTANCE M. GREIVE in *Australasian Record*.

★ News From Soul Winners ★

The Result of a Friendly Handshake

SEVERAL years ago, while I was working in Perth, Australia, a Roman Catholic woman attended one of my missions. I studied with her, with the result that she eventually accepted the truth and became an ardent and sincere Seventh-day Adventist. With her acceptance of the message this woman became an earnest worker in the cause and watched continually for any opportunity which presented itself to witness for her God.

One Sabbath morning there came to the Fremantle church, where this ex-Roman Catholic woman worshiped, a stranger. Our sister noticed her, and approached her with a welcome to the service and an expression of hope that she would come again. As a result of this contact the stranger invited our sister to her home, in order that she might talk with her concerning the beliefs of Seventh-day Adventists.

A visit was made during the following week, and this sister made arrangements for one of our ministers to hold a study in the home with the interested woman and her husband. The following week another study was held, to which a family living near by was invited. After the second study I took up the work in this home and conducted it over a period of more than three years. With scarcely a break, every Tuesday night found me in this home for this period of time, and each Tuesday night we had a parlor crowded with interested listeners. Friends and neighbors were invited in, and opportunity was given to me to study the truth with them.

Several times over I presented the truth in all its fullness, and baptized those who heard and accepted it. This having been done, on several occasions I suggested that we close our meetings, but on each occasion the members of the family who occupied the home suggested that they go out and gather others with whom I could study, in order that the meetings might continue. And so the work went on. As people became inter-

ested and acquainted with the truth, and were baptized and linked up in church fellowship with us, others were brought in. By the time I had finished my work in this home, just prior to leaving Western Australia, I had baptized almost forty adult persons who had come into the truth either directly or indirectly as the result of our work in this one cottage—or, to tell the story quite correctly, as the result of the friendly handshake of an ex-Roman Catholic woman with a stranger at a Sabbath morning service. Since leaving Western Australia I have been glad to receive reports from the people who took their stand for the truth in these cottage meetings. As far as I can discover they are all holding on to the truth.

E. E. ROENFELT.

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Singing Wins Converts

"THE wife of one of Henry J. Kaiser's chief assistants is an Adventist. When the Grand Coulee Dam was being constructed she was singing one night with a group called the Mother Singers. Among those listening was Mrs. Day Reynolds, who later said, 'There seemed to be around the person of this sister who was singing a glow of light.' Mrs. Reynolds tarried to speak with the singers after the music was over. This made the contact for giving Mrs. Reynolds the *Signs*, which resulted in her being awakened to the truth and baptized. The time that she used to spend playing bridge she now spends giving Bible studies, and finds it much more thrilling, she says."

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Just One Story

NOT long ago a woman living in Westmoreland, Jamaica, had a very impressive dream. In the dream an angel appeared to her, saying, "I see you are looking for truth. Come with me, and I will show you where you will find God's truth." Then as the dream progressed, the angel took her to each of five large churches in her town. As they paused before each stately edifice, the angel would shake his

head sadly and say, "The truth is not here."

Finally the angel took her to the edge of the village, where one of our Seventh-day Adventist lay preachers was conducting a series of meetings in a humble little booth. Stopping before the little tabernacle of nature, the angel turned to the woman, declaring, "Here you will find the truth of God."

When the dream had passed, a vivid impression remained upon her mind, and she determined to attend the lay preacher's meetings in the little booth. As a result she heard and accepted the advent message. Despite the fact that her husband has opposed her most bitterly, she has remained loyal to the truth.

ROBERT H. PIERSON.

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Scattering the Bible

A PATIENT in the American hospital in Turkey was given a Bible and carried it home to his Armenian village, proud of owning it. But a Moslem mullah snatched it from him, tore it in pieces, and flung it into the street, where it lay until a grocer picked up the pieces to use as wrapping paper. Soon these were scattered all over the village as wrapping for cheese, olives, and other purchases. It was not long before customers began to ask the grocer if he had any more such wrapping paper. One day a Bible colporteur was making his rounds through Turkish provinces, and was amazed to find one hundred persons eager to buy Bibles, although no Christian teacher had ever been at work in that village.—American Bible Society.

A Crisis Hour Has Come

(Continued from page 17)

The Crisis Hour

Undoubtedly we have reached the crisis hour of human history. What the future holds no man can tell. The civilian population can pay a heavier price in death from infection and exposure than any army. Hence, it would be well for every church member to give thought to his duty to be prepared, not only to save his own life and the lives of his family, but to minister to those about him. Why are we so slow to accept the counsels of God upon this most important matter? The advent people are about to pass through their supreme test. None but the spiritually and physically fit will go through this crisis and fulfill God's will. None but those who deci-

sively and completely abandon everything which reason, conscience, experience, the Bible, or the Spirit of prophecy reveal to be harmful or even questionable, will be "able to stand" the test.

This calls upon each of us to give heed to the long-neglected counsel to the remnant church in preparation for the hours which are just before us. To a very large degree we have missed the way in our medical evangelistic work. The individual worker and member, as well as the movement, must now combine to bring about a great reformation in placing in right relationship the medical and evangelical phases of this great cause. Many have erroneous views of this work. Some have not seen good examples in those who advocate it most loudly. They have therefore become indifferent. Some need conversion to the principles which God has laid down. The entering wedge can yet work to the fullest extent taught by God. The weakness of the past in these matters has largely been due to a lack of simplicity and balance. Our safety now is bound up in these two qualities.

As this great message swells to the loud cry called for by the Word of God, it will be a complete message. There will be no neglected sections. Any program of the church that fails to include all that the Lord Himself has outlined is entirely inadequate. "Health reform is to stand out more prominently in the proclamation of the third angel's message. The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*Counsels on Diet and Foods*, p. 75.

But we must ever keep our balance in emphasizing health reform. The instruction speaks for itself in this regard: "The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own."—*Ministry of Healing*, p. 319. "Health reform means something to us, and we must not belittle it by narrow views and practices."—*Christian Temperance and Bible Hygiene*, p. 59.

We should never forget that unity should outweigh individuality, and that it is better to wait until we can all go along together than to precipitate division and challenge, which often results in irreparable damage. But let us not fail to place this great subject of medi-

cal missionary work in its proper setting in all our endeavors for the promulgation of the truth for this hour.

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Who Should Do Medical Missionary Work?

(Continued from page 19)

moral degradation, and to assuage the pain and suffering of broken homes and troubled consciences. Religion must not be preached alone. It must be made practical. It must be practiced. Religion that deals with physical as well as mental and moral ills is the great need of today.

Weekly Church Missionary Services

May 4

TRAINING THE CHURCH TO USE HER RIGHT ARM

Key Thought for Leaders: "The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it."—*Testimonies*, vol. 6, p. 288. "As the right arm is to the body, so is the medical missionary work to the third angel's message."—*Medical Ministry*, p. 312.

Dr. Livingstone said, "Our Father in heaven had only one Son, and He sent Him to this earth as a medical missionary."

That Son, before taking His departure from this earth, said to His followers: "As My Father hath sent Me, even so send I you." John 20:21. And "He sent them to preach the kingdom of God, and to heal the sick." Luke 9:2. This is the way the gospel was ushered in by Christ. "Christ, the great Medical Missionary, is our example."—*Testimonies*, vol. 9, p. 170.

"Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began."—*Ibid.*, p. 168.

From the foregoing, it is quite conclusive that God designed that His people should be a medical missionary people; and this being so, the aim of the church should be to train its members to do medical missionary work. This aim has, in a great measure, been lost sight of by other denominations. Before the end there will be a revival of true godliness, and the gospel will again be preached as it was by Christ and the apostles. "We have come to a time when every member of the church should take hold of medical missionary work."—*Ibid.*, vol. 7, p. 62.

All missionaries, whether in foreign missions or in the home field "will gain much more ready access to the people,

Gospel medical ministry needs everyone—everyone who is consecrated to the service of God, who, having put self aside, is humbly willing to work for the Master.

"It is not great and learned men that the ministry needs, it is not eloquent sermonizers. . . . The cause of Christ and humanity demands sanctified, self-sacrificing men, those who can go forth without the camp, bearing the reproach."—*Counsels on Health*, p. 558.

Let every member of God's remnant church realize the individual responsibility which he has. Let each one learn the laws governing body, mind, and soul, and, using such knowledge, go forth to teach and win others to Christ.

and will find their usefulness greatly increased, if they are able to minister to the sick."—*Counsels on Health*, p. 389.

This "work is a door through which the truth is to find entrance to many homes in the cities."—*Ibid.*, p. 556.

During the influenza epidemic of 1918, when churches were closed and public gatherings forbidden, the medical missionary was very much in demand. There will be repetitions of this. We are told that "soon there will be no work done in ministerial lines but medical missionary work."—*Ibid.*, p. 533. We can see from past experience how it is possible for this to meet an actual fulfillment.

In view of all this, "the leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."—*Gospel Workers*, pp. 351, 352.

The closing work will be largely medical missionary work, and will be done chiefly by laymen who have had some training for it. In this training of the laity, physicians and nurses will act a part, in conjunction with the ministers and church officers. . . . Men and women are no longer to stand idly by because they have not been employed by a sanitarium or conference. Being qualified, they are to go forth and do the work that lies nearest them.—Excerpts from article by D. H. KRESS, M.D., "Medical Missionary Work and a Larger Evangelism."

May 11

SOUL-WINNING FOLLOW-UP—AN IMPORTANT PART OF GATHERING

Key Thought for Leaders: "In following any plan that may be set in operation for carrying to others a knowledge of present truth, and of the marvelous providences connected with the advancing

cause, let us first consecrate ourselves fully to Him whose name we wish to exalt."—*Christian Service*, p. 169.

For the past number of years one of the major items for our churches has been the raising of the Ingathering goal. Many millions of dollars have been collected to send the gospel to the far corners of the earth. In our great desire to help missions, we have let slip opportunities to do more soulsaving at home.

In *Christian Service*, page 167, we read: "One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions." Surely our denomination has proved that the money gathered in Ingathering has been a means of winning many in the distant places of the earth. However, we have a duty here at home in connection with our annual program.

"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. Add daily to your Christian experience. Let those who have special aptitude, work for unbelievers in the high places as well as in the low places of life. 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. 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?' Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. Let us make the most of every opportunity to arrest the attention of unbelievers. Let us put literature into every hand that will receive it. Let us consecrate ourselves to the proclamation of the message, 'Prepare ye the way of the Lord; make straight in the desert a highway for our God.'"—*Ibid.*, p. 169.

As we do this work we are to search diligently for souls. Generally, the brief visit we have with donors does not afford much of an opportunity to give them the message. Thus it follows that in order to carry out the will of God, other contacts must be made. One of the best ways to do this is to see to it that literature is systematically placed in the hands of the interested ones. This can be by mail or by personal contact. Often in our wide-awake churches the names are supplied to the church and suitable literature is sent. It may be *Present Truth*, the *Signs, Our Times*, or some other appropriate reading matter. Whenever possible, personal contacts should be made from time to time. Wherever sufficient interest develops, Bible studies should be given.

Some businessmen have the idea that all we care about is their annual donation. This idea should be changed, and all our donors should know that we have a burden to see them in the kingdom of God.

One Sunday morning a solicitor appeared at the door of a home in a certain city. It was the first the gentlemen of the house knew about Seventh-day Adventists. He became interested, Bible studies followed, and now this man is one of our successful evangelists.

E. A. MANRY.

May 18

WHAT IT MEANS TO BE A MINUTE MAN

Key Thought for Leaders: "There is need of Nehemiahs in the church today—not men who can pray and preach only, but men whose prayers and sermons are braced with firm and eager purpose."—Christian Service, p. 177.

In the early history of this country much was said of the minutemen. These brave fellows were men who were so desirous of liberty that they kept themselves in readiness to go on a minute's notice to any place designated by their leaders to fight for liberty. Today we owe much to these men who jeopardized their lives.

Seventh-day Adventists also talk about Minute Men. Who are the modern Minute Men? A little explanation will help us to see what they are achieving. Our denomination is working in more than four hundred countries and islands. It requires more than 800 languages to speak in all the tongues used by those keeping the Sabbath throughout the world. Scores of sanitariums, dispensaries, and treatment rooms give aid to the sick. Hundreds of schools are teaching the youth in all these lands, and many publishing houses are furnishing the literature to promote the message. Great numbers of evangelists are pushing their way into all the world with the good news of salvation.

To maintain this great work, millions of dollars are required each year to pay the expenses. No two years are alike, as each year the message is pushed farther into the various parts of the earth, requiring a greater expenditure of means. For the year 1946 the Minute Man goal is \$15.16. The person raising this amount of money in the Ingathering campaign is called a Minute Man.

Often businessmen are amazed at what it costs to carry forward our work, and when told of the expenses involved in one minute's operation they desire to have a part in the program and sign their names for the support of the work of God for a period of minutes. As the work is constantly on the increase, our people rejoice to learn from year to year how the cost a minute has increased.

E. A. MANRY.

May 25

MISSIONARY EXPERIENCES

Key Thought for Leaders: "Seek to push the triumphs of the cross, seek to enlighten souls, labor for the salvation of your fellow beings, and your work will abide the trying test of fire."—Testimonies, vol. 9, p. 56.

One of our brethren chanced to meet a woman in one of our large cities. In the course of the conversation something was said about the Bible. The woman replied that she knew all about the Bible. Our brother remarked that he was glad to meet someone who knew the Bible. He asked her when the time of the end occurred. She said she did not know. "And when did the investigative judgment begin?" he asked. She could not give the date. One more question our brother asked, "What is the mark of the beast?" She did not know. She said she and her husband had discussed the mark of the beast but had no answer. This woman found that she did not know the answer to any of the vital questions put to her, and, having her interest kindled, ordered the book that has the answers. It was learned later that this woman holds a prominent position in that city.

"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

A sister who greatly desired to do missionary work, but was so timid that she could scarcely muster up courage to speak to her nearest neighbor, thought of a plan. She would board the street-car and place a tract on every empty seat as the car reached its farthest point from the downtown section. I suppose she prayed fervently that God would impress the passengers who boarded the car going into the city to read the tracts waiting for them on the car seats. The conductor had other ideas, and after the sister left the car each day, he would go through and gather up all the tracts and lay them away. Finally this conductor thought to himself that for anyone to be so persistent from day to day, there must be something worth reading in the tracts. He read them, began to keep the Sabbath, and later occupied important positions in our work. It is not likely that this sister ever knew the results of her tract distribution, but she will have stars in her crown.

"I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing He was doing for them before they called upon Him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy.

"These were not satisfied with merely enjoying the light themselves, and they began to work for others. Some made great sacrifices for the truth's sake and to help those of the brethren who were in darkness. The way is thus preparing to do a great work in the distribution of tracts and papers in other languages."—*Life Sketches*, p. 215. E. A. MANRY.



Department of Education



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

Summer Plans and Guidance

The Bridge Builder

AN old man going a lone highway
Came in the evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim—
The sullen stream had no fears for him;
But he stopped when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with build-
ing here;

Your journey will end with the ending day;
You never again will pass this way.
You've crossed the chasm deep and wide—
Why build you this bridge at evening tide?"

The builder lifted his old gray head:
"Good friend, in the path I have come," he
said,

"There followeth after me today
A youth whose feet must pass this way.
This chasm which has been as naught to me
To that fair-haired youth might a pitfall be.
He, too, must cross in the twilight dim—
Good friend, I am building the bridge for
him."

—WILL ALLEN DROMGOOLE.

Notes to Leaders

This is the first time that the matter of summer plans and guidance has been presented to our Home and School Associations, but here and there various ones have been thinking about the problem. Their thinking led to action, and we believe you will be interested in the results of some of these summer programs.

The articles here presented tell what has been done in three widely separated areas. Perhaps you will find suggestions that can be used in your own church, or at least gain an inspiration to make plans suitable for your needs. The main thing is for both leaders and parents to recognize that a *continuous*, constructive program is needed to win and hold our boys and girls for Christ. It is not enough to send them to church school for nine months, then make no provision for guidance in right doing during the three summer months. It is still true that "an idle brain is the devil's workshop," and I believe this applies also to idle hands. If we do not supply right and proper and interesting things to occupy our children's time and energies, they will find something else to do—and that possibly not to our liking.

A constructive program of summer guidance will take much thoughtful planning and hard work, but are not our children worth it? They are our "most precious heritage," and it is time *now* to do something to make this truth so attractive to them that they will plan to go all the way with it. As leaders, let us each prayerfully consider the needs in our own local area, and say, "Lord, use me in helping the boys and girls this summer."

FLORENCE K. REBOK.

Correlated Plans for Juniors

BY W. A. WESTERHOUT

Pastor, Emmanuel Missionary College
Church

SOMETHING needed to be done. It was the summer of wartime 1944, and our two churches at Berrien Springs, Michigan, just one and a half miles apart, had their full quota of keen-minded, active Juniors. One church had a membership approximating five hundred and fifty, besides some two hundred student communicants; the other church had a membership somewhat over two hundred and fifty.

The Juniors were all enrollees in church school and Sabbath school. But this was summer, and there was only Sabbath school and church service one morning a week. On other days there were some household chores and occasional help in the Victory garden; a few had jobs. In too many cases, too much of the time, there was just "nuthin' doin'" for the Juniors. Pranks multiplied, complaints increased. Assuredly, *something* needed to be done.

On sensing a need, usually someone begins to ponder, then to pray; ideas come to mind, experienced, sympathetic counselors are sought out. Next begins the search for qualified leadership, which is vital for the favorable issue of any project. An enthusiastic, understanding, persevering, self-sacrificing leader who has a vision is essential to successful work with youth. We prayed for this, and God answered. Plans were outlined and detailed, associate leaders were selected and instructed, announcements were broadcast. On the first Sunday afternoon forty-eight Juniors appeared, and ever since then the enrollment has averaged sixty.

Our Junior Missionary Corps has progressed from a summer to a year-round organization, and its program is being constantly developed and improved. It is part of a correlated plan that includes the Junior Sabbath school, the Junior Missionary Volunteer Society of the church school, and the Junior "How to Be a Christian" class.

The Junior Missionary Corps is at present made up of two sections: the

Companions, aged about nine to twelve; and the Comrades, aged about thirteen to sixteen—or approximately grades seven to nine. Each section is directed by a chief and is made up of girl units and boy units of about seven members each. Every unit is led by a Senior youth counselor, assisted by a Junior cadet. The over-all corps officers are the commander, associate commander, and secretary-treasurer. Meetings are held on Sabbaths, 4 to 5:15 P.M.; and Sundays, 1:30 to 3:30 P.M.

Come with me to a typical Sunday afternoon meeting. The officers and counselors meet at one o'clock for prayer and a review of the afternoon's schedule, before the Juniors arrive. Promptly at one-thirty they are seated in formation, and launch into a lively ten-minute song service. A twenty-minute devotional period follows—an illustrated talk and prayer circles. Next comes an hour of group activity—sometimes campercraft and games, sometimes Junior Red Cross first-aid drills or marching, sometimes signaling and tracking, etc. In the remaining half hour or more we observe directed hobby-craft and honors' instruction. (See *J.M.V. Handbook* and *Master Comrade Manual*.)

Instruction is associated with good times. Periodically there are swimming and hiking, or skating and sleighing, according to the season. Annually, there is an all-day trip to Chicago to visit the Field Museum and Aquarium, the Museum of Science and Planetarium, or the Brookfield Zoo. Thus far each Junior has supplied his own uniform. The Junior Missionary Corps assists in neighborhood aid and collection campaigns, and is a major participant in the annual community hobby show. It also sponsors a Mother and Junior Daughter Evening, and is contemplating a Dad and Junior Son Hike and Feed.

Now come with me to a typical Sabbath afternoon meeting. Of course, no two are alike. It is four o'clock. The Junior Sunshine Band is starting out to visit its "shut-in of the week"—it can hardly do more, for ours is a small community and the large Senior band has priority. Here is the Junior Literature Band wrapping its weekly share of a siz-

able *Signs* club for the College Literature Association. A smaller group is making scrapbooks and compiling files of *Our Little Friend* and *The Youth's Instructor* for shut-in children. It is now four-thirty and chorus time. Then come nature or mission-adventure stories, or a Bible quiz, or something equally interesting; a worshipful conclusion, and home for family vespers and supper. In the summertime there are Bible-nature hikes, to which parents are invited.

In order for this type of program to be successful there must be sufficient qualified and faithful leaders. In a college church especially it is necessary to look ahead and keep recruiting and training leaders. Our leaders meet for an hour each week, to study and criticize their past week's efforts and to arrange for future plans and meetings. To save time, some of the details are handled through subcommittees.

Last summer, as a small token of appreciation, we offered our Junior-Missionary Corps officers and counselors attendance at the Michigan Senior Camp, with all expenses paid. However, since many were unable to attend at that particular time, we secured for a week the use of a near-by church camp on Lake Michigan. Junior and youth workers of M.V., J.M.V., Sabbath schools, and church schools in the immediate district were invited. General and union conference youth leaders were also in attendance. The days and early evenings were filled with joyous recreation, wholesome meals, inspirational worship periods, and fast-moving, valuable round-table discussions of the various phases of Junior and youth work. Past experiences and results were examined, improved methods and objectives for the year ahead were formulated. All requested that this be made an annual feature. Next to God's blessing and guidance, much of the marked progress seen in this year's youth and Junior activities is traceable to the influence and inspiration of this "summer retreat" of local youth leaders.

Our Junior Missionary Corps is meeting a definite need, and producing the results anticipated. We do not consider it perfect, but it is certainly worth while, and is being continually improved. Might not a similar undertaking be put into operation by any fairly large church, or group of churches in a city? Smaller churches could adapt the plan to the needs of one class with one leader.

Through an expanded Junior summer program (even to a five-day-a-week basis) we see the possible solution of several important problems:

1. The too-frequent summer moral and spiritual lapses among urban Juniors especially, would be largely counteracted by this appealing and practical training for fuller and more useful living.

2. It would be a valuable contribution to community juvenile guidance. Selected non-Adventist children could be benefited by certain adapted and extended daily vacation Bible school ideas.

3. Qualified Junior leaders with available time for this task could be largely drawn from among proficient church school and academy teachers, who are our professional leaders for this age group.

4. This could be one means of affording mutually profitable, year-round employment for these teachers.

A great field of opportunity is before us. The Holy Spirit is ready to guide all of us into a greater and more successful work for Juniors and youth everywhere. The results will pay throughout eternity. Who will answer, here and now, "Lord, use me"?

Something for Master Comrades to Do

BY G. D. HAGSTOTZ

Missionary Volunteer Secretary, Colorado

EVERY community has the problem, sometimes unrecognized and unsolved, of providing an aggressive, wholesome program for its Juniors and young people. If such a program is not supplied, and the young people are left to their own devices, they will invariably find something to do—whether for good or for ill.

In a city where there are several Adventist churches, it is sometimes more difficult to develop a plan of procedure appealing to all the young people than it is where only one church exists. Where there are several churches, the young people and older Juniors have a tendency to roam from one church to another to see what is going on; and consequently, unless the Missionary Volunteer Societies produce exceptionally challenging programs, there is considerable movement without any actual progress. Naturally, this condition was not foreign to Denver.

A little more than a year ago the Colorado Conference Missionary Volunteer Department organized the conference into five Missionary Volunteer regions. One of these regions embraces Denver and Boulder, with some adjacent territory. The officers of this region envisioned a club made up of Master Comrades and those working toward that rank, one aim of which would be to promote all phases of progressive class work. Such a club was organized, with its four principal of-

ficers directly appointed by the regional officers and the conference Missionary Volunteer secretary.

This club, called the Denver Master Comrade Club, set about planning for two city-wide Saturday night programs a month—one of an informal social nature, the other of a formal educational type. A downtown auditorium equipped with a stage, movable chairs, and a public-address system was rented for these occasions.

With the coming of spring, 1945, the club continued its program for the Senior youth, and also laid plans for an organized summer program of activities for the ten-to-fifteen-year-olds. Such a program called for the development of an organization with sufficient interest and momentum to last at least eight weeks, which was the time allotted by the club to this first experiment for the Juniors.

While the general leadership and full responsibility for the project lay in the hands of the club officers, the executive power was vested in a committee of three. Associated with this committee was a young woman just out of college who had had several summers' experience as girls' director at Junior camps in a number of conferences. It was she who guided the details of the program and supervised all activities. Assisting her was a group of young men and women counselors, but she was the only one who received financial remuneration for her services.

The boys and girls were organized in units similar to the regular Junior camp plan, with a Senior counselor supervising each unit. The plan called for two meetings a week, each lasting the greater part of a day. Once a week the entire group met together, and a portion of the time was devoted to basic Medical Cadet Corps drill. Also various crafts were taught: airplane modeling, directed by a specialist in the field of young people's activities, who gave unstintingly of his time without pay; electricity, under the supervision of a professional radio technician who handles a shop of his own; dressmaking, taught by a professional.

The second meeting of the week was devoted to unit activities, usually at the homes of the respective counselors. This was a time for storytelling, drilling on memory assignments, and working on other requirements leading to the completion of some rank in the progressive class work.

On Sabbath afternoons the Juniors met for supervised nature hikes or regular J.M.V. meetings, these alternating one with the other throughout the eight weeks' period.

The summer's activity reached its close—and perhaps also its climax—with an overnight hike in the mountains near the city. The Juniors were taken by auto to a designated point in the mountains, from which place they hiked to one of the mountain parks. There they spent the night and ended the summer's program with a hearty breakfast next morning before returning to the city.

The cost to each Junior for the two months' training was \$2.50. Those who most closely observed the entire plan felt that the results proved the very definite value of such organized activity, and the club intends to sponsor a similar program this coming summer, perhaps on a larger scale.

Following last summer's experiment, the officers of the Denver Master Comrade Club continued their interest in the Juniors by appointing a Junior director, whose task it is to encourage work for Juniors among all the Missionary Volunteer Societies in the city. Besides this plan of over-all encouragement, the club sponsors city-wide meetings for Juniors twice a month: one on Saturday night, social in nature; the other on Sabbath afternoon, a regular J.M.V. meeting with the Juniors conducting the entire service. The church having the largest percentage of its Juniors present on any Sabbath afternoon has the honor of playing host to the Juniors at next month's Sabbath afternoon meeting.

Already the Denver Master Comrade Club is beginning to realize its aims. Three investiture services have already been held since its organization, at each of which the number of persons invested in various ranks was larger than the preceding time, and still more are in training. One encouraging feature is that some of the pastors in the city have recently been invested as Master Comrades, and others are studying for investiture.

The Denver Master Comrade Club is still in its infancy, but it is continually planning for the good of all the young people in Denver. Tentative plans now include the organization of all Master Comrades into a grand council, to meet at least once every three months. One of its functions will be to act as an advisory body to the executive committee. By enlisting every Master Comrade in active service, and by placing on the executive board a representative from each church in the city, the club hopes to bring every Junior and young person of an Adventist home to a sense of Christ's love for him personally, and to lead each one to enlist under the banner of Prince Immanuel.

This is but a brief outline of the general plan. Any church or group of churches with initiative, a love for its Juniors and young people, and a real interest in their welfare, can carry on a similar program. High dividends will be realized in the knowledge of a vital task well done—winning and holding the Juniors and young people to the message.

The Long Vacation

BY JULIA W. WOLFE

IN small towns and country districts schools close so early that it gives children very long vacations. What to do with the "unemployed" boys and girls, is a topic of conversation in many homes. Where severe winters prevail some think it might be sensible to have a part of the vacation in mid-winter rather than all of it in mid-summer. But, speaking generally, is the usual summer vacation too long? That depends upon how it is used.

"My boys do not know what to do during vacation," remarks one practical man.

"My boys," says a mother, "know a great deal too well what to do; they are always in mischief."

Both these parents confess their own incompetency as parents, and they admit that their sons especially need a lesson which a long vacation offers opportunity to learn: a profitable use of leisure time.

Moreover, every one should remember that the worst thing for a boy or girl to do, is to take a complete vacation from regular duties. Very young people, of course, properly give themselves up to a certain amount of enjoyment and freedom from care, but boys and girls alike should have something useful to occupy their hands and minds during vacation, or they do not use the season aright.

But, now, consider the child's free time. It was said of a certain king's favorite that he owed his ascendancy to the skill he had in helping the king, who was a weakling, to "kill time." He knew how to invent games and silly adventures adapted to the tastes and intellect of the monarch. During the school year, a child has little choice as to how or where he shall spend his time, but during vacation his time is apt to be very much in his own custody, and he has an opportunity of learning how tedious and stupid time is unless rationally spent. He is in a position resembling that of the king, just mentioned, after the dismissal of the favorite. He is thrown very much upon his own resources. He soon discovers, at least, that there are portions of a summer day during which it is pleasant and good

to get into a cool corner for reading, and other portions that invite to active out-of-door play. He is occasionally at a loss for something to do, and passes some tedious hours, yet with just a little help he learns how to lay out and employ his time so as to get from it a fair average of profit and pleasure.

More and more we are beginning to realize that a wise use of leisure is as important in the life of the individual as attention to business or careful workmanship. For the child, the hours before and after school and the vacation days furnish much leisure, and his education is incomplete when no notice is taken of this spare time. He should be helped to organize it in a way to secure desirable balance. While inclinations should always be consulted they are not infallible guides. A child may need special urging with regard to out-door activities, or he may need much friendly encouragement to continue to investigate until he finds a quiet hobby that he will ride with real delight. On the other hand, his interests may never center on any one line of action; he may enjoy the world almost equally from many points of view.

But always it is desirable to get him to plan his leisure time, yet to have his plan easily adjustable, also, to encourage worth-while objectives that bring him happiness all along the way. Genuine pleasure is a "requirement" in properly conducted leisure time employment.—*National Kindergarten Association.*

Takoma Park Recreational Center

BY ELSIE JENKINS POHLE

"THE children are being neglected," is the great cry coming from our ranks today. Too many Seventh-day Adventist parents feel that they are too busy to provide and supervise the proper recreation for their youth. Even though the parents' responsibility for the children is generally greater in the summer, there does seem to be a need for a positive vacation program for the boys and girls. This need is perhaps more apparent for children in metropolitan areas than for those in rural districts.

The Takoma Park church sensed this need, and at the beginning of 1945 passed out questionnaires to parents, to learn how many were interested in a summer recreation center for the children. The response was so favorable that under the direction of one of the church school teachers a program was launched that would offer the summer activities that city parents are not able to provide. The large auditorium and playgrounds of the

John Nevins Andrews School were used for this project.

A positive program was planned whereby the children could earn awards in the Junior Missionary Volunteer progressive classwork. These objectives were used to gain a better way of life for the Juniors, as well as to give them something interesting toward which to work. The program and activities of the summer were built upon a framework of four hours a day for nine weeks, and included real work with definite objectives, and not mere play for the Juniors.

There are problems in carrying on a program of this kind. One person cannot properly supervise more than twenty to twenty-five children in such a center, and the burden is so heavy that it is scarcely fair to ask a qualified person to serve in this capacity without remuneration. Weeks of preparation are required in advance of the opening of the project, and it is a full-time job while the activities are in progress. Under any such program the supervisor will need assistants, who may be Master Comrades and others interested in the Juniors. These may be called in to help in certain projects on one or two afternoons a week.

Grades five to eight were included, and the goals set were not above their level. Each day's program began with a salute to the flag. Music, nature, conchology, philately, and leathercraft were taught, interspersed with games, marching, singing, and an occasional nature moving picture. One of the first things each child did was to make a notebook in which to keep his work for the summer. The covers for these notebooks were made of plywood, with a metalcraft front design.

Among our activities was the building of a fifteen-by-twenty-foot diorama of the Holy Land. Each child chose a Bible character whom he wished to represent by illustrating some event of his or her life with memory-verse-card cutouts placed in geographical position on the diorama. This feature has many advantages in familiarizing Juniors with the location of places mentioned in the Bible. The Junior girl who made Esther's beautiful palace and placed it in its proper position will not forget where Persia is; nor will the boy who made the lions' den and placed Daniel therein soon forget the location of Babylon. This project gave the children so much pleasure and satisfaction that on the last day of our recreation-center program the parents were invited to see it, as well as the articles made in leathercraft and the shell and stamp collections.

As to finances, the Takoma Park church paid the salary of the supervisor and shared in the cost of the supplies used. While expense to the parents was held to a minimum, a small charge was made for each child—not as tuition but to tie him to the project. For sight-seeing trips, swimming, picnics, etc., each child bore his own personal expense.

Many boys and girls who never have the privilege of attending summer camps could be reached through these recreational centers. However, this project is not a substitute for Junior camp—though it does “take up the slack” before and after camp. We found that such an interest was aroused that all wanted to go to camp, and most of them did go. During the time the boys were gone, the girls worked on a certain project; then when they returned and the girls went to camp, the boys worked on this same project.

Too many are inclined to think that the ten days at Junior camp take care of the entire summer. True, these ten days are spent with consecrated leaders who will guide many boys and girls to give their hearts to Christ, but this is not enough. Many a child may be won and held through informal association with a tactful Christian teacher of crafts and vocations, who would be unimpressed by a thousand sermons. In this way twenty children may be won to Christ with less time and effort than are necessary for the winning of one adult.

Since this is so, the question naturally arises, Why are there not more of these recreational schools? The answer is self-evident: interest has not been aroused in them as it should have been, and many feel that they do not know how to begin. The conference educational and Missionary Volunteer workers are ready and willing to give help and advice and to suggest materials. Church schools and equipment should be used for a program of this kind wherever feasible.

Never has opportunity for service knocked so insistently as it knocks today. To wait longer is dangerous: dangerous to our own Christian welfare, and dangerous because of the certain loss in a late harvest. For years this denomination has been giving generously to evangelize the men and women, boys and girls, in heathen lands. Our hearts have rejoiced over the working of the Holy Spirit in these neglected fields. But what about the neglected children all around us here at home? Is not *this* a mission field? Should we not put forth earnest efforts to help and to save our own? The fact that they are nearer to us and easier

to reach increases rather than lessens our responsibility—and does not lessen the worth of their souls. “We have an army of youth who will be tomorrow's leaders, and who can do much if they are properly trained!” Yet too frequently they are left to themselves in their desire to *do something* tangible—with tragic results.

There never was a time when our interest as a people in the boys and girls of our denomination was more needed than now. The church and the boys and girls need to be drawn closer together, so that the church may know and appreciate the thoughts and desires of the youth, and the youth may make the aims and purposes of the church their own. Let every church so plan for its Juniors that characters will be built, not destroyed.

A Letter to You

DEAR FOLKS:

As Christian parents we believe it is very important to fill the hours of each day with interesting and worth-while activity for the boys and girls. Seventh-day Adventist parents are fortunate indeed to have the excellent help of the Sabbath school and the Missionary Volunteer society with their varied activities to assist in this endeavor. During the school term it does not require too much planning by the parents to keep the children busy with a program of work and play, but with the close of school its full daily program suddenly comes to an end. The vacation period presents a real problem to many parents of Juniors.

A year ago, as our boy was approaching his thirteenth birthday, we were looking forward to the summer months with some concern for his interests. We were greatly pleased when we learned that our church had engaged the services of a competent leader to supervise the boys and girls of the sixth, seventh, and eighth grades in planned activity from one o'clock to five each afternoon, five days a week during the summer. Only a small matriculation fee was charged for each child, and although the value of the program cannot be measured in money, we should gladly have paid a generous tuition for this program.

In addition to recreational activities, the Juniors were inspired to work on various projects of progressive classwork as sponsored by the Missionary Volunteer Society, and our boy became so interested that he would not miss a day even for other pleasant outings that might be planned for our family. Not only did the program hold his interest during the summer, but he still is following up projects started there—such as collecting stamps and shells.

We shall ever be grateful to our church for its interest in sponsoring this program, and on behalf of parents everywhere we would encourage every church to do likewise as a practical help toward the saving of its boys and girls.

Most sincerely,

TWO GRATEFUL PARENTS.

Success Against Opposition

(Continued from page 1)

absolute religious peace. The Protestants at one time abandoned their work of opposing the Catholic beliefs, which was publicly carried on in their insulting meetings against the Roman pontiff, accompanied by showers of leaflets and pamphlets and books carrying injurious statements against the Catholics.

"The people of Barranquilla arose to their feet to defend their faith. The Rosary of the Aurora, the preaching in the temples, the magnificent public demonstrations with the bishop at its head, the communications of protests made to the White House, the constant and steady propaganda of the press in leaflets, all in an organized campaign produced its fruits against the heretics.

"The Protestant chief, William Baxter, had to leave the city. The ambassador of the United States forbade their ministers to carry on this propaganda. Peace followed as a result. But today the enemy of the faith has returned. Everywhere—on the highways, on the trains, in the streets of the city—the conquering leaflets return. They have organized a series of public meetings which are termed Conferences of Culture. To deceive the simple they begin these meetings with one entitled 'The Virgin Mary and Her Work.'

"A construction company of the city has refused to draw up plans for their temple, which they propose to build on Avenue Camacho, an example which all other Catholic builders should imitate.

"The excommunication edict is still in vogue, which punishes with banishment from the church all who co-operate with these enemies of the faith. Our beloved people will not tolerate the raising of a tower of the church of heretics in our heavens to be seen with those of our faith. Under the blue dome of the Bucaramanga heavens should be allowed to worship God only that church which the Lord established, the only institution, the holy, apostolic Roman Catholic Church.

"The Protestant tracts and papers which today are flooding the city do not carry the approval of the city officials. Without this approval they reveal the antihierarchy spirit of salaried foreigners who have abandoned their posts in their countries to conquer a field already occupied by the true religion.

"The Protestants of Bucaramanga are disobeying the orders of the United States Government in again starting their campaigns.

"We don't want the Protestants,' was the cry of the enthusiasts of the glorious campaign of 1943. It is still the same cry, which, converted into prayer and action, will continue to resound in the traditionally and wholly Catholic city of the Heart of Christ."

Our meetings, however, continued undisturbed, aside from incidents of little consequence, for about three months. When I last visited the city of Bucaramanga, Elder Moreno was conducting a large baptismal class. After the class he showed me a book in which he had enrolled the names of sixty-six people, and assured me that a goodly number would be baptized.

We are happy to report that the church building in this city has been started at last. The efforts of the Catholics to hinder this work caused us much perplexity and delay. First, we were delayed for weeks, and perhaps I should say months, in getting plans drawn. Then, after securing the plans, it was necessary to have the approval of the municipal authorities. We again experienced more delay, and lately we learned from the governor himself that the Catholics had done everything possible to hinder us, even trying to bribe the ones in charge of this department. At last our church building is in process of erection, and we are taking much care to avoid any attempts to destroy that which has been constructed. It will be a happy day for the members of that place when at last they are housed in their own home. Really, we have a most energetic and spiritually alive membership in that city. Persecution usually produces such results. The attendance on Sabbaths, even before this effort started, was around 250. They crowded into the little meeting place, and some stood on the outside, looking in. Members repeatedly told me, "We have quit trying to bring visitors, because there is no place for them," and they were right.

W. A. BERGHERM.

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A Miracle in New Guinea

META BLUNCK, who served as a nurse in New Guinea during the war, sends in the following incident as related by one of our missionaries in New Guinea.

The missionary told of how by necessity he was compelled to do surgery and other medical work of which he had no knowledge or training.

One of his native boys had been gored by a bull. His abdomen lay wide open, and all the organs were on the ground in the barnyard dirt. Although he used the

bit of disinfectant he had and cleaned it as best he could, he said he could not begin to get all the dirt out. Not knowing where anything belonged, he simply stuffed everything back in and sewed the boy up with needle and thread, to make him fit for burial. Much to his consternation, the natives insisted on praying for his recovery. He himself felt that it was even presumption to pray, knowing that if the wound could possibly heal, the patient must surely become a victim of tetanus.

He could not pray with them, and his heart was heavy for the disappointment he knew was in store for the natives. He feared that their faith would be weakened. But he was the one who had the weak faith. The natives prayed long and earnestly, and the poor victim of the bull is working on the mission compound today as well as the best of them.

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Does Christ Live Here?

BISHOP CHARLES L. SLATTERY tells us that he heard the following story in a little church in France:

A new pastor had come to the village and called at a certain cottage. When the husband came home from his work, the wife said:

"The new pastor called today."

"What did he say?" asked the man.

"Oh," she answered, "he asked, 'Does Christ live here?' and I didn't know what to say.'"

The man's face flushed. "Why didn't you tell him that we are respectable people?" he asked.

"Well," she answered, "I might have said that; only that isn't what he asked me."

"Then why," continued her husband, "didn't you tell him that we say our prayers and read our Bible?"

The wife replied, "But he didn't ask me that."

The man grew more vexed.

"Why," he continued, "didn't you say we are always at church?"

The poor woman broke down. "He didn't ask that either; he only asked, 'Does Christ live here?'"

This man and woman pondered for many days what the grave pastor meant by this question. Little by little their lives were changed. Little by little they grew to expect Christ, not dead, but gloriously alive. And in some way, they knew not how, through great love and a willingness to be surprised by the mystery of His radiance, they knew Him. He did indeed live there.—*Moody Monthly*.

"The Right Arm" in the Bahamas

WE HAVE long known that health principles and medical missionary work are the "right arm" in working for souls. Though we do not have a mission doctor in the Bahamas Mission (West Indies), the medical work carried on there in an unpretentious manner is helping to break down the wall of prejudice and open homes and hearts to the third angel's message.

On the island of Eleuthera, Pastor and Mrs. S. G. Lindo have found their ability to help the people of the island physically a great boon to their gospel preaching. Mrs. Lindo is a nurse of unusual ability, and most of those who have taken their stand for the message among the predominantly prejudiced population of this island have first come in contact with her ministry of healing.

A certain lay worker of another denomination took every opportunity to preach against the Adventists, who had but recently opened their work on Eleuthera Island. He was one of the truth's most bitter opponents, but one day he became very ill and sent at once for Mrs. Lindo to come and help him. Our sister responded immediately and, after working the remainder of the day and all through the following night, succeeded in bringing him through the crisis. In the days that followed, his heart was made tender toward the message. Today that former foe is a friend, and his daughter-in-law is a baptized church member.

One woman in this same community spared neither time nor effort laboring against the Lindos when first they opened the work in Eleuthera. She influenced others to print notices of warning, and nailed them all along the public thoroughfares. She organized a real campaign to force our workers to leave the island. However, not long ago this same woman was taken critically ill. As her life hung in the balance, Mrs. Lindo was sent for. The Lord blessed her loving ministry, and the woman's life was spared. This former antagonist has now completely changed her attitude toward Seventh-day Adventists.

Recently two others with whom Mrs. Lindo has been working during critical illnesses have expressed their determination to take their stand for the truth and to keep the Sabbath.

A certain young man, who had vigorously opposed his wife in her decision to become a Seventh-day Adventist, came

one day to Pastor Lindo's gate and called him to come out, threatening to do him physical harm. When our brother hesitated, the young man started in after him. About halfway from the gate to the front veranda, where Pastor and Mrs. Lindo were standing, he suddenly fell to the ground, unconscious. The Lindos hastened to him and, lifting him up, carried him into the house and laid him on the bed. They worked over him, doing all they could to revive him. Then they offered an earnest prayer that God would bring him back to consciousness. God heard and answered their petitions. After they had worked over him for nearly three hours, the young man was

SPECIAL DAYS AND OFFERINGS

May 4

Medical Missionary Day

May 11

Second Sabbath Mission Offering

able to get up and go home. Needless to say, since that experience he has adopted an entirely different attitude toward the message. His wife now worships unmolested, and he is friendly to our workers.

Truly, in this difficult island field the medical work is proving to be the entering wedge for the message.

ROBERT H. PIERSON.

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How to Use the Gazette

We have taken THE CHURCH OFFICERS' GAZETTE many years, and we love it. When asked to give a talk, I usually look through my file of GAZETTES for help.

Last spring I was asked by a club here to be their guest and give a talk on birds. I went to my files and found them rich with just what I wanted. I gave the talk, and another club invited me to give the same to them. In a few days a book club called for it. The wife of Professor Braxton, who has charge of the Siler City High School, was there. He called to see whether I would give the talk in assembly, so I spoke to 470 students. They were thrilled and said they had never heard anything so good; and I was thrilled as I spoke to them, for the Lord blessed me as I had asked Him to. Professor Braxton then asked me to go to

the Henry Siler School, as they were asking for it, too, and I received other invitations.

Honor to whom honor is due—the editors of THE CHURCH OFFICERS' GAZETTE.

MRS. H. PIKE.

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A World Without Frontiers

WHEN an American soldier and a Russian soldier stood face to face on the river Elbe, a new world was born. We live now in a world without frontiers. Walls have become windows. Barriers have become bridges.

The problem for today is how shall we live together in a world without frontiers. The Christian church has the answer. What Christ said long centuries ago is still true: "And I, if I be lifted up from the earth, will draw all men unto Me." We know now how true it is that in Christ there is no East or West. The hope of the world is in the hands of those who keep faith in Jesus. There is no problem which cannot be solved by the intelligent good will which comes through Christ.

With stout hearts and brave faith we must learn to live adventurously. The supreme need is for men who exalt Jesus Christ.

Somewhere in that direction runs the road to a world of good will, understanding, and mutual respect. That is a challenge great enough and important enough to enlist the manhood of the Christian church.—DR. JOSEPH SIZOO, pastor, Collegiate Reformed Church, New York.



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