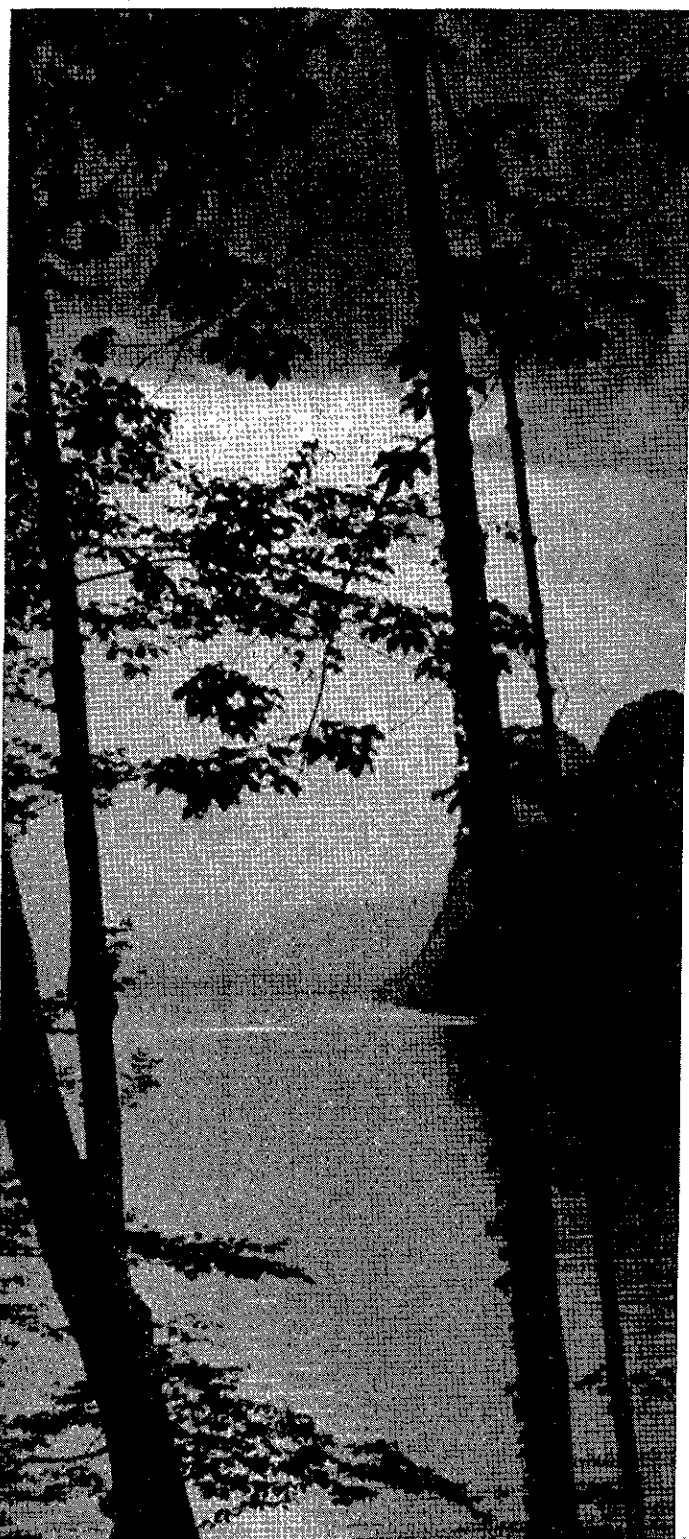


THE CHURCH OFFICERS' GAZETTE

Vol. 35

June, 1948

No. 6



This Is *My Father's* WORLD

This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.

This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise;
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world;
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so
strong,
God is the Ruler yet.

This is my Father's world;
Why should my heart be sad?
The Lord is King; let the heavens ring!
God reigns; let the earth be glad.

—*Maltbie D. Babcock.*

EDITORIAL

Millions Are Waiting

THE Seventh-day Adventist movement looks back upon a century of progress and development. In the past eighty-five years, since the General Conference was organized, the movement has spread out over the earth until it has established itself in 227 countries and island fields. We have a world membership of about 600,000, and our message is being proclaimed in almost 700 languages and dialects. But we have come to a time when we have extended our work about as far as our resources will permit, and there is danger that we will settle back into a state of satisfaction, looking with complacency at our past growth and world accomplishment, and lose the vision of a message to every nation and kindred and tongue.

Such a static condition may exist even while a great deal may be going on in the denomination in the way of various activities and campaigns. But these are only the machinery of a Christ-centered movement. They must never be made an end in themselves. They are not the real object of our work, but only a means to an end. Every church activity must be touched by the Spirit of the living God and entered into with the sole object not of merely reaching a goal but teaching a soul and every soul with this saving truth.

There is a world to be warned of a soon-coming Lord. Activity will not accomplish the task. Organization is no substitute for divine power. Social service or famine relief, though they are important and urgent, will not take the place of the saving gospel of Christ's love for lost sinners. As a church we have emphasized campaigns and goals, and this is right, for only through sanctified activity can the work ever be finished. But there is danger that through channels of social service or church activities we may feel that we have done our duty. But the Lord wants to reveal His love to men through the service of His children. Unless our service is done in the spirit of love and with a prayer that it will help to save men from sin it will be but dead works.

Our great need is not money, not men, neither better facilities nor greater institutions. These could all be received and still the church would be only lukewarm, with no power to arouse the world with a loud-cry message. We do not wish to belittle our wonderful world-wide organization. Our denominational financial plan is the envy of many larger denominations. We have well-equipped medical, educational, and publishing institutions. But these are not power. They are but the channels through which the power may flow. The power to finish this work will not be found in institutions, but in the hearts of men. Money is of no avail unless it can send men who are on fire for God to the ends of the earth to proclaim the message of a cruci-

fied, risen, and soon-coming Saviour to every nation and kindred and tongue.

Let there be in every church this year a seeking after God to find this power. Then, and only then, can we expect the mighty outpouring of the Spirit of God for the finishing of the work. Then the money will flow in, then the campaigns will be a success. Then we can expect the message to swell into a loud cry that will carry into every corner of the globe.

So with gratitude to God for the success He has given during the past, may the church face the future with a new sanctified determination to work and pray and sacrifice that this message, under God, may accomplish its appointed task of preparing a people to meet their Lord when He comes in the clouds of heaven. Millions are waiting for the message while Christ is waiting for us.

THE EDITOR.

Question Corner

In this column each month will be answered questions on the work and duties of church officers or questions concerning any problem that may arise in connection with the local church or any of its departments. We welcome your questions and ask that they be sent to the Editor, Church Officers' Gazette, c/o General Conference, Takoma Park, Washington 12, D. C.

Posture in Prayer

Question: There is a growing tendency in our churches for the congregations to stand during prayer. What do you think should be the attitude of our church leaders toward this practice?

Answer: Prayer is communion with God. Public prayer should be a period when the whole congregation joins in such communion. It should therefore be entered into in the spirit of reverence, and our posture and attitude should be a recognition of God's infinite greatness and a realization of His presence. It would seem, therefore, that the kneeling position would be a more fitting recognition of His presence than to remain standing. On this point the Spirit of prophecy has said: "Both in public and in private worship, it is our privilege to bow on our knees before the Lord when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed.' Of His disciples it is recorded that they, too, 'kneeled down and prayed.' Paul declared, 'I bow my knees unto the Father of our Lord Jesus Christ.' In confessing before God the sins of Israel, Ezra knelt. Daniel 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God.'" —*Gospel Workers*, p. 178.

There are times when it is fitting to stand for prayer, as in public evangelistic meetings

and in services held other than in church buildings. But it would seem more fitting and certainly show a greater spirit of reverence if the practice of kneeling in prayer were followed in our regular church services.

When Transfer Becomes Effective

Question: When a member is granted a letter to another church does he cease to be a member of his former church when the letter of transfer is voted by the church?

Answer: No, he does not. The vote of the church is only an expression of willingness to grant a letter and to recommend the member as in good and regular standing to another church for membership. Not until the other church accepts the member into its fellowship by vote and the clerk notifies the first church that such action has been taken does the person cease to be a member of the church granting the letter. Only then should his name be removed from the record. Unfortunately this plan is not always followed, especially at the end of the year when the church statistical reports are being made up. As a result, each year there are many hundreds of members who are in the process of being transferred who are not counted as members in any church because of the failure of church clerks to follow the right procedure in this matter. This means that our church membership statistics are not as accurate as they might be if care were exercised in accurately recording the church transfers in harmony with our policy.



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Church Officers' Round Table

The Office and Work of Deacons

By TAYLOR G. BUNCH

THE office of deacon came into existence in the early Christian church to meet the demands of a rapidly increasing membership and expanding work. Efficiency requires an extending organization as a movement develops and enlarges its scope and influence. Growth makes necessary increasing organizational machinery. The various functions and officers of the Christian church came into being as need for them became apparent. The first deacons were chosen and their work prescribed "when the number of the disciples was multiplied," so that the apostles could no longer care for the many details of church work. It was impossible for them to "serve tables" without neglecting the study and ministry of the word.

The church was therefore called together in business session and the situation placed before the members. The apostles counseled that seven men who were characterized by wisdom and spirituality be selected to look after the business affairs of the growing Jerusalem church so that they could give themselves "continually to prayer, and to the ministry of the word," the work for which they had been divinely commissioned and set apart by ordination. The church saw light in the suggestion and acted upon it, and the deacons were carefully selected and ordained. As the result of this new arrangement "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." See Acts 6:1-7.

In the book, *The Acts of the Apostles*, page 89, is the following comment on the selecting of the seven deacons: "The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church; and by their prudent management and their godly example, they were an important aid to their fellow officers in binding together the various interests of the church into a united whole. That this step was in the order of God, is revealed in the immediate results for good that were seen." Much credit is then given to this new phase of organization for the great ingathering of souls that followed so that the church went forth "fair as the moon, clear as the sun, and terrible as an army with banners."

The Modern Levites

The office of the deacon is second in importance only to that of the elder, their functions having about the same relationship as existed



between the priests and Levites in the typical sanctuary service. The Levites served as assistants to the priests, caring for the details of the more material duties associated with the priestly ministration. The word "deacon" literally means "servant," "waiter," or "attendant." He is the assistant or attendant of the elder in ministering the affairs of the church, being especially in charge of the business or more material matters connected with successful church administration.

The importance of the deacon's office is emphasized by the fact that both local leaders are set apart for their work by ordination and both must meet practically the same character qualifications. The men chosen for both offices must be blameless, sober, grave, temperate, and possess a clear conscience. They must be free from polygamy, rule their households with Christian discipline, and have a good reputation for honesty and integrity both within and without the church. They must be guiltless of slander, quarreling, and inordinate greed for material possessions. If the deacon uses his office well there is a possibility of his developing skill and boldness in teaching the word. (See 1 Timothy 3:1-13.)

This last promise was fulfilled in at least two of the seven deacons chosen by the early church. Stephen became a great preacher whose wisdom and boldness silenced his enemies but resulted in his martyrdom. He had the honor of being the first Christian martyr. Philip, later called "the evangelist," became the first missionary and was instrumental in the conversion of the high Ethiopian official who in turn spread the good tidings to his own people, resulting later in the turning of the whole nation to Christianity.

Custodians of Church Property

The deacons are the custodians of the property of the church. It is their duty to see that the church is well insured, kept in good repair, and that the janitor work is taken care of promptly and efficiently. They are responsible for a church that is clean, well heated,

lighted, and ventilated. Through their influence and labors the building should be kept painted, the lawn mowed, and the shrubbery trimmed and watered. God's house should present an attractive and inviting appearance both to the worshipers and to those who pass by and who too often judge the religion and denomination by what they see from without. It is the deacons' duty to see that the church building is unlocked well before the service begins, and locked and the windows closed after the service is over.

The head deacon should approve all bills for repairs, fuel, water, light, and any purchases authorized by the church board before they are paid by the treasurer. The deacons should also exhibit a friendly spirit in welcoming both members and strangers as they come into the house of God. They should do the ushering when it is needed, and take up the offering. Their duty includes making all needed preparation for a baptismal service, and assisting the candidates in every way possible.

The deacons should also take an active part in visiting the sick, shut-ins, poor, and any members who may be in trouble and distress and in need of special church assistance. They should bring recommendations to the church board as to what financial assistance the church should give in emergency cases. Anything that has to do with church finances should receive their attention.

Church Ordinances

Assisted by the deaconesses, the deacons should make full preparation for the quarterly communion service. They should see that towels, basins, buckets, and water are ready, and the room, or rooms, arranged for the ordinance of humility. During this service the deacons dip the water into the basins and distribute the towels to the men, and lead out in commemorating the humility and service of Christ and the equality among His disciples, and in administering the partial baptism, symbolizing the washing away of the sins committed since the last quarterly service.

The deacons should also help prepare the table for the celebration of the Lord's supper, at which time they co-operate with the elders in administering the emblems of the crucified body and spilled blood of the Saviour by serving the members the symbolic bread and wine. This work is so sacred that only ordained men should serve. The leftover wine should be poured out and the bread burned. Elders, deacons, and deaconesses should visit the shut-ins and give them the privileges of the ordinances at least once a year.

The prevailing idea that the work of the deacons is confined largely to the taking of the offering on Sabbath morning and assisting
(Please turn to page 5)

A Subversive Offshoot

M. E. KERN

Last month in the article "Church Officers Alert," attention was called to the solemn responsibilities of the overseers of the church to "feed the flock of God," to watch for souls "as they that must give account" and to sound the warning when the church is in danger of attacks from without or from within. Quotations from the Spirit of prophecy were given, warning the church against those "who start to proclaim a message on their own individual responsibility," and who select portions of the Testimonies "to give influence to their false testimonies," and who "work to tear down that which God has been for years building up."

About fifteen years ago such an offshoot began to develop in Southern California, known as the "Shepherd's Rod," which has now taken the official name "Davidian Seventh-day Adventists." This group profess belief in the Spirit of Prophecy as manifested through Ellen G. White, but teach many things absolutely contrary to the Bible and the Spirit of Prophecy. They claim to have much additional truth which has come "in response to divine enlightenment" through their leader, Mr. V. T. Houteff.

They believe that to them has been committed "the sealing message" to give to the Seventh-day Adventist church, which is to separate the true Christians from among the unfaithful Adventists. Then through the angel of Ezekiel 9, the Lord will literally "destroy the sinners among His people." By this means the church is to be purified. It is to be a terrible destruction, for "in comparison the fate of the Jews for rejecting and for slaying the prophets of the Lord Himself, was as nothing." At the time of this destruction, we are told, Jesus will descend on the Mount of Olives, the remnant will go to Jerusalem, and the kingdom of David will be set up. (Hence the name, "Davidian Seventh-day Adventists.") So we are told that "the common expression 'going to heaven' means first going to the promised land." Then from Jerusalem as a center, the loud cry of the third angel's message is to go to all the world, and will result in gathering that "great multitude" mentioned in Revelation 7: 9. This is one example of Shepherd's Rod imaginative and fantastic interpretation of Scripture.

This teaching that Zechariah 14: 4 refers to the coming of Christ to set up the kingdom of David at Jerusalem before the close of probation, is one example of the perversion of the Spirit of prophecy. We are told in *Early Writings*, p. 53, that "it is at the close of the one thousand years that Jesus stands upon the Mount of Olives." But we are assured by the Shepherd's Rod that "according to the Spirit of prophecy" Zechariah 14: 4 "has an indirect application," "in the end of the millennium," when "the Lord's feet will again stand on the Mount of Olives." In other words, when Ellen G. White in vision was given a revelation of the closing events in the great drama of human redemption, the direct or primary meaning of this prophecy

was not revealed, but the full and significant meaning comes to us through this private interpretation.

The headquarters of this Shepherd's Rod organization have been established at Mt. Carmel Center, near Waco, Texas. It is a sort of self-contained community which issues its own script for money, has a bank, a store, a laundry, a school and a "publishing company." There are certain paid representatives who travel about seeking contacts with Seventh-day Adventists to whom they can give their "message," and also meeting with groups of adherents here and there. A few ardent laymen have also traveled from place to place selling fruit trees or other merchandise, always seeking to win Seventh-day Adventists to their cause.

All adherents are advised to remain in our churches and quietly work to win others to their cause. Tithes and offerings, however, are to be sent to Mt. Carmel, where it is claimed God's "storehouse" is now located. Those who do not do so are in danger of falling "under the 'slaughter weapons' in horrible fulfillment of Ezekiel's vision." (Tract No. 4, 3rd edition, 1943, pp. 65-67.)

The most extensive effort is carried on through the circulation of literature. For years a "name ingathering campaign" has been carried on. Adherents are advised to get information "by exploiting every opportunity to commingle wisely with the church brethren, quietly making new acquaintances, renewing and continuing old ones" and "tactfully eliciting from them their names and addresses." (Symbolic Code, p. 24, Jan.-Dec., 1942.)

A year or so ago the idea was conceived of distributing what they considered an important health message and at the same time of accelerating the name ingathering. This health booklet was published under the name of *The Entering Wedge Society of America* (usually abbreviated as The E. W. Society) with the address given as McGregor, Texas, which is a few miles from Waco. Thousands of coupons were sent to our people by means of which the health booklet could be secured for a few cents, with the distinct requirement that the name of the sender's church must be given—"No coupon, no book." A letter to Esther Groves, secretary of The E. W. Society, asking whether there was a connection between this society and the Shepherd's Rod, brought the complaint that "our name has been slander-

ously linked with the Shepherd's Rod organization." In another letter from the "secretary" to a conference departmental leader, there was actually a threat to prosecute the addressee unless he published a denial of a notice he had published in a union paper to the effect that the "E. W. Society" was a part of the Shepherd's Rod organization.

But since our exposé of this "E. W. Society" maneuver in the leaflet "Shepherd's Rod Propaganda," the coupon plan has been dropped. However, in recent months a new drive has been started to put Shepherd's Rod literature in the homes of our people. A little publication *Timely Greetings* containing Mr. Houteff's sermons, is being sent to our workers and many laymen all over North America and to several mission fields. The quotations in this article regarding the Shepherd's Rod which are without credit, are from this publication. Many of our people recognize at a glance the nature of this propaganda. In nearly every number Mr. Houteff is announced as a "minister of D. Seventh-day Adventists" with no explanation of what "D" stands for.

What should church officers do? For one thing, as Sister White said of such teachers, "Receive them not; for God has not given them this work to do." You should study to be able to help those who may become interested in this "new light." It may be necessary in some cases that the pastor or district leader should speak to your church regarding the subversive teachings of the Shepherd's Rod. Be alert. Know your congregation. Because of a lack of such knowledge some Shepherd's Rod adherents have almost been chosen as teachers or as officers in the church. While we must not countenance "fifth column" activity in our churches, we should kindly and lovingly endeavor to help those who may be inclined toward this offshoot to see their mistakes.

Apostle of Literacy

That tireless apostle of literacy, Frank Laubach, has just won another Kingdom victory, this time in Ethiopia. For some time, Dr. Laubach has been trying to get the language of that country simplified and in primer form for the illiterate masses. He writes now that he has done so. Haile Selassie (the Emperor) wants all his people to own and read the Bible. He has ordered the purchase of a \$10,000 printing press to speed things along, and he wants a "Story of Jesus" printed immediately after the first grammar is finished.

Dr. Laubach won another victory in simplifying the language. There are 231 possible vowel forms in the Ethiopian language. By using this form it would have taken seventy-five years to make Ethiopia literate. But he convinced the Emperor that he could do the same job in ten years with a simplified, regularized alphabet. The Emperor said, "Go ahead!" "Now," exults Laubach, "we can make our lessons easy."

No man in our time has done a greater missionary job than Frank Laubach; with the club of elementary grammar, he has beaten down the barriers that kept millions from the Kingdom of God.—*Christian Herald*, Dec., 1947.



LIVING THE SPIRITUAL LIFE

Supreme Need of the Church Today

L. K. DICKSON

The most pressing demand in the church and in Christian circles everywhere is spirituality of the intelligent, healthy, vigorous sort. Great confusion seems to be abroad as to what real spirituality is. Too often a reposeful, "holier than thou" religious state is called spirituality—a state manifesting itself in a sort of hand-folding, anemic-looking personality which constantly looks for the weaknesses and shortcomings of others; one which bemoans loudly but encourages never.

Such so-called spirituality is repulsive. It is not what the church or the world needs at this time. It is little more than baptized selfishness.

Such manifestation should not be confused with a healthy, sound, vigorous spiritual life. There is a soundness about true spirituality, as there is about a true faith, which is unmistakable and most attractive. Real spirituality is accompanied by courage, Christian boldness, and aggressiveness. There is an inward warmth which leads to true and helpful fellowship.

Those who are spiritual hold personal communion with God, and their faces and lives reveal that inward experience which marks the life of a growing Christian. Inwardly and outwardly they walk with God, and thus they define in human experience the transformation which is salvation in its essence. This life of intimacy with God produces a willingness to serve others that shrinks from no task which has promise of good in it. Self-denial and self-sacrifice are both involved in a healthy and robust spirituality.

Too often, men and women claiming to live spiritual lives shun every test of consecration and real devotion which might shake them out of their easy seats and comfortable homes. Such individuals have impressive lessons to learn at the feet of the One who turned aside from no effort to supply those in need.

When one has remained under the transforming, energizing presence of the Master to such an extent that every part of his being has been renewed, when head, hand, and heart alike have been changed, he will possess the genuine spirituality which is called for in this needy hour.

Such a life will be sympathetic, but bold in the Lord. It will be tender, but forceful. It will be understanding, and willing to do all things needful. It will be born of God, and through faith in Him will overcome the world in all its forms.

There is, then, something more to do about Christ and His truth than to argue about them. We need, through communion and the mighty prayer of faith, to capture His spiritual power and manifest His attributes. Christianity, of the type acceptable to God, is a living force, not mere loyalty to a line of reasoning frozen into a creed.

To reduce the Christian religion to a dull

cataloguing of things right and things wrong, while failing to keep fresh in the life the spiritual brilliance of a revelation of Christ, is to rob the gospel of its very heart.

The most essential thing for the Christian is to be able not only to explain Christ, but to become so personally acquainted with Him that his life is filled with a Christlike radiance which will create in others the dominating desire to be like Him.

The hour has come for a resurgence of spiritual living. The church never can reach its full power and influence designed by God until its true spirituality is restored.

Special Notice

At long last, Volume II of *The Prophetic Faith of Our Fathers* set, by LeRoy Edwin Froom, is now available. It will have definite appeal and value to our lay preachers and our church officers, including church school teachers and Missionary Volunteer leaders. It is doubtless the key volume of the set, and covers the Old World prophetic exposition from the Renaissance to the French Revolution. Replete with illustrations—historical scenes, facsimiles of title pages and extracts, reproductions of coins and medals, portraits of the prophetic spokesmen, and a progressive series of charts and tables—it covers a period filled with human interest and vital import. Scholarly in form, intriguing in style, and fully documented, it is not only a handbook of facts and a history of vital developments, but also a human interest portrayal of the leading characters in the drama of prophetic interpretation—all framed in a biographical setting. It will have a special appeal for the trained mind, and crystallizes the research of thirteen years in the archives of Europe and America. Completely annotated and exactly verified, its 864 pages are fully indexed.

Order through your Book and Bible House.

The Office and Work of Deacons

(Continued from page 3)

during the quarterly services has thrown many added duties upon the elder or pastor so that it is becoming increasingly difficult to carry out the apostolic program which makes it possible for the spiritual leaders to give themselves "continually to prayer, and to the ministry of the word." As a result, we do not see the progress of apostolic days which we have a right to expect in these closing hours of earth's history. Doubtless the deacons are not altogether to blame for this neglect, but it should be remedied at once. The board of deacons should meet once a month, or at least once a quarter, and discuss their duties and responsibilities and pray for wisdom to fulfill the commission given them in apostolic days when the office was created.

What Are Unclean Foods

"What is the meaning of this?" Josateke irately asked his wife. "Where are you taking those baskets of food?" It was dawning for the first time on Josateke that his wife was losing her interest in the Catholic church, to which they belonged. Josateke was a Catholic lay preacher, and he could not have this happen. His wife had said something about liking the Adventist meetings in the other village, and now she was taking these baskets of "tithe" as she called it, to the minister. "Put those baskets down," he commanded her. "We're Catholics, don't you know, and Catholics we're going to be!"

Meekly Miliakere left her baskets and went about lighting the fire in the smoky corner of their thatched kitchen. "Jo," she said timidly, "some day you might listen and learn what God really wants us to do."

But Jo had no idea how soon the Lord was to call him out of darkness into His marvelous light, and that night he went to bed and slept soundly, tired from the work of the day. Suddenly by his side there stood a very bright angel clothed in white, and in one hand he held a large Bible. "Josateke!" he called. Josateke looked in fear and consternation at his heavenly visitor. "Eat no unclean foods, Josateke," he said in a loud voice.

"Unclean foods!" said the astonished Josateke. "What are unclean foods?"

"Tobacco, *yangona*, pig, eels, shellfish, crayfish, prawns," said the angel. "It is time for you to give up all unclean foods." Then the visitor was gone. But the impress on Josateke's heart had been made forever, and the voice was still ringing in his ears. "Eat no unclean foods."

In the morning he told his dream to a friend who had come to visit him, recounting the very words of the angel. As soon as he heard it he said, "Why that's the Adventists!"

"What!" exclaimed Josateke, "Don't they eat these things?"

"You go and have a talk with them," advised his friend.

And off Josateke set to the village where Alipate, our native minister, lived. Long and earnest was the conversation that followed, and Josateke drank in the words of truth that he heard. "God has called me," he said, "and warned me to prepare. When is the next meeting?" It happened that it was Friday, and at the early morning service on Sabbath, Josateke publicly told of his desire to give himself to God and join the clean church.

Today Josateke and his family are at the Fulton Missionary School, where he is earnestly training for the work of God. There are yet many such pearls in Fiji. Pray for the work in Fiji.

NORMA I. JACOBSON.

Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress.—Ellen G. White, *Education*, p. 18.



Young People's Department

OF MISSIONARY VOLUNTEERS



Notes to Officers

Summer Program of Activity for J.M.V.'s

It is highly important that during the summer months when church school is closed and the boys and girls have more leisure time that some church-centered activity program be provided. Our churches, especially in the larger centers, are losing an excellent opportunity to tie these young people to the church and to preoccupy their energies in constructive projects, if they fail to arrange for this supervised summer program. Our senior societies can contribute largely to this program if they will bring their Master Comrade young people into action as counsellors and supervisors. Each senior society should consider it a privilege to apply their thought and man power to this important project.

There will be a leaflet issued very soon giving some of the steps in the setting up of such a program along with some very practical and concrete suggestions. Each executive committee should give study to this, and if it needs to be initiated by your society, discuss it with your church board.

June and July Patriotic Theme

June 14 is Flag Day in the United States of America, and of course July 4 is the national Independence Day. These occasions give us opportunity to express our patriotism and to emphasize the importance of our obligations as citizens of our country. There are special programs which can be arranged on these days. The GAZETTE will provide some such appropriate material. We urge all of our officers to recognize this opportunity and to make the most of the privilege of emphasizing these patriotic features. In countries other than the United States there are similar days which will provide similar opportunity.

The Best Things

The best philosophy—a contented mind.
The best law—the golden rule.
The best education—self-knowing.
The best music—the laughter of the innocent child.
The best science—extracting sunshine from a cloudy day.
The best journalism—printing only the true and beautiful on memory's table.

—Exchange.

Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor.—Ellen G. White, *Education*, p. 262.

Summertime Is M.V. Time

YES—Summertime is M. V. Time and—its just around the corner.

Youth's Congresses, "Share Your Faith," Camp Meetings, Camps, and Vacations are all yours for a full three months' round (June, July, August) of M. V. activity.

Summertime is half-way time, too; 1948 is half through when June is through. Sometimes it is good to check up and then plot the plan.

Want to offer your young people a good time? Then plan with them for participation in the following M. V. Projects:

YOUTH CONGRESSES

There's to be one near you this summer. Give this strong publicity. These are planned for young people.

CAMP MEETINGS

Set the example—attend.
Help foster M. V. activities there.
You and your young people need the help and blessings of the occasion.

JUNIOR AND SENIOR CAMPS

Camp days are happy days, days of recreation and spiritual growth. Help someone else to go, too.

SHARE-YOUR-FAITH PLANS

Try one of these during the summer: Branch Sabbath Schools—Park Meetings—Youth Efforts—Bible Lawn Parties—Master Comrade Neighborhood Clubs. (For details see Share-Your-Faith suggestions, CHURCH OFFICERS' GAZETTE, January 10, 1948.)

OTHER M. V. STYLES THAT WEAR WELL IN SUMMER

Morning Watch—Bible Year—Character Classics—M. V. Reading Courses.

Feature these at every meeting.
Hold little contests—conduct interesting games about these features. Give book reviews.

And here's wishing you the happiest summer ever!



Senior Camps

In some conferences this year there will be Senior camps. These camps are open to Missionary Volunteers of senior age. The program is slightly varied from the Junior camp schedule, but it provides opportunity for worship, fellowship, recreation, and mutual discussion of youth problems. These camps are contributing a great deal to the more friendly relationship of the youth to their organization and contribute to their solution of the problems of choice of life work, choice of life companion, ideas, and suggestions on sharing your faith, and representing their church in a positive way wherever they live.

If there is not an opportunity for a full week of Senior camp in your conference, perhaps you could suggest to your Missionary Volunteer secretary that a group be given the opportunity of finding a campsite for a week end, in order that the idea might be demonstrated even in a short-period camp.

These three-day encampments have proved very helpful and enjoyable in a number of places, and sometimes develop later into a full seven-day senior camp.

Summer Training Camps

Each summer most of our conferences now conduct camps for the boys and girls. These camps contribute very substantial qualities to the character and personality of the Junior youth. Christian leadership applied under a camping situation establishes ideas and attitudes which are most valuable. Every senior society should consider it a privilege to encourage the attendance of every boy and girl of the proper age during these camping periods. A splendid project would be not only to encourage these boys and girls who attend but to make it possible financially for some who may have trouble getting the money to go. Especially would it be helpful to look for boys and girls who are just making contact with the church to discover this delightful association and very happy fellowship.

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given the best he had; whose life was an inspiration; whose memory is a benediction.—Mrs. A. J. Stanley.

Senior Meetings

June 5

"Lord, Teach Us to Pray"

By TAYLOR G. BUNCH

ORDER OF SERVICE

SONG: "The Larger Prayer," No. 26 in M. V. Songs.

SCRIPTURE READING: Matthew 6: 9-13 (in unison).

SENTENCE PRAYERS.

OFFERTORY.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SPECIAL SONG: "The Lord's Prayer."

TALK: "Lord, Teach Us to Pray."

TALK: "After This Manner Pray."

TALK: "Divisions of the Prayer."

TALK: "The Needs of Mankind."

SONG: "My Daily Prayer," No. 22.

BENEDICTION.

"Lord, Teach Us to Pray"

On this occasion we come to Jesus as did the disciples long ago and say, "Lord, teach us to pray." Luke 11:1. This request has a twofold meaning. We need to be taught to pray, and also *how* to pray. The neglect of prayer is one of the chief causes of spiritual weakness and defeat. We would all know more of the presence and power of God in our lives and work if we gave prayer its rightful place as "the most holy exercise of the soul." Again we read: "Do not neglect secret prayer, for it is the soul of religion."

A religion without a soul is as useless and worthless as a body without life. Ezekiel's vision of the valley of dry bones illustrates how powerless is even a great army without the breath of life. (Ezekiel 37:1-14.) It also shows the impotency of the church without the breath of spiritual life that makes it a living soul. Sincere and earnest prayer should be offered for resurrection power to deliver us from the form of godliness without the vitality of spiritual life so that the church may go forth conquering and to conquer.

"It is secret communion with God that sustains the soul-life. . . . Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved."—*Gospel Workers*, pp. 254, 255. Prayer is as essential to spiritual life as is breathing to the physical. In fact breathing is used as the symbol of prayer. Jeremiah said: "I called upon Thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not Thine ear at my breathing, at my cry." Lamentations 3: 55, 56.

We must pray always and without ceasing just as we must breathe continuously. We must be ready to send a petition heavenward at any moment of need for the assistance that

is always available. "While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. It is thus that Enoch walked with God."—*Gospel Workers*, p. 254.

The whale sounds the depths of the mighty ocean, but he must from time to time rise to the surface for air. Likewise the Christian who lives in a world of sin must from time to time ascend into the pure and holy atmosphere of prayer and converse with God in order to obtain the necessary spiritual resources for righteous living and effective service.

In the light of the privilege, importance, and necessity of prayer, the following question constitutes a challenge to every young person: "Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*Steps to Christ*, p. 99. This was the secret key by which Christian and Pilgrim escaped from Doubting Castle and thus out of the clutches of Giant Despair, as so beautifully set forth in parable in Bunyan's *Pilgrim's Progress*.

Since prayer opens to us the gate into the treasury of heaven, surely we need to be taught to pray, to take advantage of a greatly neglected privilege and opportunity. This available power is a challenge to the youth of the advent movement to "be strong and do exploits" in these days when a new edition of the book of Acts is to be written by the modern heroes of the cross. They are again to subdue kingdoms, quench the violence of fire, escape the edge of the sword, wax valiant in fight, turn to flight the armies of the enemy, and out of weakness be made strong. Like those of old, they, also, will obtain a good report through faith and inherit a "great recompense of reward." Hebrews 10: 35.

"After This Manner Pray"

But we need also to be taught how to pray for "we know not what we should pray for as we ought" (Romans 8: 26), and we are told that many ask but do not receive because of a mistaken idea of prayer. "You have not, because you do not pray; or you pray and yet do not receive, because you pray wrongly, your object being to waste what you get on some pleasure or another." James 4: 2, 3, Weymouth. So in answer to the request of the disciples, "Lord, teach us to pray," Jesus said, "After this manner therefore pray ye," and He then gave them a sample prayer

which has been known as "The Lord's Prayer." Matthew 6: 9.

In this sample prayer Jesus sets forth in a few sentences the requests which cover the needs of all men in every age and clime. Just as the Decalogue is the synopsis of all just laws, and the Sermon on the Mount is the entire gospel in miniature, so the Lord's Prayer sums up and crowns all prayer with a crown of glory that has never been excelled. Luther said that "he who can pray the Lord's prayer aright, need fear neither man nor devil." Its importance cannot be overemphasized. It can be prayed slowly in one minute and yet everything we need is embraced in the requests made. It is so complete that nothing can be added to it or taken from it. It is so exceedingly broad that it covers the whole needs of the human family.

This prayer can never become obsolete or out of date. It meets the requirements of the twentieth century as well as it did the first century. Its beauty and symmetry have never been surpassed. While it can easily be committed to memory in a few minutes, it contains all things pertaining to life and godliness. The brevity and simplicity of this prayer indicate that we are not heard for our much speaking. The Lord hears and answers on the basis of the desires of the heart and the needs of the soul. Delayed answers are chiefly for our own benefit in preparing us to make the right use of that which we obtain from the storehouse of heaven.

Divisions of the Prayer

The Lord's prayer is divided into two parts. The first group of three petitions has to do with God and things divine, and the second with human beings and their needs. Seven is the symbol of completeness and perfection and these seven requests cover the spiritual and temporal requirements of man. The opening sentence indicates that it is the prayer of sons and daughters of God who alone have the right to address Him as "*Our Father which art in heaven*," because they have been born again into the heavenly family. All prayer should be directed to the Father in the name of the Son. We should also pray "in the Spirit" and thus recognize all three members of the Godhead.

"Hallowed be Thy name" is the approach of reverence necessary in order for us to come into the presence of the Eternal. In this first petition we place God where He belongs by exalting Him above the earthly things which so often claim our attention and homage. Only those who approach God with reverence and godly fear will find Him and know the blessings of answered prayer. God's name or character must be hallowed in our lives if we are to know the fellowship that this prayer indicates. A recognition of the holiness of God is always accompanied by a vision of our own unworthiness in contrast, producing humility and meekness. According to the first beatitude, a recognition of our spiritual poverty is the first step toward the kingdom of heaven.

God's name is so holy that His name is mentioned but once in this sample petition.

Jesus had just been warning against the "vain repetitions" of those who "think that they shall be heard for their much speaking." Matthew 6: 7. The Lord is not interested in the rosary variety of repeated prayers. There is a tendency to use the name of God too often in prayer, and also by endearing terms. "Father," "Holy Father," and "Righteous Father" are the terms used in the prayer of Jesus recorded in John 17.

The second request is, "*Thy kingdom come.*" The kingdom of heaven comes only to those who hallow His name through godly living. The gospel purpose is summed up in the restoration to man of the kingdom or dominion lost through sin. "Repent ye: for the kingdom of heaven is at hand" (Matthew 3: 2), is the sum and substance of the gospel commission. "That prayer wherein is no mention of the kingdom of God is not a prayer," is an axiom of the rabbis. Through the gospel we are delivered out of the kingdom of darkness and translated "into the kingdom of His dear Son" (Colossians 1:13) so that even in this life we become "partakers of the inheritance of the saints in light" (verse 12). This spiritual translation is a necessary prerequisite to the final bodily translation into the kingdom of glory at the second advent of Christ.

"*Thy will be done in earth, as it is in heaven,*" is the third request which climaxes the first division of the prayer. The evidence of citizenship in a kingdom is obedience to its governing laws which express the will of the sovereign. The kingdom of heaven is a rule of law and order, for order is heaven's first law. Sin is declared to be the transgression of the law, and the purpose of the gospel is to destroy, not the law, but sin, the transgression of divine law, and thus the authority of the law is established.

The claim that the gospel supplants the law is absurd in the extreme for that would defeat the very purpose of the gospel to save us from the condemnation of the law. The law presents the standard of righteousness and defines sin, and the gospel saves us from its dominion. Through grace the eternal principles of right are transferred by the Spirit from the tables of stone to the fleshy tables of the heart so that we do by nature the things contained in the law. True obedience is motivated by love, for Jesus said, "If ye love Me, ye will keep My commandments." John 14: 15, A.R.V.

The Needs of Mankind

"*Give us this day our daily bread,*" is a request embracing the needs of both the body and the soul. All through the Scriptures the bread needed to supply the physical being is used to represent the bread of life by which our spiritual bodies are nourished and health maintained. Both these foods are daily requirements, and neglect brings weakness and eventual death. Jesus declared Himself to be the living bread which came down from Heaven and which gives eternal life. He is the heavenly manna and the tree of life. Job said, "I have esteemed the words of His mouth more than my necessary food." Job 23:12.

The fifth petition is a plea for daily pardon: "*Forgive us our debts, as we forgive our debtors.*" The giver of bread is also the forgiver of sin. Forgiveness is one of the greatest of God's gifts because it is the least deserved on our part and is the most difficult for us to give to those who have injured us. This is one of the most difficult of all the petitions to pray because of the condition imposed. We ask God to forgive us on the same basis that we forgive others. Unless we forgive from the heart those who have trespassed against us, we cannot expect pardon from God.

This is the only petition which Jesus emphasized by repetition and explanation. He said, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:14, 15. Later Jesus gave a parable to emphasize the meanness of a man who refused to forgive a fellow servant for a small debt when he had been forgiven by his Lord for a debt he could not possibly pay. Jesus said, "Blessed are the merciful: for they shall obtain mercy." Matthew 5: 7.

The next request is for divine guidance. "It is not in man that walketh to direct his steps," is a Scriptural expression. Jeremiah 10: 23. He needs a Shepherd, a Guide. Thus he prays, "*Lead us not into temptation.*" Those who ask for daily bread and daily pardon also need daily guidance, especially in the conflict with evil. This is considered the most difficult part of the Lord's prayer to understand. However, its meaning is clear in the light of other Scriptures. It is certain that God does not lead men into temptation. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed." James 1:13, 14.

Not even Christ was able to escape temptation for He "was in all points tempted like as we are, yet without sin." Hebrews 4:15. Temptation here has the meaning of tests and trials. Jesus was divinely guided when attacked by the devil so that He was able to overcome the evil one. "Leave us not alone in temptation," and "Abandon us not in trial," are other translations which doubtless set forth the real meaning of the request.

"*But deliver us from evil,*" is the last of the seven requests. Appeals for divine assistance are not made in vain because "the Lord knoweth how to deliver the godly out of temptations." 2 Peter 2: 9. "Deliver" carries with it the idea of breaking the fetters or prison bars that confine us as the slaves of sin. Since we all have "sinful flesh," temptations cannot be avoided, and the great need is for victory when the test arrives. Christ is the great Emancipator from sin. He sets the captives of Satan free.

The assurance is that "we know that no one who is a child of God lives in sin, but He who is God's Child keeps him, and the evil one cannot touch him." 1 John 5:18, Weymouth. We are assured of the same victory Jesus had over the enemy of all righteousness. He said: "The prince of this world cometh, and hath nothing in Me." John 14: 30.

Satan was unable to gain any foothold in the impregnable fortress of Christ's character, and the same defense is offered us. Through Him "we are more than conquerors." Romans 8: 37.

The prayer closes with the doxology, "*For Thine is the kingdom, and the power, and the glory, forever, Amen.*" Like the Bible itself, the Lord's prayer ends where it began, with God and His sovereignty. It constitutes a closing plea that all the petitions be granted on the basis of being addressed to One who is omnipotent in power and whose dominion is everlasting. There is no other kingdom worthy of the name, for the revolt of Lucifer has never been a success and he is only a usurper.

"Amen" is an appropriate ending of the prayer. It means, "So be it," and constitutes a final appeal to the Great Amen to do for us more than we can ask or think. Let us learn to pray this prayer in the right spirit and with understanding so that its requests may be granted by the Father of us all.

June 12

Ambassadors

BY ETHEL KROPP ALLEN
and R. W. ENGSTROM

ORDER OF SERVICE

SONG: "Confidence," No. 82 in *Gospel in Song*.

PRAYER.

MISSIONARY REPORTS.

OFFERTORY.

SECRETARY'S REPORT.

SONG: "Be a Messenger Somewhere for Jesus," No. 63.

LEADER'S INTRODUCTION.

DUET (OR QUARTET): "The King's Business," No. 95—first stanza only.

DISCUSSION: "Ambassadors"—"Comparisons with Christians."

DISCUSSION: "Duties of a Good Ambassador."

DUET: "The King's Business," No. 95—second stanza.

POEM: "The Hidden Life." (Accompanied by soft music—"I Would Be True," No. 58 in *M. V. Songs*.)

TALK: "Other Symbols."

DUET: "The King's Business,"—last stanza.

READING, SCENES, AND SONGS: "True Witnesses."

CLOSING CHORUS: "The King's Business." (Congregation joins in chorus.)

BENEDICTION.

Introduction

Many years ago there lived on a farm in England a boy by the name of George. The farm was both small and poor, so George had few chances to learn much or to see interesting things. Sometimes he became discouraged and wished he could have the advantages that other boys had.

One day there came word to the farm that a man of renown was to speak in a town not far away, and George gladly seized the opportunity to hear him. During the first part of the lecture there was little of interest to

the boy, but finally the man began to speak of some of England's great men and what they had done to bless the world. He spoke of Livingstone and how he had opened up Africa by his mission work; he told stories of the Grand Old Man, William Gladstone, greatly thrilling young George with the tales. When he told of Joseph Parker, the wonderful minister of the City Temple Church who had had so little chance to learn, the boy was tremendously interested.

While he was still deep in thought he heard the speaker say, "Who knows but that some lad here in this meeting may some day be great and be honored by England as these men are!"

"What boys are here?" thought George, turning his head to look behind him. "Why, there isn't another boy here! If any boy present does a great work, it will have to be myself. Well, why not? Perhaps I can do something." When he left the building he had a great new purpose, a new aim for his life.

"I cannot go to school much," he said to himself, "but I can read what other men have thought and have done, and I can try to be like them. Perhaps that will help me to do something worth while some day."

So he began a careful reading of biography, thereby changing his whole life. He found that these great men loved to help others, so he tried to make his own life useful. Soon his community began to appreciate his worth, and later he was chosen to be a member of the British Parliament and thus had an opportunity to help make some of the best laws of England. So George Nichols, the farm lad, became great in character and honored by his country because he chose to study the lives of good men and to emulate their characters.

The subject is "Ambassadors," and we have chosen as our theme song, "The King's Business." Interspersed among the various parts, you will hear from time to time the strains of this song, given either vocally or instrumentally.

SONG—"The King's Business," No. 95 in *Gospel in Song*. [First stanza only.]

Ambassadors

COMPARISONS WITH CHRISTIANS

FIRST SPEAKER: An ambassador is the highest-ranking envoy a country sends outside its boundaries. He must believe in the country's administration, must rightly represent it, must defend it before others, and must be willing to go into danger for it.

SECOND SPEAKER: Just so we as Christians are official representatives of another nation—another world. (2 Corinthians 5: 20.) It is most important that our representation of that better world be right if men are to get the correct insight. By way of example: Certain restaurants in London used to send out "sandwich men" who paced the streets advertising a restaurant with signs which read, "The Best Dinner in London." Most of these men were unemployed and looked so starved that they were very poor representatives of what they advertised.

FIRST SPEAKER: Being a true ambassador is not easy, and the ambassador is not always popular with everyone in the country to which he is sent. Many times he may be asked to promise certain rights to this country that he is sure his native country would disapprove of, and he must refuse. Always he must try to think as his government would. He is "commissioned" to present the terms or conditions of a country to those with whom he works for he is there in his ruler's place.

SECOND SPEAKER: In Ephesians 6: 20, Paul says, "I am an ambassador in bonds," or "in a chain," as explained in the margin. Paul found that to be a true ambassador for Christ was not easy and at times very unpopular. Although often in prison, he was not unhappy. It brought honor and joy to him to serve in Christ's stead. Christians are "commissioned" to give the loving invitation, "Be ye reconciled to God." 2 Corinthians 5: 20.

Duties of a Good Ambassador

FIRST SPEAKER: Ambassadors do not originate their message. They do not seek their own glory. They do not aim at their own comfort or pleasure, since being an ambassador is often a great sacrifice of personal comforts in life. They are not to add to their instructions or take away from these instructions. They must go where sent and communicate the mind of their government. They must qualify themselves for their work in every way and endeavor to do it in the best possible way. They must expect to endure loss or suffering rather than have the interests of their government prejudiced.

SECOND SPEAKER: The duties you have listed are also necessary for the Christian ambassador, who represents the greatest country of all—the unknown country. God permits them to suffer sometimes, to be reviled often, and scoffed at, but He counsels them to "beseech" their enemies and persecutors to "be reconciled to God," and invite them to have a home in the glorious heavenly country.

FIRST SPEAKER: All ambassadors in this world come from known countries. All the world knows America, for example, and our ambassadors are accorded all the honors of a great country. Properly, an ambassador is one sent from his own country to another country equal in rank. We do not send ambassadors to defeated countries.

SECOND SPEAKER: Here is a strange difference. God sends us lovingly to rebels, offenders, and those who have no equal rights with Heaven, but deserve only death. God loves men and gave His only Son for them, that through His death a perfect reconciliation could be made. Have you ever heard of a judge at the bar who beseeched and pled with a criminal sentenced to death to accept pardon and go out free? Or did you ever hear of a creditor who beseeched his ruined debtor to forget his debt and be free? God not only offers this but sends His ambassadors everywhere begging men to accept.

SONG—"The King's Business."

[Second stanza only.]

Hidden Life

(Accompanied by soft music—"I Would Be True," No. 58 in *M. V. Songs*.)

In a western, rainless valley,
Far from where the mountains loom,
I beheld wide, barren acres
Destitute of fruit or bloom.

Not a spear of grass was verdant,
All was dusty, brown, and dead,—
As a harvest reaped and garnered
Leaves but refuse in its stead.

Yet midst this desolation
Spreading oak trees fair and green,
Proudly towering toward the heavens,
In their strength and grace were seen.

"How, oh, how," I said in wonder,
"In such desert can they grow?"
Someone said, "Their roots reach downward
To the hidden springs below."

Blessed trees! So ill-environed,
Smiling there so true and strong!
Refuge for the worn wayfarer,
And a home for birds of song!

'Tis a parable, I pondered;
Noble souls in deserts plod,
Giving strength and joy to others,
For their lives hide deep in God.

—MRS. FRANK A. BRECK, in *To Comfort Thee*.
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Other Symbols

I shall read Malachi 2: 7, the last part of the verse: "For he is the messenger of the Lord." Messengers are among the most responsible workers in the world. Bank messengers, bonded for thousands of dollars, are thoroughly examined before being hired for they must carry valuable papers and large sums of money from one firm to another. Theirs is a most trusted responsibility. In England these bank messengers are secretly checked upon when off duty. If they are found in questionable places or doing questionable things, they are dismissed from service.

You and I are messengers of the Lord. We carry the most valuable papers in all the world—the word of God to the people. Are we trustworthy for such a great responsibility and honor?

"Ye are My witnesses," Isaiah 43: 10. The best Christian witness perhaps says little about his religion, but daily lives it. An army officer had this to say about two young doctors who served under his command: "I don't know just who they were, but they came from a place in California named Loma Linda, I think. They were different from all other doctors. They were princes of men. I would like to know more about them." These doctors must have witnessed daily by their lives.

SONG—"The King's Business."

[Last stanza only.]

True Witnesses

READER (reading to soft music of "From Greenland's Icy Mountains"): Now let us spend a few moments considering how we may be true witnesses. Perhaps the commonest example of true witnessing, and the one that comes into most people's minds, is the privilege of being a foreign missionary and going to some needy land to teach and preach.

SCENE—to one side: A missionary, his wife, and two children, with their luggage.

SONG: First stanza of "From Greenland's Icy Mountains," No. 267 in *Gospel in Song*.

READER: Not every one may go as a foreign missionary, but we can remember that there is a fruitful field near where we are.

SONG: One stanza of "Here Am I, Send Me."

READER: You may give loving personal service to shut-ins, aged, or unfortunate ones, by taking a bouquet of flowers to them, reading from the Bible, or singing to them.

SCENE—to one side: Elderly woman in chair, young woman puts flowers in vase, another reads John 3:16, another sings first and third stanzas of song "Do Something for Somebody," No. 114 in *Gospel in Song*, chorus after last stanza only.

READER: Missionary Volunteers today, from one end of the continent to the other, are sharing their faith with others who do not know of God's plan for His children. The youth hold Bible studies with one person or a family, or with several families in cottage meetings, or preach in large or small halls and schoolhouses. Young men and young women and older people and children are giving their hearts to God because of the efforts of these consecrated youth.

SCENE: Simulated cottage meeting with several in a family group listening to a Missionary Volunteer Crusader giving a study from an M. V. Crusader filmstrip. Another Missionary Volunteer operates the projector.

MUSIC: Soft music to the tune of "Wonderful Words of Life," No. 23 in *Gospel in Song*, while a few pictures from a filmstrip are being shown; or an illustrated song might be thrown on the screen and sung by the entire congregation.

READER: If you are too timid to do direct personal work, you can smile or take a bowl of hot soup to a sick neighbor; you may go to Dorcas and help with their work, or give of your means to help. Missionary Volunteers enjoy the Ingathering singing bands.

SCENE: Ingathering singing band forms in group and sings.

MUSIC: First and third stanzas of the song, "Let the Lower Lights Be Burning," No. 181 in *Gospel in Song*.

READER: Yes, there's something everyone can do. Even the Juniors can be good ambassadors by being courteous, quiet, and obedient. They can help in many of these projects. Who hasn't been amazed by their success in such work as this—

SCENE: Juniors with Ingathering cans handing papers to passers-by.

READER: And now, dear friends, the best part of being a heavenly ambassador is the wonderful reward that is promised. "To him that overcometh will I grant to sit with Me in My throne." While no earthly ambassador has such a hard task as ours, neither does any earthly envoy have the promise we have. Surely it is worth all it costs.

FINALE: All participants join in singing the second stanza of the song, "The King's Business," No. 95 in *Gospel in Song*. Invite the congregation to stand and help with the chorus.

June 19

Fellowship in the Ordinances

By WALTER A. RALLS
ORDER OF SERVICE

SONG: "Breathe on Me, Breath of God," No. 106 in *Gospel Melodies*.

PRAYER.

ANNOUNCEMENTS.

REPORTS OF MISSIONARY BANDS.

OFFERTORY.

DUET: "My Prayer," No. 143.

LEADER'S INTRODUCTION: "Fellowship in the Ordinances of Humility and the Lord's Supper."

TALK I: "A Bit of History."

SONG: "Spirit of the Living God," No. 152.

TALK II: "That First Night."

SONG: "Break Thou the Bread of Life," No. 121.

TALK III: "For Us Today."

SONG: "Christ Returneth," No. 170.

BENEDICTION.

Notes to Leaders

The topic for today is one in the series, "Why Do We Do It?" These talks are designed to inspire interest, and to educate our Missionary Volunteers in the reasons behind some of the common practices and principles of the Adventist faith.

A Bit of History

Less than a year ago many of us followed with live interest the newspaper accounts of the marriage of Princess Elizabeth of England. What made this event one of universal appeal was the magnificent ceremony that went with it, the historical pageantry that flooded the whole affair with romantic highlights. This ceremony was not simply the uniting of a young man and woman in love—it rather carried us back through the centuries. It reflected the glory that used to go with the British crown.

And yet we have witnessed some young people conspicuously leave church just before a ceremony was conducted which had a longer and more glorious history than the British crown or Westminster Abbey, and that had infinitely wider influence than the marriage of a young princess. You are probably saying right now, "You must be mistaken. We surely don't have any such wonderful ceremony in our church. And if we did, I certainly wouldn't miss it!"

The ceremonies that I am thinking of are the Lord's Supper and the Ordinance of Humility, and in case you have forgotten, let me tell a bit of their fascinating history.

The early church following the time of the apostles was really an outlaw organization—and it was the Lord's Supper that made it that way. The Christians were very careful as to whom they would allow to take part in their observance of the Lord's Supper. They would meet in some secluded place and there follow the instructions of Christ and of Paul regarding the breaking of the bread and drinking of the wine to represent the blood and body of Christ slain on the cross. Word reached the pagans of all this, and they spread the news that the Christians were meeting to observe some horrible secret practice—so dreadful that only the initiated were

permitted to participate. Some of the charges made were absurd in the extreme, for instance that little children were actually slain and that cannibalism was practiced. No wonder that the Roman government said that these secret meetings were illegal.

Not long after this, when the Catholic Church was first developing, the idea spread among the church that the bread and wine were not merely symbols, but that they actually became the body and the blood of Christ. You are familiar with the term *mass*, and we hear our Catholic friends talk of going to Mass, or of the priest saying Mass. Catholics believe that when the priest says some magical words in Latin over the bread and the wine, that they become, actually and physically, the blood and body of Christ. Moreover, they are taught that this miracle is performed by Christ whenever the priest commands it. This is another example of the strange warping of truth that has been done through that vast system of false Christianity.

After the dark centuries of the Middle Ages, we find the Reformation breaking upon Europe. And here again the Lord's Supper figures prominently, for the central doctrine of the Reformation was that all our Christian beliefs and practices should have a firm foundation in the Scriptures. The mighty Luther used to declare over and over again, "The Bible and the Bible only." Search as they would, the Protestant Reformers found no Bible explanation of the strange Catholic view regarding the Lord's Supper, and so nearly all of them went back to the early church's concept of the bread and wine being merely symbols of Christ's death for sinners.

Since Christ met in the upper room to observe the first Lord's Supper, hundreds of books have been written, great church councils have been held, fiery debates, angry arguments, and, yes, even wars have been fought over how and why His followers should continue to break the bread and drink the wine as He commanded.

Few of us think of the exciting and glorious history of the Lord's Supper when we observe it in our churches. And what is more to be deplored, we many times even forget its wonderful meaning. It seems that the devil has been exceptionally successful in obscuring the function of the Lord's Supper; the early Christians were hated and hunted because they met to keep it; the Catholics were persuaded to think of how wonderful and important the priest was instead of thinking of the sacrifice of Christ; and today the Protestants many times receive no real benefit from it because it is merely a form with them. Yes, the devil has been very successful in hiding the importance of the Lord's Supper. Perhaps we can best understand it in the light of what actually happened in that upper room two thousand years ago.

That First Night

No scene in the life of Christ has been painted more often than that of "The Last Supper," but no other attempt can compare with the wonderful painting of Leonardo da Vinci. This picture was painted on the walls

of a convent dining room in Milan, Italy. However, its history has been a sad one. Being painted in tempera, it suffered serious injury from the dampness of the plastered walls. Not many generations had passed before it began to fade. In the seventeenth century a door was cut into it. During Napoleon's invasion this hall was used as a military camp, and it is said the soldiers amused themselves by throwing bricks at the figures. Art experts of today are hoping to check further deterioration by regulating the humidity in the room. However, copies of this great painting still remind us that this was a dramatic point in Christ's life.

God's people had been commanded to observe certain feast days—the Passover, Pentecost, and others—before Christ instituted the ordinances of humility and the Lord's Supper. An entire complex system of sacrifices had developed around these feasts. They all pointed toward the Supreme sacrifice, the Lamb of God.

Christ knew that on the morrow all these types would be of no more meaning, for He was well aware that death awaited Him. He also well knew that as His disciples entered the supper room, their hearts were full of pride and resentful feelings.

"How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of discipleship did not make them disciples, or insure them a place in His kingdom? . . . Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. 'After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.' This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light."—*The Desire of Ages*, p. 644.

Christ, having now somewhat prepared the disciples' hearts, was ready to show the great significance of this last Passover Supper. "Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages."—*Id.*, p. 652.

But let us listen to the story as told by one actually there in the upper room. Matthew 26: 26-28.

There can be no doubt that Christ intended these two institutions, the Ordinance of Humility and the rites of the Lord's Supper, to

become permanent parts of Christian practices. As faith in Christ before the cross was shown by typical ordinances, so faith in Christ since His crucifixion is shown by the memorial ordinances of baptism, the Lord's Supper, and the Ordinance of Humility. Paul clearly sets forth the Christian practice in the eleventh chapter of First Corinthians.

But even though we know the historical background and development of these ordinances, perhaps many times we fail to understand their relationship to our busy, modern living. Let us look then at the personal significance of these things.

For Us Today

Pride is the devil's masterpiece. Long after vice, lying, temper, and all the dark, ugly sins have been laid aside, Christians, too, often shelter pride. Pride builds a wall between our own self-righteousness and the unrighteous world about us.

There is an ancient story of how a mighty angel began to sing when Miriam and Moses sang their victory song as the Red Sea flowed over the drowning host of Egypt. According to the fable, the Lord turned to His angel and gently rebuked him by saying, "How can you sing so joyously when My children are dying below?"

Many of us, because of outward actions—works, if you please—forget our close kinship with the worst sinner. Paul realized this when he agonizedly cried, "I am the chief of sinners." (See 1 Timothy 1:15.) By any standard of men, Paul was an exceptionally pure and righteous man. But as he drew nearer to God, an awful humility swept over him, just as it did over Isaiah when he cried, after catching a vision of the goodness of God, "Woe is me! . . . because I am a man of unclean lips." Isaiah 6: 5.

The Ordinance of Humility is, then, a concrete, practical way for the Christian to show that he is learning that Christ's ministry was not complete until it transformed the proud spirit of man.

Only after we have thus humbled ourselves can we approach the second half of the ordinance of the Lord's Supper, the partaking of the bread and the wine. No one is excluded today from this ceremony—even though we may know of sins on the part of some participating. After all, Christ knew Judas to be what he was, yet He personally served him with the bread and the wine.

Nor is this now to be a sad occasion. As the Spirit of prophecy states, "The Communion service was not to be a season of sorrowing. This was not its purpose. As the Lord's disciples gather about His table, they are not to remember and lament their shortcomings. They are not to dwell upon their past religious experience, whether that experience has been elevating or depressing. They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. The self-examination, the confession of sin, the reconciling of differences, has all been done. Now they come to meet with Christ. . . .

"The Communion service points to Christ's

second coming. It was designed to keep this hope vivid in the minds of the disciples. . . . In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.' 1 Corinthians 11: 26."—*The Desire of Ages*, p. 659.

It is rather hard to understand how any one who professes Christianity can look upon the Communion service as mere formality. Our entire faith is completely embodied in it. Before you take part next time, read again those two chapters in *The Desire of Ages* dealing with the Lord's Supper, and I am sure the Spirit of God will thrill you with the wonderful significance—and even more, the great privilege—of taking part.

June 26

Christian Courtesy

ORDER OF SERVICE

SONG: "I Would Be True," No. 58 in M. V. Songs.

ANNOUNCEMENTS.

REPORTS OF MISSIONARY BANDS.

SECRETARY'S REPORT.

OFFERTORY.

SONG: "Father, Make Us Loving," No. 24.

SCRIPTURE: 1 Peter 3: 8-13; 1 Corinthians 13.

PRAYER.

PRAYER SONG: "The Larger Prayer," No. 26.

BIBLE STUDY: "Bible Courtesy."

TALK: "Courtesy Is an Attitude."

TALK: "Why Not Be Charming?"

CHORUS: "For the Beauty of Jesus," No. 29.

DISCUSSION: "Courtesy." (See Note to Leaders.)

AN EXAMINATION IN PROPER MANNERS.

SONG: "Can the World See Jesus in You?"

No. 34.

BENEDICTION, closing with Psalm 19:14, repeated in unison.

Note to Leaders

DISCUSSION: "Courtesy." One leader of a large senior M. V. Society skillfully opened a discussion on this topic by arranging beforehand for a young woman and a young man each to prepare a short resumé of interviews which they had had with members of their own sex on the question, "What discourtesy is most conspicuous to you in young women (or young men)?" This method tactfully, good humoredly, and anonymously pointed out faults easily rectified, and started a hearty discussion among those present, which was beneficial to all.

Bible Courtesy

1. ORIGIN:

The heart the source. Matthew 12: 34.

Determines kind of fruit to be borne.

Matthew 7:16, 17.

2. INWARD GRACE:

Fruits of the Spirit. Galatians 5: 22, 23.

Pureness and kindness. 2 Corinthians 6: 6.

Source of speech. Proverbs 22:11.

Gentleness and meekness. 2 Timothy 2: 24.

Quietness and restraint. Proverbs 27:14.

3. **OUTWARD GRACE:**
 Respect for parents. Exodus 20:12; Proverbs 1: 8, 9.
 Respect for aged. Leviticus 19: 32.
 Kindness to physically infirm. Leviticus 19:14.
 Sympathy for those in sorrow. Exodus 22: 22-24.
 Golden rule. Matthew 7:12.
4. **THE CONCLUSION:**
 John 13: 34.

Courtesy Is an Attitude

Courtesy is an invisible influence that serves as a protection to the Christian in his successful battle with life. Courtesy may include *manners*, but it is more than etiquette. It might be defined as a spirit, or attitude, toward one's fellow men that can never be feigned or counterfeited. A man may have polish and a high degree of diplomacy, but, in the end, lack real courtesy.

The lack of courtesy betrays itself in unusual ways. It is shown by the mistress of a home in the way she treats her servants, as well as the members of her family; in the way an employer behaves to his employees; a general to a private in the army; in the way you and I relate ourselves to our close associates, as well as to the people who serve us in restaurants, streetcars, and stores.

Courtesy, like all Christian virtues, is no respecter of persons. It is the spirit of Christ, which is summed up in the words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25: 40.

Some persons who possess, in greater or lesser degree, authority over others, feel it a mark of their superiority to omit, in making requests, such tokens of the courteous spirit as "please" and "thank you." Those who are associated with such a one cannot come to respect him who falsely esteems his own individuality at the expense of the individualities of others. When one enters the sacred domain of human personality, it is sacrilege to bruise, wound, belittle, or judge—and it is the spirit of courtesy that negates such a tendency.

Much stress is placed on manners—and this is all right as far as it goes. But to overlook the *spirit* of manners—courtesy—is unfortunate. In a French class, a student inquired of the teacher how one would say "please" in French when ordering in a restaurant. There was a titter on the part of a young woman in the class, who, highly amused at her classmate's supposed ignorance, volunteered the information, "One never says 'please' or 'thank you' to a waitress or a servant!" The teacher, a woman of true breeding, replied, "It is on such occasions that courtesy is demanded"—and proceeded to explain the correct phrasing. Courtesy is based on a fundamental respect for mankind.

And so we see that courtesy is an attitude which we reflect toward our fellow beings, regardless of station, creed, color, or race. Courtesy is akin to love. Like love, courtesy is completely unself-conscious. Though you may be aware of its absence in your own per-

sonality, you are, nevertheless, not the one to note its presence.

After perceiving our lack in this respect, how can we become courteous?

1. The very desire to be courteous is half the battle. Pray for the grace of Christ to *believe* in your fellow beings, to see them as you see yourself—weak and sinful, but striving after the better way. Ask Him to enable you always to give your fellow man the benefit of the doubt and to give him credit for the fact that he is trying to do his best. Ask Jesus for this attitude day after day until you possess it.

2. As your confidence in others increases, as you see human beings as no different, no less sincere, than yourself, train yourself to see their talents, their abilities, their distinctive good points. The secret of learning to love an enemy is to give credit when credit is due, and to admire him for one or more excellent qualities you might obviously see if you were fair in your evaluation of him and not prejudiced by his attitude toward you.

3. Therefore, coming to the place where you esteem others as you esteem yourself, you will find that your hands and feet, mind and soul, sympathy and love, will be constantly at the disposal of others, and, though quite unknown to yourself, *you will be courteous*.

Why Not Be Charming?

Modern psychologists cheer us with the news that "personality is largely a matter of a bundle of habits." And they tell us that we can all develop our personalities.

In a series of tests on 20,000 young people by eighty psychologists, it was discovered that the most popular amusements in America are reading and listening to the radio; yet these two amusements are the least beneficial in developing good personalities. Why? Because they are lonely amusements. To develop charming personalities and charming manners we must "mix with other people in games—preferably athletic ones—and at social activities where there is an exchange of ideas and conversation."

Still another group of experts have tested young people and discovered which traits make people liked. Donald Laird has listed some of these which you will find helpful:

1. Do not laugh at the mistakes of others.
2. Do not find fault with everybody else.
3. Do not insist on always having your own way.
4. Do not talk continuously. Do not interrupt others.
5. Keep your clothing neat, and your person tidy.
6. Be cheerful. Never talk about your troubles.
7. Smile pleasantly. This friendly smile helps others.
8. Be enthusiastic.

There has been an interesting popularity chart developed which asks you these questions: Do you do nice things for your friends—take them a book, a clipping? (In other words, do you show them you are thinking of them?) Do you invite people to your home and think of ways of showing them a good

time, or do you wait for others to do things for you? Do you say nice things about your friends to their faces and behind their backs? Do you enter into games at a social gathering, or do you sit back and watch? Do you issue the first invitation to a new acquaintance, or do you wait for him to take the first step? Do you brood, or do you have a good disposition? Do you try to make friends with a variety of groups? Do you warm up to people?

"Charm is something you cannot hoard. The more you give it away, the more you have." Letters are one way by which you may show your nice manners—letters of congratulation, letters of thanks, letters of sympathy, and even letters of apology.

Perhaps the great secret of charming manners is to think of the other person first.—
Abbreviated from Olga Edith Gunkle.

Examination in Manners

INSTRUCTIONS:

1. Provide all with paper and pencils.
2. Have the paper numbered corresponding to the number of questions asked.
3. Read a statement twice, then pause long enough for each to write on his paper the word *True* or *False*.
4. When all statements have been read, and the response written, have the papers passed to the right.
5. Read the statement and the correct answer—*True* or *False*.

1. Treat an employee or a servant in such a way that he will know he is an employee or a servant, but treat your superiors or equals in a deferential manner. (*False*.)

2. If you borrow money, a book, or anything else, be sure to return it. (*True*.)

3. If an old acquaintance is seemingly unfriendly, be sure to let him be the first one to make amends. He might take it as an offense if you should do it. (*False*.)

4. A man rises if a woman approaches to speak to him, if she enters a room in which he is seated, or if he is seated with her and a third person approaches to speak to either. He also rises when she leaves. (*True*.)

5. A man helps a woman into an automobile before taking his own seat, and he alights first and helps her out. A streetcar calls for the same courtesies. (*True*.)

6. A boy or a man should tip his hat politely to every woman he knows except his wife, mother, or sister. (*False*.)

7. A man always enters a door ahead of a woman when the door is too heavy to hold open, or when it is awkward to hold it open without preceding her. (*True*.)

8. A chaperon is a safeguard against criticism of young people's gatherings. He is not a spy, nor is he there to throw "cold water" on real, clean fun. (*True*.)

9. Where there are only two persons at a table, it is permissible to read a newspaper. (*False*.)

10. It is not courteous to laugh at anyone who observes different customs from those we use. It may have been proper in their younger days, or in the country from which they come. Principles never change, but customs vary frequently. (*True*.)

Junior Meetings

June 5

The Lord's Prayer

By MRS. T. G. BUNCH

ORDER OF SERVICE

SONG: "Tread Softly," No. 23 in *M. V. Songs*.
SCRIPTURE READING: Matthew 6: 9-13 (in unison).

SENTENCE PRAYERS.

OFFERTORY.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SONG: "Junior Prayer Band Song," No. 27.

INTRODUCTION: "The Lord's Prayer."

TALK: "Have We Learned That Prayer?"

TALK: "Our Father Which Art in Heaven."

TALK: "Hallowed Be Thy Name."

TALK: "Thy Kingdom Come."

TALK: "Thy Will Be Done in Earth."

TALK: "Give Us This Day Our Daily Bread."

TALK: "And Forgive Us Our Debts."

TALK: "Lead Us Not into Temptation."

SONG: "In the Garden," No. 13.

BENEDICTION.

The Lord's Prayer

We call this "The Lord's Prayer," but it really is *our* prayer for Jesus gave it to all His followers. This prayer must be very important since Jesus gave it first to the multitude on the mountainside near the sea of Galilee and later repeated it to His disciples.

Come, let us climb that mountain overlooking the blue Lake Gennesaret. It is an early summer morning, the grass is a fresh dewy green, the fragrance of lilies is in the air, and the songs and twitter of birds we hear everywhere. But oh, such crowds of people! Old and young, rich and poor, many sick and crippled, some have to be carried—we see them coming along every road and pathway. Now we know the reason, for there we see Jesus with His disciples. Let us follow them as they begin climbing that path up the mountainside. Soon we come to a level place and Jesus seats Himself as if to rest, the disciples quickly find places to relax as near their beloved Leader as possible. The crowds of people have been following and they too find places to rest.

Jesus looks around and down into the faces turned toward Him and then He begins to speak. He tells all the wonderful truths we read in Matthew 5, 6, and 7. As He talks, He notices the longing, anxious thoughts revealed in the faces and eyes of His listeners. They don't have to tell Him, for He knows how many of them have been praying for weeks, months, and even years, and have said many and long and loud prayers, yet, apparently none of their prayers have been answered.

Listen carefully. He tells them why their prayers have not been answered. Some people

pray only in public places where others can see and hear them. Jesus calls them "hypocrites." Others just "say" prayers they perhaps have memorized, or from habit repeat the same words and sentences day by day, thinking God will hear them if they keep on saying many prayers. Jesus calls them "heathen." Then from His lips come words telling us how to truly pray.

Another time some months later Jesus was alone with His disciples. (See *Thoughts from the Mount of Blessing*, p. 151.) The disciples had been away on some errands, and when they returned to Jesus they found Him praying. His face was shining with happiness, and He seemed to be looking right into heaven. They walked very softly and then waited till He noticed that they had returned. They had often heard Him pray, and now they were sure that His power to bless and heal came from the way He prayed. Then they asked Him, "Teach us to pray." Luke 11:1. This did not mean that they had never prayed—you may be sure they prayed every day—but they wanted to pray as Jesus prayed and to have their prayers answered as His prayers were answered.

Jesus did not tell them some *new* and *different* way to pray. He repeated the prayer He had given them on the mountain that early summer morning. It must be the disciples had not learned that wonderful prayer; perhaps they had not realized how important that prayer was and, of course, they didn't know how many people would learn and love that prayer.

Have We Learned that Prayer?

Let us ask ourselves if we really know *The Prayer*. Every Junior should know the words of *The Prayer*. How many Friends, Companions, Comrades, and Master Comrades are present? All of you know that prayer because memorizing *The Lord's Prayer* is one of the requirements for fellowship among these friends of Jesus.

Sometimes we call memorizing "learning by heart." To learn by heart means to think with our minds and love with our hearts the words we speak. This prayer Jesus wants us to *learn by heart*. He wants us to know not only how to say the words but to understand what they mean and to love Him with all our hearts as we speak the words He taught so long ago.

"Our Father Which Art in Heaven"

Jesus used the words that open this prayer because He wanted us to know and always remember that we are His brothers and sisters. God, who is the majestic King of all the universe, is also the Father of Jesus and our Father. And He wants very much to have us

belong to Him. When you say, "Our Father," do you say it with your mind, heart, and lips so Jesus knows that you are glad He is your Elder Brother?

When we remember that He owns everything in heaven and on this earth, we know He can supply all our needs. As we recall the dear name of Father, we are reassured of His love and desire to "pour out" the gifts in answer to our prayers.

"Hallowed Be Thy Name"

Hallowed means "sacred and holy." Never, never should we speak His name carelessly or thoughtlessly. We must pray this prayer very reverently, if we wish to come close to Jesus and our Father. Our own minds and hearts must be clean and fully surrendered so He can make us like Himself. Remember, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5: 48.

"Thy name"—when we become Christians, the name of God's Son becomes our name. We become God's children and take His name. How carefully we should reverence and guard that wonderful name! His name means His character and tells us what He is like. Are we like Jesus? We ask the Father to make us like Him when we pray "Hallowed be Thy name."

"Thy Kingdom Come"

Then if we are like Him we can wholeheartedly pray, "Thy kingdom come." We just cannot imagine Jesus wanting to come back to this little earth to live when He can be in heaven and can travel all over God's marvelous universe, visiting the innumerable wonderful worlds. Do you remember what He told His Father while He was still here on earth? John wrote it down for us, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." John 17: 24. "Be with Me where I am"—it seems He cannot imagine anyone wanting to stay in this world when He has so many places, heavenly places, prepared for us. So He asks us to keep that prayer in our minds and hearts till we are all ready for Him to come and "receive" us unto Himself. (See John 14:1-3.)

"Thy Will Be Done in Earth, As It Is in Heaven"

How do we pray this prayer? If we are to be ready to go home with Jesus, we must be willing for Him to have His way in our hearts. We must learn to love, to obey His will and His ways. That is how Jesus prayed this prayer, "I delight to do Thy will, O My God: yea, Thy law is within my heart." Psalm 40: 8. And only those who learn that kind of obedience really pray this prayer. They are the ones who are assured a place with Him in His kingdom.

"Thy will be done in earth as it is [done] in heaven," also means that we should pray daily that Jesus will come soon to put an end to all war and wickedness so that this whole

earth will again be like Eden and a part of heaven once more.

"Give Us This Day Our Daily Bread"

Once after a terrible battle the dead and wounded were scattered all over the field. One badly wounded and now weeping soldier was trying to give some help and comfort to his dying "buddy." "Oh, Jim," he wept, "I wish it had been me instead of you. I don't have anyone but you. Your father will have such a shock. Tell me something I can do for you." The dying soldier asked him to get some stationery from his kit, and then he dictated a letter to his father. When he had finished what he had to say, he added, "When George calls on you, do anything you can for him." Then he asked George to help him sign it, and he wrote, "For Jim's sake."

George carried that letter back to America several months later, and one day he stood before a door in the offices of a large business firm. The door was marked "Private—President" and there was also the name of Jim's father. George felt timid, and even a bit frightened, but he kept his hand on Jim's letter. When he stood before the desk of the man he had come to see, he couldn't speak, so he simply handed the letter to the man seated there and waited quietly while it was read.

After what seemed a long time, the man rose and walked slowly to the window. George still waited. After a while the man turned and looked at George, then walked to his side, and, placing his hand on George's shoulder said, "I take it you are George?"

"Yes, sir, I am."

"Where is your home, George?"

"I have no home, sir. I just got back. You see, sir, my father and mother are dead."

A smile touched the sad face of Jim's father and he said, "George, if Jim chose you for a 'buddy' you are a good lad. Will you for his sake come home with me and be my son? You see he was all I had, and all I have shall be yours. Jim would like that I know."

Juniors, when we pray, "Give us this day our daily bread," as Jesus wants us to pray it, it means that we are asking for much more than just the food we eat and the clothes we wear. We should ask Him for these blessings, and thank Him for His promises that our "bread and water" shall be sure. But this prayer includes our spiritual food—the truths of the kingdom we must learn and practice day by day as He did when He lived here. Then some day soon we will hear our Heavenly Father say, "Come home with Me, for all I have is yours, for Jesus' sake."

"And Forgive Us Our Debts as We Forgive Our Debtors"

Sometimes it is very difficult to pray this prayer as Jesus asks us to pray it. This is the only part of the entire prayer He explains, and He urges us to realize how important it is for us to do just what He says. If we forgive others when they wrong us, God will gladly

forgive us our sins; but if we refuse to forgive others, God cannot forgive us. It is Heaven's way of life to be generous, kind, loving, and forgiving, and only those who are willing to be like that will have a place in heaven.

How does God forgive us our sins?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. But God does more than forgive us. He says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isaiah 44: 22. Isaiah 43: 25 assures us God will not remember our sins, and that when we forsake wickedness, ask to be forgiven, and serve Him, our sins will never be mentioned to us again. (See Ezekiel 18: 22.) And Micah 7: 19 says He will cast all our "sins into the depths of the sea." When God forgives He also forgets and thinks and feels toward us as He does toward Jesus, as if we had never done any evil.

When we pray "forgive us . . . as we forgive" it is a serious request, for we ask God to make us able to forgive those that hurt us and to grant us willingness to forget the wrong. Can you pray that prayer and really mean it?

"Lead Us Not into Temptation"

Of course God "tempts no man," so there must be some different meaning in these words we need to understand. The word Jesus used for "temptation" was a word which means "trial" or "test." We may read these words, "Lead us, or guide us, in the hour of trial." When we read James 1: 2-4 we understand this part of the Lord's Prayer. God permits temptations to come to us to test us as Jesus was tested in the wilderness. This prayer shows us how to be victorious as He was, for God will deliver us from evil.

Of course it also means "guide us so we will not go where there is evil." Wherever we go, let us ask Jesus to go with us, and let us determine never to go where He will not go; then we will know that God has answered this prayer for us.

"Deliver us from evil" also means "take us out of this evil world to our home in the New Jerusalem." We know this is included in the prayer because the very next words say of our Lord, "Thine is the kingdom, and the power, and the glory, forever."

"Thy kingdom come" begins the prayer. Now comes the final appeal. Let us reverently return to the language that has become sacred to us through usage, as we think Jesus' words after Him:

"Our Father who art in heaven, we have prayed this prayer that Jesus taught us, now please give us the kingdom according to Thy promise. We surrender our minds and hearts to Thy will, guide us that we may ever walk in Thy ways. We know that all power is Thine and Thou art able to supply all our needs and to keep us from falling. Come soon, we pray Thee, so that we may see Jesus in all His glory. Father, He asked this blessing for us long, long ago, and now we pray, for His sake, hear our prayer and come soon. Amen."

June 12

A J.M.V. Prepares for Service

BY MARION SEITZ SIMMONS

ORDER OF SERVICE

SONG SERVICE: Nos. 71 and 82 in *M. V. Songs*.

OPENING SONG: "Missionary Volunteers," No. 83.

PRAYER.

REPORTS.

OFFERING.

INTRODUCTION BY LEADER. (See Notes to Superintendents.)

MEMORY GEM: Luke 2: 52 (repeated in unison).

BIBLE STUDY: "Wisdom."

TALK: "Growing in Stature."

TALK: "In Favor with God."

SPECIAL MUSIC (Solo or unison): "Like Jesus," No. 76.

TALK: "In Favor with Man."

POEM: "My Little Ray."

SONG: "Brighten the Corner Where You Are," No. 71.

SYMPOSIUM: "Juniors Have Shared."

DISCUSSION: "How We Can Share Our Faith." (See Notes.)

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

BENEDICTION.

Notes to Superintendents

Surely everyone present knows that the abbreviation "J.M.V." stands for "Junior Missionary Volunteer," but it may be that all do not know the *real* meaning of the words "Prepares" and "Service." The dictionary tells us that to prepare is to make ready or to get ready; and service means helpful acts, aid, being useful to others, or performance of duty. A true Junior Missionary Volunteer will make himself ready to be useful to others, to do helpful deeds as did Jesus. We are told that He lived to bless others, and as He is our example, let us find what God's word says about how He prepared for service to others when he was a Junior.

Jesus' life as a Junior was well rounded out; He developed in four ways—in wisdom, or learning; in stature, or health; in favor with God, which meant spiritual growth; and in favor with man, which meant His daily contacts with people.

DISCUSSION: "How Can We Share Our Faith?"—The service features of the Progressive Class work could well be emphasized today, as well as the missionary service bands in which the Share-Your-Faith plans are carried out. Thus we can grow in favor with God and man.

A very complete list of practical suggestions for missionary activities is given on pages 54 and 80 of the *Junior Handbook* and pages 152-168 of the *Master Comrade Manual*, as well as in the "Volunteer Now" circular. These should be studied with the Juniors, and plans should be laid for further definite work according to their talents and abilities.

Wisdom

(Give out texts before meeting)

"Jesus increased [became greater, or grew] in wisdom."

Many years ago when Solomon was called of God to be king of Israel, the Lord appeared

to him in a dream and asked him what he wanted more than anything else in the world. Solomon asked for wisdom and understanding to judge the people in the right way. The Lord was so well pleased with Solomon's request that He gave him a wise and understanding heart, and later Solomon wrote three thousand proverbs, or wise sayings. Let us read what he wrote in the Bible about wisdom.

Proverbs 16:16. Wisdom is better than silver or gold or money.

Proverbs 3:13. It makes us happy.

Proverbs 1:7. The fear of the Lord, or a hatred of doing evil, is the beginning of knowledge and wisdom, but people who are foolish will not listen to God.

Proverbs 4:7. It is important to have wisdom.

1 Corinthians 3:19, first part. We must guard against the wisdom of the world, for God calls it foolishness.

James 1:5. Where, then, should we go for true wisdom?

Jesus received His wisdom from His heavenly Father, and we, too, must look to God, the source of true wisdom.

A J.M.V. PREPARES FOR SERVICE BY GROWING IN WISDOM FROM ABOVE.

Growing in Stature

When we speak of Jesus growing in stature, we mean that Jesus grew up physically. He kept Himself physically fit.

Our bodies are the temple of the living God, and they should be kept in a healthy condition, so that He may abide in clean, wholesome Juniors.

At the great Toronto Exposition a few years ago, a swimming marathon took place, and about one hundred people entered it. Those who were not physically fit for the race soon had to give up, but those who had trained for the hard task, who had prepared themselves, swam mile after mile in the cold waters of Lake Ontario without once leaving the water. Those who won the prizes had to swim twenty-one miles, and out of the one hundred who entered there were several who arrived at the finishing point. Why? Because they had trained and prepared for the big event.

Juniors who wish to do real service for their Maker will endeavor to sit and think tall at all times. They will train their bodies in healthful living, so that they may be prepared to serve others.

The boys and girls in Massachusetts have a health creed which would be a help to all Juniors wherever they live.

"My body is the temple of my soul.

"Therefore, I will strive—

"To keep my body clean within and without;

"To breathe pure air and to live in the sunlight;

"To do no act that might endanger the health of others;

"To try to learn and practice the rules of healthful living;

"To work and rest and play at the right time and in the right way, so that my mind will be strong and my body healthy, and so that I will lead a useful life and be an honor to my parents, to my friends, and to my country."

And we would add—"and to my God!"

By observing these rules we shall be able to grow tall physically, or in health. A J.M.V. PREPARES FOR SERVICE BY BEING PHYSICALLY FIT.

In Favor with God

We have learned that if we lack wisdom we should ask of God, who will give it to us. We will then grow spiritually. This can be done by reading God's word and praying to Him daily.

Every Junior should memorize these words:

"Read the Bible every day
And meet Satan in Christ's way."

When Jesus was tempted by Satan, He answered, "It is written," and quoted texts from the Old Testament.

We are told that when George Mueller, who lived in England some years ago, and who did a great work for many orphans in his country, was asked the secret of his life of usefulness and service, he replied: "I know the Book, and I know the God of the Book." Knowing God and His word was the secret of his success.

Fanny Crosby lost her sight at an early age through the ignorance of a country doctor, but when she was ten years old, just a Junior, she knew many books of the Bible and could repeat them from memory. In later life, God's word had become so dear to her that from her heart she could write hundreds of hymns and gospel songs.

We often find a Bible on the dresser in a hotel room. Probably it was placed there by a society known as the Gideon Bible Society. One day as I turned the front cover of one of these Bibles, I found these words: "This Book will keep you from sin, and sin will keep you from this Book." Someone had written that to help those who might open God's book. How true it is that the more we study the Bible, the less we want to sin; but when we neglect to read it, sin often overtakes us.

Bible study and prayer go hand in hand. Prayer is talking with God and letting Him talk to us. The more we study God's word, the more we will want to be found in prayer. Someone has said: "Little prayer, little power; more prayer, more power; much prayer, much power." If you want to show others the right way, spend time in reading the Bible and talking with God. Then you, too, will have much power to help your friends and neighbors to know the heavenly Father.

A J.M.V. PREPARES FOR SERVICE BY GROWING SPIRITUALLY.

In Favor with Man

Jesus gained favor with people because He was helpful and kind. He was never rude or discourteous. He was willing and obedient, happy and cheerful in the tasks He had to do. Whether in the carpenter's shop with Joseph, helping his mother in the home, or as a Junior talking to the learned men in the temple, He was pleasant in His service to others.

A Junior today can gain favor with others by always having a cheerful smile and a willing spirit.

Billy Boy had a magic key. He carried it in his face. There was a secret about this

key—it always opened doors into pleasant things. His mother had taught him that.

Billy Boy was playing in the yard one day when his mother came to the door. "Billy Boy, Billy Boy!" she called. "I want you to do some errands for me!"

When Billy Boy hurried up the steps, his mother handed him two baskets.

"One is to carry the groceries I've ordered," she said; "and there's a cake for Mrs. Thomas in the other. You can leave it on the way to the store."

Billy Boy's face clouded, "I—I'd rather not go there, mother," he said. "Mrs. Thomas is so cross. That's what the boys say."

"That's because they tease her cat. Remember about the key, and you'll be all right."

Billy Boy picked up his baskets and marched off. Pretty soon, thump, thump, thump, went Mrs. Thomas's brass knocker.

The door flew open. "No," said Mrs. Thomas's loud voice, "I don't want—." Then she stopped. Billy Boy was using his magic key.

"I'm Mrs. Sheldon's boy," explained Billy, pulling off his hat. "Mother sent you a cake."

Mrs. Thomas could not resist that key. "Thank you, child," she said, smiling as she lifted out the cake. Then as Billy started down the steps, she called, "Wait a minute."

She plunged her hand deep down in her pocket and drew out a bright new nickel. "Here," she said, "this is for you."

The nickel was clutched tightly in Billy Boy's hand when he reached home. "Look what she gave me!" he cried. "And she wasn't a bit cross. It must have been 'count of the key.' And the magic key? Why, it was Billy Boy's own sunny smile, to be sure!"

A J.M.V. PREPARES FOR SERVICE BY GROWING IN FAVOR WITH MAN.

My Little Ray

My little light,
My little ray,
Would hardly mark
A brighter way.

But when it shines
Forth clear and true,
It does the work
It's meant to do.

And when it shines,
To meet your glow,
It adds more light,
As well we know.

Come, trim your beam,
And shine abroad,
'Tis time to meet
Our blessed Lord!

—LOUISE C. KLEUSER.

(Use flashlights or candles to represent the influence of our lives on others.)

Juniors Have Shared

One Junior systematically distributed *Present Truth* every week in a certain community. After about the fourth week a man met him at the door and said, "Sonny, I don't want these papers any more."

"But, mister, they are good reading, and they will help you to know about Jesus and

be prepared for a place in His home when He comes for you."

"Well, I'm not interested in religion, and I don't want the paper any more."

However, the next Sabbath afternoon our Junior friend paused in front of the house debating what to do. Something inside (and we know that it was the Spirit of Jesus) told him to leave the paper just the same; so very quietly he tiptoed across the porch and slipped it under the door. He continued thus for several weeks, and on another Sabbath the man met him at the door again and said, "Son, I thought I told you not to leave these papers here."

"But, sir, I just felt that I ought to."

"Come here, son; I want to talk with you. I could not help reading one of the papers the other day, and since I did, I have wanted to know more and more, and have now read them all. Where do you go to church?"

"I'm a member of the Seventh-day Adventist Church."

"What time do they have their services?"

"We have our Sabbath school at nine-thirty in the morning. Wouldn't you like to come?"

"Well, I may come to your service next week." And so he did, and later he was baptized into the Seventh-day Adventist Church.

Billy Dansforth was interviewed over the radio at the Oakland, California, Youth's Congress early in the year. He is a ten-year-old boy who goes to church school. His mother and father are Seventh-day Adventists. He received the inspiration to distribute literature because of his J.M.V. meeting in the church school and because of the fact that his father was the missionary leader of his church. Billy started out on a little program of his own with the Prediction Series, going from door to door. He said when he rang the door bells, he did not run away. He stayed there until someone opened the door, and then he asked them if they would like for the papers to continue coming week by week. He had his mother visit one lady and invite her to take Bible studies. She was pleased, and so the studies were begun, and at the time of the interview they had already given her five Bible studies—a result of this Junior's work.

A twelve-year-old boy from the Greater New York Conference has worked up projector studies, and he has as many as six families on his list.

John Douglas Gilchriese is a sophomore at La Sierra College. He is sharing his faith with Indian boys and girls in an interesting way. Right there in the town of Arlington there is an Indian School for boys and girls called the Sherman Institute. Indians from all over the state come there to school. Every Tuesday evening this young man is going over there at the invitation of the one in charge, and teaching the Progressive Class work, and along with this is giving Bible instruction and sharing his faith with them. One of the Indian boys has memorized the beatitudes, and another the New Testament.

(Continue with experiences from your society or conference.)

June 19

Fellowship in the Ordinances

By FREDERICK LEE

ORDER OF SERVICE

OPENING SONG: "What a Friend We Have in Jesus." No. 11 in M. V. Songs.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS.

SONG: "My Jesus, I Love Thee." No. 43.

DIALOGUE: "Are You Going to Quarterly Service?"

SCRIPTURE READING: "The Ordinance of Humility." John 13: 2-15.

TALK: "Preparation for the Last Passover Supper."

TALK: "The Passover Supper."

GROUP STUDY: "What Do These Things Mean?"

CLOSING SONG: "I Have Promised," No. 37.

BENEDICTION.

Note to Superintendents

Emphasize the point that all who attend the regular services of the church should also attend the quarterly service, which is the most important service of the church. The fact that one is young, like the Juniors, or is not baptized, is no valid reason why he should not attend this service. There are blessings and lessons which all may receive in this service.

Are You Going to Quarterly Service?

[Three Juniors take part. Two Juniors walk onto the platform where one Junior is standing with his hands in his pockets, looking down.]

JAMES: What are you thinking about, John? You look as if you did not know what to do next.

JOHN: Well, you are right about that. They are going to have quarterly service at the next meeting, and I don't know whether to go home or to stay at the service.

ANDREW: I think I'll go home. I have been to Sabbath school, and this service is only for the old people anyway.

JOHN: That's the way I feel. My mother said she would like to have me stay for the service, but she won't make me do it.

JAMES: My father says that the quarterly service is as much for the Juniors as for the older people. He says that everyone should attend this most important meeting of the church.

ANDREW: Yes, that does sound logical.

JAMES: You show your respect for Jesus and God when you attend the services of the church. And my parents say that I must attend this meeting the same as any other. I am going in to sit with them right now.

JOHN: Come on, Andrew! let's go in, too. Maybe we can learn why they have such a special meeting as this one. I'm going to sit with my parents. I'll see you after meeting.

ANDREW: I guess you are right, boys. I plan to be baptized soon, and I want to learn about this service now. *[Boys retire quietly and reverently from the platform.]*

Preparation for the Last Passover Supper

Thursday was a busy day for the disciples. The Passover feast was soon to be celebrated, and other great events were about to take place. When that day dawned none of the disciples knew just where they were to celebrate the Passover. They were poor, and had no place to call home. They often had to depend on the hospitality of friends. Where could they find a place in crowded Jerusalem, in which to come together and eat the Passover?

As they were thinking such thoughts, Jesus called Peter and John to Him and said, "Go and prepare us the Passover, that we may eat." Luke 22: 8.

The two men exclaimed in astonishment, "Where wilt Thou that we prepare?" Verse 9.

It is no wonder that they asked such a question. They probably had no money with which to rent a room in the overcrowded city at this important season of the year. But Jesus always knew what to do; so they waited for His reply.

Jesus then said to them, "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with My disciples? And he shall show you a large upper room furnished: there make ready." Verses 10-12.

This seemed to be a strange way to find a room. But the disciples trusted their Master, and went forth to find the man with the water pitcher. They did not ask what the other disciples would be doing while they were on this rather adventurous errand. As they walked to the city gate they must have wondered how it would all turn out. But it was as Jesus had said.

Perhaps it was Peter who first discovered the man with the filled pitcher on his shoulder walking straight before them as they entered the city gate, and cried out, "See, there is the man with the pitcher, even as the Master said. Come, let us follow him."

So on they went through the crowded streets, with hearts beating more rapidly than before. They had to be careful not to lose sight of him as he hastened on. Then they saw him turn aside and enter a house. The disciples hurried up to the door, opened it, and called out. When a man appeared and they had explained their mission, imagine their surprise when they heard him say, "Ah, yes, I do have an empty guestchamber above. I have heard of your Master and His wonderful works. You may use that room for the Passover feast."

The Passover Supper

And so that Thursday evening we find Jesus with His twelve disciples reclining on couches about a long table on which was spread the Passover supper, with its cups of wine made of the unfermented juice of the grape, and bread made without leaven.

How the heart of Jesus must have throbbed as He looked about Him! There was Judas pressing close to Him on one side. How soon he was to betray his Lord! On the other side, was John, the young man who loved Jesus so very much, but who was proud and sensitive, and wanted a chief place in the Master's kingdom. And there was Peter just across from Him. What a tragic night this would be for him! The night would not be gone before he would deny his Master. The atmosphere was tense, for all sensed that some important event was about to take place. The disciples, believing that the kingdom was soon to be established, were thinking of the places they would occupy in that kingdom.

Then in a quiet, sorrowful voice Jesus spoke to them. "With desire," He said, "I have desired to eat this Passover with you before I suffer." Verse 15.

They could not understand the meaning of His words, "before I suffer." They little knew the suffering and agony that soon would burst upon them all. Christ longed to teach them a lesson and leave an example for them to follow in days to come. So it was that after they had partaken of the Passover supper, Jesus arose from the table and went to a corner of the room and took up a basin of water and a towel.

Before the disciples were fully aware of what He was doing, Christ was washing the feet of Judas, and then the feet of other disciples near Him. By the time He came to Peter, this impetuous disciple was indignant, though he had not offered to take the basin and the towel and do what Jesus was doing. As His Master stooped to wash his feet, he exclaimed, "Oh, you must not wash my feet. You are my Lord and Master."

But Jesus quietly insisted that Peter permit Him to wash his feet. "You may not now understand why I am doing this, but you will understand later," He said.

And Peter did understand later, as did all the disciples. Their hearts were all softened and subdued when He had finished, except the heart of Judas. He was more hardened than ever, and he bided his time to betray his Lord.

After Jesus had washed their feet, He said, "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:13, 14.

Thus ended the ceremony of foot washing, which He asked the church to follow. After this He returned to His couch, and, taking up a piece of unleavened bread that was left from the Passover, He blessed it, and, breaking it, passed it to His disciples, saying, "This is My body, which is given for you: this do in remembrance of Me." Luke 22:19. He then handed to them a cup filled with the juice of the grape, and said, "This cup is the new testament in My blood: which is shed for you." Verse 20.

The Passover was ended forever. The Lord's Supper took its place. We are to follow this ordinance until the Lord returns. Then the redeemed will eat the supper of the Lamb in the kingdom of God. Following the supper, Jesus spoke many comforting words

which the disciples remembered later and in which they rejoiced. Judas had already left the table and had gone out to perform his terrible deed. Jesus and the disciples sang a hymn, and went out to the Mount of Olives. It was not long before the mob came and seized Jesus and led Him away.

What Do These Things Mean?

1. Why did Jesus wash the disciples' feet?

Answer: Read John 13: 8.

2. Was Jesus referring to the washing of their feet when He spoke these words?

Answer: No. He referred to the washing away of their sins from their hearts. Foot washing is a symbol of cleansing from sin.

3. When Jesus washed the feet of Judas, was Judas made clean in his heart?

Answer: No. Regarding this Jesus said, "Ye are clean, but not all." John 13:10. The other disciples repented of their sins when Jesus washed their feet, and they were made clean inside and out. But Judas would not yield his heart to Jesus.

4. When we wash one another's feet, what must we remember?

Answer: That Jesus died to cleanse us from our sins. Only as we confess our sins to Him can He make us clean. We wash one another's feet to help us remember our constant need of separation from sin. (Read 1 John 1: 9.)

5. What lesson does this foot-washing ceremony teach us?

Answer: The lesson of humility and service to others. As Jesus was a servant to men, so we must be. We must be willing to help one another. "The poor, the helpless, the ignorant, are on every hand. Those who have communed with Christ in the upper chamber, will go forth to minister as He did."—*The Desire of Ages*, p. 651.

6. For what does the ceremony of foot washing prepare us?

Answer: It prepares us to enter into fellowship with Christ in the Communion service. Before we partake of the emblems of His slain body and spilt blood we must have our hearts cleansed from all sin.

7. When we partake of the unleavened bread and unfermented wine, of what are we to think?

Answer: Leaven represents sin. Bread without leaven represents the sinless body of Christ. The breaking of bread represents the great sacrifice of Christ when His heart was broken for us. The unfermented wine represents the sinless blood of Christ which flowed from His side for us, and it reminds us of His death. We are told to remember what Christ has done to redeem us. The Lord's Supper helps us to do this. As we eat and drink at the Lord's Supper, we partake by faith of the life of Christ.

8. How only may we receive these blessings that are in store for us in these ordinances?

Answer: Christ once said, "According to your faith be it unto you." Matthew 9: 29. So it is in this service. We receive the blessings according to our faith in Christ's promise when He said, "If ye know these things, happy are ye if ye do them." John 13:17.

June 26 A Junior Is Courteous

BY PEARL L. RENS

ORDER OF SERVICE

SONG: "Father, Make Us Loving," No. 24 in M. V. Songs.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS.

DUET: "A Song in My Heart," No. 54.

INTRODUCTION: "What Is Courtesy?"

SYMPOSIUM: "A Junior Is Courteous."

REPEAT TOGETHER: The Junior Law.

SONG: "Steady and True," No. 64.

BENEDICTION: Psalm 19:14.

Note to Superintendents

We would suggest that "A Junior Is Courteous" be given as a symposium rather than as one long talk. Divide up the topic and the material given, and ask several Juniors to take part, one telling about the home of Jack and Jane, others of how courtesy is shown by these Juniors in the home, in personal habits, in meeting people, in the dining room, when attending parties, in Sabbath services, on week-end visits to the homes of friends, and how this characteristic of courtesy will affect Jack and Jane when they are grown up. You may wish to include a topic on courtesy in the schoolroom also. Your particular needs will indicate to you any other points which should be mentioned.—M.W.M.

What Is Courtesy?

"As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit."—*Ministry of Healing*, p. 489.

Since our Juniors wish to be true followers of Jesus, and since He was courteous even under the most trying circumstances, they, too, should learn early in life to be courteous and gracious in manner. But what is courtesy? asks a Junior. It is consideration for the rights, the comforts, and the pleasures of others. Emerson said, "It is the happy way of doing things," and the Bible says that it is loving one's neighbor as oneself.

A Junior Is Courteous

1

"Let's go over to Jack's," said George to Jimmy. "I like to go there better than any other place in town. Jack's mother is so nice, and she always seems so glad to see us and makes us feel welcome."

"And Jack's father is just as friendly," replied Jimmy. "Don't you like to hear him sing and tell stories? When I was there last week he told the most interesting experiences about his camping in the northern woods. We almost forgot to eat the delicious apples they gave us, the story was so thrilling. Jane, too, is such a friendly girl, always ready to enter into our fun."

Jack's is not a pretentious home, but just a simple house made very attractive with its

comfortable chairs and chintz-covered lounge, its good pictures and books, and its cheerful atmosphere. Everything is immaculately clean and orderly from the basement to the attic, and a sense of restfulness and friendliness is felt by all who enter.

The members of the family are congenial and agreeable, ever considerate of the rights of others. Morning and evening they meet around the family altar to seek strength from above, and they pray that they may not forget "the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness."—*Testimonies*, Vol. 2, p. 133.

From childhood Jane and Jack have been acquiring good manners in the daily routine of home life. They have learned that "company manners" never develop courtesy, and that the only way to build good manners into their lives is to live them every day in every room in the house.

We shall mention some of the things that show Jack to be a courteous Junior.

2

He rises when older persons enter the room, finds comfortable seats for them, and tries to anticipate their needs. If it becomes necessary for him to leave soon, he chats a few moments and then excuses himself.

Jack does not criticize Jane unnecessarily, although he does tell her of her faults with the desire to aid her in overcoming them. He also asks her to tell him when he makes mistakes, so that he, too, may improve. Their disagreements are settled without wrangling. They are both careful when talking to older people not to contradict them.

Without being reminded often, Jack is helpful about the house. He cuts the grass in summer and shovels the snow in winter, and does many kind acts for his mother. Jane also has her duties, such as washing the dishes and sweeping and dusting, all of which she does cheerfully.

Jack never goes into the room of another member of the family without knocking, and he never reads letters or diaries that belong to someone else unless he is asked to do so.

If it is necessary for Jane to borrow something, she asks permission for it and then returns it just as soon as possible, and in as good condition as when she borrowed it. No one in this family ever thinks of borrowing a hairbrush, a comb, or a towel that belongs to someone else.

3

Both Jack and Jane know that to represent the heavenly King they must be clean within and without. This necessitates the daily bath, brushing the teeth morning and evening, keeping the fingernails clean and the clothes brushed and pressed. This also necessitates cleaning the mind of all pettiness, lying, and deceit. They do not use profanity or slang, neither do they say "yep" and "nope." They are not only clean themselves, but their influence helps others with whom they associate to be clean.

"Blowing his own horn," showing off, and

blustering are not done by our Junior, nor is he grumpy, boisterous, or selfish.

He has read that "well-bred people go their way quietly, never attracting attention by their appearance or behavior." They do not file their nails, pick their teeth, comb their hair, or chew gum in public.

Jack treats Jane with consideration and respect. They enjoy going places together. When they go on the bus or the streetcar, she precedes him upon entering, but he gets off first, in order to assist her. If the car is crowded, Jack gives his seat to a woman, a girl, or an older man who is standing. Jane also gives her seat to an elderly woman, to one holding a child, or to a cripple, or a very elderly man.

4

When she answers the telephone, Jane says, "This is Mr. Stone's residence." She listens attentively to what the person at the other end of the wire is saying. If the call is for someone who is not at home, she asks if he wishes to leave a message, and then writes it down carefully and delivers it promptly. Her voice is pleasant, and she speaks slowly and distinctly. She never monopolizes the telephone.

When a new girl comes to the home, Jane always introduces her to her mother, saying, "Mother, this is Martha Allen." Her mother replies, "How do you do, Martha?" And Martha responds, "How do you do?" When Jack comes in, Jane says, "Martha Allen, my brother, Jack." Both say, "How do you do?" When Jack leaves, after being introduced, he might say, "I'm very glad to have met you." She simply replies, "Thank you." Sometimes it becomes necessary for Jane to introduce herself. She need say no more than, "I am Jane Stone."

The following points Jane and Jack have found helpful in introducing friends:

When introducing a boy to a girl, speak the girl's name first.

When introducing a boy or a girl to an older person, speak the older person's name first.

When introducing two persons, say, "This is," "May I introduce," or, more formally, "May I present?" The briefest form is, "Miss Smith, Mr. Jones."

When introduced to another person, say, "How do you do?"

When boys are introduced they shake hands.

When a boy is introduced to a girl, she may extend her hand if she wishes. It is cordial for her to do so, but it is not necessary.

Boys rise for introductions.

Girls rise when introduced to older women or distinguished persons.

5

The best way to have good table manners is to practice them three times a day, Jack's parents say, for then the correct thing becomes spontaneous and is done with perfect ease.

Jack and Jane help their mother by setting the table, pouring the water, arranging the chairs. (If you wish to illustrate the proper laying of plates and silver, consult an authority on table etiquette.)

Promptness at meals is one of mother's re-

quirements. When she announces that dinner is served, the guests go to the dining room first. Women and girls precede Jack and his father, who then assist the women in being seated. All heads are reverently bowed as father asks God's blessing upon the meal.

Knowing that nothing shows lack of good training so quickly as carelessness in eating, mother has carefully instructed her family in table courtesy.

Conversation at the table should be pleasant and interesting. Never discuss unpleasant topics.

When an accident occurs, apologize sincerely but briefly.

6

When Jack and Jane attend parties, they speak to the hostess upon arrival and then to the other guests. They enter heartily into the plans for the evening, unless some game is played or some song sung which they do not believe to be right. Jack serves his partner and then himself. He never goes back for more. If the invitation reads from seven-thirty to nine-thirty, Jane suggests leaving a few minutes before nine-thirty, no matter how good a time they are having. As they leave they both say good-by to the hostess and thank her for a pleasant time. If there is a guest of honor, they tell her good-by also.

7

Occasionally Jane spends a week end with friends in another city. She packs her bag with comb and brush, face cloth, towel, toothbrush, nightclothes, and other necessities for the trip. Sometimes she takes a box of home-made cookies or home-grown apples to her hostess. She is prompt at meals, keeps her room in perfect order, and helps about the house. When she cannot be of service to anyone, she reads, writes, or does fancywork. She is careful not to stay longer than planned, and before leaving assures her hostess that she has enjoyed the visit. As soon as she returns home she writes a friendly note, stating that she has arrived safely and again expressing her appreciation for the good time she had during her visit.

8

There are some general courtesies in Jack's home which are never forgotten. The members of the family always start the day with a cheery "Good morning." "Thank you, mother," or "Many thanks, father," helps to show appreciation for service rendered. "Please," "Excuse me," "I'm sorry," are some of the everyday expressions of courtesy that oil the wheels.

Because of such an atmosphere of gentle good manners and pleasant courtesies, Jack's mother feels that Jack and Jane are forming habits that will give them poise, a pleasing appearance, and make it possible for them to appear at ease under any circumstance in afterlife. And because they are both planning to become workers in God's cause, this training will be a great asset, for "a kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—*Gospel Workers*, p. 122.

Home Missionary Department

Dorcas and Welfare Agencies in the Church

"Dorcas and a Prosperous Church"

BY ADLAI ESTEB

The spirit of Dorcas is greatly needed in this troubled old world. Behind the iron curtain of fear and frustration there are unhappy people everywhere who need the kindly ministrations of Dorcas. And the church as well as the world needs the loving spirit of Dorcas. Indeed, "the church cannot prosper without it."

This is the positive statement from the inspired servant of God. The entire quotation is worthy of our serious consideration. Here it is: "In Joppa there was a Dorcas, whose skillful fingers were more active than her tongue. She knew who needed comfortable clothing, and who needed sympathy, and she freely ministered to the wants of both classes. And when Dorcas died, the church in Joppa realized their loss. It is no wonder that they mourned and lamented, nor that warm tears fell upon the inanimate clay. She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might still be a blessing to others. Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it."—*Testimonies*, Vol. 5, p. 304.

This remarkable statement brings some important questions to mind. Why cannot the church prosper without these wonderful qualities of Dorcas? Why is this marvelous spirit of Dorcas so essential to the true prosperity of the church of God on earth? Let us seek for an answer to these vital questions.

In the first place, the fundamental reason why the church cannot prosper without this spirit of Dorcas is because the church is made up of individual members, and a true Christian must possess this spirit, for it is the Spirit of Christ. Furthermore, Christ very definitely identifies Himself with those who hunger or are in prison or who are naked—all those who are in need of the kindly ministrations of love. Indeed, it is made a life-or-death matter—the difference between being saved or being lost. How clearly this principle is stated in these words: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Matthew 25: 45. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Verse 40.

It is a thought-provoking matter. Jesus does not say He will say to the preacher, "Well spoken, preacher;" or to the writer, "Well written, editor;" or to the thinker,

"Well thought, philosopher." No, He says instead, "Well done, ye blessed of My Father, inherit the kingdom." It is not a matter of being able to talk about it or write about it or to preach about it or to think about it—but it is absolutely necessary that we do it!

Christ calls for exertion, for decisions, for action. Hear Him expound this doctrine: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . and everyone that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Matthew 7: 24-26.

Then this principle is crystal clear: To be a true Christian demands action, deeds, service. And when Christians begin to serve their fellowmen, the joy bells begin to ring in heaven as well as on earth. Notice these precious promises regarding this important point: "Every act of justice, mercy, and benevolence, makes melody in heaven. The Father from His throne beholds those who do these acts of mercy, and numbers them with His most precious treasures. . . . Every merciful act to the needy, the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus."—*Testimonies*, Vol. 2, p. 25.

That last sentence contains a precious promise. It states that we bring ourselves into "a closer relationship to Jesus" whenever we sympathize with, and seek to serve, suffering humanity. Every member of the church should seek to enjoy a "closer relationship to Jesus." The church will certainly prosper and be blessed when all the members are enjoying that sweeter fellowship with our Lord and Master.



On the other hand if we do not do these deeds of mercy we lose our connection with Christ. We lose the blessings of His presence. The world loses the joy and help we might have rendered. Furthermore, our selfishness is marked by Heaven as unfaithfulness to our divine Lord Himself. Listen: "In neglecting the poor and the suffering they neglect Christ."—*Id.*, p. 24. No wonder that the servant of God cries out: "To my sisters I would say, *Be daughters of benevolence.*" *Id.*, p. 27.

But it is not to the sisters alone that the appeal comes. The brethren are included. "Wake up, brethren and sisters. Do not be afraid of good works. Let us not be weary in well-doing, for in due season we shall reap if we faint not." Do not wait to be told your duty. Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who gives the proofs mentioned in James, of possessing pure religion, untainted with selfishness or corruption? Who are anxious to do all in their power to aid in the great plan of salvation?"—*Id.*, p. 29.

And we must not forget the promise of the prophet Isaiah: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." Isaiah 58: 10.

Yes, an active, dynamic Dorcas program is absolutely essential in a prosperous church—indeed, the "church cannot prosper without it."

Suggestive Program for Sabbath

June 5

ANNOUNCEMENTS.

OPENING SONG: "When the Lord of Love Was Here," No. 115 in *Church Hymnal*.

SCRIPTURE READING: James 1: 22-27.

OFFERING FOR CHURCH MISSIONARY WORK. SPECIAL MUSIC: (or hymn No. 120 in *Church Hymnal*.)

READING: "Dorcas and a Prosperous Church," by Adlai A. Esteb.

POEM: "Wanted—A Messenger."

READING: "Dorcas Ministry," by R. W. Numbers.

REPORT OF LOCAL DORCAS PROJECTS.

CLOSING SONG: "Work While It Is Today," No. 347 in *Church Hymnal*.

BENEDICTION.

Notes to Leaders

During the month of June, our churches throughout the world will be giving special thought and attention to the work of the Dorcas Benevolent Societies. This particular phase of missionary work, perhaps more than any other, literally begins at home. Yet how effectively and wonderfully it has reached out into the far corners of the world, providing food for the hungry and clothing for the naked! It would be very fitting at this time if each local church could review its part in this marvellous relief ministry.

In some places, the Dorcas Society works week after week, month after month, and the church at large has little idea as to just what is being accomplished. On the occasion of the First Sabbath Service, it would be an excellent idea for the Dorcas leader, secretary, or some other member of the organization to bring to the church at large a report of the activities and projects being carried forward by the church Dorcas group. Several Dorcas members might participate in such a feature.

It should be shown that there is a place in the Dorcas organization for every woman, young and old, and the fact should be stressed that every member of the church can aid in the work of this organization by personal effort and financial support.

Dorcas Ministry

The church of Christ, today hastens on to finish her God-given task of revealing Christ to unnumbered millions before the curtain drops on an unrepentant world. For over nineteen hundred years men and women have been stirred to unprecedented action because of the life of just one unselfish soul. Christ's life revealed His message. So today our lives are to reveal to the world in simple, unselfish *deeds* the mighty message of truth which has already encircled the world.

Church members have an important responsibility in this final advance of the remnant church. The qualities which they possess were never more needed than today. They have not been called to blow the trumpet and sound the alarm of war as would a mighty general. Their task is one which calls them to perform a duty which is many times unnoticed, but which in reality determines the final victory.

History records the deeds of men who made the earth tremble by their approach. Little is said of the wives and mothers who were indirectly influential in making these outstanding campaigns a success. Their little deeds of unselfish love seemed too small to be recorded, but actually they determined the course of history.

The Dorcas Benevolent Society of any Seventh-day Adventist church, if rightly conducted, becomes one of the greatest assets a minister can have in his work of heralding a message of love to a rebellious and sullen world. For generations, men have heard love preached from the pulpits, but they have witnessed only hatred and selfishness. It has

been said that the world is dying for a little bit of love. This statement is truer today than ever. If we are to reach the hearts of men today, we *must* do more than merely preach love. We must speak first by loving deeds, if we expect a ready response to our public evangelism.

The work which our women are doing for the church should be supported and encouraged by the entire church. Herein lies a tried method of successful soul winning. Jesus "went about all Galilee, teaching . . . and healing all manner of sickness and all manner of disease among the people." Matthew 4: 23. This text describes an important phase of Dorcas ministry.

Our work of relieving suffering must never be narrowed down to the close circle within the church. We naturally prefer being with our own people, but we must keep our eyes on the multitudes about us who also are objects of Christ's undying love.

The key question asked by many businessmen as we contact them each year in our world missionary program is, How much are you doing for those outside your church? The answer to this question usually determines their evaluation of our appeal. The work of our Dorcas Benevolent Society has brought many thousands of dollars into the church treasury.

Occasionally I have received letters from some of our Dorcas Benevolent Societies, in which they have mentioned certain problems within their society which seem to be only too common in many other societies. These problems would soon vanish as the dew if all would make practical application of the very principles for which the society stands. "That Christ may dwell in your hearts by faith; that ye may be rooted and grounded in love." Ephesians 3: 17.

One Dorcas leader has written the following referring to the need of making each society a soul-winning agency: "It is distressing that not more is done along this line with such a short time left."

Every society can expect God's unstinted blessing and final reward if the work is done in such a way that angels can take part. These heavenly guests are all ministering spirits sent forth to serve, and they *will* do so where love is expressed in words as well as actions.

A further quotation from a local Dorcas leader will help to emphasize our need of Christlike love in our work: "Because of the years of prosperity which we have just had, we have, in part, failed to realize that there are those about us who are needy, not only for food and clothing but just plain, old-fashioned love. It breaks down the bitterest prejudice and prepares the heart for the greatest of all love—the love of Christ. I believe that especially we should unite to shower with love those who have left the church. If they find us willing to help them when they are in need and if we express sincere sympathy and an understanding of their problems, they will want to be with us. There is something that is robbing us as a group of Christian women of that good old-fashioned Christian

godliness. I wonder—could it be pride, or maybe just the deadly sin of criticism?"

Let us ponder the question—What is robbing us of the unselfish zeal of Christ? Are we trying to minister as Christ ministered but without the power of the Holy Spirit? The disciples on one occasion tried to cast out devils and to do the work of Christ without first receiving that spiritual power that comes from an uninterrupted walk with God. Thus their work was without practical results. Shame and remorse filled their souls when they might have been rejoicing in the fullness of His favor.

We have been warned that the time is soon coming when we will be brought before councils and every position of truth which we hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us of preparing for the approaching crisis. (See *Testimonies*, Vol. 5, p. 717.)

How can we better prepare for this time of perplexity and trial than by preaching our message through kindly deeds? Our doctrines will be criticized, but our path of unselfish service will leave a trail of blessing which will speak louder than any false witness against our Christlike character.

As Dorcas leaders and members we must arise and shine, for the night soon cometh when no man can work.

R. W. NUMBERS.

Wanted—A Messenger

The Lord Christ wanted a tongue one day,

To speak a message of cheer

To a heart that was weary and worn and sad,

Weighed down with a mighty fear.

He asked for mine, but 'twas busy quite,

With my own affairs from morn till night.

The Lord Christ wanted a hand one day

To do a loving deed;

He wanted two feet on an errand for Him

To run with gladsome speed.

But I had need of my own that day;

To His gentle beseeching I answered,

"Nay."

So all that day I used my tongue,

My hands, and my feet as I chose;

I said some hasty, bitter words

That hurt one heart, God knows.

I busied my hands with worthless play,

And my willful feet went a crooked way.

While the dear Lord grieved, with His work undone,

For the lack of a willing heart!

Only through men does He speak to men,

Dumb must He be apart.

I do not know, but I wish today,

I had let the Lord Christ have His way.

—AUTHOR UNKNOWN.

"Get religion in your soul, but let it get down into your *soles* also."

"None preaches better than the ant, and she says nothing."

Departmental Activities

Brotherhoods and Fellowships Missionary Men

When we think of an organization of men, we think of mighty armies who have marched forth to change the destiny of nations. We think of builders, explorers, financiers. Yes, there is power and action in a well-organized group of men. Their potentialities are well-nigh limitless.

Some very fine counsel was once given to a man just starting out in the organized work—counsel that might well be heeded by the ministry of today. This most excellent counsel was given by Father Jethro to his son-in-law Moses. Certainly no one would so much as think of accusing a man of being lazy who was attempting to lead three and one-half million people by himself. In fact the record is that he was laboring from morning till night. He was so busy that he did not have time even for his family, for he had sent his wife back to live with her mother, and the relatives were caring for the children. Yes, Moses was a sincere, busy, and hard-working man. He was working harder than the Lord intended he should, but not accomplishing what the Lord expected of him. By way of helpful criticism Jethro made this observation: "the thing that thou doest is not good." Exodus 18:17. Then he made the constructive suggestion that Moses organize the men of his church to help him in leading God's people to the promised land.

Oh, for more Jethros, to get more men like Moses to organize new churches to go forward to the promised land! There is leadership, talent, and power in every church, if we can just get a Jethro vision of how to organize these talents and put them to work. The ministry needs such an organization. Too many of our hard-working ministers, like Moses, have gone up Pisgah's heights and died long before their work was finished. The lay members of the church need to be organized. They must be. We have definite information to the effect that the work will never be finished till the church is organized and unites its efforts with that of the ordained ministry.

The Missionary Men organization answers this great need in a special way. Let me briefly refer to the society we have in the Rio Grande Valley of Texas. I merely wish to illustrate one point, that no one pastor, regardless of his energy or ability, could accomplish what this fellowship of Missionary Men has done. We have an organization of only about fifty men. But these men have done a most excellent work in the field of temperance and juvenile delinquency. They have brought our work into most favorable light among the ministers, educators, and law-

enforcing bodies of the valley. They fostered, financed, and conducted a number of quite large lay efforts last year. Twenty souls were baptized as a result. They conducted a radio program last year over one of the largest stations in the state of Texas. This year they are being given free time on two other stations, by the approval of the ministerial association. In connection with their radio work they are promoting the Correspondence School. They have sent out thousands of *Signs*, helped to send a number of worthy children to our church school, and have co-operated with every major endeavor launched in the district. It is one of the finest organizations a pastor could possibly have within his church or district.

There is another equally important phase to this organization, the social side. God did create man a social creature. We should not overlook this fact. The comradeship of the Missionary Men's activities helps to bind the men of the church together. It helps us to reach out, hold, and encourage those that we sometimes refer to as merely step-neighbors-in-law to the church. Some of the finest programs I have ever attended have been put on by our brotherhood of Missionary Men. It has been a real help to our young people with their entertainment problems. It has built up a fine spirit. If I should assume to criticize the Jethro organization of men, I would say that Jethro should have made some provision for their social life. If he had, I do not believe that Moses would have had to

put up with quite so much growling, grumbling, and faultfinding. I believe they would have been a more contented, more co-operative, happier group of men, and that this fine spirit would have been passed on to the women, and Moses' lot made much more pleasant.

The Lord never intended that the ministers should do all the work. It is not according to His program. The Master had His Society of Missionary Men. They accomplished a great work and were happy in so doing. Let us follow the examples set and organize the men of our churches for action.

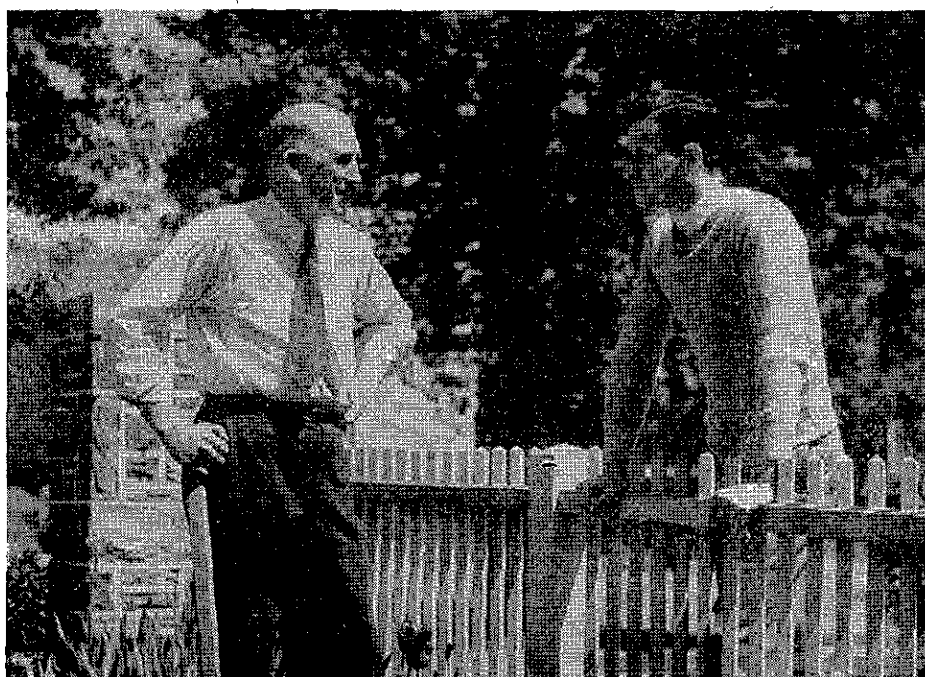
MARENUS H. JENSEN.

Lay Evangelism

The Lord has used preachers, farmers, politicians, rich men, poor men, boys, and girls, to win souls for Him. The outstanding requirement for all is that they be fully consecrated to Him. The need for workers today, however, is so pressing, and the time is so short, that the Lord is calling for every consecrated member, old and young, to enter His service.

A criminal about to die for his offenses said to his pastor, who was pleading with him to surrender to Christ, "Sir, if I believed what you say, and had your chance, I would crawl on my knees and tell every man before it was too late to repent of his sins and turn to God."

Sometimes I think of what one man told me years ago; if he believed what I believed, he would have to get out of bed nights to tell his neighbors. "Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises."—*Testimonies*, Vol. 8, p. 148. Yet we are told of the disciples, "Their office was the most important to which human beings had ever been called, second only to that of Christ Himself."—*Acts*



Missionary Men Can Do a Special Work for Other Men

of the Apostles, p. 19. Jesus is depending on His church members to warn the world of the coming impending judgments. To encourage us in our work, He says, "Many are on the verge of the kingdom, waiting only to be gathered in."—*Id.*, p. 109. Among these are Catholics, Protestants, Jews, and foreigners who can be reached. Jesus wants us to witness to all men. When our love is warm for souls, we will not need to be urged. Something inside of us will stir us to heed the appeal that comes from the heart of Jesus. When Jesus said, "Go," He was speaking to every church member, and none was excused.

We are told, "Every sanctified heart will be pressed into service."—*Testimonies*, Vol. 9, p. 47. The need is so great that the Lord can use every Seventh-day Adventist in His work. Think of it! Every consecrated member, whether crippled, sick, blind, deaf, poor, or rich, will be "pressed into service." In this, Heaven's draft program, we will devote our strength, time, and means, to give the truth to a dying world. Farms and jobs will be secondary to the imperative need for giving the gospel to men. Then backsliders will be reclaimed, members will feel a burden for their neighbors, and every consecrated member will give his time to the warning of souls. Nobody will be passed by. "Thousands were seen visiting families, and opening before them the word of God," says Mrs. E. G. White. "There seemed to be a reformation such as was witnessed in 1844."—*Id.*, Vol. 9, p. 126. "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Id.*, Vol. 9, p. 189. The prime requisite is that we love men.

Recently a newly baptized member telephoned me that she had found a man and his wife whom she believed to be interested in the truth. She asked if I would hold studies and help them. Today this couple is keeping the Sabbath and attending church. These new believers are enthusiastic in their new-found faith, and are eager to see their friends and loved ones in the truth.

One brother goes out with his projector three nights a week and from these studies has found twelve souls. He is as clear in his presentation of the message as any minister, and can answer questions as rapidly as they are asked. He is a workingman, but is many times taken for a minister. He humbly says that he is only a carpenter. It is wonderful that God can use men as consecrated channels in His work of soul saving.

Another brother reached his readers in an unusual way. He gave each of his students a copy of his study before he began. He also asked them to read one of the Crisis books during the week. After three weeks they were ahead of him, and asking him about the prophecies, the state of the dead, and the Sabbath question. When he came to the Sabbath, they had read themselves into the truth. All accepted the message, and are today rejoicing in the truth. He told me that it was literature, combined with his studies, that had brought them to a decision. Yes, laymen can

work for God and win souls, and they have good, practical, working plans.

It has been said that twenty-five per cent of all baptized members come into the truth through the gospel literature. The printed page is likened to the seeds of the gospel. They will go where the preacher is not welcomed; and they will never argue or say the wrong word. They are at home in the palace as well as the cottage, in the home of the rich or the poor. The pioneers early recognized the value of literature in their work, and everywhere they went they carried the printed page to sow the gospel seed. One who has no degree can freely give out the tracts. They will preach better than you or I can. Personal testimony spread the gospel in the days of the apostles. They had no telephones, no autos, no trains, yet they warned the world of that day in one generation. They were so energetic that their enemies accused them of "turning the world upside down." The messengers



Christ Would Have Come for Just One Soul

of the cross two thousand years ago took their religion so seriously that wherever they went, there was either a revival or a riot. They were not pacifists; they were not afraid of prison, wild beasts, or men. In Acts 18: 24 we find related an experience in which a great evangelist, Apollos, mighty in the Scriptures, was visited by two laymen, Aquilla and Priscilla. They conversed with him and showed him the better way—Jesus. Apollos, being honest, accepted the truth, and became a mighty man of God, almost equal to Paul. Many in the early church thought Apollos was as good a preacher as Paul, and some tried to call themselves followers of Apollos. The lay member, "sitting by the fireside, . . . can—if humble, discreet, and godly,—do more to meet the real needs of families than could an ordained minister."—*Testimonies*, Vol. 7, p. 21. The same God who gave capabilities to twelve fishermen, can use and transform men today, and give them wisdom to win souls.

There is great danger that some may be de-

luded into thinking that soul winning is preaching the message. Far from it. Preaching is but a side line; soul winning is the objective of all church efforts. The one-soul audience is very important, and it is especially mentioned in John 1:38-45. Andrew had heard Jesus speaking on the side of the road. He had believed what he heard, and he hastened to find his brother, Simon Peter. Impetuously Andrew cried out, "Come, I have found the Messiah." Now Andrew was a shy, bashful, retiring, unassuming man, but he did find Peter his brother. Like an endless chain, from the disciples' day to the present day, men have been finding other men to present to Jesus. This is the divine plan for the evangelization of the world by the lay members. They are to find men, and bring men to God. The one-man audience must not be ignored. As one writer stated when a young minister complained of the smallness of the congregation, "It is as large as you will want to give account for in the day of judgment."

We are told that Jesus would have come all the way from heaven and died on Calvary's cross for one soul. This gives an estimate of heaven's value of a soul. Lay members can find souls in the home, in the church, in the neighborhood, in the factory, or in the office. Soul winning is also a part of the angels' work, and they do not think it beneath them to work for one soul. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. In the last days, prophecy tells us, souls will be gathered one by one. (Isaiah 27:12.) Let us not despise the one-soul audience!

T. A. McCoy.

Dorcas Federations Help Share the Warmth of the Gospel Message

I was greatly inspired last fall by a suggestion that appeared in one of the week of prayer readings where reference was made to the passage of Scripture found in Mark 14: 54 which says: "And he [Peter] sat with the servants, and warmed himself at the fire." This experience took place on the night of Christ's betrayal. Peter was living in a most important day in the world's history. He was placed in circumstances where he might have done a noble work for God; but on this day of all days he was content to sit by the fire and "warm himself." It seems to me that the church of God today is very apt to make the same mistake which Peter made centuries ago. We, too, are living in an important day—the day of our Lord; a day when there are unlimited opportunities; a day when we have much to accomplish for God. How tragic it would be if we should be content to sit by our firesides and warm ourselves while millions of the world's inhabitants are faced with multiplying spiritual and physical needs. It is God's desire that the church, with a spirit of unselfish love, should respond to these needs of their fellow men.

We should not be content merely to give of our means that the gospel may be heralded by the spoken word, or by literature distribu-

tion. God has opened up an avenue of more effective approach, that of supplying food to the hungry and shelter and clothing for the cold and naked. This is a type of ministry that leaves a profound impression for good upon the human mind and opens the way for inspirational and doctrinal teachings. As a chosen instrument of leadership in this work God has established in the church the Dorcas Society, a missionary unit designed to minister to the temporal and physical need of the poor within the church and community. Never should this objective be lost sight of.

To strengthen the work of each Dorcas unit and to expand its influence, societies have banded together in given areas to form Federations. This movement has been continually expanding until in many places it has included all of the societies within conference boundaries. Nothing has given more impetus to the Dorcas movement than this plan. Through a combined study of projects and procedure, our ladies are becoming experts in carrying on their humanitarian ministry.

The wisdom of the Federation movement was clearly revealed during recent years when clothing was needed in the earth's war-torn areas. Dorcas Federations led out in fostering this good work and were able to provide clothing so that in many cases ours were the first relief shipments to arrive in some countries. Throughout the darkest periods of need these groups in an admirable way kept our warehouses flooded with needed garments until warehouse processing endeavors had to be greatly expanded. This program would have been wholly impossible without our Dorcas Societies and the onward drive provided by Federation Assemblies.

The high point of yearly Dorcas ministry should come at the camp-meeting season when at a suitable hour the Dorcas Federations band together in a state-wide Federation meeting, presenting a report of their combined accomplishments. This is the most effective type of rally for expansion of Dorcas work and an apt time to elevate the true ideals of Dorcas work. A united Federation movement such as this can do much to foster such important phases of Dorcas ministry as health and welfare centers, classes in nutrition and cookery, home health, etc.

The Dorcas Society now holds a major place in church endeavors.

F. C. WEBSTER.

My Opponent Is My Helper

Life would not be worth while if you didn't meet discouragements now and then. Difficulties develop a man. Any man with a backbone dislikes cheap and easy success. Any success that comes at no cost of courage, discipline, or training is likely to go as easily as it came.

Discipline means going on past the point where things are hard, pushing on in the face of obstacles, in spite of an inclination to stop to rest, in defiance of the request of the family to come home early. It means mastery of the situation rather than to be mastered by circumstances. "He who wrestles with me, strengthens me."

A. M. BURTON.

Missionary Leadership

A Year-Round Missionary Program

The devil never takes a vacation. Neither should we—in the sense of "attempting great things for God." The missionary officers may plan the year's work according to the four seasons of the year. In the winter, give special attention to lay efforts, cottage meetings, Bible studies, literature and tract racks. Group work, of course, such as the Dorcas Society and the Missionary Men will function throughout the year. The *Review and Herald*, *Liberty*, and *Signs of the Times* campaigns will usually come during the winter. Plan for them. Do not treat them as "just another campaign." Study how you can make all things work together to advantage in strengthening and enlarging the church.

In the spring comes the greatest campaign of all—Ingathering. Not great simply because we gather in the largest amount of money, but because we probably contact more people during the Ingathering campaign than at any other time during the entire year. What an opportunity for finding interested souls!

During Ingathering, Mrs. Fordney, a member of the Clifton Park Church, in Baltimore, found a lady who wanted to know more about the Bible. Mrs. Fordney was thrilled, because she had just finished the Bible Training course, and wanted to put the theory into practice. She was able to give this lady a full series of Bible studies. This lady attended camp meeting, and was baptized. Now her husband is attending Sunday night meetings conducted by the local elder in the church. The missionary leader of the same church found thirty people during the Ingathering campaign to whom he and the church are sending the *Signs of the Times*. Two of these names were turned over to Mrs. Fordney for Bible studies. One lady, seventy-six years old, is now asking for baptism. The other lady and her two children are now members of the Sabbath school, and she and her husband are attending the lay effort in the church. Just recently she has begun to send her children to the church school. This mother and her two children will soon be baptized, and the father is under conviction. This illustrates how the Bible Training class, Ingathering, *Signs of the Times*, Bible studies, and a lay effort all contribute to a year-round missionary program in contacting, influencing, and winning souls to the truth. After the Ingathering campaign, make up a list of interested people. To some send the *Signs of the Times*. To others send *Liberty* or other appropriate literature.

In the summer invite your friends to camp meeting. Check up especially on the tract racks and the Dorcas work during the sum-

mer. Welfare work is being carried on in many of our churches, but not nearly as fully as is urged by the Spirit of prophecy. Dorcas Societies include welfare work, practical nursing, cooking schools, and all kinds of Christian help work in their broad field of activity. If you did not have a systematic literature program in action following last year's Ingathering, start one now. One of the most successful ways of literature distribution is the "block system." The community should be divided into sections and then into blocks. Each member can be responsible for one or more blocks. A piece of literature should be placed in each home, the same territory being covered each week until every home has received a complete series of literature. While driving along the highway on a summer vacation trip, you can roll up some literature and toss it out in yards or near houses. Some may wish to give out tracts as they travel. To such members suggest the "Ten a Month Club," in which the individual gives out at least ten tracts a month. This may be adapted to the distribution of the Bible Course enrollment cards or the Voice of Prophecy logs.

As the fall months come on there will be openings through the literature distribution for Bible studies. You will probably plan for a Temperance drive, too. Temperance literature should be made available for use the year around. Remember that the Missions Extension offering will be coming in the fall. Check up on the radio and Bible Correspondence school work. How about renewing those subscriptions to the public libraries? While we are doing this missionary work, our own souls need to be fed. Encourage every member to read the "church newspaper"—the *Review and Herald*. It will nourish and strengthen our souls, and will keep us informed concerning the onward march of the advent message in fields far and near.

Work the three-point plan: 1. Literature distribution. 2. Bible Training Class. 3. Giving Bible studies. After finding interested people we may enroll them in the Bible Correspondence course, Voice of Prophecy, Library Reading Guidance Plan, or arrange for Bible studies. As to home missionary finances, the General Conference Home Missionary Department provides for the church offering on the first Sabbath of each month to be used for home missionary purposes. This money may be used for purchasing literature, tract racks, visual education equipment, and various other things.

Perhaps one of the greatest weaknesses of lay evangelism is the failure of the layman to finish the work that he has begun. He usually needs help in bringing people to a decision, and the logical person to look to for this help is the pastor. Think of the lay work in the Philippines, where Secretary P. R. Diaz says:

"Over sixty per cent of our baptisms in recent years are traceable to work done by our laity."

The best way to gain the enthusiastic support of the whole church is to inform them of results from previous promotions or efforts. Relate an interesting experience about the Signs distribution or the tract rack. Let a brother or sister who recently finished the Bible Training course tell how he or she brought a family to Sabbath School or is having Bible studies with them. The relating of experiences and successful exploits for God will do more to assure co-operation and success in the next campaign or missionary project than any amount of preaching, scolding, or coaxing.

H. E. VOORHEES.

God Works in a Mysterious Way

Just recently I discovered an article in one of the leading daily papers of the province of Ontario, Canada, in which a certain lady spoke in favor of the seventh-day Sabbath. Here is the article as it appeared in the paper.

"Sir: This is my second letter to you, and this time I come with a question for which I cannot find an answer. Maybe some Christian friend will find the true answer for me.

"If Jesus has especially claimed one day as a holy day, why don't we keep it? (Matthew 24: 8.) Why do we keep Sunday as the Sabbath instead of Saturday?

"Jesus says: 'But the seventh day is the Sabbath of the Lord,' (Exodus 20:10); also, 'And when the Sabbath was past' (read Mark 16:1-2); again, 'I was in the Spirit on the Lord's Day' (Revelation 1:10). Jesus further says: 'The Sabbath was made for man' (Mark 2: 27), and in Ezekiel 20:12, 'Moreover, also I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them.'

"Since the Sabbath designates the Lord as the true God, it must stand as long as God is on His throne, throughout eternity. Read also in Isaiah 58:13 what God commands us to refrain from doing on the Sabbath.

"The seventh day, then, if we follow our Bible, is Saturday. Therefore, the seventh day, or Saturday, is the Lord's day, to be kept by man as long as the world stands."

I wrote a letter to this lady, addressing it to the daily paper in which her article appeared, and asked the daily paper to forward it. In my letter I assured this lady that I, too, was of the same opinion as she was concerning the seventh-day Sabbath. As I did not have either her name or address, I appealed to her to write to me for literature which I felt would greatly interest her, as it dealt with the subject under discussion. In this way I hoped to get her address and thus open the way for Bible studies. Very shortly I received a reply to my letter. From her letter I discovered that she was a very prominent member of the Roman Catholic faith, but having taken the Voice of Prophecy Correspondence Course was strongly convinced of the Sabbath truth.

After thus making contact with her, I was able to make arrangements for Bible studies. Today she is rejoicing in the blessed third angel's message.

A. W. KAYTOR.

News from Soul Winners

The Deaf Shall Hear

"John, why don't you sell our subscription books to the deaf this summer?" queried my deaf aunt during a visit one day.

"Do you think I could learn to 'sign' well enough between now [it was April] and July to be able to converse fluently with them?" I asked.

"Why certainly, John. It isn't so hard to learn the sign language once you understand the plan on which these signs are based. Let me show you right now how easy it is," continued Auntie, as she seated herself beside me.

Having previously learned the manual alphabet, I was thrilled to see how simple and appropriate many of the signs for our words are as my aunt slowly spelled the words for me and then showed me how to say them in the sign language. It was not long until I realized I must learn how to "sign" the phrase, "What is the sign for?" in order to save time in asking that question. From that time onward it was a joy to ask that question and learn some of the beautiful signs the deaf use for words in their communication with one another.

When school was out, Auntie spent a whole week teaching me the signs for the sentences in the canvass I was to use that summer in the colporteur work. I felt woefully clumsy with my stiff fingers the first week that I tried to express myself to these people who were entirely dependent upon my hands to learn the message that I had for them. It seemed that every minute or so I needed to use a word for which I had not yet learned the sign. I was then forced either to break the thread of conversation and ask for the sign for that word or just to spell the word and continue my canvass. I realized, however, that there would be no progress in my knowledge of the signs if I were to disregard this opportunity to learn new signs from each deaf person I visited. I also learned that the deaf are always glad to teach hearing people all the signs they are willing to learn. After each visit I would ask for addresses of friends, and in that way my work progressed—but slowly.

One evening at ten o'clock as I was about to turn homeward, I felt impressed to make one more call, even at that late hour. Approaching the home of a prominent member of the Deaf Association in that province, I noticed a figure busily moving boxes and crates in the shadows at the side of the house. Every colporteur knows that when a man is busy, especially at such a late hour, that is no time to expect to find him interested in a salesman. However, I was impressed to go to this man; and, surprisingly enough, he not only gave me an order but supplied me with a list of the names and addresses of about one thousand fellow members of the Deaf

Association. That list enabled me to mark on city maps the exact location of the home of every deaf person in Canada, and it greatly facilitated the progress of my work.

Among other unique experiences, one of the most thrilling was my visit with a blind deaf-mute whose only method of communication was his open hand. My heart was filled with emotion, and my eyes were moist, as I saw the light of understanding beam from his countenance as I told him the story of Jesus by using the two-hand alphabet on his open, expectant hand.

In Winnipeg I found a pathetic situation in the home of a thirty-year-old deaf-mute. He was living with his German-speaking parents who could not read English or understand the sign language. Their son had attended a Canadian school for the deaf, and therefore knew only the sign language and English. The parents were growing old and wished to give their home to their son. In exchange, they hoped he would marry and support them. They waited patiently for some way to communicate their plans to him, but, alas, he could not understand German, and they did not know the sign language.

When I called on them this summer and noticed that the parents were German, I immediately used the German tongue to make it easier for them to express themselves. I had scarcely entered the home and explained that I was calling on all the deaf in Canada, when the mother exclaimed, "Ach, then you can talk with my boy, too?" When I assured her that I could, she related their plight. For years they had longed for some way to communicate with their son, and had almost given up hope.

I could hardly restrain my emotions for the next few moments as I realized that I, a Canadian, was about to be an interlocutor for this German mother and her deaf son. I thanked the Lord for the privilege of being of some service to these distressed parents.

One evening while traveling by train from Vancouver to Calgary, I learned that my traveling companion was recruiting students for the School for the Deaf in Vancouver, British Columbia. As I attempted to impress him with the moral value of *Bedtime Stories* and other children's books that I had with me, I said, "Sir, don't you think that these books would be an excellent aid to the teachers in your school?"

Exclaimed the gentleman, "Well! *Bedtime Stories*! I have not seen them since I attended the little, old country church school about twenty miles east of Edmonton."

"Do you mean the church school Brother Price used to teach?" I inquired.

"Yes, that was his name. Why, certainly, every child should have the privilege of reading *Bedtime Stories*. How much are they?"

I quoted him the price and continued to explain that I had had an interview with the president of the School for the Deaf the previous day and he had promised to discuss the matter of ordering the books with his faculty and the board, who would meet shortly.

Said Mr. Thompson, my traveling companion, "Just leave it to me. I shall be meeting with the board, and I will do all I can to convince them of the value of these books."

At Kamloops, his destination, Mr. Thompson and I parted, but his influence on the board materialized into an order for thirty-five dollars' worth of *Bedtime Stories* and other Seventh-day Adventist children's books to be used in the School for the Deaf in Vancouver.

The deaf truly are hungering and thirsting for a knowledge of God. In one city where twenty-five deaf youths were living at fourteen different addresses, I received twenty-three orders totaling \$330. In another city, one deaf family bought a "Home Study Library," consisting of *The Desire of Ages*, *Daniel and the Revelation*, *Patriarchs and Prophets*, *Great Controversy*, *Modern Medical Counselor*, and a five-volume set of *Bedtime Stories*, *Children's Hour* and *Best Stories*—a total of seventy dollars' worth of truth-filled literature.

Working for only one class of people necessitated a slight deviation from the orthodox colporteur rules. Since in many homes both husband and wife were working, I usually made calls until ten or eleven o'clock at night. I discovered later that over sixty per cent of my sales were made after five o'clock. In fact, several orders were taken after midnight.

Noticing a group of boys in a cafe one evening at 11:45, I ventured to canvass them and noticed that most of the boys had already ordered books from me. Proceeding with an exhibition, and aided by the enthusiasm of the other youths, those who had not yet purchased books did so then and there in the cafe before midnight.

I have taken orders in such unusual places as trains, hotel lobbies, a department store doorway on a Saturday night, inside a British and Foreign Bible House, and even on a vacation yacht out in a bay on the Pacific coast.

The majority of deaf persons usually obtain only an eighth-grade education in schools for the deaf, and their vocabulary is noticeably limited. This inadequate vocabulary leads to an aversion for reading, which is virtually their only source of knowledge outside their manual sign language.

Being deaf, they cannot hear the sermons of the gospel minister. For religious services, the deaf are dependent upon itinerant ministers who have taken the trouble to learn the signs. These ministers are able to preach in only about ten of the larger cities of Canada and in them only about once a month.

Work for the spiritual education of the deaf has been sadly neglected by the Protestant denominations, although the Lutheran church is making a special effort to train some of their ministers to use the sign language in order to evangelize these neglected people. The Roman Catholic church, on the contrary, has a priest who can "sign" in almost every city.

These silent fellow citizens who cannot hear the *spoken* word of God have begged me to return to them soon and teach them more about the Bible which has so many words and expressions which they simply cannot understand by themselves. Surely their plea and need is God's call for me to dedicate my life to the proclamation of the third angel's message to the almost 300,000 deaf-mute population of North America.

JOHN G. ISSLER.



Brooklyn Juniors Help

In Brooklyn a group of juniors is doing a remarkable piece of missionary activity. They call themselves the "Light Bearer Class," and Sabbath to them is a happy day. On Sabbath afternoons this group goes out and gives away thousands of pieces of literature. This literature carries the church address stamped on each piece. Before going out to distribute it, the boys gather around the piles of magazines and ask God's blessing on the truths in them.

Under proper chaperonage they go two by two down the streets of that great city with smiles, offering a piece of literature to everyone they meet.

We only wish that other groups of juniors, under proper sponsorship, could be encouraged to do something for their faith. This very activity holds them in the truth and gives them an outlet for their abundant energy.

HENRY F. BROWN.



Brooklyn "Light Bearer Class" Gives Away Literature Each Sabbath Afternoon.

Missionary Activities by Students

Every good teacher knows that the very best method of teaching is summed up in the axiom: "We learn by doing." Therefore, our schools can best fulfill their mission by creating opportunities for youth to work for Christ, the teachers leading out and working hand in hand with the students. But just how may this be done?

Southwestern Junior College is endeavoring to follow a plan on this order. For some time our students have been encouraged to engage in personal work along missionary lines with their teachers. Several teachers, already overloaded, have volunteered to lead out in this program. First of all, a class was organized in personal soul winning, wherein the students were taught how to give Bible studies with the aid of filmstrips and their Bibles—a combination plan in Bible instruction. As soon as these people were ready for action, teachers sponsored individual students, and homes were found among non-Adventist neighbors where studies were to be given. The student was responsible for giving the study. The teacher stepped in only when the student needed help or counsel. Each week the groups met and discussed their experiences and counseled together on problems confronting them, future methods of work, and then demonstration studies were held to give them the know-how. As a result of this work, thirteen persons were baptized by the end of the last school year, and studies continued through the summer in some instances. This present year the work goes on. These students meet in little groups and pray their missionary work and problems to solution; then they work their prayers in the homes of their hearers. You would enjoy hearing the songs of praise ascending to God from the hearts of these youth as they come home from these missionary occasions. Again and again they have repeated, "We never knew real joy until we got into this work. It is the most wonderful experience we have ever had. We prefer this to the social activities of the school and community." When youth testify in this manner repeatedly concerning the privilege of working with Christ in association with godly teachers, we need never fear but that they are being trained in the modern schools of the prophets.



The fear is sometimes expressed that immature youth will do more harm than good in such mature work as the giving of Bible studies. Our experience is that under proper guidance their net results in soul winning rate as high as with the average Bible instructor. If Jesus at the age of twelve could confound the church fathers, why cannot Christ-filled youth today present the simple truths of the Word with power to reach honest hearts? They can! They do!

There are many youth in our schools who cannot engage in this one phase of missionary work at first. They generally need more maturity and Bible background, first. But the younger youth need not be neglected. Careful planning for their missionary training will open the way to practical endeavor also. Again, we are happy to report that we carry on a house-to-house literature program wherein earnest young people, both academy and college, may engage. In working out this program we select a town or section of a city, and then we map out the residential districts where we will work. Students are chosen by two's preferably, and they are given one or two city blocks of homes as their permanent missionary field. On Sabbath afternoons the

school bus takes the group, led by teachers again, and they go to their respective territories. The literature used at present is "The Prediction Series." The student knocks on each door and waits for personal contact with the adult member of the household. A brief word of explanation, asking them to read the brief colorful tract, follows. The student reports that he will call again next week at the same hour with another tract. Week by week the same student calls at the same house and is instructed how to meet the people and carefully observe their apparent interest or lack of it from visit to visit. Finally the project climaxes with the presentation of the 20th Century Bible Correspondence Course card. The student explains the course and on the spot enrolls the interested person. Where interest seems more than average, plans are made for giving of Bible studies in the home. Thus the literature work is not a failure for lack of follow-up. The law of averages will discover some interested persons who may, be won to Christ. At the present moment we have a number who will be baptized as tangible evidence that young people may quickly be taught how to do the work and see positive fruitage for their efforts. R. H. LIBBY.

Weekly Church Missionary Services

June 5

Senior and Junior Dorcas Units

In the new urge that comes to this denomination in the revival of welfare work, every member of the church should be occupied. The work of God is so broad that there is work for each pair of hands. In *Christ's Object Lessons*, page 327, we read: "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."

In larger churches the ladies could be divided into the following six groups:

Dorcas ladies—the older ladies of the church.

Daughters of Dorcas—ages 30 to 45.

Junior Dorcas—younger married ladies from 20 to 30.

Dorcasettes—unmarried girls of 17 to 20.

Dorcas Scouts—girls 12 to 16.

Friends of Dorcas—children up to 11 years of age.

We are told, "Even the children should be taught to do some little errands of love and mercy for those less fortunate than themselves."—*Testimonies*, Vol. 9, p. 37.

Then the leader of the Dorcas service becomes a leader for all the women of the church and should study their capabilities, assigning them to different units of service. The following units could well be operated in most churches:

Solicitors' unit—to gather materials.

Sales unit—to sell the items the society has produced.

Practical nursing unit.

Cooking school unit.

Prison work unit.

Temperance unit.

Reading-to-the-blind unit.

Caring-for-children unit.

Sewing class unit.

Sunshine band unit.

These are only suggestions. A score of others will suggest themselves to the minds of thoughtful leaders.

HENRY F. BROWN.

June 12

What Can a Woman Do?

Superlatives are used sparingly in the pages of Holy Writ, particularly in delineating the attributes of human beings. One notable exception is found in 2 Kings 4: 8, and in this text the adjective is applied to a woman: "And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread."

How many persons are called "great" in the Bible? Let us read the whole thrilling story of this exceptional character, the Shunammite woman, as related in 2 Kings 4: 8-37 [please read], and discover why she was listed among earth's great in the estimation of heaven.

1. She loved God and showed respect for His servant Elisha.

2. She was hospitable and invited him to dinner each time he passed through their town.

3. Observing, as well as considerate of his comfort, she suggested building a private room for him onto their own home where he might drop in any time he chose and feel perfectly at home.

4. She showed wisdom in furnishing this room as a man's room, with the essentials—a bed, a chair, a table, and a lamp. No frilly and impractical bric-a-brac to make him feel uncomfortable or ill at ease.

5. Unselfish, she asked nothing in return for her hospitality; but her gratitude was profound when God rewarded her love and devotion by giving her the greatest desire of her life—a son.

6. In the hour of overwhelming grief and sorrow, although her heart was breaking, she acted calmly in emergency, and made her plans and carried them out, she wisely turned to God the Giver of every blessing for guidance and help in her distress.

7. Her faith in God was rewarded; and her request was granted.

Too often we feel that because we are not gifted with ability to appear in public, or to sell books, or to give Bible readings, or even to do the usual work outlined for our Dorcas sisters, we cannot do anything for God. The archenemy of souls is greatly rejoiced when he can convince us that there is nothing in the missionary program of the church that we can do; that we have too much work and responsibility at home to take on anything more. Satan well knows the great potentialities tied up in the women of our church, so he endeavors to make us belittle our talents for serving.

But what woman cannot be kind and helpful—considerate of those in need? Who among us is so situated that she cannot manifest hospitality? Notice God's promises to those who undertake the blessed ministry which women are especially fitted to do: "Is not this My chosen fast, . . . to share your food with hungry men, and take the homeless to your home, to clothe the naked when you see them, and never turn from any fellow creature? Then shall light dawn for you, with healing for your wounds; . . . the Eternal will answer when you call, . . . and evermore shall the Eternal guide you." Isaiah 58: 6-11, Moffatt.

The characteristics of the great Shunammite woman may be yours and mine today. God has especially qualified woman in her sphere to serve Him in numerous ways which bring cheer, comfort, and succor to thousands who stand in need of just such help as we can give. May we look all about us and find those in need—and, "help somebody today!"

CORA F. THURBER.

June 19

Feeding the Hungry

The many blessings pronounced throughout the Bible upon those who deal their bread to the hungry afford magnificent evidence of the practicality of true religion. When Christ utters that solemn pronouncement, "I was hungry," the eternal fate of mankind will be summed up in two categories: "Ye gave Me

meat." . . . "Ye gave Me no meat." Matthew 25: 42.

Blessed indeed is the privilege of supplying physical sustenance to those in need. Yet is there not a deeper meaning in the injunction to "deal thy bread to the hungry"? Does this not express with equal significance our obligations to those whose physical hunger is satisfied, but who suffer spiritual hunger, soul emptiness?

Man does not live by bread alone, nor does he hunger alone for physical food. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5: 6. Just as certainly as the disciples shared in the feeding of the multitude with the loaves and fishes, so today the child of God may share in the glorious work of satisfying those who hunger and thirst after righteousness.

Throughout this miserable and sinful world, the cry goes up, "Give us this day our daily bread." War-stricken peoples know the desperation with which one prays for literal "daily bread." How willingly we rally to help answer those prayers with generous gifts of nourishing food from our abundance! Yet even gnawing, physical hunger does not obscure that hunger for spiritual food. "Could you send us literature and Bibles?" these needy ones plead. Then come letters asking for the privilege of writing to someone in whose heart there is the spirit of understanding and forgiveness in the face of national

hatred and prejudice. "Man shall not live by bread alone." Matthew 4: 4.

We can only respond to the soul hunger of the world when we ourselves have prayed, "Give us this day our daily bread"—the bread of sympathy and kinship with the sorrows and burdens of others, the very bread of life in our hearts. Then we can share that bread with others.

Think of your friends, your social and business acquaintances. Are they hungry for a friendly greeting, a smile of affection, a manifestation of your concern for a personal problem? Are there those who have so accustomed themselves to feeding upon the uncertain values of this world that they no longer realize their lack of the barest spiritual necessities? Let us present the bread of life so appealingly, so convincingly, that they will sense their need of spiritual food. And may we ourselves be so filled with spiritual vitality that with God's help we can lead them back where they can hear that voice saying, "He that cometh to Me shall never hunger." John 6: 35.

Whether the hunger within our reach is actual physical want or the deep soul hunger that can be satisfied only with sympathy and love, forbearance, and understanding, may we ever be ready to "give bread to the hungry" and may we so sense our personal need of the bread of life that we shall cry out, "Lord evermore give us this bread!"

GRACE FIELDS.

June 26

Clothing the Naked

"In the fifty-eighth chapter of Isaiah, the work that the people of God are to do in Christ's lines is clearly set forth. They are to break every yoke, they are to feed the hungry, to clothe the naked, to bring the poor that are cast out into their houses, to draw out their souls to the hungry, and to satisfy the afflicted soul. If they carry out the principles of the law of God in acts of mercy and love, they will represent the character of God to the world, and receive the richest blessings of heaven."—Mrs. E. G. White, in *Review and Herald*, August 20, 1895.

While millions in the world are suffering for lack of garments, through no fault of their own, there are millions of garments in this nation that can be gathered by our churches simply for the asking and sent to the warehouses for shipment. Every Seventh-day Adventist should be a clothing gatherer for these cases of need. This is as definite a part of Seventh-day Adventist work as the proclaiming of the Sabbath itself, or the announcing of the coming of Christ, and it is a work that requires the very least of effort on our part. Shall we not then consider every church a welfare depot, a community center, to which mankind in need can look for succor?

HENRY F. BROWN.

Department of Education

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

"What Shall I Be?"

THE MAN TO BE

Some day the world will need a man of courage in a time of doubt, And somewhere, as a little boy, that future hero plays about. Within some humble home, no doubt, that instrument of greater things Now climbs on his father's knee, or to his mother's garments clings. And when shall come that call for him to render service that is fine, He that shall do God's mission here may be your little boy or mine.

Long years of preparation mark the pathway for the splendid souls, And generations live and die and seem no nearer to their goals; And yet the purpose of it all, the fleeting pleasure and the woe, The laughter and the grief of life that all who come to earth must know May be to pave the way for one—one man to serve the will divine, And it is possible that he may be your little boy or mine.

NOTES TO LEADERS

Many societies will not be meeting during the summer months. Those leaders who took office at the beginning of the school year may feel that, now that school is out, their work is done. However, let each leader study the local situation to discover fields of service open to the Home and School Association during the summer. Maybe some repair work on the school building needs to be done; possibly some beautifying or practical improvements are in order; perhaps the children could be encouraged with their projects or hobbies in a concerted rather than a haphazard fashion. A really live association will continue to function during the summer, even though the regular

meetings may not be held. In any case, the summer copies of the GAZETTE should be carefully preserved in the Association file, so that the new leader may have access to the material offered at this time, for possible use during the coming school year.

Every young person faces the question considered this month. Because of the excellent and practical suggestions offered, we reprint here an article that appeared in the *Parents' Magazine*. At the close of the article as it originally appeared, is an extensive bibliography which we are not reprinting because of lack of space. Those who have access to the *Parents' Magazine* would do well to consult the list. The following listed articles, where available, could provide foundation material

Some day the world will need a man! I stand beside his cot at night And wonder if I'm teaching him, as best I can, to know the right. I am the father of a boy,—his life is mine to make or mar,— And he no better can become than what my daily teachings are. There will be need for some one great; I dare not falter from the line— The man that is to serve the world may be that little boy of mine.

Perhaps your boy and mine may not ascend the lofty heights of fame; The orders for their birth are hid. We know not why to earth they came. Yet in some little bed tonight the great man of tomorrow sleeps, And only He who sent him here, the secret of His purpose keeps. As parents, then, our care is this—to keep in mind the great design; The man the world shall need some day may be your little boy or mine.

—EDGAR A. GUEST.

"The Man to Be" is from the book *Collected Verse of Edgar A. Guest*, copyright 1934, by The Reilly & Lee Co., Chicago.

for talks or discussions: "Don't Pick Your Child's Career," by B. B. McCullar, in *The Christian Home*, January, 1947; "Can You Get—and Keep—a Job?" by E. N. Rolfsrud, in *Christian Home Life*, Summer 1947; "Parental Guidance—To What Extent?" by Mrs. R. M. Eldridge, in *The Review and Herald*, December 19, 1946.

In order for children to become acquainted with various kinds of work, let them interview friends and neighbors, the piano tuner, the garage owner, the radio repair man, the florist, the dealer in bulbs, and countless other professions in which Seventh-day Adventists can and do labor, to learn what preparation is necessary to carry on the work in which they are engaged.

This month we include the fourth and last "Report Card for Parents." We trust these have been of practical value to you.

In closing I wish to compare two statements. The first is from the pen of Ellen G. White, in *Fundamentals of Christian Education*, page 193: "It is not true that brilliant young men always make the greatest success. How often men of talent and education . . . have proved failures. . . . Their mind and character were not balanced by high principles of right." Then from E. N. Rolfsrud's article mentioned above I quote: "If we want our children to be successful when they grow up, let us realize that their most important vocational training is given them not in a business college or technical school, not in high school or grade school. The best business training any child can obtain is in his own home, in the religious training his parents give him in that home. For no education, however excellent, can guarantee a person's success if he is not first equipped with prerequisite character."

ARABELLA J. MOORE.

Helping Your Child Find His Vocation

GEORGE F. DAVENEL

As a parent, you feed and clothe your children, worry over their illnesses, laugh at their jokes, save for their education, and hope for their future success. How much of this success, or failure, will be due to your skillful planning, or lack of planning? How much responsibility is yours? How much is the child's?

In order to answer these questions, we must consider the place of vocational guidance in the home as one of the main influences contributing to our children's success or lack of success. Never before has the help of the home in vocational guidance been so important. Young men and young women coming out of school in a few years will meet stiff competition in the period of postwar readjustment. They need specific direction now if they are to acquire skills that will fit them for work. Whether your child is in elementary school or in college, there are a number of things that you can do to help him choose a vocation.

Most parents react to the responsibility of vocational guidance in one of two ways. They either tight-lace their children's vocational futures with the "my boy [or girl] is going to be—" type of arbitrary thinking, or they completely ignore their duty, hoping that in some vague way their sons and daughters will make up their own minds. This latter group, when confronted with the problem, generally turn to the school and declare it should shoulder the task. While schools should be responsible for the giving of definite information and professional guidance, it needs the interest and co-operation of parents if it is to succeed in helping young people choose their work wisely.

Wise vocational guidance proceeds on the assumption that there are differences in people; that there is no such thing as a perfect occupational niche for any one person; that one is not cut out for a single job but is amenable to the opportunities and requirements of many related jobs. It warns against the acceptance of certain forms of pseudo-

REPORT CARD FOR PARENTS

By Lester D. Crow and Alice Crow

70%--FAILING 75%-90%--PASSING 95%-100%--EXCELLENT

SUBJECT

"Jobs and Careers"

GRADE

?

How much help should you give your sons and daughters when they are deciding upon their futures? In this month's test Drs. Lester and Alice Crow ask you some questions to

check whether you are giving this important matter enough concern—or too much. This last can be as detrimental to your youngster's success as not enough interest!

Answer each question with one of these words.

Never
Always
Rarely

Sometimes
Often
Usually

Be honest with yourself!

Choice of Work: Do you—

1. Expect your children to follow the vocation you choose for them, without regard for their wishes?
2. Stress the financial or social advantages of a particular career, though you know your child is not suited to that work?
3. Help him learn about vocational opportunities?
4. Teach him that all work that needs to be done is dignified?
5. Advise him to consider working conditions when he applies for a job?

Self-Reliance: Do you—

6. Expect your sixteen-year-old to work part time?
7. Help to finance your son's or daughter's college education?
8. Accompany your youngster when he applies for a job?
9. Intercede for him when he has difficulty on the job?

Job Hunting: Do you—

10. Advise your child how to dress when applying for a job?
11. Teach him the importance of correct dress in business?
12. Help him write his letters of application?
13. Soothe his fears before a job interview?
14. Counsel him to give correct data in applying for a job?
15. Use your influence to get your son or daughter a job?

Making Good: Do you—

16. Discuss the proper attitude toward an employer?
17. Encourage friendly relations with fellow employees?
18. Approve your daughter's accepting social invitations from her employer?
19. Advise Jim and Judy to go to work every day that they are well?
20. Discourage job changing?

For your grade turn to page 30.

guidance to supply an automatic blueprint. Many parents, as well as many employers, feel that it is possible to test for intelligence and to place people exactly according to these results. Granted that there is merit in the establishment of critical scores, we must admit that intelligence testing and aptitude testing are not yet refined enough to allow for such wholehearted reliance. It is only when the results of these tests are used to substantiate a series of impressions of teachers and friends, a health report, and an analysis of interests, that we have anything like the true picture. And, even if the tests were perfect, intelligence alone would not guarantee success. Perseverance, sincerity, honesty, dependability, strength of an ideal, and relevance of a goal are factors which must combine with intelligence if a person is to succeed.

We then have a twofold task: to help our children look into themselves and to help them look out at the world of work. We should introduce them to a variety of ways of earning a living to assist them in taking stock of themselves, to help them select a field of interest, to show them how to examine a vocation, and to arrange for training in that field.

An analysis of a boy's or girl's work over the period of a few years should be helpful. This will show whether he is most interested in a field that is scientific, mathematical, literary, manual, mechanical, or what. His preferences should then be checked against certain objective interests. For instance, what does Henry look for first in the newspapers after he has finished with the sports section? What clubs does Sue belong to in and out of school? What books does Josephine read? Do the answers to these questions substantiate the selection made on the basis of the school record? What do our friends and Leonard's friends think of his choice? Do they agree with us that it might have possibilities?

Why not put this selection to a practical test? Summer work or part-time work during the school year ought to be more than just a chance to earn a little extra spending money. It can be a form of tryout of a vocational objective.

Hobbies can be explored for indication of interest. Do these hobbies lead Helen into association with people or do they take her away from them? If they bring her into groups, is she usually a leader or a follower? Does the group engage in work with people or with things? Does Anne enjoy a dynamic situation or does she prefer to feel secure in routine? Is Cora apt to make a problem out of everything and keep adding to her difficulties, or does she meet and solve them?

If Philip likes to work with people in a face-to-face relationship, then fields such as medicine, dentistry, law, teaching, politics, social work, selling, management, personnel administration, the church, will prove challenging. If on the other hand, Ralph likes to provide for people but does not enjoy constant intimate association, work like journalism, engineering, advertising, clerical positions, and so forth will prove satisfying. If George prefers the actual handling of things, then he will find happiness in farming, in fishing,

forestry work, in manufacturing, in laboratory work. Other young people, full of ideas, will be the inventors, the architects, the designers. Still others with particular talents will become painters, sculptors, and writers, . . . and so forth.

These observations can be further checked by having a boy or girl tested along one of these lines. General intelligence testing, aptitude testing of a special nature, tests for general manual dexterity, general clerical ability, and so forth, are available and revealing. There are many companies that provide such service for a fee and also agencies that handle this without a fee. The United States Employment Service, for example, is ready, willing, and able to advise on this matter. But the test result will have meaning only when it is related to such other reports as we have suggested.

An interesting and easy way for you and your boy or girl to investigate a number of fields is through reading. A bibliography of recent books concerning many fields of work is offered in connection with this article.* In addition, the American Library Association publishes an annotated bibliography by Mary Rebecca Lingenfelter called *Vocations in Fiction*, detailing books about the advertiser, artist, aviator, banker, bookseller, canning industry worker, department store clerk, detective, engineer, farmer, florist, forester, homemaker, iron and steel worker, journalist, lawyer, librarian, lumber industry worker, manufacturer, merchant, musician (singer), naturalist, nurse, physician, sailor, servant, social worker, and teacher. There are also many stimulating biographies and autobiographies on the market. But some care must be taken in connection with such reading to prevent a lopsided, rosy-glow picture of a particular field.

Information can be abstracted from magazines to fit any age level. Some of the periodicals are listed at the close of this article. A good guide is the *Occupational Index*, a quarterly bibliography of current publications which contain occupational information that should be helpful to an individual in choosing a field of work. The Index lists material obtainable without charge, information that sells from one cent to twenty-five cents, and publications costing over twenty-five cents. In addition, Science Research Associates, of Chicago, publishes *Vocational Guide*, a monthly annotated bibliography of current articles on occupations. The public libraries usually contain these for reference.

A number of companies publish career monographs which are usually written by a worker in a particular field. These publications cover a wide range of opportunity. Many of them can be consulted in the public libraries.

The radio is another source of stimulation. There are a number of programs specifically designed to give occupational information and others which include this material in their broadcasts. Consult the newspapers and write

*We do not have space to reprint this excellent bibliography, but any one interested will find it on pages 174-180 of the *Parents' Magazine* for November, 1945.

to the radio stations in your locality.

The *Dictionary of Occupational Titles*, published by the United States Employment Service, Department of Labor, Washington, D. C., is an excellent means of getting an over-all view of the problem. It is divided into four sections: Part I—Definitions of Titles—contains definitions of 17,452 distinct jobs known by 29,744 job titles. Part II—Titles and Codes—lists all the job titles in groups according to their occupational code number, of which there are 7,000. Part III—Conversion Tables—provides data which facilitate the conversion of registration fields in public employment offices to the code structure in the dictionary. (This is now obsolete.) Part IV—Entry Occupational Classification Structure—covers those persons who cannot be called experienced workers in any one job. In addition, a supplement to Parts I and II contains 4,201 extra job definitions embracing 6,610 titles, thus making a total of 21,653 defined jobs known by 36,363 titles.

Suppose your son or daughter thinks he would like to be a doctor. The *Dictionary* will tell him that there are the following types: General Practitioner, Aurist, Cardiologist, Dermatologist, Gynecologist, County Health Officer (government service), Laryngologist, Medical Examiner, Neurologist, Obstetrician, Oculist, Orthopedic Surgeon, Pathologist, Pediatrician, Research Physician (medical service), Police Surgeon, Post-mortem Pathologist, Proctologist, Psychiatrist (medical service), Alienist, Public Health Officer, Rhinologist, Roentgenologist, Surgeon, Surgical Pathologist, Urologist, and Anesthetist.

However, a boy or girl may wish to specialize further by going into fields which involve a combination of medical and other interests. The *Dictionary* suggests positions such as Medical Social Worker, Psychiatric Social Worker, Occupational Therapist.

Or perhaps your daughter would like to consider nursing. The *Dictionary* lists the following types of positions: Instructor in hospital, Army or Navy Nurse (government service), City or County Nurse (government service), Graduate Nurse, Head Nurse, Industrial Nurse, Infant Welfare Nurse, Operating Room Nurse, Private Nurse, Registered Nurse, School Nurse, Staff Nurse (general floor duty), and Visiting Nurse.

If a boy is not able to undertake the long preparation required for the positions previously listed, he might consider switching to some other fields such as Veterinarian, Bird Doctor, Small Animal Specialist, Veterinary Pathologist, Veterinary Surgeon, Game Technician, Mushroom-Spawn Maker, Mycologist, Cytologist, Ecologist, Botanist, Bacteriologist (Agricultural Veterinary, Dairy Sampler, Food Immunologist), Plant Pathologist, Plant Physiologist, Geologist (Microscopist, Mineralogist), Paleontologist, Astronomer, Physicist, Meteorologist, Oceanographer, Agronomist (Erosion Specialist, Soil Technologist), Acoustician, Seismologist, Arboriculturist, Horticulturist (Floriculturist, Pomologist), Vineyardist (Viticulturist), Zoologist, Entomologist, Collector of Aquarium Specimens, Ichthyologist, Ornithologist, Herpetologist, Parasitologist, Hematologist.

For young people who, starting out with high hopes, find their paths blocked by the need for early specialization, the *Dictionary* suggests a number of semi-professional fields related to their interest in medicine: Laboratory Technicians and Assistants, Dental Technician, Dental Mechanic, Dental Hygienist, X-Ray Technician, Oxygen Therapy Equipment Technician, Pharmaceutical Laboratory Assistant, Laboratory Assistant in high school and college, Chemical Assistant, Bacteriology Technician, Cement-Tester Assistant, Chemical Laboratorian, Iron and Steel Laboratory Sampler, Oil and Soap Products Tester, Paint and Varnish Technician, Stripping and Re-handling Tester, Cloth Tester, Gas Tester, Soda Tester, Paint Tester, Yarn Tester, Dairy Tester, Cream Tester, Chiropractor, Chiropractist, Physiotherapist, Masseuse, Electrotherapist, Hydrotherapist, Mental Tester, Optometrist, Physical Instructor, Embalmer and Undertaker, Seed Analyst, Taxidermist, Seismograph Man, Animal Husbandman, Dairy Husbandman, Poultry Husbandman, Fish Culturist, Tree Surgeon, Genealogist, Medical Secretary, Physician's Office Attendant, Dentist's Office Attendant, Physician's Clerk, Dentist's Clerk, Salesman or Saleswoman of Medical Supplies as of orthopedic shoes, surgical instruments and appliances, Salesman of Chemicals and Drug Preparations, Orderly, Nurse's Aide, Asylum Attendant, Veterinary Hospital Attendant, and Ward Maid.

Here we have an example of a program that can be undertaken with plenty of side doors open for any adjustment that may need to be made. A knowledge that there are these vocational exits will do much to ease the strain of preparation. In the same way the *Dictionary* can be used to follow through a number of other fields.

It is always helpful to see the worker in action in the field of one's interest. Visits can be made to airports, commercial and industrial establishments, courts, printing shops, hospitals, banks, farms, legislature while in session, engineering projects, transportation centers. The classified directory of the telephone book will suggest others. Before going on these trips, outline the things to be observed. After these trips, students might find it well to talk with professional people and rank-and-file workers.

Lastly, the newspapers, business graphs, publications of the Department of Labor, of the Office of Education, of the Office of War Information are valuable reference sources. An important volume, available in the public libraries, is the *Statistical Abstract of the United States*, United States Department of Commerce, United States Government Printing Office, which details information on the employment status of the population 14 years old and over by sex, by age, by race, by class of worker, by state, by cities of 100,000 inhabitants or more, by major industry, by industry group for urban and rural areas. It also gives figures on the number of employed persons and experienced workers seeking work, by sex, by industry group, by states. A person skilled in using such tables can obtain an indi-

cation of trends within an occupation and a locality.

Exploration of a wide occupational field should fire a young person's imagination and at the same time temper the strength of certain of his drives. A few choices will stand out. We can now help him to examine these choices more minutely. In considering any occupation, it will be helpful to answer these questions:

What is the general place of the occupation as compared to others—its prestige?

How many people are engaged in it? (See *Statistical Abstract*, referred to above and other sources for this information.)

What do the workers actually do in this industry?

What are the general educational requirements? In this connection, a reading of high school and college catalogues is helpful. Entrance requirements are usually arbitrarily set and should be planned for well in advance of graduation from the lower school.

What specific training is necessary for entrance into the field?

Where is this training obtainable?

How long will it take to get the training?

How much will the training cost?

Are there any prejudices about sex in the occupation?

Are there age limits?

Is the work seasonal?

What is the beginning salary?

What chances are there for advancement in responsibility?

How long will it take for advancement?

What chances are there for advancement in salary?

How long will this take?

Are regular salary increases provided for?

Are there provisions for retirement?

Are there provisions for sick leave?

Is the work regional?

What are the conditions under which the workers perform their duties?

How does one enter the occupation? By examination? By interview? By family connections?

What are the hours of work?

What are the vacation privileges?

What physical demands are made on the worker?

What intellectual demands are made on the worker?

What emotional demands are made on the worker?

What does the job do for the worker socially?

What does the job do for the worker's morale?

We have endeavored in this article to indicate a number of things that intelligent parents can do to assist in the occupational adjustment of their children. Basic to every choice of a vocation, however, is the formulation of a broad understanding of what really constitutes success. You want only the best for your child. You want him to be happy. He will be happy if his work allows for some expression of his personality. It is most important that you make it very clear that money is not the entire end and aim of work. The example of defense workers earning high

salaries but unhappy because of fatigue or boring work has made this vividly clear. Again, it is imperative that you help guard against a too-early specialization. With new markets, new machinery, new processes opening up after the war, horizons as yet unvisioned will appear. The situation demands a high degree of fluidity. If a young person aims for one profession and then finds he cannot meet its requirements, he can shift to something akin to it provided he has explored the occupational world sufficiently, and provided, again, he sees the new opportunity for what it is worth. Three years ago, when beginning stenographers were earning \$15 and \$18 a week, the principal of a vocational school tried to encourage girls, whose progress in stenography was poor, to register in a course for laundry workers guaranteeing placement at \$30 a week. Mothers rode in on a wave of protest. So the girls went back to brushing up on their short forms and perhaps by now have mastered some of them. In the meantime, laundry workers had increased their earning power and added to their prestige as respected and much-needed workers in the community.

Long ago, a man asked two laborers what they were doing. One replied: "I'm breaking stones." The other said: "I'm helping to build a cathedral."—*Parents' Magazine*, November, 1945. Used by permission.

"To make the possession of worldly honor or riches our ruling motive, is unworthy of one who has been redeemed by the blood of Christ. It should rather be our aim to gain knowledge and wisdom that we may become better Christians, and be prepared for greater usefulness, rendering more faithful service to our Creator, and by our example and influence leading others also to glorify God. Here is something real, something tangible,—not only words, but deeds. Not only the affections of the heart, but the service of the life, must be devoted to our Maker."—*Counsels to Teachers*, p. 49.

Report Card for Parents

(Answers to quiz on page 28.)

Give yourself 5 points for each question you answered with the correct word or near it in meaning.

- | | |
|--------------|---------------|
| 1. Rarely | 11. Always |
| 2. Never | 12. Sometimes |
| 3. Often | 13. Often |
| 4. Often | 14. Always |
| 5. Always | 15. Sometimes |
| 6. Sometimes | 16. Always |
| 7. Usually | 17. Always |
| 8. Sometimes | 18. Rarely |
| 9. Rarely | 19. Always |
| 10. Always | 20. Sometimes |

If you can't honestly pass with 70 points you're failing as a parent.

If you rate between 75 and 90, there are still some spots where you're falling down on your job.

If you top the class with 95-100, hats off to you.—*Better Homes and Gardens*, June, 1947. Used by permission.

Our Foreign Missions

The Isles That Wait

Edging out of the southwestward of the Solomon Islands group in the South Pacific are two islands. Rennel is the larger of the two, being about sixty miles long and twelve miles wide. Bellona is about twelve miles long and four miles wide. These islands are inhabited by a race of Polynesians, believed to have come from a small island near New Caledonia, twenty-four generations ago.

Because of the nature of the people, the government of the Solomons group has placed a ban on the islands, allowing no foreigners to make contact with the people without special permission. Periodical government visits have supplied some medical help and brought news of the outside world. Occasionally, when the government boat expected to return soon, some natives were allowed to travel for excursions. On one such excursion one of these tourists came in contact with a mission representative, heard the gospel story, and took back with him the burning desire that missionaries might go to his island that his people also might hear the gospel.

Some time later four boys set out by canoe from Rennel to paddle the hundred miles across the open ocean to the nearest island to look for a missionary. They found a missionary and made him a plea, but disappointment came to them when they learned that a missionary could not go to their island because of the government ban. However, special permission was granted one of these boys to attend our training school at Batuna, and after six months he returned as a missionary to his own people.

Several times our missionaries received permits to visit the islands, and each time some more boys were brought back for a few months' schooling. When war came to the Solomon Islands, the government returned the boys who were then at school.

We were appointed as new recruits to the Solomon group after the war. We had been on our station on the southern tip of Guadalcanal for about three months when one day during dinner a boy rushed in to say that four boys from Bellona had arrived by canoe. They had taken three days and two nights to make the crossing in a dilapidated canoe. When asked why they had come, they said that they wanted to go to school. These boys brought the report that there were four hundred and sixty-eight people on Bellona Island, of whom some three hundred professed to be followers of the Seventh-day Adventist Mission. They had fifteen self-appointed teachers doing their best to teach what little they knew about the three "R's."

On a recent visit to these islands we found the folk keen for education and yearning to know more of the way of salvation. Both the son and the adopted son of Taupongi, the

high chief on Rennel Island, are leaders in the work of God there. We were able to leave some school supplies with them, and we hope and pray that the way may soon open to place workers among these people. Negotiations to this end are on foot at present. This field is certainly white, ready for the harvest.

L. N. LOCK.

One by One

It was in July, 1945, that we conducted our very first evangelistic effort in the western province of Uganda. Among the people who visited our meetings was the local preacher of a certain church. He seemed quite pleased with what he heard and attended our services faithfully. But on Sunday morning he was heard telling his congregation that all that we spoke in our meetings was lies. He warned his flock not to visit us.

Sunday afternoon, however, old Balunaba was in his seat as usual listening to our message. He faithfully attended all our weekly meetings, but on the following Sunday he again opposed us strongly. For one month Balunaba visited us daily. At the end of the effort about twelve persons took their stand for the truth. Balunaba was not among them.

We departed, leaving one of our native evangelists behind to look after the new-born company. One week after we had left came the cheering news: "Balunaba, too, is an Adventist!" I spoke to him the other day, and this is what he said: He had purposely attended our meetings in order to find fault with the "new religion." Sometimes he believed that he had found faults, but studying his Bible convinced him gradually that what he heard was the truth. In spite of his own efforts to resist, he was, as he put it, "overcome by the Holy Spirit," and simply had to join us to get peace for his soul.

SELECTED.

"Senor, I Thank You"

THE INGATHERING time is a season of double blessing and gratefulness for the people of God. The solicitor receives a blessing, and so does the giver; and thus the blessing extends beyond the confines of the church, for many who are not church members add their contributions to this annual fund for the benefit of humanity.

One day recently, while making our calls among the businessmen of Panama, we came to a narrow street and at once discovered that it was a blind alley. No commerce was in sight. To make sure that we would pass no business concern by, we made inquiry. A man said: "Yes, sir, there is a small store back there, but it is a very small one."

We found a little pawnshop and walked in. The place seemed deserted. No one could be

seen in the shop, and of course no business was apparent. Finally as we moved about a little an elderly woman appeared and asked what she might do for us. We proceeded to present our campaign to raise funds to help in educational and medical work.

We presented our list, and told her she could do whatever the Lord impressed her to do in making her offering to this good work. Without hesitation she took the list and the Ingathering paper and disappeared into an adjoining room. After a few minutes she reappeared with a smile upon her face. She graciously returned the list to us together with \$25.00. Of course we were somewhat surprised, for our faith had been weak. Our prayers had been generously answered, and we thanked her as best we could.

But that was not all. This elderly woman courteously interrupted us as we were about to depart, with these words: "Sir, I thank you. I thank you for coming to my shop. I thank you for giving me the opportunity of co-operating with you in this great and noble work. May God bless you as you continue your solicitation."

Again we thanked her as we left the little, and apparently businessless, store. When we had reached the street, Professor B. L. Archbold and I thanked the Lord once more for the "widow's gift." We asked God to help us to go forward into "the streets and the lanes of the city, and bring in hither the poor."

How thankful these apparently "poor" people are for the opportunity we offer them at this time of the year to help in the Lord's great cause. It would be too bad to pass one by. Oftentimes some of these humble folk are more willing to co-operate in the work we are doing and to give of their means than we are to go and solicit help from them or even to give ourselves or our means to the work.

In the great day of the ingathering of Jesus' faithful ones, I can visualize a precious scene when the solicited one will come to the one who called for a little help in the work of God, and, with a smile on his face, say: "Brother, I thank you again. I thank you for coming into my alley, and for stepping into my little shop. I thank you for presenting to me the opportunity of helping in the work of God on earth, and of learning of His message for the time of the end. As a result, I am now saved in the kingdom of God! Yes, my brother, I thank you with all my heart!"

J. L. BROWN.

"All who receive Christ as a personal Saviour are to demonstrate the truth of the gospel and its saving power upon the life. God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires."—*Christ's Object Lessons*, p. 301.

"Conscience is a safe guide only when God is the guide of the conscience."

Efforts and Baptism at Athikiner

Athikiner is a village near Tuticorin, in the South Tamil Mission, and is composed of Hindus and Catholics. The first foreign missionary to enter this village was Pastor R. H. Pierson, in the year 1940. At that time some of our lay preachers held meetings. Although the seed was sown in faith, no result was seen at that time. But another village which is near Athikiner accepted the message and today we have a well-established church at Kumarikulam.

In the meanwhile interest has sprung up again at Athikiner, and Brother S. Sundaram fostered the interest for a while. It was felt that once again the truth should be presented to them as they showed real interest this time.

The writer, with the help of our nearby worker, Brother S. Sundaram, and two other lay preachers, Brethren G. Monickam and K. James Velliah, began the second series of meetings in this village. The first meeting was held on June 22, 1947, and was continued for three full months. The attendance was good all through the effort period and the interest was most promising. The attentive audience never tired of hearing the mighty truths for this time. At the close of the effort seventeen were listed as having accepted the truth. Immediately, a baptismal class was organized, and the truth was again given to them in detail by both the worker and the lay preacher.

The first of October, 1947, was a day of joy and gladness, both in heaven and on earth. The union superintendent, Pastor O. O. Mattison, and the local mission superintendent, Pastor C. Moses, were present on that day. First, Pastor Mattison spoke to the baptismal candidates, and then Pastor Moses examined them. It was found that twelve were ready for the rite of baptism. We all went to a near-by well and there Pastor C. Moses baptized one woman and eleven men. We thank God for this harvest of souls and earnestly request your prayers for them.

A. MANUEL.

"Things are happening in North Kiangsu that we have never seen here before," writes Evangelist Ding Chang Yuen, in telling of the work in that field. Their chapels, which had been greatly damaged and looted during the war, have now been repaired and re-equipped and are in better shape than ever before. Every department of the work is prospering. In recent years but little could be done in the Ingathering work and the book work, but now these lines are meeting with marked success. Ingathering receipts are more than double the goal. Two young women, student colporteurs, have canvassed with excellent results during the past summer. They have worked hard and faithfully and have been well received by many. They have aroused such an interest that some have even come to the chapel to place their orders for the *Signs of the Times*. One such person subscribed for twenty copies.

SPECIAL DAYS AND OFFERINGS

JUNE 5

Home Missionary Day
Topic: Dorcas and Welfare
Agencies in the Church

JUNE 12

Second Sabbath Offering

JUNE 19

Sabbath School Rally Day
Topic: Sabbath School Home-Coming Day

JUNE 26

Thirteenth Sabbath Offering
Australasian Division

Local Press Secretary

Question: Is the local press secretary supposed to be a member of the church board?

Answer: The personnel of the church board is given on page 174 of the *Church Manual*. It should include the pastor, elders, deacons, clerk, treasurer, missionary leader, missionary secretary, Sabbath school superintendent, Missionary Volunteer leader, and where it seems advisable two or three other members. In some places deaconesses are also included. The elective members are chosen by the church and could properly include the press secretary, but he is not a member of the church board by virtue of his office. It would seem advisable, however, that the press secretary be in a position to be well informed of the activities of the church if he is to bring the work of the church to the attention of the public through the press.

Opportunities in the Punjab

Greetings from "the land of beginning again."

Truly this land has seen the greatest exodus of Hindus and Sikhs since the exodus of the children of Israel from Egypt. And we are still receiving many, many Muslims into this part of the Punjab. We have seen much suffering; communal hatreds are terrible. While the English were in the country, Hindus, Sikhs, and Muslims all lived side by side, but when Pakistan became a reality and Hindustan a fact, submerged hatreds were fanned into a raging inferno. Men went mad—raping, cutting to pieces girls and children with their swords, making Muslims out of timid Hindus, and vice versa.

To show to the world the hold the devil has on India, a man—an intelligent being—commits the world's most dastardly crime. In cold-blooded murder he shot M. Gandhi, a man of nonviolence, a man of peace and great love for his fellow men. The world has lost a great man.

We must thank God that we, as the rem-

nant church, have heard the warning cry, and are now in our humble way warning others. This is truly a great day of opportunity to present the "hope of the world." The last few Sabbaths we have been speaking in villages on the "time of trouble," and "Christ or Chaos." Many women have given up their nose-pieces, earrings, bracelets, and neckpieces which mean so much to them. And they ask for more instruction. Men come to us for more of the truth of God.

C. W. ROBBINS.

Honduras Mission

HONDURAS has problems—many of them—but the work is, nevertheless, going forward.

Several evangelistic efforts were held in Honduras during 1947. We have seen a number of remarkable evidences of the working of the Holy Spirit in connection with these efforts. Let me relate one of these.

Brother Felicito Cantoral was making preparations to hold an effort in Cuyamel. He had been having a hard time to find a suitable location, owing to opposition from the priest, but at last succeeded in securing the proper place. There was no electric current there, so in order to use his projector Brother Cantoral had taken along an automobile battery. Sometimes these batteries give trouble, and this is what it seemed was going to happen. However he was quite surprised to find when all was ready that the light was perfect, and the films were projected very clearly on the screen.

The first evening by the time the meeting opened, the hall was filled to overflowing. The people of course did not know the songs, but they enjoyed them and tried to sing them with the help of Brother Cantoral. Following the singing, the service began. But during the showing of the pictures word came that the home of a family who were in attendance had caught fire. Everyone, including the preacher, immediately left the service and ran to help put out the fire. After the fire had been extinguished, although it was past midnight, the people pleaded with Brother Cantoral to continue the service. He gladly did this. As a result of these meetings which Brother Cantoral has held in Cuyamel, there are now twelve candidates waiting for baptism with many more studying and preparing for this sacred rite.

R. G. JONES.

HEARING AND SEEING

"Have you ever heard of the gospel?" a missionary asked a Chinese.

"No," was the reply, "but I have seen it. I know a man who was the terror of the whole district. He was at times as fierce as a wild animal; he was also an opium-smoker. When he accepted the Jesus religion, he became quite changed. Now he is meek, and is no longer wicked, and has given up opium smoking. I can see by that that the gospel and the service for Jesus is good."—*Advent Christian Missions*.