

THE CHURCH OFFICERS GAZETTE

Vol. 35

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No. 8

They Come!

From North and South, and East and West,
They come!

The sorely tried, the much oppressed,
Their Faith and Love to manifest,
They come!

They come to tell of work well done,
They come to tell of kingdoms won,
To worship at the Great White Throne,
They come!

In a noble consecration,
With a sound of jubilation,
They come! They come!

Through tribulations and distress,
They come!

Through perils great and bitterness,
Through persecutions pitiless,
They come!

They come by paths the martyrs trod,
They come from underneath the rod,
Climbing through darkness up to God,
They come!

Out of mighty tribulation,
With a sound of jubilation,
They come! They come!

From every land beneath the sun,
They come!

To tell of mighty victories won;
Unto the Father through the Son,
They come!

They come—the victors in the fight,
They come—the blind restored to sight,
From deepest Darkness into Light;
They come!

In a holy exaltation,
With a sound of jubilation,
They come! They come!

—John Oxenham.



EDITORIAL

The Church: A Representative Democracy

WHAT is the form of organization that the Seventh-day Adventist Church maintains in its world-wide work? Is our form of church government episcopal, with the authority of the church resting in the ministry? Or is it papal, with supreme authority in all religious things resting in the head of the church? Or is it congregational, with each local church exercising final authority within its own domain? Or is it a Christian democracy, with a representative form of church government with the right of the members as a whole to participate in the affairs both of the local church and of the larger organization which we call the conference?

These are questions that need to be understood by church officers and also by our members. As a denomination we have, during the past century, built up a world-wide church organization that has become probably one of the closest knit religious groups in the world, with the possible exception of the Roman Catholic Church. But the pattern of the Catholic organization and that of the Seventh-day Adventists are entirely different. In fact, our organization is as far from theirs as the north pole is from the south pole. The Catholic Church is comparable to an autocratic government which centers its power in the head of the state, who controls and directs the people. The Seventh-day Adventist denomination is comparable to a democracy which centers its power in the people, who control and direct the state. The people, however, cannot in the church, any more than in a democratic state, directly or individually administer the organization or pass suitable legislation. Therefore, a representative form of church government becomes necessary, or one in which the members recognize the authority of representative or delegated bodies duly elected by the church to function in all matters pertaining to the denomination.

With a world-wide movement to administer, and in harmony with its democratic basis, we have developed quite a complicated organization when viewed as a whole. However, when it is understood unit by unit, it becomes quite simple and can readily be comprehended by anyone. We are convinced that the Lord has led in the establishment of our organization in its every detail. We believe that it is based upon the Bible and the instruction from the Lord through the Spirit of prophecy, and that when working in harmony with the divine pattern, it is the most efficient and democratic organization that men could devise for the carrying on of God's work in all the world.

In this and future editorials we will try to explain the basis of our organization, and how it is carried out in the local church, the local, union, and division conferences, and also in the General Conference, which is the highest

representative body that the Lord has on earth for the carrying on of this work.

The Basis of Organization

The organization of the Seventh-day Adventist Church is, we believe, based first upon the word of God. The apostle Paul said, "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Romans 12: 4, 5.

Again we read: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Corinthians 12: 12.

The Scriptures thus clearly represent the church as one body, all the parts or organizational units members one of another. So our plan of organization, approved by elected representatives of the world-wide sisterhood of churches, seeks to express the unity and oneness of the great company of believers that make up the various units in our world-wide work which, taken as a whole, we call, the General Conference, which represents the one undivided remnant church of God.

The democratic character of our organization is set forth in the *Testimonies*:

"Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."—*Testimonies*, Vol. 8, pp. 236, 237.

Sometimes it is thought that the General Conference is a group of men in Washington, chosen to carry on the general responsibilities of the denomination, who are something apart from the churches or conferences or union organizations. This is an incorrect conception. The General Conference is not in Washington alone, but it comprehends all of our churches, conferences, unions, and divisions. It is a union of all the organizations working for unity and co-operation in doing the work which Christ commissioned His people to accomplish. Its administrative authority lies in the entire church joined together in our world-wide organization for the preaching of this last message and for the purpose of maintaining the unity of the faith in all the world. Every worker and every believer is, therefore, a part of the General Conference.

The Church Organization

In our study of the various aspects of our world-wide organization we will begin with

the local church. Here in miniature are found the nuclei of all our organizations. The local church is the simplest organizational unit among us, but it, like the others, is built upon the principle of a representative democracy.

The local church is a united group of Christian individuals who believe in the truths that are accepted by the denomination and who have, following baptism or profession of faith, voluntarily entered into church fellowship in an organized capacity.

When one joins a local church, he accepts the solemn obligations and the glorious privileges of church membership, as well as publicly declaring that he is in full accord with and prepared to defend the fundamental beliefs of Seventh-day Adventists. No one should be permitted to join the church until he has been thoroughly instructed in all the great, fundamental teachings of the church, understands its organization, and has also given evidence of having experienced a new birth into a spiritual experience in the Lord Jesus. This group of fellow believers, with a common conviction as to truth and a like spiritual experience, are then joined together in church fellowship. "All ye are brethren." Matthew 23: 8. "So we being many, are one body in Christ, and every one members one of another." Romans 12: 5.

A church, in order to function, must have some form of organization. They must have officers, boards, and committees to carry on the work of the church. They must also receive and dismiss members. But believing that the authority rests in its members, these officers and boards are not appointed by the

(Please turn to page 32)



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Church Officers' Round Table

Counsel on Church Discipline

By W. B. OCHS

Christ is the head and the foundation of the church. The church is the body of Christ.

The members of the church need guidance, leadership, and counsel. As members of His body we need to be kind and sympathetic one toward another, for if one member suffers, all suffer. We cannot be independent units; we constitute a whole. What affects one will affect others.

There are times when the members of the church must be disciplined, for to wink at sin within the church means to invite the disfavor of God. He desires that we shall deal with those who are not in harmony with the standards and regulations of the church, who insist on following their own course regardless of how the church is affected by it.

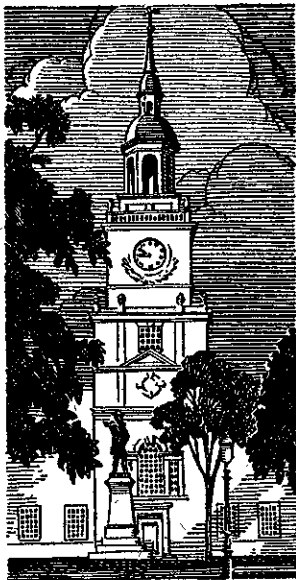
The matter of church discipline is one that needs to be handled carefully, lest more harm than good be done. Much time and money have been, and are being spent to bring souls into the truth, to bring them into fellowship with Christ. After they become members of the church, we must do all in our power to keep them within the fold. Many church members are weak; they need help. They want to do what is right, but seem to lack the necessary experience that will keep them happy and contented. They need to be helped when they first show signs of drifting away from the church and from that for which it stands.

Too often these are talked about to others when they should be talked to by those who can give a helping hand. What a pity that so many members are lost year by year! Many of these could be helped if discipline were administered in the proper way.

No church member should be dropped from the church without everything having been done that can be done to help that member. Altogether too many are dropped from the membership list who have never been visited, much less labored with. If we could always recognize the fact that the dismissal of a member means the removal of the name from the book of life, we would be more careful in our discipline, and more hesitant in coming to a quick conclusion in disfellowshipping members from the church. Jesus said: "And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew 16: 19.

In dealing with this problem of church discipline, let us recognize the following fundamental facts that are most helpful:

1. Members should be disfellowshipped only at a regular or properly called business meeting of the church. The church board



has no right under any conditions to disfellowship members. This must be done by the majority vote of the church in a business meeting.

2. A member cannot be conditionally disfellowshipped. One is either a member or not a member of the church. Discipline, however, may be administered by a vote of censure for a period of time. At the end of this period it must be determined whether or not the member under discipline has repented of wrong, or whether he chooses to follow his own course.

3. The church member has a right to be heard. He should be notified of the meeting in ample time so that he can appear in person when his own case is dealt with. One of the fundamental principles of justice gives a member of the church the right to be heard at a time when he can defend himself.

4. Members should not be dropped because they are unable to attend the church service, or on account of old age or infirmities, or because they are unable financially to support the church.

5. Great care should be exercised in dealing with those who make a request to be dropped from the church. Such members often make hasty decisions. They feel it is best to let the church know that they want their names taken from the list. These people often see the mistake of their hasty decision and become sorry for suggesting that they be dropped from the church membership. It is much easier to keep members in the church than to win them back once they have been disfellowshipped from the church. Human nature is about the same wherever

(Please turn to page 4)

The Church Clerk

By MRS. G. E. STEARNS

Are you the church clerk? Then you have a very responsible position in the church. To keep in touch with the members is a task, and the clerks are largely responsible for that task.

Our pastors and elders should instruct the youth and those joining our organization of the value of church membership, and the necessity for transferring their membership to the church they are attending. During the years I acted as clerk of a college church, I noticed that the members who are most sincere and devoted send for their letters. It is usually the careless and indifferent members who fail to ask for transfer after moving away. In writing to absent members, I find a few lines written by hand and made as personal as possible receive attention much better than form letters.

A clerk should be very careful that every name is taken care of properly, in writing, not depending on the memory. To illustrate this, I will cite an instance. After I had given up the clerk's work, a young man telephoned to me, asking if he was still a member of that church. I thought he was not, but not wishing to tell him so, I informed him that I was no longer clerk, and gave him the clerk's telephone number. I recalled his name being on a list to be dropped, and of writing to him. Later, in asking the clerk about it, she informed me that she had found his name on our church roll. On looking up the church council records, I found that his name was brought up in church council but had not been dropped at the following business meeting. Possibly the Lord overruled my mistake, as this young man is now attending one of our schools, is apparently a good Christian, and is preparing for a place in the Lord's work.

During the years I was clerk of a large college church, there was only one person who ever wrote requesting that her name be dropped from our books, without my first writing to her. This sister was an excellent teacher, but was teaching in a public school, and had become discouraged. She wrote that she was not living up to Seventh-day Adventist standards, and felt she should be dropped from our church roll. I felt very sad about this request, and prayed that God would give me wisdom in writing to her. Then I called one of the elders who was acquainted with her, and asked him to write to her. In writing to her, I mentioned that she had been the first person to request the dropping of her name and that I admired her for writing so frankly. Then I pleaded with her to seek the

Lord and know again the joy of His salvation, and that I knew the pleasures of the world could never satisfy the longing of the heart, but joy and peace come with full surrender to God. Our elder wrote, also, and asked the pastor of the church in the city where she was living to visit her. She rededicated her life to God, and is teaching again in a church school. This experience caused me to realize the opportunities for missionary work in writing to absent members, and it brought a joy that compensates for much of the time spent in routine work.

Since most of us do our clerk's work in our homes where there are many interruptions, one should have a drawer or two, or better yet, an entire desk where the materials used can be kept. It is so easy to mislay a letter or a list of names, and when it concerns a person's church membership, these things should be very carefully handled.

In the larger churches a file of the names of the members, alphabetically arranged, should be used. When the clerk makes out the file card, a duplicate card should be made for the pastor's file. The card should have the complete name of the member. If the member is a married woman, her given name should be added in parenthesis, as Mrs. George A. Smith, (Mary). The address should appear under the name, also the words "letter" or "baptism" or "profession of faith," thus designating in which manner they joined the church, and also the date of joining. The number of the member on the church roll may be written on one corner of the card. When a member has been dropped from the church, the card should be removed from the file but should not be destroyed unless full details of his membership and how dropped are also recorded in the church roll.

The church clerk should take great care in making out the quarterly statistical reports to record accurately the actual church membership. A member who is in the process of being transferred to another church, is to be regarded as a member of the church until the clerk receives the return certificate from the clerk of the church to which he is being transferred. Upon receiving members, as soon as the church votes him into fellowship, the clerk records him as a member and sends the return certificate to the clerk of his former church.

In keeping the church records, great care should be taken to make the pages neat and orderly. Nothing should be pasted in the book or clipped to the pages, as such things do not tend toward neatness, and do not afford a substantial record.

It is common for a clerk to be asked to continue his work from year to year, which is better for the church; but since it is an office that demands many hours of labor, an assistant should be chosen in our larger churches, who can become acquainted with the work and be qualified to carry on if the clerk is away or should have to give up his work.

One of the strangest things that occurred when I was a clerk was the receiving of a return certificate from a Presbyterian church.

It was a statement that a certain young woman who had been a member of our church, was now a member of the Presbyterian church in a certain city, in good and regular standing, and that when this letter was received she should be no longer a member of our church. She had been written to and had been dropped from our church about a year before receiving this letter. It was courteous, however, for them to send this letter, but it was certainly unique.

In all of our duties God will reward our faithfulness, and I believe He notes the many hours required to keep our church records accurately and will reward the worker who cheerfully performs his duty.

Counsel on Church Discipline

(Continued from page 3)

we find it. Those who belong to the church desire to remain with God's people to be saved eternally in His kingdom. They know what is right or wrong. They know that they must be disciplined if they choose to follow the wrong course, and they lose their respect for the church if it neglects to administer discipline as needed. Erring members appreciate a kind, sympathetic approach to the trouble, and as a rule they are willing to be led the right way. If we err in dealing with the members, we want to make sure we do so on the side of right.

There are definite reasons why members must be dropped from the church. These reasons have been adopted by action of the denomination in its regular business sessions and are on record. Some of the reasons are:

1. The loss of faith in the fundamental gospel and the cardinal teachings, or the doctrines of the church.

2. Open violation of the law of God, such as worshipping of idols, adultery, stealing, swearing, Sabbathbreaking, willful and habitual falsehood.

3. Persistent refusal to recognize church authority, or to submit to the order and discipline of the church. One of the greatest disciplinary problems we face is to deal with those who delight in criticizing anything and everything the church undertakes to do. We have been given definite instructions as how to deal with such individuals. The servant of the Lord, many years ago, gave us the following counsel regarding this evil in the church:

"None who continue to cherish a querulous, faultfinding disposition can enter heaven; for they would mar its peace and harmony. They will be left outside the city of God, with all who stir up strife. Nor should they be permitted to remain in the church to prevent unity and destroy its usefulness. Let them be reproved, and if they do not change their course, let them be separated from the church. But all may, if they will, conquer these evil traits. The members of the church should pledge themselves to walk together in harmony. Each should set a guard over his own heart, not permitting himself to think evil of his brethren,

but giving them credit for all the good qualities they possess."—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, p. 214.

4. Members may be dropped from the church who use, manufacture, or sell alcoholic liquors, or use tobacco.

Let us always remember that the primary purpose of all church discipline is to bring about the spiritual restoration of those who have gone astray. The church exists for no other purpose than to save lost humanity. Every member must stand ready at all times to give a helping hand to those who are in need. That need is often supplied by discipline. Discipline, however, may often be avoided when those who begin to depart from the path of truth are visited with and prayed for and dealt with in a kind, sympathetic way in trying to bring them back to their lost experience.

Before the great day of the Lord, God's people, no doubt, will do all they can to give that kind of help to those who are in need, for the Lord has said: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you." Isaiah 35: 3, 4.

Let us make sure that we have discharged our duty faithfully in trying to save those in our churches before we vote to drop them from the church membership, for the worth of a soul is greater than the value of the whole world.

Our Foreign Missions

AT CHIAOTOUTSENG

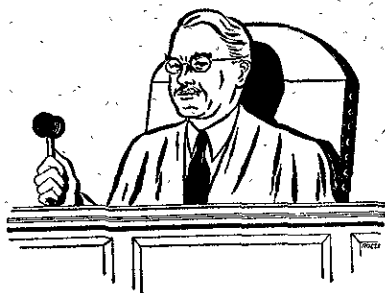
I HAD the privilege of spending a week end with the faculty and students of our China Training Institute. Having heard that our modern college plant had been totally destroyed during the war, I was interested in seeing what our educational leaders were able to do in order to continue the instruction for our Chinese youth.

On our arrival at the village of Chiaotoutseng, we were taken to a former silk mill, which had been leased for a period of time until our plant can be rebuilt. I was surprised to see how well both teachers and students are adjusting themselves to adverse conditions. They know what it means to pioneer. Even though the students have no beds as yet, they are willing to sleep on the floor in order to attend our school. There is a lack of many things that could be desired, yet the students are very happy to have the privilege of attending a school where they receive instruction from Christian teachers. We received a real inspiration in meeting with our teachers and students at Chiaotoutseng. I have been impressed that this is our day of opportunity to train young men and women for the proclamation of the third angel's message to the multitudes of China.

J. J. STRAHLE.

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.



Home Missionary Duties and Sabbath Observance

Question: A bewildered missionary secretary in Idaho asks for counsel on how to order and deliver our books and other literature to our church members and not violate the principles of proper Sabbath observance. She says that lately her Sabbaths have been ruined because of collecting for books, making change, et cetera, on the Sabbath, and wants advice on better methods for receiving orders and moneys for this literature.

Answer: We certainly sympathize with this sister, and we wish to assure her that every effort has been put forth to make it unnecessary for church members to pay money for literature on the Sabbath day.

There has always been a tendency in God's work to materialize it and to have it become common and commercial in character. A constant battle must be maintained to avoid anything of this character.

The Home Missionary Department provides envelopes which are to be handed out by the Home Missionary secretary and taken home by the individual member to whom a catalogue has been sent by the Book and Bible House. When a member wants to purchase a book or a periodical, he hunts it up in the catalogue, notes the price, orders it on the envelope supplied to him, puts the correct price in the envelope, and hands it to the missionary secretary. This obviates the necessity for any money changing on the Sabbath, and the book can be mailed direct to the member from the Book and Bible House, or handed out by the missionary secretary on the Sabbath.

The same plan could be carried out in ordering books in lots to be distributed in the church. The envelopes could be passed out, and when returned, the orders would then be handled in the usual way. We do not believe that it is necessary for any payments to be made on the Sabbath by those who follow these suggestions. Surely we must avoid transgressing God's holy time.

Music Leader on Church Councils

Question: A music leader asks, Should not the director of music in the church be a member of the church council so that he may work more closely with the church officers in their goals and objectives?

Answer: It is recognized that the director of music in a church fills an important position, and surely needs to work in close co-

operation with the church pastor or elder. But it would hardly seem to be necessary for him to be a member of the church board or council to do so. The church board considers many matters pertaining to the business of the church—the church roll, the care of the poor, the church school, etc. These have no relation to the music of the church. However, if a board plans to discuss the music, the church organ, the order of service, the choir, or anything where the work of the music director is in any way affected, it would certainly be proper and advisable for the elder to invite the music director to sit with the board in the discussion of such matters. He could also, if it is thought advisable, be an elective member of the council, but our church policy does not provide for him to be a member of the council by reason of his office.

When Should a Child Be Baptized?

E. E. PARCHMENT

This is a question that has not been fully settled in the minds of many of our believers. There are those who reason that one should not be baptized until he is in his middle or late teens, but according to the inspired word, this belief is unfounded.

In Mark 16:16, we have the plain instruction of the Master: "He that believeth and is baptized shall be saved." Peter says: "Repent, and be baptized." Acts 2:38. In the *Testimonies* we read: "Religious instruction should be given to children from their earliest years. . . . When the happiest period of their lives has come, and they in their hearts love Jesus and wish to be baptized, then deal faithfully with them. Before they receive the ordinance, ask them if it is to be their first purpose in life to work for God. Then tell them how to begin. . . . After faithful labor, if you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized."—Vol. 6, pp. 93, 94.

Now the questions arise, At what age is a child responsible for his wrong doings? Do parents wait until their children are in their teens before they hold them responsible for wrong acts? Surely they do not.

The laws of the land do not provide that persons must be grown men and women before punishment is inflicted for violation of the laws. Why, then, should they wait for carrying out the instruction of their Lord,

when they fully comprehend what is right?

Let us ponder the words of the wise man: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6. If the child has been taught the way of God, to know the right from the wrong, so that when he commits a wrong, he is sorry and repents, why then should the third step be withheld? Baptism, as we know, is the gateway to eternal life. To the one who knows, to repent and believe is no more important than to be baptized. God requires of us to go the whole way in all His commissions.

Again there are those who think that a child should know and understand all there is of the advent message before baptism. This certainly is an unreasonable position to take. Many of us who are advanced in years are still lacking in knowledge of some of the technical truths concerning our message. When one accepts the message under a pastor or evangelist, that one is not asked to wait until he fully understands every technical phase of the truths we teach before baptism is administered. Then why should we make such a requirement of children? They should have sufficient knowledge of this third angel's message at the age of ten to be able to make decisions for right.

Statistics reveal the following facts:

There were actually more children baptized at the age of seven, than at the age of twenty-three.

There were three times as many baptized at the age of eight, as at the age of twenty-two.

There were five times as many baptized at the age of nine, as at the age of twenty-one.

There were six times as many baptized at the age of ten, as at the age of twenty.

There were nine and one-half times as many baptized at the age of eleven, as at the age of nineteen.

There were seven times as many baptized at the age of twelve, as at the age of eighteen.

There were four times as many baptized at the age of thirteen, as at the age of seventeen.

There were two times as many baptized at the age of fifteen, as at the age of sixteen.

Many of us can testify to the truthfulness of this report, probably from our own experience. In this age of the world's history, when Satan is bidding for the souls of our youth, let us grasp every opportunity that comes to save the youth and children of the church. Let every Adventist parent encourage the children to go forward in baptism at an early age. Let the leaders of our churches take the same stand. Let us all, as workers in the advent cause, encourage the youth to make their vows to God by following the footsteps of Jesus in this solemn rite. Is not this one heaven-sent means of saving our youth from drifting into the world?

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If you feel offended with others, remember that if you were dead to self, you could not feel insults, and that God's Word says, "Great peace have they which love Thy law: and nothing shall offend them."



Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

Share Your Faith

Share your faith, O Advent Youth,
Its blessings to bestow;
By sharing with some other one
You'll see your own faith grow.
Share your faith, O Advent Youth,
This faith you claim so dear;
Knowest thou not the purchase price
Of this the faith you bear?

Share your faith, O Advent Youth;
Man's faith has failed him so.
Your faith will meet earth's greatest needs,
And save men from its woe.
Share your faith, O Advent Youth,
You're destined for this hour!
Go forth to speak of Jesus' love,
Tell of His mighty power!

—LEONARD F. WEBB.

How to Lead Out in a Discussion

To begin, our hypothetical leader decided the program topic would make a good group discussion. Our leader knows the group should be small—not more than twenty.

He knows whether his primary aim is to inform the group, impress them with the seriousness of the problem, decide what to do about something, let the group "blow off steam" by expressing their views on the subject, or just simply to discuss the problem.

Then he makes his outline. If he is using a program series, he simply modifies it to fit a group discussion. Perhaps the formula he uses runs something like this:

What is the problem to be discussed?
Will it interest the group enough to cause discussion?

Is it controversial?

If so, how many sides are there?

Does the group have the background information needed to discuss the problem?

How serious is the problem, and whom does it affect?

Specifically, how does it affect members of the group?

What solutions are offered?

Are the solutions workable?

What will they mean, and how will they affect the group?

What does the group suggest?

What does the group want to do about it?

What can the group do to make the solution (s) effective?

Individually, or as a group, how can they put the solution (s) into action?

How many members will be present?

Are there any members who will take "planted" questions?

Our leader takes his outline and then draws up a timetable, so he can look at his watch at any time during the program and see if he is behind or ahead of schedule.

When the meeting begins our leader makes

a short talk explaining the topic, showing how it affects the group, and offering several suggested solutions. He is careful to show how it affects the individual member. He then asks some member to give an opinion. As a rule, this member has been primed so as to start the discussion in the right direction. From then until the finish, the leader keeps the group discussing the topic.

Of course, it's not that easy, for many problems can arise to threaten the discussion. That is where the guiding comes in. If the program strays off the topic, our leader brings it back by pointing out, "This may be interesting, but it doesn't bear on our discussion topic."

Our leader sees that all members take part by saying something like, "I see Jim over there has been doing some deep thinking, and he hasn't spoken yet. What do you think, Jim?" If Jim hasn't been doing any deep thinking, our leader is ready to ask Jim what he thinks of something that has been said.

Our leader helps keep the talk moving, when a question is asked, by referring it to one of the group for an answer. If someone says, "I disagree," our leader wants to know "Why?"; if someone says, "It should be stopped," he asks "How?" He asks the same question of several members to develop the point. If someone says, "I think Bill is right," our leader is right there wanting to know "Why?"

When the group is stuck, he brings up vital points by asking, "Did anyone think of this?" Before moving along to the next point he briefly sums up the points made so that the group will keep on the track.

He stops the long-winded member by cutting in and referring something said to another member for comment. If someone can't say what he means, he helps out. Our leader pretends to be dumb. He gets other members to help him answer questions. But—never, never, does he take sides.

And most important of all—our leader stops at the height and starts to summarize. When summarizing he says things like, "The group seemed to feel . . ." and "Opinion seemed to be that . . ." Our leader's group finishes, feeling that the program stopped just a little too soon and that all the decisions reached came from within the group. None of the members felt that anyone had been guiding the conversation.

Yes, our leader is quite a person. But with practice and planning you can be that leader, for anyone can run a good group discussion.

Pick a topic you know, make your outline, and then have your discussion. Don't worry about your group; they'll take part. If you have an interesting topic, and keep the conversation bouncing back and forth, they can't help taking part. Your big headache may be in keeping them quiet.

Keep your eye on the inexperienced members; they may not want to talk. You may have to help them along. But keep after them, and see that they take part, for every word they say is helping to make them into future

program leaders.—TIM HAGGARD, in *Workshop for Youth Leaders*.

The Torchbearer

As the days go by,
Hold your torch up high—
The torch of Spotless Name,
The torch of Hope—
That those who grope
In the darkness may see its flame!
The torch of Love—
Hold it high above
The crowd as you march along,
So all may know
The way to go
And avoid the paths of wrong.
Let the glowing light
Of the flame of right
Guide the footsteps of those in doubt.
Let your light so shine
With the Light Divine,
That nothing can put it out.

—JAMES EDWARD HUNGERFORD.

Foreign Mission Bands

The global outreach of this third angel's message opens a great field of endeavor. Many missionaries now serving overseas received their first vision of foreign service while they were members of Missionary Volunteer Societies on the home base.

Foreign Mission Bands organized in Senior Missionary Volunteer Societies open the opportunity for those who look toward the mission fields as a lifework to join in special study and investigation of languages, racial customs, climatic conditions, and susceptibility to Christianity in various world divisions.

The Missionary Volunteer Department issues a quarterly bulletin, *The Lookout*, especially prepared for Foreign Mission Band members. Former missionaries can provide real inspiration and instruction. Watch the *Review and Herald* and other papers for the latest reports from mission lands.

Encourage and cultivate the foreign mission spirit in your youth group.

There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.—Ellen G. White, *Ministry of Healing*, p. 159.

Fame is vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow; only one thing endures—character.—Horace Greely.

IT MAY BE TOO LATE AFTER 1948!

Senior Meetings

August 7 India Challenges

ORDER OF SERVICE

OPENING HYMN: "From Greenland's Icy Mountains," No. 445 in *Church Hymnal*.
RESPONSIVE SCRIPTURE READING: "Christ the Deliverer," pp. 585, 586 in *Church Hymnal*. (Isaiah 43: 1-7, 10-13.)

PRAYER.

OFFERTORY.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY BANDS.

SPECIAL MUSIC.

LEADER'S REMARKS. (See Notes to Leaders.)

TALK: "A Young Teacher Wins for God."

TALK: "Devamony's Test."

QUARTET: "There Is a Place of Quiet Rest," No. 681.

TALK: "India Ingathers Also."

RECITATION: "To Every Man His Work."

TALK: "Impenetrable Barriers Surmounted."

CLOSING HYMN: "They Come from the East and West," No. 453.

BENEDICTION.

Notes to Leaders

The advent message is going to every corner of India by consecrated, converted men and women from Hindustan. From the lofty Himalayas in the north to the verdant Cape Comorin in the south, from the metropolis of Bombay in the west to the gateways of Calcutta and Madras in the east, the message of a soon-coming Saviour is being preached by the faithful believers in the second advent of Christ, and His Spirit is leading His people here. Many laymen, lay preachers, faithful colporteurs, isolated believers, as well as missionaries from foreign countries are holding high the torch of truth in diverse places. The little home Sabbath schools in villages and towns as well as the Sabbath schools in larger places are doing their utmost for the gospel of Christ. The young people's societies in India, numbering nearly one hundred with a membership of nearly four thousand, as well as isolated young people, are meeting with encouraging responses as they participate in the different activities of the work of God in India. His Spirit is blessing the work.

The Voice of Prophecy Correspondence School, which has operated here in Southern Asia for only a year, already has given the message to over twelve thousand hungry, seeking souls in 1947. God's work is progressing in India. As Elder A. L. Ham, the division president, so often says, "A new day has dawned for India."

Except for the write-up about the Voice of Prophecy in Southern Asia, by Elder A. E. Rawson of the Ministerial Association of the division, the rest of the subject matter for today is written by native Seventh-day Adventists of India, most of them young people.

—MRS. E. M. MELEEN.

"The nearer we get to heaven, the heavier earth's goods become."

A Young Teacher Wins For God

Brother E. Doraswamy, a Spicer College graduate of 1942, now one of the teachers at Prakasapuram High School, South India, was called to lead out in an effort near the village of Tirupur, in the Coimbatore district, South India. He was assisted by S. Vedanayagam. Plans were laid to conduct meetings in three villages once every three days. The three villages, Maniampalayam, Muthalipalayam, and Nachipalayam, are all situated within a radius of nine miles of Tirupur. Many of the village people showed intense interest in the evening meetings, and those who did not attend were visited during the day and encouraged to come.

In one of the villages a certain experience did much to help the people believe that what we preach and believe is the truth. There was a poor woman living there who had been troubled by evil spirits for more than ten years. She had done all she could to get rid of these spirits, even spending much money, but all of her attempts were in vain. When she heard of our workers, she asked them to offer prayer on her behalf, as she had full confidence in their prayers. Before praying, they gave the woman a heart-touching Bible study to help her accept Jesus as her personal Saviour and as the Great Physician who could heal her of her disease. She accepted Jesus as her Redeemer. Then continually for three days solemn prayer was offered in her behalf. The prayer was heard! The devil left the woman, and she was entirely cured. She now attends our Sabbath school regularly, has given up all her evil habits, and is preparing for baptism.

Many people were stirred by this experience and have come to our meetings, and we received several calls from other villages. Many of these people, although educated, had never heard of our beliefs, such as the second coming of Jesus, and were interested. They invited our workers into their homes, where studies were given and prayer offered for them. When our workers arrived at the different villages, they would find the people gathered together, waiting to welcome them. Many stopped drinking, smoking, chewing betelnut, and other vices.

At the village of Muthalipalayam we had another wonderful experience. There a young boy about fifteen years old had been afflicted for years with a disease similar to palsy, and had been bedridden. His parents had given up all hope of his recovery. When our workers visited them, the parents requested them to beseech the heavenly Father for healing. The workers prayed earnestly for him, feeling that God would cure him so that the people of that village would be

gathered into His fold as a result. Accordingly, God helped him to have ability to stand and to walk a bit. Now this boy's parents are regularly attending our services.

In the same village another young boy had a disease in one of his legs from the hip to the foot. Especially during the night it gave him a great deal of pain, and he could not sleep. He had suffered for three years. Our workers prayed for him and the Lord heard their humble prayers and restored the boy to health. Along with others, this boy is preparing for baptism. The people are calling for a school and a small place of worship. We do believe that God will give us many souls in this village.

Devamony's Test

Devamony is from the Tamil people. He is the only son in the family. When Devamony accepted the truth, his father pleaded, "My dear son, I pray that you do not accept the new religion. We do not want Christianity in our village. Our gods will be angry with you if you become a Christian. You please give it up. Stay in our house. You need not do any work. I shall give you free food, and I shall also give you whatever you want. Even if you want another wife, I shall select a girl for you. Please give up the new religion."

Devamony said, in reply, "My dear father, I cannot give up my Jesus. I want you to accept Him as your Saviour, too." This made his father very angry, and he said, "In that case you are not my son any more. You shall not stay in my house. Get out as quickly as possible." The father asked his daughter-in-law, Devamony's wife, to go back to her father's house. So Devamony's wife left her husband and went to her parent's home, and she stayed there for three months.

Another day one of Devamony's sisters came to him and said, "My brother, please give up that new religion. I shall give you a gift of two hundred rupees. Please do not accept that new religion." But Devamony said to his sister, "I shall not sell my Jesus for perishable money. I will not, and I cannot, give up Jesus. I want you, my sister, to become a Christian, too." The sister returned home feeling sad. Thus Devamony was rejected by his father, his wife, his sister, and other relatives. In spite of all this, our good brother lived a Christian life.

His father told his friends and relatives that his son, Devamony, had died three months before; but the people found Devamony alive, and they came and told him what his father had said. Our good brother said to them, "Yes, what my father told you is true. I was dead and buried in the watery grave three months ago, and now I am a new man because the old man is dead."

One day Brother Devamony was singing some songs from his Christian songbook. His father heard him, and very gently said, "My son, please sing those songs once more." Devamony sang some of the songs to the father. Those songs touched him, and a ray of light flashed through his father's heart.

Devamony said to his father, "You please come along with me to our church. There you will hear some more beautiful songs." His father agreed to this. The following Sabbath the father went with his son, Devamony, and was much impressed with all that took place in the church that day. At the close of the meeting, the father told Devamony that he would also like to become a Christian.

What a change has taken place in the old father's heart! This has brought great joy to his son Devamony. Now the old father is going to our church regularly. He is also very much interested in the music, and takes great delight in it. Regular Bible studies have been given him. Soon the father will be baptized.

India Ingathers Also

It has been my privilege to take part regularly in the Ingathering campaign ever since I joined the mission work, and I have met with good success every year. To reach my goal, I usually had to see at least fifty persons. The highest donation I had ever received was five rupees only.

This year when the North Tamil Mission started its campaign, they gave me a goal of fifty-five rupees. I decided to do my soliciting in a different way altogether this time. Accordingly, I planned to see some of the leading businessmen in this city—Madura. Upon inquiry I was informed of a person whose donation would help a great deal to get contributions from others. Since he is one of the directors of a big mill, I was sorry that the suggestion was made to see him first, as I anticipated the refusal of an interview. However, I remembered a method used by a certain salesman—how he managed to talk with a director of a big firm—which I studied in one of the lessons in the Christian salesmanship course. I determined to adopt the same method to get an interview with this man.

It was about six o'clock in the evening when I was able to telephone the director at his bungalow. I said, "Good evening, Mr. _____ Samuel is my name. I am the Missionary Field secretary of the Tamil Mission of Seventh-day Adventists, and a worker of the All-India Medical and Educational activities of our society. I am out on a very important campaign. If I may have the courtesy of a brief interview sometime tomorrow when you are at your office, I shall be pleased to explain my campaign in detail. I shall not take more than five minutes of your precious time. When may I call on you, please?" Then came the favorable reply, "You can see me about eleven in the morning."

I went to his office exactly at the appointed time, and explained our work and appealed to him for a donation. He was pleased with our humanitarian activities, and very willingly gave fifty rupees as his personal donation. He expressed his regret that, as a managing director of the mills, he could not contribute any sum from the mill, since they recently had spent a considerable amount on

a medical project connected with their mills. Another person gave twenty-five rupees, thus making a total of seventy-five rupees—more than my goal—collected easily from only two persons.

"The wealth of the Gentiles shall flow unto thee." Isaiah 60: 5 (marginal reading). I had never experienced this promise in such full measure before. Thank God for this new experience.—M. K. SAMUEL.

To Every Man His Work

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

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

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

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

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

Our Master is coming most surely,
To reckon with every one;
Shall we then count toil or sorrow,
If His sentence be, "Well done?"
—The Gospel Sickle.

Impenetrable Barriers Surmounted!

With mighty speed and with penetrating force the Voice of Prophecy Bible Correspondence School lessons are leaping over thousands of hitherto impenetrable barriers to bring the glorious message of our Saviour's gospel to all classes of people in this great subcontinent of India, Burma, and Ceylon. Never has such an interest been made manifest in so short a time. More than twenty thousand have enrolled in our first Bible Course. The Voice of Prophecy Bible School is contacting the intelligentsia of India. Twenty per cent of our students are men who have one or more college degrees.

The Ceylon branch school has enrolled eight thousand students in eighteen months' time. One thousand students have graduated from this school, and seventeen people, so far, have taken their stand and have been baptized as a result of their study.

Our main school, located at our Division Headquarters, Poona, has made phenomenal growth. Twelve thousand students enrolled in the past seven months of 1947, and 65,000 test papers were returned and corrected, and 107,800 lessons were sent out.

Never have prospects for Christian growth been brighter. Never has our work been more

encouraging. The following extracts are taken from a few of the thousands of letters we receive every month:

"I am very grateful for the kind interest and loving care taken by you during the period I studied your Bible Course I. This course has been very interesting and inspiring, and it has cleared up all the mysteries of creation and existence of God and has shown the true path of salvation. As a matter of fact, this Bible course has led me from falsehood to truth. Pray God to grant me strength to obey His laws and follow the path shown in His Holy Book. I crave to see one of your representatives and to attend one of your churches. Will you, my dear teacher, kindly help me in this matter? I intend to be baptized during the Christmas vacation. Will you please inform me of the nearest Adventist church where I should proceed for the purpose? I propose to take up your course II, also, so I request you to furnish full particulars. As my university examination has drawn very near, I propose to take up the new course just after the university examination."
—HINDU, B.A.

"I want to become a member of the Seventh-day Adventist Church. I am going to my native place to unfold the truth which I learned from you to all my kith and kin on the eve of Christmas, and to hand over my resignation chit to my priest in person."
—ROMAN CATHOLIC.

"I am convinced that the seventh day (Saturday) is the Lord's Sabbath and Sunday (first day) is man-made, hence, since there are no devotional services or meetings on Saturday, I am puzzled as to how to perform devotional duties. I would like to have a representative visit me."
—HINDU, B.A.

"I want to serve Jesus by obeying His laws and commandments, but worldly surroundings are against me. So what shall I do? If you can suggest any method for my future, I am by all means willing to give up my faith and keep Sabbath as the sacred day. I have no peace of mind when I remember that I have lost about 588 Sabbaths. So what shall I do?"
—SYRIAN CHRISTIAN.

"Let me thank you and the staff very much for the Bible Correspondence Course which I have finished this day. I am pleased to mention here that I have learned some of the fundamental teachings and prophecies that were closed for me. Now I am convinced that all your teachings are purely from the Scriptures."
—DOCTOR.

"I have a great desire to translate these Bible Correspondence lessons into the Telugu language, and have them printed and distributed among my fellow Catholics in Andhra Desa. I, being a Roman Catholic, after finding out the truth about the Sabbath, want to resign from the Catholic Church. I have already informed my friends and relatives of this fact. I want to see all my friends and relatives observe the Seventh-day Sabbath, instead of Sunday, as the day of rest."
—ROMAN CATHOLIC.

"I wish to inform you that I would like to become an evangelistic worker in the field of gospel ministry. Your valuable lessons have brought to me a light which I never knew before and thank God and you for your loving labors through which the grace of our Lord is experienced. I am a singer and a violin player, and, besides, a medical man. After

studying your lessons I felt encouraged to let others know of the truth that I have experienced. I am surprised how much I have learned and how much I can tell my fellow brothers. Kindly remember me in your prayers that the Lord will give me strength to carry on the good work. Thank you for all the trouble you have taken."—DOCTOR.

—A. E. RAWSON.

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August 14

God's Love For Man

By MRS. MILDRED A. WAGNER

Notes to Leaders

The program for today can be very effective if all details are carefully arranged beforehand. Those having part in the special numbers should be in their places ready to participate. If the program has been duplicated so all participants can have a copy, no announcements need be made.

The parts call for two readers—one for the Scripture and one for the Spirit of prophecy reading, a narrator, a music leader, other special readers, and singers.

It is our hope that this another view of God's love for man may lead the youth into a definite reconsecration today.

M.W.M.

God's Love for Man

Invocation

SCRIPTURE: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Psalm 46: 10.

Response: The Promise

SCRIPTURE: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7: 17.

READING: "As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God."—*Desire of Ages*, p. 24.

"Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment."—*Id.*, p. 459.

Supplication

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

Confidence

SCRIPTURE: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1: 12.

READING: "Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see 'God with us.'—*Desire of Ages*, p. 24.

NARRATION: Through appreciation of the

character of Christ, through communion with God, sin will become hateful to us and we will let Jesus come into our hearts.

CONGREGATIONAL SONG: "Let Jesus Come into Your Heart," stanza 1, 2, and 3 of No. 41 in *Gospel Melodies* (congregation seated).

Repentance

SCRIPTURE: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18.

READING: "In beholding his God, the prophet, like Saul of Tarsus at the gate of Damascus, had not only been given a view of his own unworthiness; there had come to his humbled heart the assurance of forgiveness, full and free; and he had arisen a changed man. He had seen his Lord. He had caught a glimpse of the loveliness of the divine character. He could testify of the transformation wrought through beholding Infinite Love. . . . 'Why should ye be stricken any more?' he asks.—*Prophets and Kings*, p. 314.

NARRATION: And it will not be until eternity that one will understand the worth of a soul.

MUSICAL READING: "The Touch of the Master's Hand," page 10. (Musical accompaniment [organ or marimba] "Does Jesus Care?" No. 492 in *Christ in Song*.)

Confession

SCRIPTURE: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jeremiah 31: 3.

READING: "It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him. . . . Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world."—*Desire of Ages*, p. 480.

NARRATION: That same hand is extended in an invitation to you, calling, "Come unto Me."

DUET: "Come unto Me." (No. 16 in *Christ in Song*.)

Acceptance

SCRIPTURE: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

READING: "The Elder Brother of our race is by the eternal throne. . . . He knows by experience what are the weaknesses of humanity, what are our wants, and where lies

the strength of our temptations. . . . He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. . . . Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty."—*Desire of Ages*, p. 329.

NARRATION: Can you accept so much love without responding, "Jesus, I Come to Thee?"

CONGREGATIONAL SONG: "Jesus, I Come," stanzas 1, 2, and 3 of No. 63 in *Gospel Melodies*.

Protection

SCRIPTURE: "Him that cometh to Me I will in no wise cast out. . . . He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6: 37, 35.

READING: "Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. . . . No cry from a soul in need, though it fail of utterance in words, will be unheeded. . . . The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power."—*Desire of Ages*, pp. 258, 259.

NARRATION: Will you not put your trust and confidence in Him, who "hideth" your soul?

CONGREGATIONAL SONG: "He Hideth My Soul," stanzas 1, 2, and 3 of No. 18 in *Gospel Melodies*.

Security

SCRIPTURE: "I have called upon Thee, for Thou wilt hear me, O God: incline Thine ear unto me, and hear my speech. Shew Thy marvelous lovingkindness, O Thou that savest by Thy right hand them which put their trust in Thee from those that rise up against them. Keep me as the apple of the eye, hide me under the shadow of Thy wings." Psalm 17: 6-8.

READING: "As a consecrated high priest He intercedes for His people. As a faithful shepherd He gathers His flock under the shadow of the Almighty, in the strong and sure refuge."—*Desire of Ages*, p. 680.

Trust

SCRIPTURE: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

READING: "There are not many ways to heaven. Each one may not choose his own way. Christ says, 'I am the way: . . . no man cometh unto the Father, but by Me.' . . . He is the way by which alone we can have access to God."—*Desire of Ages*, p. 663.

NARRATION: Knowing that the way He

leads is always good, we are glad that He will lead us gently home.

DUET: "Lead Me Gently Home, Father," No. 208 in *Gospel in Song*.

Consecration

"Jesus, I my cross have taken,
All to leave and follow Thee;
All things else have I forsaken;
Thou henceforth my all shalt be."

READING: "Our Redeemer thirsts for recognition. He, hungers for the sympathy and love of those whom He has purchased with His own blood. He longs with inexpressible desire that they should come to Him and have life. As the mother watches for the smile of recognition from her little child, . . . so does Christ watch for the expression of grateful love, which shows that spiritual life is begun in the soul."—*Desire of Ages*, p. 191.

NARRATION: As we contemplate the great love of God for man, realizing how many times we have failed in the past, would you not like to stand with us in reconsecration, singing that lovely hymn, "My Jesus, I Love Thee"?

CONGREGATIONAL SONG: "My Jesus, I Love Thee," all four stanzas, No. 104 in *Gospel Melodies*. (Congregation standing, and remain standing for benediction.)

Closing Exercises

SOLO: "An Evening Prayer," No. 121 in *M.V. Songs*.

BENEDICTION.

RESPONSE BY CONGREGATION: Psalm 19: 14.

The Touch of the Master's Hand

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile:
"What am I hidden, good folks," he cried,
"Who'll start the bidding for me?"
"A dollar, a dollar"; then, "Two!" "Only two?"
Two dollars, and who'll make it three?
Three dollars, once; three dollars, twice;
Going for three—"But no,
From the room, far back, a gray-haired man
Came forward and picked up the bow;
Then, wiping the dust from the old violin,
And tightening the loose strings,
He played a melody pure and sweet
As a caroling angel sings."

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two?"
Two thousand! And who'll make it three?
Three thousand, once; three thousand, twice,
And going, and gone," said he.
The people cheered, but some of them cried,
"We do not quite understand
What changed its worth." Swift came the reply:
"The touch of a master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to the thoughtless crowd,
Much like the old violin.
A "mess of pottage," a glass of wine;
A game—and he travels on.
He is "going" once, and "going" twice,
He's "going" and almost "gone."
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's
wrought
By the touch of the Master's hand.

—MYRA BROOKS WELCH, in
Best Loved Poems of the American People.

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August 21

Share Your Faith— in the Pulpit

By L. A. SKINNER

ORDER OF SERVICE

OPENING DEVOTIONAL EXERCISES.

MISSIONARY REPORTS.

OFFERTORY.

SPECIAL MUSIC.

INTRODUCTION: "Go Ye!"

SYMPOSIUM: "Yakima Youth Share Their Faith"

"M. V. Evangelistic Effort in Kansas City"

"San Diego Voice of Youth Crusade"

"Orlando M.V. Society Acts"

PLEA: "Why Can't Your Society—"

RESPONSE.

CLOSING EXERCISES.

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Go Ye!

Jesus said, "Go." There is no more positive language used by the Saviour in His instruction to His followers than the gospel commission, "Go ye into all the world, and preach the gospel." Mark 16: 15. Accordingly, strong is the assurance that when this task is finished the end will come and Jesus will return.

Although the ordained ministers and conference workers giving their full time to this program are doing a very effective work in reaching many people, yet, many villages and cities of our country will never be covered until our youth and other laymen become inspired to take their places beside these chosen workers. Many young men and young women are being constrained to find opportunity to present this message publicly. Groups are forming in various places, and it is remarkable how the Lord is blessing these efforts.

Sometimes the meetings are held in a schoolhouse, a deserted community church, a public hall, store building, or in one of our own churches. One sign advertising the meeting reads, YOUTH EVANGELISTS IN ACTION FOR GOD. Another says, VOICE OF YOUTH BIBLE CRUSADE. Still another says, YOUTH PREACHERS ALL AMATEURS. Wherever the enthu-

siasm and consecration of youth overflow, the working of God's Spirit accomplishes transformation in the lives of truth seekers.

One group of young women decided they would conduct an all-girl public evangelistic effort. They found a suitable place and announced themselves as the girl evangelists.

Regardless of lack of experience or of natural timidity, when the necessity of presenting this message is urged home to young hearts, difficulties are overcome, obstacles are surmounted, and God blesses the presentation of the truth. "Lo, I am with you alway, even unto the end," is a very comforting promise. Matthew 28: 20.

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Yakima Youth Share Their Faith

How much these challenging and gripping words—SHARE-YOUR-FAITH—are meaning to Missionary Volunteers eternity will reveal. What a phrase! What a challenge! What a responsibility!

I saw the Yakima, Washington, Missionary Volunteers in the midst of a demonstration of this great movement. Here is the story:

The conference had decided to tear down a large tabernacle located on one of the broad streets of Yakima. The Missionary Volunteers said, "Let us have it. Can we use it for just one more effort?" So with the help of their pastor they organized a Missionary Volunteer Youth-for-Youth effort. These meetings are held on Friday and Sunday evenings, and are being conducted entirely by young people, featuring a guest speaker at each service.

When I was there, the tabernacle was packed to the wall. Such was the case at every meeting. A uniformed choir, with a large M.V. emblem on each lapel, ushers, and workers throughout the tabernacle marked it as a genuine youth effort.

What are the results of such a meeting, where the local Missionary Volunteers are even holding Bible studies with the interested people and endeavoring to bring men, women, and youth of their city to a decision for God? Here is the answer: Twenty-three were baptized and another dozen are in a baptismal class.

Missionary Volunteers everywhere, can you not use your talents in a similar way? "Go thou, and do likewise." Share Your Faith!

—E. W. DUNBAR.

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If others tell you your wrongs, do not be angry, but consider the matter carefully and prayerfully, for they may not be far out.

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If you are needy, remember that it is your very need which appeals to God's great heart of love, and that He is ready and willing to help you.

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If you find it hard to love others because of their faults, remember that God loved you "even when you were dead in trespasses and sins."

M. V. Evangelistic Effort in Kansas City

On a Sunday night I approached the newly erected Seventh-day Adventist Church in Kansas City, Missouri, and saw on the front of it a large sign which said, **YOUTH EVANGELISTS IN ACTION FOR GOD.** It was about 7:10 P.M. and plans were being put into action for the evening service. The choir was assembling, the musicians were finding their places, people were coming in, ushers were busy, songbooks were being distributed, and during the next half hour scores of people came into the church to fill it to capacity—well over two hundred.

The music leader was a young man, a salesman, who with enthusiasm and efficiency led the congregation in singing not only the hymns of the evangelistic songbook, but choruses, which they seemed to enjoy. The opening of the service found a good-sized youth choir filing into the choir seats. The pastor of the Kansas City Church was taking a very great interest in the meeting and lending his support in a very fine manner.

The speaker of the evening was a young man, a printer by trade, who introduced his topic and presented it in a very logical and interesting manner. He was forthright, positive, and enthusiastic in handling the Bible doctrine. Toward the close of his appeal he sang, "There Are Two Ways For Travelers." At the close of this song he appealed to the audience for individuals to give their hearts fully to Christ, to follow Him and keep His commandments, and asked them to come forward to the altar in token of this decision.

As the choir sang softly, the young people's personal workers mingled in the audience. Decisions were made, and seventeen persons came forward to kneel at the altar in surrender.

This was a very impressive service, and at its close an inquiry meeting was held at which the pastor and the young speaker talked with those who had made their decision.

This was the fourth week of a series of public meetings being conducted by the Missionary Volunteers of Kansas City. They are looking forward to many more decisions. Kansas City young people are supporting this series of evangelistic services. A fine group of young men and young women are doing personal work, and the prospect is good for excellent results.

San Diego Voice of Youth Crusade

On Friday night, February 27, at the request of the pastor, Elder D. E. Dirksen, a group of young people opened a six-weeks series of youth evangelistic meetings in the Broadway Church, San Diego, California. The youth themselves have done most of the preaching, many of them being only in their teens. The San Diego Union Academy has provided a forty-piece orchestra. Pictures and beautiful new kodachrome slides for the series have been presented through the cour-

tesy of the Mayse Studio, a local concern.

A special feature has been the Sabbath morning "Prophecy Speaks" class, in which scores of young people have enrolled. This class is taught by the pastor, Elder Dirksen, and introduces the interested people to our Sabbath services.

At the first baptism there were fifteen who followed their Lord in this sacred ordinance, and in this same meeting thirteen additional persons signified their determination to participate in the next baptism. Sixty-five are already in the baptismal class.

At the close of the six weeks, the young people found it necessary to continue the meetings until the summer because of the large number who attended. One woman who was baptized from Catholicism was greatly impressed with the simplicity and Christian modesty exemplified in the lives of the young people. She was completely won by their individual character and freedom from gaudiness and cosmetics which are so common in the world. Because of their example and before she was aware of Biblical principles concerning it, she removed all of her jewelry and make-up.

The young people who are participating in this program have found a new joy and satisfaction in their own Christian experience. Thus, the Share-Your-Faith spirit marches on.

Orlando M. V. Society Acts!

The Orlando, Florida, delegates returned from the North American Youth's Congress in San Francisco filled with enthusiasm to Share-Their-Faith. Immediately upon arriving home, they gave such enthusiastic reports that the entire society caught fire and began at once to organize for a definite evangelistic effort. The leader of the Central Orlando Society, Miss Ilene Hall, called a group together and they laid plans at once to conduct a study group to prepare for this program. The Shuler M. V. Crusader studies with the filmstrips were used as a basis for their study. Various young people prepared these studies and presented them before the group.

In the little town of Ocoee, about twelve miles from Orlando, an empty store building was found in the center of the town, and was rented for forty dollars a month. The glass-fronted building was converted into an attractive little chapel, with a neat rostrum bearing the motto, **HOPE FOR TOMORROW**; a sign in the window reading, **YOUTH CRUSADE CENTER.** The young people obtained a piano, and one hundred folding chairs, and put up decorations with white lattice work, tubs of Florida palms, and baskets of gladioli.

Types of advertising were studied for introducing the meetings.

In one evening the Missionary Volunteer Society quickly raised the money needed for the advertising and the rent. The society also purchased an S.V.E. projector and a set of M. V. Crusader filmstrips, raising the money for this equipment in three evenings. The territory of Ocoee was thoroughly worked with handbills and personal calls.

The youth chose for their theme song "A New Day Dawning." Youth were appointed

to act as ushers, to operate the projector, and to direct the music. One young woman is pianist, another mimeographs handbills and copies of sermons, another has charge of the junior story period, and others care for miscellaneous items. Newspaper men have been exceptionally interested and have used material sent them on the youth activities, even placing it on the front page with pictures of the leaders.

The first meeting opened on the evening of April 3 with every seat filled. The three young men speaking in this effort are Leslie Sheffield, Larry Hughes, and Theodore Bosarge. They have arranged an abundance of music, both instrumental and vocal, for all meetings, as well as an orchestra and a small choir. The first night, Leslie Sheffield made a call for names and got twenty-three signatures requesting further information. At the next meeting sixteen more names were received. Up to the present time they have more than forty names of interested folk. This effort was to be conducted for a month, but the interest was so keen that when the question was put to the audience as to whether or not they would like to have the meetings continue, they heartily voted "Yes." The effort is continuing now in the second month.

The Missionary Volunteer Society behind this effort is most enthusiastic, and the attendance at the Friday night meetings is unusually large. A definite spirit of evangelism is working in the organization. The Lord is blessing this soul-winning program put on by these young people who have consecrated their talents to the service of the King in working for this suburban community.

—HARRY M. LODGE.

Why Can't Your Society— Sponsor a Public Meeting?

As a result of the seven or eight union-wide Youth's Congresses held in North America this summer, scores of groups similar to those in the stories recounted above are going out into communities to present the third angel's message.

Your group should do something in this field. Have you tried the Bible lawn parties? Some warm summer evening hold a meeting on a cool, green lawn. Put up a screen, attach your extension cord to the projector, and invite a few friends over. Begin your pictures as dusk falls. Perhaps passersby will be attracted. Develop an interest. Follow up with Bible studies in the homes. Perhaps the film on Daniel 2 may be shown in your public park or town hall. Use this occasion to get names for a Bible Correspondence Course as well as for more literature and follow-up work.

Another way to gather names, present the truth, and arouse interest is to put a display in some empty store window. Make some attractive signs, advertise your meetings, have some literature which may be given out—pictures of the image of Daniel 2, animals of Daniel 7 and 8, a model of the sanctuary, or others. All of these will attract attention and be a means of bringing contacts with interested people.

It is now time for every society to vigorously carry forward a specific evangelistic project. The community needs it; young people need to do it. Time is very short. When the Saviour comes, the best way for us to be found is working for Him.

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. . . .

"The Lord Jesus is calling for self-denying workers to follow in His footsteps, to walk and work for Him, to lift the cross, and to follow where He leads the way.

"Many are readily satisfied with offering the Lord trifling acts of service."—*Testimonies*, Vol. 8, p. 28.

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August 28

Know Your Bible Seas?

By ELSIE LEWIS RAWSON

ORDER OF SERVICE

SILENT PRAYER.

OPENING HYMN: "Jesus Calls Us," No. 521 in *Church Hymnal*.

SCRIPTURE (in unison): Psalm 23.

PRAYER.

REPORT.

OFFERTORY.

LEADER'S REMARKS.

SPECIAL SONG: "Holy River," No. 347 in *Christ in Song*.

TALK: "Rivers and Seas in Bible History."

QUIZ: "Do You Know?"

SYMPOSIUM: "Six Bodies of Water."

SONG: "Shall We Gather at the River?" No. 555 in *Church Hymnal*.

TALK: "The Sea of Galilee."

SONG: "There Shall Be Showers of Blessing," No. 652 in *Church Hymnal*.

BENEDICTION.

Note to Leaders

It would be well to have those taking part give the content of some of the Bible verses to which reference only is made today. Consulting any standard Bible dictionary will be helpful to those giving the talks. Also locate on a large map the places mentioned.

Rivers and Seas in Bible History

Rivers and bodies of water have always played an interesting part in the history of God's people from the time when Adam first gazed on the River of Life in the Garden of Eden, down to our present time.

We are urged to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

Today we Christians look forward to the time when we will rest beside the still waters in the earth made new, and drink of the water of Life. (Psalm 23: 2; Revelation 22: 17.)

Up to the time of the Flood, rain had never descended. There went up a mist from the earth, and watered the whole face of the ground. When the Flood came, "the same day were all the fountains of the great deep broken up." The surface of the earth became diversified, and seas came into existence where there had been none, also many large rivers with their tributaries.

As the Jewish people gazed upon the river, flowing calmly toward the sea, they compared it with the steady flow of a Christian life.

The rushing sea typified trouble, unrest, commotion, wickedness. (Isaiah 57: 20.) So when the Jewish seer depicted the future home of the blessed, he wrote, "There was no more sea." Revelation 21: 1.

In the figurative language of the Scriptures, the rising of a river in flood signified the furious advance of invading armies. (Jeremiah 46: 7, 8; Isaiah 8: 7, 8.) The trials of affliction are compared to the passage of dangerous fords. (Isaiah 43: 2.) The river is significant of abundance and of the favor of God. (Job 29: 6; Psalm 36: 8.) To the obedient, peace is exhaustless as a river. (Isaiah 48: 18.) Prevailing righteousness becomes resistless as an overflowing stream. (Amos 5: 24.)

During Moses' time we find that the wrath of God was poured out upon the rivers. (Exodus 7: 20.) During the final wrath of God, the rivers will again be visited by God's displeasure. (Revelation 16: 4.)

In the closing chapters of the Bible we are given the description of the New Jerusalem, and through the midst of it flows the River of Life, clear as crystal. There God's people will dwell in safety beside the still waters of life, through the ceaseless ages of eternity.

Is Christ dwelling in your heart and mine by faith? Have we accepted His invitation, "Whosoever will, let him take the water of life freely"? If so, then we may expect to behold the grand original of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Revelation 22: 17, 1.

Do You Know?

What river divided asunder to allow the children of Israel to pass over on dry land? [Jordan]

In what river was the baby Moses hid? [Nile]

What body of water was so named because of strife and contention? [Meribah]

On the banks of what river did Jacob wrestle with the angel? [Jabbok]

In what river was Jesus baptized? [Jordan]

On the banks of what river did Elijah find refuge during the three years of famine? [Brook Cherith]

In what river did Naaman dip seven times? [Jordan]

On what sea did Jesus walk? [Galilee]

In what sea was Paul shipwrecked? [Mediterranean]

What brook did David cross when fleeing from Absalom? [Kidron]

What river was turned to blood at one time? [Nile]

Name the sea that witnessed a great miracle during Old Testament times? [Red Sea]

In what river did John baptize? [Jordan]

What waters were called "Bitter"? [Marah]

Six Bodies of Water

KIDRON

Kidron—The name of a valley, nearly three miles in length, which bounds the plateau of Jerusalem on the east. This valley of river continues a long winding course till it reaches the Dead Sea. It is always dry, except during and immediately after the heavy rains of the winter. Then it becomes a torrent.

It is interesting to note that the custom of burying Israelites there, which is still observed today, is referred to in 2 Kings 23: 6, 12, and godly kings, who from time to time found it necessary to cleanse the temple of idolatrous symbols, made the Kidron valley the dumping place for the ashes of these abominations.

The Kidron separates Jerusalem from the Mount of Olives and had to be crossed by those going from the city to Bethany or Jericho.

JABBOK

The river Jabbok is a tributary of the Jordan. The Jabbok is famous on account of the striking incident of Jacob's wrestling there with the angel. (Genesis 32: 22-24.)

BROOK CHERITH

The brook Cherith was on the east of Jordan. Here Elijah was fed. (1 Kings 17: 3-5.)

NILE

The Nile was rich in fish, and was the home of the crocodile and hippopotamus. It bore most of the internal traffic of Egypt; but it was pre-eminently the one source of water, and so of life and fertility, in a land which without it would have been desert.

The Nile is outstanding in Bible history because it was in the rushes of the Nile River that the mother of Moses hid her baby after three months.

Pharaoh made daily pilgrimages to the banks of the Nile to worship his gods.

Many of the plagues centered around the Nile River—the waters of this great river were turned to blood, it was out of the river that the plague of frogs came forth, and when Moses raised his rod on the banks of this river, flies and lice came forth in abundance.

THE WATERS OF MERIBAH

Meribah (Exodus 17: 1-7)—Miraculous gift of water at the spot near Horeb, which was called "testing" and "contention" because the people tested Jehovah by doubting His providence, and contended with Moses.

JORDAN

The Jordan is the longest and most important river in Palestine. The name Jordan means "to descend." It doubtless derives its name from the fact that the geology of the Jordan is unique. Rising high up among the

foothills of Mt. Hermon, in its short course of one hundred miles it falls about three thousand feet and empties into the Dead Sea. There is the upper and lower Jordan. The upper Jordan is that portion of the river between Lake Huleh and the Sea of Galilee. The lower Jordan is an appropriate designation for that portion of the river between the Sea of Galilee and the Dead Sea.

The Jordan is frequently mentioned in both the Old and New Testaments:

Lot is said to have chosen all the circle of the Jordan because it was well watered everywhere. (Genesis 13: 8-13.)

Joshua and all Israel crossed over the Jordan on dry ground. (Joshua 3: 17.)

Naaman, the Syrian, was directed to go and wash in the Jordan seven times that his leprosy might depart from him. (2 Kings 5: 10.)

It was at the Jordan that John the Baptist preached and baptized because there was much water there.

It was in the river Jordan that Jesus was baptized.

Today thousands of pilgrims from all parts of the civilized world visit the Jordan.

GALILEE

The Sea of Galilee is an expansion of the Jordan thirteen miles long, eight miles wide. Its surface is about seven hundred feet below that of the Mediterranean. Its maximum depth is about 150 feet. In shape it is like a pear, narrow end pointing southward. Like the Dead Sea, it is set deep among the hills which rise on the east side to a height of about two thousand feet.

The original name of the sea seems to have been Chinnereth, which in Hebrew means "harp." The name is supposed to have been given to the sea on account of its fanciful resemblance to such an instrument. In the gospels it is referred to by a variety of names. Besides such general terms as The Lake, The Sea, we find Lake of Gennesaret, Sea of Tiberias, but most frequently it is called the Sea of Galilee.

The sea in the time of Christ was surrounded by a number of important cities, each of them the center of agriculture. The fishing industry was extensive, and where now but a few small boats are to be seen, there evidently were formerly large fleets of fishing vessels. The fishing trade of Galilee was of great importance, and was renowned throughout the world. Owing to the great heights of the mountains surrounding the lake, differences of temperature are produced, which give rise to sudden and violent storms. Two such storms are mentioned in the gospels. (Matthew 8: 24; Mark 4: 36, 37; Luke 8: 22, 23.)

Today, Jesus is longing to rebuke the winds of doubt and the billows of skepticism which the enemy of both God and man is raising up around youth, in order to engulf them so that they may make shipwreck of their souls and fall an easy prey to Satan's vindictiveness.

Push as hard as you may at the gate of success, it will creak and stick unless you oil its hinges with courtesy.—Selected.

Junior Meetings

August 7

Thomas

Who Had To Be Shown

ORDER OF SERVICE

SONG.

SCRIPTURE: Selections from Hebrews 11.

PRAYER.

REPORTS OF MISSIONARY WORK.

SECRETARY'S REPORT.

OFFERTORY.

TALK: "Thomas—Who Had to Be Shown."

(See Notes to Superintendents.)

POEM: "Faith."

OBJECT TALK: "Faith in Jesus." (See Notes to Superintendents.)

OBJECT TALK: "The Lever of Faith."

STORY: "Why Phebe Sue Was Not Afraid."

EXERCISE: "Champions of Faith."

SONG.

BENEDICTION.

Notes to Superintendents

TALK: THOMAS—WHO HAD TO BE SHOWN.

—Tell the two stories of doubting Thomas. He had walked and talked with Jesus here on earth for three years. He knew that his Master always spoke truthfully; yet when Jesus spoke of something that Thomas did not actually know about, he could not believe it was true. (John 14: 1-6.) It is all right for us to want to understand, but Thomas' question implied that he did not really believe any such thing was going to happen. If he doubted the word of Jesus, we should not be surprised at the second story (John 20: 19-29), when Thomas had only the word of his fellow disciples. Note Jesus' commendation to those who believe even though they have not seen just how the matter is going to turn out.

OBJECT TALK: FAITH IN JESUS.—(Ask a boy or girl to press the button or move the switch which will turn on the electric lights in the room. Ask what will happen when the button is pressed.) Can anyone tell why the light came on? Do we know all about electricity? No, we know very little about it, but we know some things that it will do. (Have the switch turned off.) Since we know so very little about electricity, why is it that we know that by pressing the button we will get the light? Yes, it is because we have done it before, and somebody told us at first that it would do that.

(Show a timetable) Ask the Juniors to go with you on an imaginary trip to some desired distant point. Read the stations listed between your home and that city. Do the Juniors know all about these cities? How do they know they will arrive if they board the train?

Faith in God is not so hard to understand and practice when we call to mind the many ways in which we exercise faith in other things of life. In banking our money; ordering goods by telephone, buying railroad tickets, accepting promises, we must exercise faith.

Suppose a man should put his head in the door and say that this building is on fire—

what would you do? You would get out as quickly as you could if you believed him and had faith in him, wouldn't you?

Faith is the foundation of all our living, of commerce, of everything worth while. Banks do fail and advertisements are not always honest, but our faith in God and in His promises will not be misplaced. He is the same yesterday, today, and forever. Jesus has told us that if we will give our hearts and our lives to Him, He will turn on a light within us. He has promised to turn our wicked hearts into good ones. Instead of doing naughty things, we will want to do only those things which are good. We can be changed just as completely as the room is changed when the light is turned on.

Faith

Faith is the wondrous, living link

That binds the trusting soul to God;

It lights the darkness, smooths the way,

Gives comfort through His staff and rod.

Faith makes the past an open book;

It trusts His word, yields to His power;

Lays hold of God's almighty hand,

And lives with Him from hour to hour.

Faith proves His every promise sure;

It feels the final triumph near;

It ever dwells with hope and love,

And casts out every haunting fear.

Faith works by love the soul to cleanse;

It purifies the heart and life;

It triumphs over every foe,

Gives victory in daily strife.

Lord, give me such a faith as this,

That firm my trust may be in Thee;

Help me to keep the narrow way,

For I, in peace, Thy face would see.

—C. P. BOLLMAN.

The Lever of Faith

(MATERIALS: A book, a ruler, and several dollars, or weights of some kind.)

Two hundred and eighty-seven years before our Saviour came to the earth, a wise man by the name of Archimedes discovered the principle of the lever. We will place this book upright on the table or a chair and lay a ruler across it. We find that there is one point at which the ruler will balance. This point is called the fulcrum. Now we will put a dollar on each end of the ruler, and it will still balance at the same point. But if we put two dollars on one end, that end will sink at once, and to make it balance we must shift the ruler and make the light end twice as long as the heavy one, because the heavy end has twice as much weight on it. If we put three dollars on the heavy end, we must again lengthen the light end until it is three times the length of the heavy one. And so we may go on adding dollars and lengthening the light end of the ruler until the heavy end is quite

close to the fulcrum, or resting point of the ruler, and still the one weight will balance all the others.

The principle of the lever is of great use in building. A heavy stone or a block of marble which no set of men could lift by their own strength, may be easily raised by fastening it to the short end of the lever, and then the weight of the men at the other end will balance it, as the one dollar balances all the others on our ruler.

Archimedes did a great thing indeed for the world when he gave to it the principle of the lever; but Jesus gave a finer and more valuable revelation when He told His disciples about the mighty lever of faith. Great mountains, He said, can be removed by one having even a tiny grain of faith. (Matthew 17: 20; 21: 22; Luke 17: 6.) People who see before them in the path of duty tasks which are beyond their own strength, have only to make use of the great lever of faith in God, and they will find that their dreaded tasks can be accomplished easily and even pleasantly. People who have heavy burdens of sickness or trouble to bear through life, need only to put the lever of faith beneath the trials, and they will find not only the burden but their own souls carried happily through the years.

This lever of faith is free to all, and those who have tried it testify triumphantly of its power, as does Paul. (Read Philippians 4: 13.) James warns us that unless we use this lever we need not expect anything from God. (Read James 1: 6, 7; Hebrews 11: 6.) Since this lever of faith is such a desirable thing to have, and since it is free to all, let us go boldly to the throne of grace, and ask that it may be given to us.—*Experimental Object Lessons*, by Charlotte E. Gray.

Why Phebe Sue Was Not Afraid

Phebe Sue loved the flowers and trees and everything beautiful; but most of all she loved birds, and they loved her. Often when her mother missed her, she would find her in the garden with birds all about her, some of them eating crumbs from her hand. She was only six years old.

"Mother, may I spend the night over at Aunt Carrie's?" Phebe Sue asked early one summer morning. "She says she likes to have me come to see her, and she has lovely birds and flowers."

"Well, dear, I see no reason why you should not spend the night with your Aunt Carrie. Father is driving by there this morning, and he will take you. You can come home through the woods in the morning. You have come alone many times; but be sure to come early in the morning."

The next morning father had to pass Aunt Carrie's again on an errand. As he drove out of the yard, he called, "Mother, I'll stop at Carrie's and get Phebe Sue."

Aunt Carrie met him at the door with, "Did Phebe Sue enjoy her day?"

"What do you mean, Carrie? Isn't Phebe Sue here?"

"O dear, Jonathan, didn't she come home last night? What could have happened? She's

walked between here and home many times. In the afternoon she decided she wanted to go home. I wasn't afraid, and she wasn't, and she started in plenty of time to get home before sundown."

They didn't linger to talk, but started out through the woods the way Phebe Sue had gone. When they came to where the road forked, Jonathan said to Aunt Carrie, "Maybe she pattered along playing with the birds and flowers and then took the wrong road. If she had taken the right one home, she'd be there."

So they started out on the wrong road and finally came to a lumber camp. Two sawmill hands were sitting on a log eating sandwiches, and standing in front of them was Phebe Sue telling them her story. The men explained to Aunt Carrie and father that they were almost frightened when they came out of their cabin at daybreak to see a little girl coming toward them out of the woods, alone. They had soon found out who she was and were

then about prepared to take her to her home.

When they reached home, Phebe Sue's mother asked, "But where did you sleep. Weren't you frightened there in the woods alone in the dark?"

"But, Mother, it wasn't dark. The moon was shining as bright as day, and I knew God was watching me. I wasn't a bit afraid, because a little bird sang to me all night long. I could see it on a limb right close to me. When I got sleepy, I lay down on the leaves, and as long as I was quiet, the bird did not sing. But every time I moved, it would sing; it sounded as if it said, 'I'm staying with you; don't be afraid.' And I wasn't afraid, Mother, with the moon telling me God was there, and the bird singing to me all night."

As mother took Phebe Sue in her arms and held her very tight, a tear dropped on her tousled hair, and mother said to Aunt Carrie and father, "How happy and safe we would all feel if we had the faith of Phebe Sue."

Champions of Faith

(Recitation for twelve Juniors)

I sing the faith of *Abel*, when he built

An altar to his God, and on it laid
A sacrificial lamb, to show his guilt—
A debt that he believed by blood was paid—
A type of Christ, the Lamb of God, who died
That guilty sinners might be justified.

I sing the faith of *Noah*, who believed

A flood would come, though flood had never
been
And proved his faith in warnings he received,
Preparing for a flood as yet unseen;
Christ is the Ark today, in floods of sin;
May I, like Noah, be by God shut in.

I sing the faith of *Joseph*, rudely torn

From home and father's side, to be a slave;
But God was with him, lonely and forlorn,
And to the youth great revelations gave;
And made him second ruler in the land,
Trusted and true, all things beneath his
hand.

I sing a *woman's* faith, who laid her child

Among the river rushes, though the law
Demanded he should die; but as he smiled,
Her faith in him a future leader saw;
And God rewarded that fond mother's faith
And saved that infant from the sword of
death.

I sing of *Moses* and Egyptian nights,

A night when blood of lambs alone could
save;
When o'er the land death sped his deadly
flight,
And swept the first-born sons in one vast
grave;
And only where the sprinkled blood he saw,
Did he forbear his fatal sword to draw.

I sing the faith of *Joshua*, son of Nun,

Whom God appointed to command the host;
His faith brought victory at Jericho,
And silenced all the Canaanitish boast.
He simply marched around the city wall;
The trumpets blew; he saw the bulwarks
fall.

I sing the faith of *David*, who went forth

Clad in the might of God to meet the foe—
A boasting giant, foaming in his wrath—
And with a sling hurled pebble laid him low.
A shepherd lad, who later was a king,
By faith exchanging for a crown his sling.

I sing the faith the lonely *leper* had,

Who told the Healer if He would, He could;
And in a moment the good Lord was glad
To heal the leper, as he knew He would;
His faith rewarded by a power unseen,
The word of life, the summons, "Be thou
clean."

I sing *her* faith who washed the Saviour's feet

And kissed them with a holy kiss of love;
Who came behind Him as He sat at meat
And wiped them with her hair, her love to
prove.
Some blamed her boldness; but the Master
knew
What prompted her—a spirit brave and true.

I sing the faith the *dying thief* displayed—

A faith that cheered the Saviour's latest
hour—
Where "Lord, remember me," he simply prayed,
And proved the gracious Lord's forgiving
power,
And heard Him say, "Thou shalt, redeemed
from sin,
In time to come, to paradise pass in."

I sing the faith of the *apostle Paul*,

Converted from an enemy, to be
A herald to the Gentiles, giving all
His former pride, to traverse land and sea
For his dear Saviour, knowing shame and
loss—
A preacher of salvation by the cross.

I sing the faith of *sinner's* saved today,

Who have the selfsame faith as they of old;
Faith in a risen Lord, whom they obey,
And the old story still to sinners told,
And still believed by thousands. Hast thou
faith?
Dost thou believe all that the old Book
saith?

—WILLIAM LUFF.

August 14

Juniors Have a Place in the Church

By FRANK E. MARSH

ORDER OF SERVICE

OPENING SONG: "The Captain's Call," No. 66 in M. V. Songs.

PRAYER.

ANNOUNCEMENTS.

REPORTS.

OFFERTORY.

SCRIPTURE: Psalm 119: 9-16.

TALK: "The Church Needs Juniors."

EXERCISE: "What Does the Church Offer?"

SYMPOSIUM: "What a Junior Can Do."

TOPICS FOR DISCUSSION. (See notes.)

CLOSING SONG: "Living for Jesus," No. 32 in M. V. Songs.

BENEDICTION.

Notes to Superintendents

A Christian life is not complete without worship and service. We come to church and to Junior meeting to study how to live, and to show the world that we are not ashamed to confess Christ; and we spend the rest of the time living as the Bible teaches.

We hope that today the Juniors may realize more fully just the place which they can fill in the worship and service of their own church.

Missionary Volunteer Leaflet 11, "Society of Junior Missionary Volunteers," should be studied carefully by each Junior superintendent and each Junior leader.

The new M. V. Leaflet 10, "40,000 Boys and Girls Deserve Leadership," outlines an expanded J. M. V. activity program which should be planned for every larger church, and most of the smaller ones. Study this leaflet carefully, also.

TOPICS FOR DISCUSSION

1. Discuss the value of the following in character building: Tithes and offerings, ordinances, active participation in the Sabbath school and in the Missionary Volunteer Society.

2. What can juniors do to maintain the standards and ideals of the church?

3. In what particulars may the church benefit by the willing service of juniors?

The Church Needs Juniors

I have in my garden a hive of bees. As I watch them from time to time, I notice some scurrying off to the fields; others just standing at the entrance fanning their wings; others cleaning the pollen off the returning bees; but every bee is busy with its special task.

Then as we watch an anthill, we find that the ants are all busy, coming and going, some foraging for food; others protecting their entrances and acting as soldiers; some keeping the passages open. Everything is done in an orderly way, and everyone is busy. Solomon advised us to go to the ant and consider her ways.

Juniors are just as active as the ants or the bees. They are never still a moment—always looking for something to do, and always doing something. These Junior workers are

always ready for any task. The motto of every Junior should be, "Be ye doers of the word."

Some inhabitants of the beehive are called drones. Drones do no work, but require the others to wait on them while they lead a life of ease. This condition is tolerated for a while, but as soon as the food supply begins to run low, they are driven from the hive by the other bees in a most unmerciful way. So it is with Juniors who neglect to do their part. Things do not go right with them.

When each one's work is done, in the beehive or in the Junior Society, the whole plan fits together. Each Junior Society doing its part makes it easy for the whole conference to do its part; and when each conference does its part, the whole junior department will accomplish a mighty work. It matters not where it is—whether in America, or in India, or in Africa, or in some small island—each Junior must be a worker and do his part, before the work can be a success.

What Does the Church Offer?

The church offers Juniors a *school* through which we may learn to know Christ. Only "those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

The church offers Juniors a *hospital*, where those who are sick at heart and sick in sins may find help, and where Christ may save and heal them from their sins. Youth appreciates a vigorous, healthy spiritual life as well as physical life.

The church offers Juniors a *workshop*, where we may learn to serve Christ by helping our fellow men. Here we grow and are able to learn to do something which will help others.

The church offers Juniors a *fellowship* center. We need the association of fellow members and a close fellowship with Jesus Christ.

The church offers youth a *fortress*, where they may fight on the side of Christ. The struggle in the world today between the forces of good and the forces of evil calls for all the strength of young men and young women in order that they may win the victory over their adversary.

The church offers youth the *gate of heaven* to an eternal home, where those who have triumphed over the forces of evil and who have developed their talents by faithful service may at last enjoy life everlasting. (Read Genesis 28: 17.)

What a Junior Can Do

Now what are some of the things a Junior can do?

HE CAN TELL OTHERS

A Junior has learned the story of Jesus, and he knows that blessings have come to him. He can tell others about his church, and bring them along with him. If it is not possible for Juniors to be missionaries' children and have a part in telling the story to the heathen, they can tell the story where

they are and can help send missionaries who will tell the story of Jesus' love.

HE CAN PRAY

Jesus could not do His work without prayer. We must devote some time each day to prayer and communion with our heavenly Father, and ask Him to help us to be better workers for Him. If we ask God to help us with every task we have to do, He will help us. Do you ask God each morning to help you do some good deed that day? Do you thank Him for chances to do good for others? Are you ready to pray in Junior meetings? Do you take part in sentence prayers? If not, will you try to do this in future meetings? If a Junior is to be a real worker, one of the first things he must do is to pray for God's help in his work.

HE CAN STUDY

No one can do God's work without studying. We must learn what He wants us to do. The Bible tells us God's will, so the first thing for us to do in order to be good workers is to study His Word. We must study our Bibles daily. Nobody thinks of taking a long journey without a map to guide him; so we must learn our course by studying the way Jesus would have us go. Each year some books are selected for the Junior M. V. Reading Course. How many have read the books for 1948? They were chosen because they would be of interest and help to Juniors.

HE CAN WORK

If a Junior is to be a worker, he must have some real work to do. There are many useful things that a Junior can do—running errands, helping to tidy the home, reading the Bible and other books to older folks who cannot see well, distributing literature, giving members of the family and others pleasant surprises, and many other things.

HE CAN GIVE

When we have an investment in something, we take much more interest in its well-being than we would otherwise; so it is with helping support the work in the church with our offerings and our tithes. Every boy and girl should have an investment project whereby he can learn to increase his small capital. He should learn to pay his tithe faithfully and to give offerings cheerfully.

Jesus spoke to us in the parable about improving our talents. As we read that story, we do not have any pity for the man who wasted his talent. Let us all be faithful in using the talents given us so that we may have Jesus say to us, "Well done!"

Life's best things,—simplicity, honesty, truthfulness, purity, integrity,—cannot be bought or sold. They are as free to the ignorant as to the educated; to the humble laborer as to the honored statesman.—Ellen G. White, *Ministry of Healing*, p. 198.

"Life is not so short but that there is always time enough for courtesy."—Ralph Waldo Emerson.

August 21

What Rights Do Others Have?**ORDER OF SERVICE**

SONG: "Do Your Bit," No. 84, in *M.V. Songs*.
PRAYER.

RESPONSE AFTER PRAYER: "I Would Be True," No. 58.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

OFFERTORY.

SCRIPTURE LESSON: 1 Kings 21: 1-20.

(Bring out the selfishness of Ahab in wanting what belonged to Naboth.)

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

STORY: "Tom's Thoughtlessness."

J.M.V. MOTTO, repeated together.

STORY: "Why the Melons Were Sweet."

DIALOGUE: "The Things of Others."

MEMORY VERSE: Philippians 2: 4.

POEM: "Our Heroes," p. 44 in *Choice Poems*.

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

CLOSING: J.M.V. Pledge repeated together.

Notes to Superintendents

The purpose of this meeting is to impress the Juniors with the importance of respecting the rights and property of others. It is always easier to recognize our own rights than the rights of others, and we usually have to learn by sad experience how terrible it is to take that which belongs to another. A little boy had a garden in which he raised a fine pumpkin. But one night after the pumpkin was ripe someone came along and stole it. How sad the little fellow was to know that his fine pumpkin had disappeared because someone had not learned to respect the rights and property of others. He himself never forgot that lesson.

Sometimes when boys and girls are writing examinations they look on another's paper and get the answer, ignoring the right of that person to credit for his own knowledge. There are so many ways in which our Juniors need to learn to have respect for others. How about the names scrawled or carved in public places, the path across the lawn that our neighbor is trying so hard to raise, the defaced songbooks which belong to the Junior Society and the church, the fountain pen belonging to brother which all the family uses, the usurpation by the family of the book father was reading? Enumerate other rights and wrongs of local significance. The dialogue, "The Things of Others," is merely suggestive. Add local color. Make the program definite.

Tom's Thoughtlessness

Tom and some of his school friends had gone to the park. After playing Touch, and many other games, they sat down under a fine old oak tree to enjoy the good lunch their mothers had packed for them. Soon they had finished, and for want of something better to do, they began throwing the banana skins and orange peel at each other and scattering their lunch papers all over the place. Suddenly, from behind the oak tree came an elderly gentleman. He went past the boys, but, stepping on one of the banana skins, fell heavily to the ground. Tom sprang to

his side in a moment and did his best to help him to his feet again.

"I hope you're not hurt, sir," he said.

"I think not," said the gentleman. "Just a little shaken. I think I will sit on your bench for a while, if I may." Tom helped him across to the seat, and the boys stood about to see if the gentleman had been hurt.

"I think I'm all right," he said, "but I'm getting on in years now and a fall like that is dangerous for one of my age. It's too bad that people are so careless with their banana skins, isn't it?"

"Yes," said Tom, with a guilty look at the other boys.

"I hope you boys never throw banana skins about."

"Um," said Tom, blushing a little.

"So selfish, isn't it?" went on the elderly gentleman.

"I suppose it is," said Tom.

"If people only thought of the pain they might cause others, I'm sure that they would never do it."

"No," said Tom.

"And look at all that paper lying about. Some lazy, thoughtless people must have been here."

"Yes," said Tom. There was nothing else he could say.

"If only," went on the gentleman, "if only people would stop to think about others, they would never leave a mess like this behind them would they?"

"No," said Tom, getting more uncomfortable.

"You know," said the gentleman, "this is a beautiful park, but if everyone left a mess like this, it wouldn't be worth coming to. If it were all covered with dirty paper and orange peel and banana skins, why, you boys wouldn't want to play here, would you?"

"No," said Tom and the other boys together.

"Well, boys, I'm feeling better now. Thank you for helping me up. I'll be off again, I think," and he walked away.

"He didn't see us," said one boy.

"Don't you believe it," said Tom.

"Anyway, he was a jolly good sport," said a third.

"And I like what he said," added Tom. "He was so decent about it."

"You're right," said another. "And that's the last time I'm going to throw things about."

"I feel the same way," said Tom, and, so saying, he began to pick up some of the litter he had so carelessly scattered about a little while before. With the assistance of the other boys, within a few minutes he had picked up all the banana skins, orange peel, and lunch paper, and dropped them into one of the park wastebaskets.

"Well, I don't believe we will litter the parks again."

And they didn't.

—ARTHUR S. MAXWELL.

In the Bible we have the unerring counsel of God. Its teachings, practically carried out, will fit men for any position of duty.—Ellen G. White, *Gospel Workers*, p. 253.

Why the Melons Were Sweet

"Let's go to the woods on our holiday tomorrow," said Glenn. "It's too warm to play ball or running games."

"Yes, to the woods!" shouted the other boys.

So the following afternoon found them all jumping the fence into the cool woods near by. On one side of the woods, as they came to a clearing, they saw a watermelon patch.

"How good those melons look," remarked Ralph.

"Let's get some," suggested Glenn. "I'm so thirsty, and it's such a hot day."

"Fine," agreed Ben. "The man who lives there is stingy, and would never give us one. Here's a hole in the fence we can get through. Come on, boys!"

Just as the first boy started for the hole, John jumped in front of it. "Stop, boys! You don't want to take those melons."

"We don't, don't we? You get out of the way, and we'll show you."

But John would not move.

"No, I won't get out of the way, and if I have to, I'll fight the first boy who tries to go through; but let me tell you something first. You know my father is a doctor, and he told me the other day that the man who owns this patch used to be a watch repairer. He made good money, but his wife took sick and had to have a nurse, and fruit, and lots of things. He got along until one day a piece of steel flew into his eye. He went to many doctors and spent a lot of money; but he lost his eye. He tried to fix watches with one eye, but was going blind in it, so he had to stop. He didn't know what to do, but he took all the money he had left and bought this land, and is raising fruits and vegetables. Father says he is having a hard time this year, as there has been so little rain."

"Say, boys," said Ralph, "have you any money? Here's a dime; let's put in what we have and buy a couple of melons."

Through the fence they went and carefully picked their way between the melons up to where they found Mr. White working. As they came near, John said, "How do you do, Mr. White. I am Doctor Brown's son, and these are my schoolmates."

"How are you boys? Come and have a drink of water; you must be thirsty this warm day."

"Yes, we are," and each took a drink from a pump in the yard.

"How would you like some melon?" asked Mr. White.

"Fine," said John. "That's what we came for. Here is fifty cents. We thought it might buy two small ones."

"Keep your money," said Mr. White. "I would like to treat you boys. I don't have many boys come here to buy melons."

"That's kind of you, but we would rather pay for them," said Glenn.

"Yes, we would," said one of the other boys.

"Well, come with me, two of you boys," said Mr. White. He took them into a cool cellar and told them to pick out the melons they would like. The melons were all large, so they had no trouble selecting two, and

then handed Mr. White the fifty cents. "Thank you, boys," he said. "Come again." "We will," said the boys as they carried their melons to the shady woods.

"These are the best and sweetest melons I have ever tasted," said Ben. "And Mr. White could have sold them for fifty cents each. I don't believe he is stingy."

"I wonder what he meant by saying 'not many boys come to buy melons'? It must be they take them, as we were going to do."

"I think," said Glenn, "that this afternoon we have found out it pays to respect the property of others."

"You're right, we have," said all the boys as they scrambled up to go home.—Adapted from *Stories New and Stories True*.

The Things of Others

JAMES (*Leaving schoolhouse with his sister*): Who is Phil Dougan, sister?

MARY: Phil Dougan! Oh, he was the man Grandfather told us ran away when he was a boy, and went to sea and became a bad man. What made you think of him?

JAMES: At recess time I was reading some of the names carved on the building here, and I saw his in great big letters.

MARY: Well, Jimmie, he didn't make a mark for himself in life.

JAMES: No, indeed! And say, sis, when you stop to think of it, those names don't look very well, carved on everything, do they?

MARY: No, James, and I was so sorry to see the scribbling in the hall. Somebody must have done it carelessly. Surely no one could think twice and do it.

JAMES: Mary, don't you suppose we ought to be more careful at home, too?

MARY: What do you mean, James?

JAMES: Oh, I've torn the paper in some places, and I've scuffed the floor, and I just haven't been careful. When we move next fall, I'll leave behind marks of my thoughtlessness.

MARY: You're right, James. Let's form an I.B.C. Club—I'll Be Careful.

JAMES: Great, sis! I'm with you. And along with other things, I'll be careful to make less noise when the twins have their naps, to do the errands for Mother promptly, and not to borrow your pencils and rulers, so you never can find them.

MARY: I'll be careful, too; yes, I will. There'll be lots of ways. Others do have rights, and if I don't respect them, how can I expect people to respect mine?

JAMES (*as they enter their home*): There's Mother! (*To Mary*) I.B.C.

—Marjorie W. Marsh.

Youth is the sowing time. It determines the character of the harvest, for this life and for the life to come.—Ellen G. White, *Desire of Ages*, p. 101.

Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer.—Ellen G. White, *Steps to Christ*, p. 125.

August 28

Hobby Time

ORDER OF SERVICE

SONG: "Do Your Bit," No. 84 in *M.V. Songs*.
REPORTS.

OFFERTORY.

PRAYER.

SONG: "Day by Day," No. 72.

SCRIPTURE LESSON: 1 Samuel 16: 23; 17:40.

SCRIPTURE ROLL CALL: Juniors repeat texts that give the hobbies of boys and girls of Bible times.

INTRODUCTION: "Spare Moments."

TALK: "Riding a Hobby."

STORY: "Masterpiece from Fragments."

STORY: "The Gossip Quilt."

TALK: "How to Choose a Hobby."

TALK: "How to Cultivate a Hobby."

SYMPOSIUM OR DIALOGUE: "My Hobby."

(See Notes to Superintendents.)

ORGANIZATION OF HOBBY GROUPS.

SONG: "Living for Jesus," No. 32.

BENEDICTION.

Notes to Superintendents

Every person should have a hobby. If all of one's time is given to one thing, he is sure to become narrow in his interests. Hobbies might be directly related to a person's regular work or in opposition to it—something that will rest him from his regular line of work. If all work is indoors, he will want to do something outdoors in his free time. Point out to the Juniors that a vacation spent in doing something worth while is more fun than time that is idled away without accomplishing anything of value. Hobbies can have several values: the fun that can be gotten from them, the creative power that can be put into them, the physical value that can be derived from outdoor hobbies, and the satisfaction that comes from the creation of anything that is beautiful or useful. The friendship hobby is a good one to be taken up by a person who is inclined to live apart from others. Making friends is an art.

If your society used the topic "Making the Summer Count" on May 1, you may wish to ask Juniors to report on the hobbies they have ridden this summer, how they have used their spare moments, and what they plan to do this fall and winter in these or other hobbies.

Quotations: "If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again."—BENJAMIN FRANKLIN.

"Leisure is time for doing something useful."

SYMPOSIUM OR DIALOGUE: "MY HOBBY"

"Have five or six Juniors tell how they would follow a certain hobby. For suggestions see the *M.V. Honors* in the *Junior Handbook*, pages 103-186. Have them name several: Birds, Flowers, Ferns, Music, Needlecraft, Carpentry. If they can produce some of the things already made, so much the better. This part of the program can be given in dialogue form by having the Juniors seated and having one come in with something he has made, saying: "I am going to follow this as a hobby," or, "One of my neighbors wants one of these, and I am going to make it for her as a friendly act." Then have him tell how he made it. Hobbies the boys and girls learn may be the very things they will need to know in their work in the mission field;

besides giving pleasure, profit, and relaxation now.

Perhaps in your church or community you have people who are actively enjoying hobbies in which you think the Juniors might be interested. Invite several to exhibit their hobbies, and be prepared to discuss with your group (1) how they first became interested in their hobby; (2) how they have accomplished the results exhibited, including the kinds of skill required; and (3) what their hobbies have meant to them. Tell each person how much time he can take (for hobbyists would have much to say about their interests).

—M.W.M.

Spare Moments

The story is told of two men who worked at the same trade in a large factory. Each had an hour off at noon for lunch, and each used it in accomplishing a definite purpose. One of these two mechanics used his daily leisure time at that hour in working out his invention of a machine for sawing a block of wood in almost any desired shape. When he completed his invention, he sold the patent for a fortune.

The other man spent his time each day during the most of a year in teaching a little dog to stand on his hind feet and dance a jig. At last accounts he was working ten hours a day at the same trade and at his old wages, finding fault with the fate that made his fellow workman rich, but that left him poor.

Spare moments may bring benefits to the mind as well as the purse, if applied to that which, in the end, will be useful. Many men have come to fame through their accomplishments during spare time.

Ride a Hobby

Hobby riding should engage a person's interest during spare time. What is hobby riding for most of us must be a business with some. Stamp collecting, for instance, is pursued by quite a few people as a means of livelihood; but to most of us it is done for fun and whatever educational profit and relaxation we may gain thereby.

HOBBY TIME

To fill in moments when we haven't anything special to do, or when the mind and nerves are tired from doing the required daily duties, is the purpose of a good hobby. There would be less wickedness if people were trained to ride a hobby along some pleasant bridle path.

EVERYBODY HAS A HOBBY

Miss Erna D. Bunke sent a questionnaire to one hundred prominent business and professional men and women, asking about their favorite hobbies. On the basis of ninety-seven replies to the letters sent out, Miss Bunke contributed the article, "My Hobby Is Hobbies," to the Survey. Among the other things, she wrote: "Nearly everybody had more than one hobby, and even those who started out with, 'I'm sorry to say I have no hobby,' ended by mentioning two or three very definite hobbies." She adds at the end

of one of her paragraphs: "Hobbies are as unaccountable as their riders." If you actually are hobbyless, I'd advise that you adopt or create one.

PROFIT FROM HOBBY RIDING

This is the chief concern in the study of our topic. What profiteth it a man to ride a hobby? Music was one of David's favorite hobbies. The hurling of stones with the aid of a sling was another. He learned to play a harp and to throw stones while occupied in tending his father's sheep.

I'm not assuming that the mere possession of some hobby will definitely result in saving the life of any one of us, but I am positive that it will mean greater happiness and contentment for all of us, and even add to our years. When a doctor prescribes sunshine and air for a patient, he as much as says for him to go jump on the back of a hiking hobby.—ADAPTED.

OTHER REASONS

A hobby is good for many other reasons. Two of the greatest values of any hobby are the knowledge and the friendships gained. Almost any hobby leads into entertaining and worth-while study. Some of our best friends may be made through the pursuit of a hobby. A collecting hobby teaches us to be orderly and neat, to have a place for everything, and to keep everything in its place. A hobby inspires originality in finding new items, in doing things, or in preserving specimens.

TESTS FOR A PROFITABLE HOBBY

Do I like it? Is it interesting to me?

Will it lead on to something bigger and better?

Will it develop knowledge or skill, or be something to share as I get into it?

Does it make me happy? Does it keep me good-natured?

Does it encourage me to think and plan carefully?

Is there a possibility of being creative about it?

Does it make me understand life better?

Does it help me to see beauty about me?

Does it add beauty to the world?

Can I afford it? Am I learning to have a good time on little or no money?

Does my hobby ride me, or am I the director?

Does it add to the work I do in school, or otherwise?

Do I have a hobby which I do alone—one that helps me get acquainted with myself, makes my own company interesting, and helps me meditate and think?

Do I have a hobby with my family? Can I plan and work and do things well with my family?

Do I have a hobby which my friends share? Does this bring me new friends of different ages, races, classes?

(It is not necessary for all the tests to apply to every hobby.)

Masterpiece from Fragments

Some years ago a great artist in mosaics lived and worked in Italy. His skill was wonderful. With bits of glass and stone he could produce striking patterns that were valued at thousands of dollars. In his workshop was a poor boy, Govinni, whose business it was to clean the floor and tidy up after the day's work was done.

One day Govinni came to his master and timidly asked, "Please, master, may I have for my own the bits of glass you throw on the floor?"

"Why yes, my boy," replied the artist. "They are good for nothing."

One day the master entered a storeroom seldom used, and looking around, came upon a piece of work carefully hidden behind the rubbish. At that moment Govinni entered the door. He stopped short on seeing his master.

"What is this?" cried the artist.

"Please, master," replied Govinni, "it's only my poor work. You know you said I might have the broken bits of glass you threw away."

This boy with an artist's soul had gathered up the fragments and patiently, lovingly had wrought them into a wonderful work of art."

—SELECTED.

The Gossip Quilt

"What a beautiful quilt!" exclaimed Aunt Julia. She was watching Bonny make her bed, and the quilt had attracted her attention.

"It is a pretty pattern, isn't it?" said Bonny.

"It surely is. Who made it?"

"I did."

"You!" Aunt Julia smiled incredulously. "I didn't know that girls did such things nowadays."

Bonny laughed. "Well, this is a special kind of quilt. This is a gossip quilt. You know how it is when you hear something about someone; it's just natural to tell your friends. It isn't anything bad, but often it's something that they'd rather not have told. It's a bad habit, carrying tales, and I decided I was going to break myself of it. So I started this quilt, and every time I heard something about someone I felt I shouldn't repeat, I just came up here and pieced a quilt block instead of running to the phone or over to a friend's house to tell the news."

"And are you glad now that you didn't tell those things?" asked Aunt Julia.

"Glad! I should say I am. Just think of the time I would have wasted. Here I have a beautiful quilt to show for my time; otherwise I wouldn't have had anything but the knowledge that I might have repeated things that had hurt others. And it's not only that you're hurting others; you are also hurting yourself by wasting your time."

—N. C. TRACY.

How to Choose a Hobby

Hobbies are generally classified under four headings: collecting things, making things, doing things, and learning to appreciate

things. (List several typical hobbies in each group.)

What should be the basis for our choice of a hobby? Should the hobby we choose be one that is different from our usual activity? Is this necessary? Is it wise? How different should it be?

Hobbies need not be limited to one for each person. If our main hobby takes us out of doors, why not have another hobby we can follow indoors when the weather or other conditions make it impossible for us to be outside? Again, sometimes we may wish a more active hobby than at other times.

It is well to choose hobbies for the pleasure we shall gain from them, because of the creative power we can put into them, and because of the physical benefits to us.

Some hobbies may be carried on individually, others by families or groups. If our hobby is something which we do alone, we shall doubtless soon find new friends who enjoy the same sort of thing.

—M. W. M.

How to Cultivate a Hobby

"Hobby horses need books in their saddlebags," someone has aptly said. If we are to learn what there is to know about the hobby we have chosen, we need to find the recorded experiences of others and build on this foundation. There are many excellent books on hobbies in general, and many on the subject we shall choose. Even the ten-cent stores offer books which are useful in cultivating hobbies. In meeting the Progressive Class requirements, M.V.'s accomplish many things which may develop into worth-while hobbies, and many Vocational Honors may prove the beginning of fascinating study or crafts. Our friends will be happy to know of our hobbies, and to remember us in helpful ways.

M. W. M.

Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings.—Ellen G. White, *Patriarchs and Prophets*, p. 600.

Our ideals are like stars—stars that we will not succeed in touching with our hands,—but, which, like the seafaring man, we may use as guides, following them until we reach our destiny.—Elbert Hubbard II.

Face your deficiencies and acknowledge them, but do not let them master you. Let them teach you patience, sweetness, insight. When we do the best we can, we never know what miracle is wrought in our own life, or in the life of another.—Helen Keller.

All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—Henry Ward Beecher.

Home Missionary Department

The Challenge of Unentered Counties

Carrying the Gospel to Every Man's Door

By D. E. REINER

The command of our Master which was given to the New Testament church of long ago still stands today, "Go ye into all the world, and preach the gospel." Mark 16:15. In a special message sent to us in the *Testimonies*, we read: "Carry the Word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, 'Search the Scriptures.'"—Vol. 5, p. 388.

What an assignment to those of us who have this wonderful message and who believe that Jesus is coming soon! To take it to every man's door, no matter what race, nationality, religion, class, or faction, is a task which can be accomplished only by wise planning, hard work, and great sacrifice on the part of the whole church. Before the end comes, somebody will do it.

For the accomplishment of this great objective a special meeting was called recently in connection with an Autumn Council session. Elder McElhany led out in the discussion. Other world leaders, such as the general secretary, the vice-presidents, the treasurers, departmental men of the general and union conferences, the presidents of our unions, and publishing house representatives took part. Our hearts were moved by the soul-stirring appeals that were made. Then there was rolled upon our hearts the task of taking this message to every family in North America in the shortest time possible.

Subcommittees were appointed to work out a plan. After many hours of hard work and prayer it was agreed that this could be done only through systematic distribution of a well-prepared series of tracts which would contain the main doctrines of our faith. It was voted to have all of our publishing houses in the North American Division unite in the preparation and manufacture of these tracts, all sharing in the expense, to save time and cut down cost. It was further voted to make these tracts the most attractive in color and design, and to have them written by the best writers in our denomination. Each union conference was to work out a plan of distribution best suited to its needs. The interests accruing from this nation-wide distribution of this series of tracts were to be cared for through our correspondence school setup. The Voice of Prophecy was asked to join in the program.

A beautiful set of twelve tracts, called the

Prediction Series was the direct result of this general appeal. The great program was to be designated as the Dark County Program, and as far as we know every union and local conference in North America is now working on this plan. In the Central Union, for instance, there is a union-wide plan in operation which is moving forward with great speed. Our conference committees, our departmental and institutional workers are all back of the plan. The young people in our churches, church schools, academies, and colleges are most enthusiastic about it, and are taking care of thousands of names assigned to them and covering large territories with this series of tracts.

It is the hope of our leaders that this cover-all program can be finished in North America

in no more than five years. We have over 200,000 believers in North America. If this great army of Christians can be organized into a mighty mass movement for the distribution of our tracts, we can take the word of God to every man's door in an amazingly short time. The program is so set up that everyone can participate in it.

We have been told that the work will be finished largely through the distribution of our message-filled tracts, periodicals, and books. We have also been told that as these interests come in, hundreds and thousands of our brethren and sisters will take their Bibles under their arms and go forth to visit their neighbors and friends, pray with them, and help them to find God.

August 7 has been set apart by the General Conference to give study to this Dark County Program and to emphasize the importance of it. We therefore appeal to you, whether you belong to a local church or not, to join this great army of Christians who are carrying out the command of our Master to "take the word of God to every man's door." We ask especially that our church committees organize to get this program going at the earliest date possible. If you are not sure just what the program in your conference is, write and find out. The time is short. What we do, we must do quickly, for it soon will be too late.

Suggestive Program for Sabbath, August 7

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

SCRIPTURE READING: Psalm 145: 1-12.

PRAYER.

READING: "Carrying the Gospel to Every Man's Door," by D. E. Reiner.

SPECIAL MUSIC.

SYMPOSIUM: "Love in Action." Compiled by D. E. Reiner.

READING: "The Ministry of the Printed Page."

ANNOUNCEMENTS.

CLOSING SONG: "Christ for the World," No. 452 in *Church Hymnal*.

BENEDICTION.

It is the Christian's responsibility to go to individual homes and help those he meets to "search the Scriptures."



Notes to Leaders

The symposium, "Love in Action," is a series of four appealing stories, each of which should be presented by a different speaker. It will be wise to pass out this material a week or so in advance and encourage those taking part to give the stories in their own words. This will heighten the interest of the program.

After the reading of the article, "The Ministry of the Printed Page," it will be well for the missionary leader to briefly present some plan in which all the church can co-operate in "carrying the gospel to every man's door." Wherever possible, the local church should tie in with the conference plan for reaching Dark Counties, but where this cannot be done, special emphasis can appropriately be given to some other type of literature distribution. Further suggestions along this line are given in the ten-minute weekly missionary service articles.

Symposium: Love in Action—

Section I

FIRST THE DEED, THEN THE DOCTRINE

There are souls all about us who could be won if we would only carry our program through. We are so often cold, spiritless, and unsympathetic in our efforts to save men. Souls who are struggling in sins and longing to be free cannot easily be deceived. They know when our labors are sincere and our hearts burdened for them. When once they are convinced, they will readily yield and step over the line.

"I remember the story of another chaplain in the army during the same war (the war of rebellion), who was passing over the field when he saw lying upon the ground a soldier who had been wounded.

"He happened to have his Bible under his arm, and he stooped down and said to the man: 'Would you like me to read you something that is in the Bible?'

"The wounded man said: 'I am so thirsty, I would rather have a drink of water.'

"The chaplain hurried off, as quickly as possible, and brought the water.

"After the man had drunk the water he said: 'Could you lift my head, and put something under it?'

"The chaplain took off his own overcoat, rolled it up, and, tenderly lifting him, put it as a pillow for his tired head to rest on.

"Now," said the man, 'if I only had something over me; I am so cold.'

"There was only one thing the chaplain could do, and that was to take his coat off and cover the man. As he did so, the wounded soldier looked up in his face and said:

"If there is anything in that book that makes a man do for another what you have done for me, let me hear it.'

"There is infinite meaning in that story. The world could not know God until it saw Him in the face of Jesus Christ. And multitudes in our day are so carried away with worldliness, are so oppressed by the burdens



or seduced by the pleasures and gaieties of life, that they will never see Jesus unless they see Him in our lives. If they are to be won to the Lord, the divine brotherhood of Jesus must be in us and be thus used by the Holy Spirit for their salvation."—*Paul and His Friends*, pp. 57-59.

Section II

HOW GOD LOVES

"A touching incident occurred recently in Poland. A peasant and his wife, residing in a village near Warsaw, had gone to attend a wedding at a neighboring village. It became very cold during the night, and they were unable to get back until morning. They had left their dwelling in the care of two little boys, one about six years of age, and his brother, two years younger. It appears that near nightfall these two boys had gone out to amuse themselves in the falling snow. During the time they were playing, the front door had become so frozen in its place that on their return they were unable to open it and gain access to their home. They could not endure the severe cold, and were frozen to death. When the bodies of the little victims to their parents' carelessness and the bitter night were found, it was noticed that the elder had made, in tender solicitude, every effort to save the younger. He had taken off his shoes and put them over the felt shoes of his little brother, leaving himself barefooted, and had clasped him to his bosom in a rigid embrace. All had been in vain. They both lay in the stronger embrace of death, their cheeks covered with frozen tears.

"Of course no one could contemplate such self-sacrifice as that practiced by the heroic elder brother without the most heartfelt admiration; and yet it was for his brother he was doing it, who all his little life, no doubt, had been full of comfort and sunshine to him. It was, after all, only love responding back to love again. 'But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us.' Was there ever love like that?"—*Paul and His Friends*, pp. 288-290.

Section III

GIVING ALL

"There is a simple story told that contains its truth in its very naturalness and simplicity. It reveals a bit of the real life ever going on all around us unnoticed. A minister in a certain small town in an eastern state received from the home mission board of his church a letter asking for a special offering for a needy field in the West. With the letter was literature setting forth the need. The call appealed to him, and with good heart he prepared a special sermon, calling the attention of his people to the great need.

"Sabbath morning came and he preached the sermon. But somehow it did not just seem to hook in. That banker down there on the left looked listless, and yawned a couple of times behind his hand. And the merchant over on the right, who could give freely, examined his watch secretly more than once. And so it was with a little tinge of discouragement insistently creeping into his spirit that he finished, and sat down. And he remained with head bowed in prayer that the results might prove better than seemed likely, while the church officers passed down the aisles with the collection plates.

"Meanwhile something unseen by human eyes was going on in the very last pew. Back there, sitting alone, was a little girl of a poor family. She had met with a misfortune which left her crippled. And her whole life seemed so dark and hopeless. But some kind friends in the church, pitying her condition, had made up a small fund and bought her a pair of crutches. And these had seemed to transform her completely. She went about her rounds always as cheery and bright as a bit of sunshine.

"She had listened to the sermon, and her heart had been strangely warmed by the preacher's story of need. And as he was finished she was thinking, 'How I wish I might give something. But I haven't anything to give, not even a copper left.' And a very soft voice within seemed to say very softly, but very distinctly, 'There are your crutches.' 'Oh,' she gasped to herself as though it took away her very breath, 'my crutches? I couldn't give my crutches; they're my life.' And that strangely clear voice went on, so quietly, 'Yes—you could—and then someone would know of Jesus—if you did—and that would mean so much to them—He's meant so much to you—give your crutches.' And her breath seemed to fail her at the thought. And so the little woman had her fight all unseen and unknown by those in the church. And by and by the victory came. And she sat with a beautiful light in her tearful eyes, and a smile coming to her lips, waiting for the plate to get to her pew.

"And the man with the plate came down the aisle to the end. It seemed hardly worth while reaching it into the last pew. Just little Maggie sitting there alone, with her one foot dangling above the floor. But with fine courtesy he stopped and passed the plate in. And Maggie in her childlike simplicity lifted her crutches, and tried rather awk-

wardly to put them on the collection plate. Quick as a flash the man caught her thought, and with a queer lump in his throat reached out and steadied her strange gift on the plate.

"And then he turned back and walked slowly up the aisle toward the pulpit, carrying the plate in one hand and steadying the crutches on it with the other. And people commenced to look. And eyes quickly dimmed. Everybody knew the crutches. Maggie—giving her crutches! And the banker over here blew his nose suddenly and reached for his pencil, and the merchant reached out to stop the man returning up his aisle.

"As the pastor stood with his eyesight not very clear to receive the morning's offering, he said, 'Surely our little crippled friend is giving us a wonderful example.' Then the plates were called back toward the pews. And somebody paid fifty dollars for the crutches, and sent them back to that end pew. When the offering was counted up it contained several hundred dollars. And the little girl, crippled in body but not in any other way, hobbled out of church the happiest little woman in the world."—S. D. Gordon, *Quiet Talks on Service*, pp. 154-157.

The work of carrying the gospel to every man's door cannot be carried to successful completion without great sacrifice on the part of many. It is surprising how much money comes into the church, once the heart has been touched by the Holy Spirit. We can dispense with many things which before seemed so necessary.

Section IV

TWO MISSING

"Some years ago I was a guest at a small wedding dinner party in New York City. A Scotch-Irish gentleman, well known in that city, an old friend, spoke across the table to me. He said he had heard recently a story of the Scottish hills that he wanted to tell. And we all listened as he told this simple tale. 'I have heard it since from other lips, variously told. But good gold shines better by the friction of use. And I want to tell it to you as my old friend from the Scotch end of Ireland told it that evening.

"It was of a shepherd in the Scottish hills who had brought his sheep back to the fold for the night, and as he was arranging matters for the night he was surprised to find that two of the sheep were missing. He looked again. Yes, two were missing. And he knew which two. These shepherds are keen to know their sheep. He was much surprised, and went to the outhouse of his dwelling to call his collie.

"There she lay after the day's work suckling her own little ones. He called her. She looked up at him. He said, 'Two are missing'—holding up two fingers—'Away by, Collie, and get them.' Without moving she looked up into his face, as though she would say, 'You wouldn't send me out again tonight?—it's been a long day—I'm so tired—not again tonight.' So her eyes seemed to say. And again, as many a time doubtless, 'Away by, and get the sheep,' he said. And out she went.

"About midnight a scratching at the door aroused him. He found one of the sheep back. He cared for it. A bit of warm food, and the like. Then out again to the outhouse. There the dog lay with her little ones. Again he called her. She looked up. 'Get the other sheep,' he said. I do not know if you men listening are as fond of a good collie as I am. Their eyes seem human to me, almost, sometimes. And hers seemed so as she looked up and seemed to be saying out of their great depths—'Not again—tonight?—haven't I been faithful?—I'm so tired—not again!'

"And again, as I suppose many a time before, 'Away by, and get the sheep.' And out she went. About two or three, again the scratching. And he found the last sheep back; badly torn; been down some ravine or gully. And the dog was plainly played. And yet she seemed to give a bit of a wag to her tired tail as though she would say, 'There it is—I've done as you bade me—it's back.'

"And he cared for its needs, and then before lying down again to his own rest, thought he would go and praise the dog for her faithful work. You know how sensitive collies are to praise or criticism. He went out and stooped over with a pat and a kindly word, and was startled to find that the life-tether had slipped its hold. She lay there lifeless, with her little ones tugging at her body. . . .

"And our Master stands here today. Would that you and I might see His face with the thorn marks of His trip to this earth. He points out with His hand. And you can't miss a peculiar hole in its palm. He says, 'There are two missing—aye, more than two—that you know—that you touch—that you can touch—that I died for—go ye.'

"Shall we go? For Jesus' sake? Yes, for men's sake; splendid men, befooled about Jesus, who can get Him only through us in touch with Him—for men's sake, in Jesus' great Name."—S. D. Gordon, *Quiet Talks on Service*, pp. 107-109.



The Ministry of the Printed Page

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work."—*The Colporteur Evangelist*, p. 80.

"The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. Colporteurs are needed who will go forth to circulate our publications everywhere."—*Southern Watchman*, Jan. 5, 1904.

"The world is to receive the light of truth through an evangelizing ministry of the word

in our books and periodicals. Our publications are to show that the end of all things is at hand."—*The Colporteur Evangelist*, p. 100.

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*Review and Herald*, June 10, 1880.

"We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that Christ gave to John on the isle of Patmos."—*The Colporteur Evangelist*, p. 101.

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. 7, p. 140.

"I have been shown that we were not doing our duty in the gratuitous circulation of small publications. There are many honest souls who might be brought to embrace the truth by this means alone. . . . These small tracts of four, eight, or sixteen pages, can be furnished for a trifle, from a fund raised by the donations of those who have the cause at heart."—*Testimonies*, Vol. 1, pp. 551, 552.

"I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the evidences so wonderful and new to them, and would open their Bibles with a deep and new interest, as subjects of truth that had been dark to them were made plain, especially the light in regard to the Sabbath of the fourth commandment. As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them, and impressing their minds with the truths contained in the publications they had been reading."—*Life Sketches*, p. 214, 215.

"The light of truth is shedding its bright beams upon the world through missionary effort. The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort."—*Testimonies*, Vol. 5, p. 388.

"I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing He was doing for them before they called upon Him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy."—*Life Sketches*, p. 215.

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"Politeness has been compared to an air cushion; which, although there is apparently nothing in it, eases jolts wonderfully."—*George L. Carey*.

Missionary Leadership

The Church Missionary Leader and His Work

The missionary leader of the church is that officer whose duty it is to lead the church into definite, persistent, effective, and complete evangelization of the territory assigned to that church. His working force is the membership of the church, plus the children and youth, who will be led in a special sense by the Missionary Volunteer leader. The territory that is to serve as the evangelistic field for the church should be carefully districted by the missionary leader so that each member will understand his field of labor and contact every person and family in the district assigned him.

Today, there are sixty million persons in the United States who never go inside a church. If they are ever reached, the gospel must be carried into their homes. We have been instructed in the *Testimonies*, Volume 6, page 296, that "wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition." We are in the closing days of this message, when the Lord will pour out His Spirit upon every earnest heart, and will direct each one personally as to how to work for souls. "God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods. There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives."—*Testimonies*, Volume 9, page 30.

In our effort for souls we are working with heavenly agencies. God has many ways that we know nothing about of finishing the work in our communities. The Holy Spirit is impressing hearts everywhere. Many souls are searching for light and truth. Many are on the verge of the kingdom, waiting for someone who has a burden for souls to come in and teach them.

The missionary leader holds a unique place in the church. On him is placed the sacred responsibility of awakening the church and getting it ready to work for the Master. Until every member shall have caught the vision of the soon-coming Christ and goes forward to proclaim the final warning of mercy, the missionary leader must continue to work diligently if he is to accomplish his aim. Revelation 14: 6-12 says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him

that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The missionary leader should be a consecrated instrument in the church. His aim should be to give every member of the church a vision of Christ and a vision of the needs of the church. He should be surcharged with the Holy Spirit in order that the members of the church may be qualified as soul winners. Matthew 28: 19, 20, says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." He should fully understand this commission of our Saviour. The missionary leader should feel it a sacred obligation to be alive and to be conscious of the Lord's requirements for this age. Therefore, with prayer in his heart, the Spirit of God in his soul, and with undying love for sinners, he should be actuated with a burning desire to see his brothers and sisters fired with the same zeal to win the lost. Fully realizing that the words of God are his only guide, he should become thoroughly acquainted with their precepts, and then impart them unto the people of whom he is the leader. The goal that he will set before them is to make every member in his society an active winner of souls. He should be encouraged to labor with holy zeal for the accomplishment of the task that God has commanded the church to perform. He should understand the mind of Infinity, that with God, nothing is impossible. Therefore, as he leads his people to work for souls, he must see the harvest, even before it is reaped. That is faith—"The substance of things hoped for, the evidence of things not seen." Hebrews 11: 1. Faith, like all other divine favors, is a gift which should be acquired by every member.

The ultimate objective of every effort of the

church should be to win souls. We must first consider the missionary leader a soul-winning leader. Two of the regular services of the church belong to him. These are the weekly missionary service, and the service of the first Sabbath in the month. He should plan their direction, and direct their planning. The General Conference Soul-Winning campaigns are to be promoted—such as Literature, Missions Extension, *Signs of the Times*, *Review and Herald*, and Ingathering. By demonstrating his interest in a tangible way, he will do more to get the entire support of the church than by any other means.

—JAMES J. NORTH.

Using the Laity in Evangelistic Efforts

The greatest opportunity ever afforded to man is the privilege to go forth and spread the good news of salvation from the reproach of sin. If God had decided to evangelize the world by other means than through man, He might have done it more quickly, and certainly the results would have been more dramatic. If He had used the angels, they who excel in strength and understanding, it is possible that their ministry would have been more logical, and therefore more fruitful. But instead God sent His only Son to train laymen to accomplish His holy purpose.

I have never ceased to wonder at the greatness and the goodness of God in permitting sinful man, from the ordinary endeavors of life, to go forth heralding the greatest news ever heard by human ears. Because of God's unselfish love we have a share in this blessed privilege of becoming co-workers with the agencies of heaven in lifting fallen man from the surroundings of his sinful state back to his original state, man recreated in the image of the Son of the living God.

Evangelism, in its noblest sense, is the work of proclaiming the gospel of Jesus Christ with the ultimate aim of winning to its acceptance the largest number possible. It means that we shall not and cannot rest until this message of grace has embraced the entire earth. Every man, woman, and child in every city, town, and hamlet must hear the thrilling news of God's salvation for all who through deliberate choice accept of this unmerited love. It means that we shall not let anything dampen our courage, or any possibility cool our passion, or any rebuke soothe our travail until we have received from God's own lips the signal, "Well done." Oh, that we might go forth as firebrands, setting the world ablaze for the Master. None of us has ever caught the vision of what might be done if every agency of the entire denomination were set in motion to accomplish just one purpose, that of finishing the work quickly. Instead there is a tendency for us, each in our own small, half-hearted way, to try to do the entire work all alone, seemingly oblivious of the fact that there are literally thousands whose only ambition is to be of some use in the Lord's vineyard.

The greatest resource of the entire denomination still lies dormant. Never have all the energies of our faith been harnessed into one collected demonstration of power. We have never tapped this rich deposit and discovered the potency of this supreme asset. Like an unpolished gem this resource still lies hidden, waiting to bestow its riches upon him who finds it.

It seems that too many of us are determined to finish the work by carrying the entire load of responsibility. Few have discovered the blessed privilege of sharing the burden with others who yearn to take over part of the yoke.

This work will never see its fruition until the laymen of the entire denomination are given the opportunity to demonstrate their ability and their eagerness to get on with the work. Our laymen are the most promising hope of completing God's commission successfully in our time. Why have we been so slow in availing ourselves of this influence for good? Why have we been so slack in fitting each layman to become a potential preacher of the gospel? to become a successful Bible worker? It is time that we take inventory of the potential forces at our disposal.

The question may well be asked, How are we to utilize the laymen? Just a few suggestions as to how others have used the laymen advantageously in the accomplishing of the work.

In one recent effort the evangelist enlisted the support and advice of a successful businessman. This Christian gentleman was so amazed to find a minister coming to him for financial advice that he took over the heaviest share of the financial problems involved in the campaign. So effective were the results that the effort was practically self-supporting. There need be no heavy drain on conference funds nor upon the local church treasury if we seek the active assistance of expert businessmen.

The church locally involved in a soul-saving campaign should feel the responsibility of supporting the effort in a financial way. "Where your treasure is, there will your heart be also." If the local church group has money invested in an effort, it is more likely the laymen will be seeing to it that this venture proves successful. On the other hand, if the effort is to be financed solely by the conference, the church will feel that this project is someone else's brain child and none of their own particular business. If their own church money is being used, they will work hard in making the adventure victorious for God.

There are likely to be names of more people than the evangelist and his group of workers can possibly visit systematically. Why not draft the support of the entire church into caring for the visitation of these interested ones? Each member of the church should be held responsible for from five to ten people each week. They should visit the folk, study

and pray with these new ones who are attending the services. The laymen can distribute advertising matter for the meetings and take along fitting literature furnished by the evangelistic group. By this method each member of the local group feels responsible for the success or failure of this effort for God. Another advantage in this method is that the new members will be tied to the church rather than to the evangelist and his party of work-

MOTIVATION

"What have we here?" I asked a working man

Who paused to look at me, then eyed the clock.

"Oh, I don't know; I never saw the plan—I only know I'm tired of breaking rock."

That is drudgery.

I asked a second man why he was there.

He glanced at me and said, beneath his breath,

"I need the money; do you think I'd dare To quit and let my children starve to death?"

That is necessity.

I saw a third man separate from the rest, And asked, "What are you doing with that hod?"

He pointed skyward as he said with zest, "I'm building, sir, a temple for my God."

That is privilege.

—ADLAI A. ESTEB.

dom that this soul-saving effort may electrify the entire countryside. An evangelistic campaign ought to be an intensive prayer campaign on the part of the local church. The evangelistic party ought to pray; the church board, the church officers, the church members, the children—all ought to pray constantly until a great victory is fashioned by the power of the Lord.

The plausible explanation for the victory wrought at Pentecost is that the entire church had continued in prayer for fifty days. They had set themselves right with God and with one another. Only after this needful preparatory task had been completed was God able to work through them so dynamically. We need this type of a demonstration before God can work through us with such dramatic results. Our people would follow such a movement if we furnished the leadership.

The day of the swiftest advance in our work is yet to come, but it will never come until the laymen are trained to go forth to grapple with the common foe.

We shall finish the work quickly when we arise as a church and march forth to the battle. The mastery of the task is promised. We must set in motion our eager laymen.

—M. DONOVAN OSWALD.

Co-ordinating All Departments in Soul-Winning

(CONCLUDED FROM JULY GAZETTE)

The co-ordinating of the various departments is a matter of administration. One department can hardly direct the other. For this reason we have conference presidents and committees. For the same reason we have church boards and elders in the local churches. Conference presidents, in the study of the over-all work of the conference, must give direction to the department leaders, who, in turn, give leadership to the work of the department. When the president thus directs the work, each department is in gear with the other, and together there is united effort toward one great common objective—the winning of souls.

In the local church we must look to the elder and his church board to give direction to the work of the departments within the church. In this he will naturally look to the conference president to give him general direction, and to the conference departmental leaders to give him counsel on the respective departmental work.

All this sums up to the picture set forth by Solomon, when he said, "In the multitude of counsellors there is safety." Proverbs 11:14.

Church members should be trained in the meaning and purpose of the various departments. The youth should be educated and trained as to the necessity of departmental organization and work; and, furthermore, the

ers, and they will continue in the faith long after the evangelist has left the city.

As Aaron upheld Moses' arms, so let the church uphold the thoughts and aspirations of the evangelist in constant prayer. Too often we build up a plan that is perfect in organization but weak in prayer. Then we wonder why the whole undertaking has been such a miserable failure. We ought to take our laymen into our confidence and tell them our troubles, enlisting their prayers for support in solving each problem when it arises. Yes, we ask them to pray. But have we ever asked them to wrestle in prayer for individuals, mentioning them by name before the Lord? Our people want to pray for very definite practical purposes, not for abstract, impractical, unreal problems.

At times, when presenting these truths, it proves advantageous to have prayer groups in constant supplication all the time that the service is in progress. Just to know that behind the scenes, all the time in which the sermon is being delivered, there are people praying that the message might be so clear and impressive that the hearers will be convinced and convicted, will add power to the declaration of the Word. Every hour in every day and before every meal the church body ought to lift their voices to God in prayer, soliciting His blessing and seeking His wis-

children and youth need to be made to feel they are a part of the church, and should be assigned their place and work in the various departments of the church.

While departmental leaders are to give their best efforts and attention to the work of their departments, they should, at the same time, remember they are conference workers, and may, from time to time, be called to participate in general endeavors not wholly within their particular line of work. The same principle holds true in the local church leadership.

In the holding of institutes it is well to plan occasionally to hold one in which the departments are all represented, for only as we learn how to do our work harmoniously, will we succeed in individual or departmental endeavor. While the success of an army depends

upon the loyalty of the individual soldier, it also depends upon the co-ordinated movements of the divisions, regiments, and companies.

There should be frequent counsel meetings held by the united group of departmental leaders, that all may be familiar with the work of each. When a departmental leader plans his work in the light of the plans of the other departments, it contributes to greater efficiency for all.

Co-ordination of all departments in soul winning resolves itself into most of us doing the most good we can for the most people possible the most of the time, with a real desire to bless men and glorify God.

—ROY L. BENTON.

Departmental Activities

How to Make the Missionary Service Effective

With the abbreviated missionary period now in use, we must plan to make that time an effective medium for the promotion of the Home Missionary work of the church. In effect, the missionary period is a part of the Sabbath school; and eliminates a service thrown in between the dismissal of the Sabbath school and the preaching service. In actuality it is not a part of the Sabbath school, as the Sabbath school still has its full quota of seventy minutes.

The writer conducted a model Sabbath school and missionary service in six district meetings on consecutive Sabbaths in December and January, and worked out a plan that was to the liking of the superintendents, church missionary officers, and pastors. The program was carefully studied in each instance, and an exact number of minutes was given to each part of the program. The usual seventy minutes were given to the Sabbath school program. Immediately at the termination of the lesson period the missionary leader stood up and asked all the teachers to take three minutes for gathering reports. In order to minimize confusion, the missionary leader read aloud each item and the band leaders recorded the response quickly in his band, or the band leader passed out individual cards, and collected them again within the allotted time.

The missionary leader then presented in seven minutes the material he had carefully prepared beforehand, after which the Sabbath school superintendent announced the closing song and benediction. This gave a dignified close to the service, and was so smooth a transition from the Sabbath school to the missionary service that it almost defied detection.

The primary object of Christ's church on earth is the winning of souls. The effective work of the pastor and the church officers is accomplished not so much by sermonizing as by getting the church members to work in

soul-winning endeavor. A practical, soul-winning program in successful operation in a church is the life of the church.

Since lay activity is so important to the life of the church, the ten precious minutes allotted to its promotion each Sabbath must be carefully utilized. There must be no beating of the air, no multiplicity of words. *THE CHURCH OFFICERS' GAZETTE* gives a topic for each Sabbath of the quarter. Items of interest regarding the local program of the church can be woven in to individualize the talk. This heightens interest and enhances the material given in the *GAZETTE*.

Let us not nullify the object of the missionary period by making it another preaching service, but let it rather be used for presenting actual plans to the church for advancing God's work in the community. Present the tract-rack plan, the *Signs* plan, definite plans for systematic tract distribution, including the division of territory, the Training Light Bearers plan, the lay preacher and his work, the Dorcas work.

Upon the missionary leader falls a great responsibility, in that his ability to inspire the church to work is of major importance, and so is vital to a healthy growth of both the church and the members.

It may be difficult to give a forty-five-minute sermon, but it is harder to give an effective seven-minute speech which is to the point, and carries the import that it should. Thus, the missionary leader must carefully study the content of his seven-minute talk, that he may be assured that no words are wasted. There is a danger that he may sometime feel that with only seven minutes of time to occupy, he can easily get up and say something that will fill in the time. Such an attitude spells failure for the missionary period and loss of interest in the missionary work by the members. Another caution to missionary leaders is to prepare your talk beforehand, and expect to give it. Do not make it a practice to ask the pastor, guest speaker, or a visiting worker from the

conference office to take your place and time. That time is *your* time, and you should guard it carefully. If you make a practice of allowing others to take this service, your program will bog down, and its continuity will be destroyed, for your substitute speaker will invariably give a general talk, and your planned church work will be forgotten for another week, and, consequently, suffer a relapse.

The work of the Lord is important in these last fleeting moments of time, and it requires haste, studied planning, good leadership, and a faithful following. Crowd all you can into your inspirational talks to present a well co-ordinated program, to develop a co-operative working force of your church membership.

—J. C. CHRISTENSON.

The Objectives of the Home Missionary Department

1. Every Member a Victorious Christian.

The whole program of the Home Missionary Department is based upon the assumption that the church member has a victorious Christian experience, is on fire with a zeal for the extension of the work of God, and is bubbling with enthusiasm to tell his experience to others. This is the normal state of the Christian. The activities of the church are mere drudgery unless such an experience is enjoyed by the individual believer.

2. Every Member a Soul Winner.

The spiritual experience mentioned in the former paragraph soon dries or withers as does a plant unless constantly watered by Christian witnessing. There is no experience quite so thrilling to a Christian as that of leading another soul to Christ. We can imagine the emotions of Andrew when he found Peter and "brought him to Jesus." This brings a thrill to a man's soul that he can get in no other way. We want every member to have that thrill.

3. Every Church Organized for Service.

In order to efficiently give our message and use every man's talent, every Adventist church should be organized in such a way that a task is assigned to each pair of hands. The church board should function as a missionary committee, and study its territory and its membership. Every Sabbath school class is a service group, and every Sabbath school teacher is a group leader.

4. Every Church a Training School.

In order to better fit our members for effective witnessing for Christ, a church should carry on a training-school program constantly. Within the framework of the church a training school can be operated. Classes can be held in methods for giving Bible studies, home nursing, cooking, lay preaching, and salesmanship, as well as many others.

5. Every Church a Growing Church.

When the Holy Spirit had direct charge of the church in New Testament times, they had daily baptism. Our churches should have baptisms every quarter as the young people within the church are brought to a decision, and as our neighbors are won to Christ.

—HENRY F. BROWN.

News from Soul Winners

Witnessing for Christ

Several years ago I was traveling in a certain section of the field and visiting isolated church members. One morning at about eight o'clock I came to a city and took a bus to a small village on the main road. I wanted to see a family on that road, but I had forgotten the name of the village where they were living. I had been there before, so I knew the direction. I asked the bus driver if he could take me in his bus to a village which we would reach by about three o'clock in the afternoon. He said he would be glad to take me over there. I purchased my ticket and got into the bus. At about one o'clock in the afternoon I became a little nervous. I thought we were going in the wrong direction. So I told the bus driver of my fears. However, he assured me that we were going in the right direction, and asked me who I was. I told him that I was a minister of the gospel and was going to visit one of the church members over there. The man said, "Now I can locate your village, and I will take you over there without any difficulty." He also said that the man whom I wanted to see was the one who was always talking about the end of the world and the return of Jesus, and that the family keeps the seventh-day Sabbath, from Friday sunset to Saturday sunset; that they do not transact any kind of business on Saturday, but they spend the day in worshipping their God and invite their friends and neighbors to join them in their worship; they pay one-tenth of all their income as an offering to their God; that they do not use tobacco in any kind or form; that they do not even wear two pice worth of jewelry; that they do not go to court against anyone, and do not eat any unclean food; and that they abstain entirely from drinking tea and coffee. Then I said, "You seem to know the man, all right, so we will have no difficulty," and I asked him if he had ever seen him. He said that he had not seen the man; that he [the driver] was a Buddhist living thirty miles away from this place. "But," he said, "I hear many people talking about this man. He was formerly holding a very honorable position, but for the sake of his belief he gave up his job and has chosen farming. He also sold his property and moved to a place where his Mission had a school so that his children could attend that school and be trained to his belief. He is a very humble man. People have great regard for him." At about three o'clock we reached the village where our brother lived.

I said in my own heart, "What a wonderful testimony borne by a Buddhist on behalf of our brother who had cast in his lot with the remnant church, and if all our church members would try to live the truth as this brother had done, what a powerful witness it would be and how soon the message would be

preached as a witness, and large numbers of people would be ready to meet Jesus!"

I have thought about this testimony and prayed that the Lord might impress these people with the preciousness of this message and help them to live the truth.

—E. D. THOMAS.

They Prospered in Tanganyika

In the Tanganyika area a chief has been interested for some time in the truth. Because of his many wives, he has not given up his heathen customs and been baptized. However, three of his wives decided to take their stand, and prepared for baptism. In 1942, when I visited the camp meeting, we were going to baptize these three women, but found that they had held on to some of their heathen customs. We were not able to baptize them on this account. We reasoned with the chief regarding this matter, telling him that they would have to give up every heathen practice.

The following year they decided to give up everything except the shaving of their heads by the witch doctor, who generally comes in the time of the sowing of the seed. All women have their heads shaved by this witch doctor, which act is supposed to bring prosperity and rain upon their crops and keep the famine out of their country. Knowing of this practice among the women, and the fact that they had to do so because of the chief's request, we were not able to baptize them. Finally, they decided to put away this heathen custom also, and the chief said he would not send any servants to hoe their ground as he was sure that famine would come. These women were not afraid, but hoed their ground and did the work themselves, and because of their faithfulness they had better crops than anyone around them.

Today they are doing their part as lay workers in laboring for others. We were able to baptize them this year. This has been a wonderful lesson to those in their neighborhood and to the chief, showing them that God prospers those who give their lives to Him.

—J. M. HNATYSHYN.



Three of chief's wives who gave their hearts to God and renounced heathen customs.

Missionary Experience

(Extract from a recent letter from P. R. Diaz, Home Missionary secretary of the Philippine Union.)

"You will be interested to know that our laymen are doing great work in soul-winning. At present I am itinerating in one of the southern island missions called West Visayan, the area which was visited recently by seven earthquakes. All the big, ancient church buildings of the Catholics were destroyed. Images were buried under the debris. Even at this time, while we hold our meetings, the chapel where we are gathered is rocked by the earthquake. This is the first time in the history of the Philippines that a severe earthquake destroyed many buildings and killed many people. We held our meetings at the public square in some towns as requested by the town mayors, and people inquired what all these things mean.

"Hundreds of people are interested in the message we are preaching. People now are inviting the Seventh-day Adventists to preach to them. The other night I had the privilege to talk in one of the tent efforts in Antique, and hundreds of people stood, and believe our message. The people believe that our message is true and are ready to receive our doctrine. It is, indeed, a wonderful thing that has happened here. The Lord has shown that His coming is very near."

Tell What You Know About Christ

When one accepts Christ as his personal Saviour, he naturally desires to tell others of his new-found joy. He wants them to experience the same happiness that has come into his own heart. He wants his loved ones to know Jesus, too. This is as it should be. In John 1:41, Andrew said to Simon, his brother, "We have found the Messiah, which is, being interpreted, the Christ," or as the margin reads, "the Anointed." After Jesus had said to Philip, "Follow Me," Philip found and urged Nathanael to come and be a follower of Jesus also. (Verses 43-45.)

Just as is recorded in the Scriptures, the best way to explain how to work for others is to relate some personal experiences. Shortly after I accepted Jesus as my Saviour, while I was working in a factory, men would come to me and ask questions regarding my faith. If I could not answer their questions, I would tell them that I would look up the matter. That night I would study to be able to answer their questions the next day. Then, too, I had a good supply of literature on hand covering many subjects. These tracts were given to those who asked questions, and covered the questions under discussion.

Soon I learned of a young man and his wife who were somewhat interested in the message. Not feeling qualified to give a series of studies, I urged my Sabbath school teacher, who had been a Bible worker, to go with me and study with this young couple. We were happy to see them accept the message and be baptized.

Years later, after entering the ministry,

conditions prevented my holding a series of public meetings in that city, so I held Bible studies and cottage meetings. I, had more than I could do, so I enlisted the aid of the local elder and several deacons, who also conducted meetings and studies. The result was that in just a few months twenty-two went to the baptismal pool to unite with the Lord.

One of the young men with whom I studied was rescued from the bondage of alcohol and tobacco. He attended the Bible studies, and in this way learned how to be a soul winner.

Later he was elected local elder. He put into practice the lessons he had learned, and every year would win a number of souls to Christ.

If you want to be a soul winner, study the book *Training Light Bearers*. This book will give a general idea of what to do. Then find an experienced person and ask him to teach you how to give Bible studies. Then go immediately to someone else and impart what you have learned.

—J. E. WHELFLEY.

Weekly Church Missionary Services

August 7

Mailing Program for County Coverage

Most of the work among dark counties—that is, counties where there is no organized Seventh-day Adventist church or Sabbath school—must of necessity be done by mail. The individual church, in co-operation with the local conference plan, can join in carrying on a wide mailing program.

It is well to begin by mailing a series of papers or tracts. The *Good News* series is excellent. Use tracts that arouse interest, that are designed to stimulate Bible study. Along with these tracts, enrollment cards for the Bible Correspondence School should be sent, inviting people to enroll for these lessons. Experiments have proved that a repetition of mailings is important. The more mailings, the more enrollments. In many churches, a regular and successful mailing program is carried on at a missionary service preceding the weekly prayer meeting.

Most churches are not prepared to set up a Bible Correspondence School, so the usual plan is to work through the conference school. Naturally, the church will co-operate closely with the General Conference plan for reaching the dark counties. As those to whom literature has been sent take up the correspondence lessons, the church will be notified of the progress being made, and the correspondence school will doubtless invite church members to follow up interest as it develops.

The final results obtained from the literature projects and the Bible Correspondence School in the dark counties will depend in a large measure on the method and the extent of the follow-up. Though it may involve considerable time and effort, this is the time when souls may be won, if church members will literally go out into the highways and byways of these rural areas and visit these interested people.

They should be invited to join the home department of the Sabbath school, and, where interest warrants, a branch Sabbath school should be formed. Help them to become thoroughly indoctrinated and grounded in the truth, prepare them for church membership, and encourage them to be baptized and take

their stand with God's people. As truly as from distant mission lauds, the calls come from these dark places, "Come over and help us." There is no time for delay. What we do must be done quickly.

August 14

City Literature Crusade

There is no way to evaluate the potential power of even a small tract. Perhaps that is the reason the servant of God gave the following instruction: "We should treat as a sacred treasure every line of printed matter that comes from our publishing houses. Even the fragments of a pamphlet or a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message, may have upon the heart of some seeker after truth?"—Mrs. E. G. White, in the *Review and Herald*, November 5, 1914. From the same article we read these words, "God's truth, as it is passed out, will multiply greatly." This is a wonderful promise, but it indicates that the important thing is to get to scattering the truth in a wider way. The following are suggestions as to what might be done in a city literature crusade:

First, see that the automobiles which are parked on the streets on Saturday nights have a small tract placed under the windshield wiper. In addition to these tracts, other types of literature may be used.

Second, in every church someone should be delegated to receive all the literature which accumulates in Seventh-day Adventist homes. Such literature could then be used as indicated above, and would also eliminate a tremendous waste. A little rubber stamp should be procured to place on these papers the name and address where more literature may be obtained.

Third, most conferences have a correspondence school. The territory should be systematically covered with enrollment cards for these Bible courses. Organized groups from both the Young People's Missionary Volunteer Societies and the Senior groups should scatter, block by block, certain numbers of the larger tracts, such as the *Prediction Series*, *Good News*, and *Present Truth*. It is better to make

fewer calls and keep everyone working than to try to go to the same home ten, fifteen, or even twenty times and have most of the distributors drop out. A card enrolling interested ones in a Bible Correspondence Course, or making a request for further literature should be left at the time of the final call.

When you know of those who are definitely interested as a result of these three avenues of contact, they should receive the *Signs of the Times*, week by week. Very frequently Bible studies will be in process at the same time. A better combination cannot be found.

Let us scatter the seed broadcast, and God will give the increase.

—R. E. CRAWFORD.

August 21

The Library Reading Course

Seven message-filled books of the Crisis Series, each with a book outline, constitute the present Library Reading Course. Here is systematic reading with guidance. The outlines interest people in studying their Bibles. Thus, busy laymen can not only reach more people, but they can reach busy people who might not feel that they had time for regular Bible studies.

The seven Crisis books include: (1) *Our Lord's Return*, (2) *The Great Judgment Day*, (3) *The Marked Bible*, (4) *The Christian Sabbath*, (5) *The Other Side of Death*, (6) *Prove All Things*, and (7) *The Bible Made Plain*.

These well-illustrated, popular, ninety-six-page Crisis volumes cover most of the essential truths which make Seventh-day Adventists a distinct people. Those who complete this course will have a real appreciation of present truth. Before being baptized, however, they will need studies on three subjects not covered in the Library Reading Course: (1) The church and its support (tithing), (2) church standards (dress reform, health reform, and the giving up of worldly amusements), and (3) the gifts of the Holy Spirit to the church (the Spirit of prophecy).

The Library Reading Course plan gets decisions. The reader is led to acknowledge truth as he reads. Almost unconsciously he accepts the message as he learns it. Step by step, the book outlines help the reader to decide for truth. Reading guidance is direct evangelism. As the reader checks his book outline, something happens within him—he changes from a receiver of truth to a champion of truth. He no longer is being told that something is so—as he writes the answers, he is saying in effect, "I know this is truth."

In practice, the lay worker gives the prospective reader book one, *Our Lord's Return*, with a folder which contains the book outline for that book. He explains briefly how the outline is to be filled in. He emphasizes the fact that the folder and outlines are entirely free. He says that he is not selling books—that the book is to be loaned. He tells the reader that when he returns next week he will bring book two and outline two. He then checks the answers on the first outline. (Each lay worker is given a key sheet of answers.)

The reader should be encouraged to read a chapter or two each day and to check his reading as he progresses. Thus he can easily read a book a week.

The life of the plan is in the brief weekly visits of the lay worker. The lay worker does not attempt to answer questions, but depends upon the truth-filled literature to do this work. The weekly visits are vital. They provide encouragement, sustain interest, and help keep the reader following the course even after the testing truths have been presented.

A certificate is awarded to all who complete the course. When the worker calls to check the last book outline, he takes with him: (1) The Library Reading Course certificate, (2) a gift book, *Belief and Work of Seventh-day Adventists*, and (3) lesson sheet number eight, which is not a book outline but a study on Christian fellowship. This study on Christian fellowship is an appeal to walk in all the light God has so graciously given, and to enjoy fellowship with those who keep the Bible Sabbath. It concludes with a definite invitation to attend the nearest Seventh-day Adventist Church.

The Crisis books for the Library Reading Course may be secured from your local Book and Bible House. Be sure to specify the latest ninety-six-page editions since the book outline paging will not harmonize with other editions. The book outlines, *Your Bible Speaks*, are published by the Collège Press, Berrien

Springs, Michigan, but are to be ordered from your Book and Bible House. Book outlines cost three cents each—a set of eight may be had for twenty-four cents. Attractive notebook covers are twelve cents each. Leaflets explaining the plan in detail will be supplied by the conference Home Missionary secretary. Individuals or churches may thus carry on a warfare for souls at a very nominal expense.

Some of the points to remember in presenting the plan are: It is on vital Bible truth; it is for busy people; it is systematic reading with guidance; there is very little writing; each individual, in the quiet of his own home, does the reading; there are just seven books; the folders and outlines are free; all may take the course, regardless of denomination, creed, or belief; no previous training is necessary; it is easy to read a book a week; a certificate is awarded all who complete the course; it is entirely free.

August 28

New Places for Tract Racks

During an interview, Florence Nightingale, the lady with the lamp, was asked the reason for her sacrificial service. She replied, "If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led in strange and unaccustomed paths to do in God's service what He has done for her. And if I could tell you

all, you would see how God has done all, and I, nothing. I have worked hard, very hard, and I have never refused God anything. I have always said, 'Yes' to God."

Scores of our earnest church members are saying "Yes," to God by maintaining tract racks in public places. They are devoting one or two evenings a week to this important literature contact at the crossroads of travel and business. They are keeping these racks filled with clean, up-to-date magazines, tracts, and Bible Correspondence School enrollment cards. Many more racks should be placed and kept loaded with *Good News*. Every bus and railroad station, airplane terminal, and restaurant should be a Seventh-day Adventist reading room. The barbershop and the beauty parlor, the lounge of ferries and the lobby of office buildings are prominent places for literature racks. Get others to join you in this important missionary activity. Secure information concerning the style and price of racks available through your conference Home Missionary secretary. Today, people are intensely interested in the future and are concerned about a solution for the world's problems. They will eagerly read a Bible message calling attention to coming events. Inspire other members of your church to unite with you in maintaining a tract rack. Hearts will be converted if you say "Yes," to God's invitation now to establish and maintain a tract rack.

—J. E. EDWARDS.

Department of Education

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

Moving Forward in the New School Year

What Can I Do This Year for My Home and School Association?

I can habitually uphold it in prayer.
I can contribute my part toward its support.
I can cordially invite my neighbors.
I can attempt the work assigned to me.
I can dedicate my talents to its use.
I can encourage the study of homemaking and child training.
I can be sympathetic with its problems.
I can be loyal to its appointed meetings.
I can aid in its projects.
I can help to create a co-operative atmosphere.
I can work with the teacher for my children.
I can advance the cause of Christian education in home and school.

Notes to Leaders

Every new day, every new week, every new school year brings its challenge. This month we present, with pleasure, the topics for consideration by the Home and School Associations for the 1948-49 school year. These topics are not mandatory, of course, but we believe that their study by all will prove a profitable and blessed experience.

No detailed programs are outlined, as it is left to the individual leaders to arrange details such as the type of devotional service, special music, and other features. Some may wish to use challenging Bible texts, others may prefer passages of inspiration or admonition from the pen of Ellen G. White. Each leader will do well to adapt the topics to the needs and problems of his particular group. Take, for example, the program on Christian recreation. Naturally, the problems of families in small towns will be different from those in rural areas or in large cities. Geographical locations produce different recreational difficulties. It is the endeavor of the Department of Education to give a general survey of the subject, expecting each group in its discussion to branch out in the direction best suited to its needs.

For any meeting to be a success, the program must be well planned and thoroughly prepared. A wise leader will work months in advance, not expecting a stimulating, worthwhile program with just a week's preparation. If, a month in advance, a leader will ask different members to look up material on the topic to be discussed—some to discover what the Bible has to say, some to learn what the Spirit of prophecy offers, others to find out

what some of our denominational leaders suggest, and still others to glean thoughts from leading magazines—there is bound to be enthusiastic interest in that topic. Have the various members report, or have a round-table discussion (which simply means that there is no formal order of program, but each person presents his findings at the most opportune time, questions are asked and answers offered). These meetings should be times of mental and spiritual refreshing, of learning the best methods to cope with today's problems.

TOPICS FOR 1948-49

SEPTEMBER: What Is That in Thine Hand?
OCTOBER: Diet and Its Relation to the I.Q.
NOVEMBER: The Home and Better Reading Habits

DECEMBER: Christian Courtesy

JANUARY: Christian Recreation

FEBRUARY: Our Heritage (Christian Home Day)

MARCH: "Blessed Are the Pure in Heart"

APRIL: Teaching Reverence

MAY: Portrait of a Mother

JUNE: "Fathers Are the Glory of Children"

JULY: Educational Day Program

AUGUST: Plans for 1949-50

If your Association has carried on any constructive program of recreational or vocational guidance during the summer months, a full report of the aims and accomplishments of the projects should be made at the time of the first fall meeting. We here in Washington would like to hear about them, too. Will you write to us?

Some Home and School Associations elect their officers for the school year rather than for the calendar year. If this is the case in your community, plans should be made at once to care for this routine business, that there need be no delay in preparing for the September meeting.

The article by Myrtle Maxwell, presented in this issue, is of utmost importance. Recent educational and scientific research most strikingly verifies the counsel of the Spirit of prophecy regarding the age at which children should be sent to school. As long ago as 1873 we were given definite instruction concerning formal school entrance and preschool development of children. This present article gives some of the findings, factors, and conclusions of recent study of this important subject. If your church does not hold a regular Home and School meeting during August—and many do not—carefully preserve this copy for use at some later date. Or it might be used at a regular church service or at a prayer meeting.

No doubt there are new members and young mothers in your community. Give them an opportunity to profit from the study of the courses in Home Education. Your educational superintendent will be glad to assist you in organizing this work. Ask him for Educational Leaflets Nos. 37, 38, 40, and 41 which give the plan and procedure in detail. Be sure to prepare and to send in to your educational superintendent the opening report of your Home and School organization and study classes. If he has not furnished you with Forms A and B for this purpose, ask him for them.

We shall be thinking of you leaders, and praying for you and your work as we plan the material for these programs month by month. We are always glad to hear from you, and to know how you are meeting your problems.

—ARABELLA J. MOORE.

When Is a Child Ready to Enter School?

By MYRTLE V. MAXWELL

One of the live questions in the educational world today is that of early formal education of children. When shall a child be taught to read? What should be the requirements of the first grade? If a child does not succeed in accomplishing the work of the first grade, should he pass on to the next grade?

Of the more than two million children entering the first grade in public schools in the United States each year, one out of every four experiences failure and must repeat the grade. Even those who do not fail may suffer severe nerve strain and mental enfeeblement. What can be done to remedy this situation? In the November, 1939, issue of *Childhood Education*, organ of the Association for Child-

hood Education, the following three remedies are suggested:

1. "Raise the age for school entrance if the program is to remain the same. An added year would in many instances give the maturity needed for hurdling the insurmountable barriers set up in the first grade. Children are being forced to 'read' before they are able to focus properly or to see the printed page clearly. Pressure is being exerted to secure expression before they have had experience.

2. "Revise completely the first-grade program, removing all promotion obstacles created by overemphasis on subject-matter areas and tool-subject skills.

3. "Provide kindergartens which give opportunity for desirable growth previous to first-grade entrance."

Which of the three suggestions shall we follow? Will providing kindergartens solve the problem of eye focus mentioned in the first suggestion? Will kindergarten training hasten the maturity needed for this first-grade work? Hardly! Maturity of the body cannot be speeded up, and an effort to do so results only in injury.

While educators of the world are confused over this issue and are not at all agreed as to what course is best to follow, how grateful we should be that we have the answer. It was given to this people long before these educators were even aware of the problem. In 1873 this instruction was given:

"The system of education carried out for generations back has been destructive to health and even life itself. . . .

"Parents should be the only teachers of their children until they have reached eight or ten years of age. . . . The only school-room for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature."—*Testimonies*, V. 3, p. 135, 137.

So, it will be seen that postponement of age of school entrance is the remedy suggested by God. Let us list and examine some of the reasons given by divine inspiration and try to consider them from present scientific knowledge and expert opinion where it is available:

1. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, are made nervous and diseased by confinement in school.

2. The bodies of little children are dwarfed because of the exhausted condition of the nervous system.

3. Many children have been ruined by urging the intellect, and neglecting to strengthen the physical powers.

4. Injudicious parents and schoolteachers enfeeble the brain by forcing it into premature and excessive activity through the use of flattery and fear.

5. The whole body is designed for action; and unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity.

6. The physical inaction of the schoolroom makes it a trying place for young children.

7. Incorrect posture cramps the action of the lungs and heart.

The reader will note that these reasons or problems may be grouped under three heads:

- a. The problem of maturity—forcing the organism before it is mature.

- b. The problem of exercise—its relation to mental development.

- c. The problem of posture—its relation to health and learning.

Let us consider these problems in the order listed.

The Problem of Maturity

The years from five to seven are in many vital respects a transitional period of child development. After a very thorough study of the child of this age, Michael Zigler points out that since many changes are taking place in the child, "it appears unwise and even dangerous to admit the child to school before this stage of transition has been reached and perhaps passed. To admit him before he reaches the transitional period portends an arrest in development; to admit him while he is in the stage of transition, before permanent adjustment in various processes of development has been made, may mean injury to certain developmental features due to overstrain at the nascent period. Some corrective measures in school instruction may make the change from home to school less harmful, but at present it appears proper not to allow the child in school until it is well past the stage of transition."—"The Child and School Entrance," in *The Pedagogical Seminary*, Vol. 25, No. 1, p. 23-57.

1. *Maturity and Reading.* In 1925, in grade one, over 33 per cent of the total school day was given to reading. In 1936, Smith and Jansen, after reviewing thirty-seven state and numerous city courses of study, were led "to the belief that successful attainment of reading skills is still the goal of most of the first-grade work throughout the country. . . .

"Most of the courses of study set up suggestive programs allotting from eighty to ninety minutes, or about a third of the school day in grade one, to reading activities. . . .

"The chief function of grade one has been and still is to teach the child to read. . . . Standards set in courses of study call for a maximum attainment in reading. . . . Only the first-grade teachers actually engaged in teaching know the real work involved for teacher and pupils in trying to attain the foregoing objective. Only the expert can realize the co-ordination of mental, physical and emotional factors necessary for its accomplishment."—"Educational, Psychological and Physiological Factors in Reading Readiness," in *Elementary School Journal*, Vol. 36.

Again, for thoughtful, intelligent reading, one must be able to recognize and remember the words of a thought unit. It seems that a reading span adequate for successful reading of word units is associated with a mental age of seven or eight. So we see that maturity plays a big part in first-year success.

2. *Eye Development and Reading.* Let us now note what effect early reading has on the eyes. As we have just seen, most school curriculums are based on a strong reading program, beginning with the first grade. Dr.

Emmett A. Betts, of Pennsylvania State College, charges, "This tremendous reading program for little children is causing an appalling increase in eye trouble."

The Los Angeles County Curriculum Committee makes the following statement:

"Medical science seems to point to the fact that eye muscles of large numbers of children are not well developed to accommodate far-to-near adjustment much before eight. We counsel against the inclusion of reading in the curriculum of six-year-olds and recommend that it be deferred until the beginning of what is usually called the second grade; that is, a grade in which most of the children are past seven."—*Their First Years in School*, p. 26.

Vision is a very important physiological factor. For years we have been conscious of increasing eye trouble among the pupils of our schools. Impaired eye movements in reading is one of the foremost handicaps in acquiring reading skills. The present reading program for the first grade is far too heavy for little children, and as a result nearsightedness is increasing at an appalling rate.

In his book, *The Eyesight of Children*, J. H. Berkowitz says:

"At the age when school begins the visual apparatus is still immature. The orbits, the eyes themselves, and the muscles and the nerves which move them have still to increase considerably in size. The various brain structures concerned in vision have not only to grow, but to become more complex. The intricate co-ordinating mechanism which later will enable the eyes, brain, and hand to work together with minute precision is awaiting development by training. . . . In short, the whole visual apparatus is still unfinished, and is therefore more liable than at a later age to injury by overuse. . . . At what age should children begin to read books? From the hygienic point of view the later the better, and there is reason to believe that little, if anything, is lost educationally by postponing the use of books in school until the age of seven at the earliest."

Dr. James Kerr, consulting medical officer of the London County Council, points out that—

"It is not only the prolonged use of the eyes on near and small objects but also their continued use in defective light which is one of the chief defects in modern education. The importance of letters before the age of seven is exaggerated by the teachers. . . . It would be better if they were not permitted to read or write in school before this age."—*The Fundamentals of School Health*.

Thus it is seen that the eye suffers from too early school work.

3. *Finer Muscle-Nerve Strain.* There are other factors which merit attention. Among them is the question of the tax placed on the fine muscles of eye and hand in the present first-grade work and the neglect of use of the large muscles of the trunk and limbs which should be developed first.

G. T. W. Patrick, a leading educator, is authority for the following statement:

"Reading and writing are subjects which

do not belong to the early years of school life, but to a later period. Reading, writing, and drawing involve, in the first place, a high degree of motor specialization. If we reverse the order (of muscular development from the larger to the smaller muscles) and compel the child to hold his body, legs, and arms still, while he engages the most delicate muscles of the eyes and fingers with minute written or printed symbols, we induce a nervous over-tension and incur the evils incident to all violation of natural order."—"Should Children under Ten Learn to Read and Write?" in *Popular Science Monthly*, Vol. 44.

Years ago E. B. Huey wrote:

"And there has come, too, the nerve strain from the untimely use of the finer muscles of eye and hand, and from the overworking of the associative mechanism concerned in reading."

In this connection he observes that "such views take form in assertions that reading, except at least as an exercise entirely incidental to other activities and interests, should usually be deferred until the age of eight, or as some put it, until the age of nine or ten."—*The Psychology and Pedagogy of Reading*.

Dr. J. B. Nash, of the Department of Physical Education and Health, New York University, in a paper written some years ago, said:

"Requiring children to give up their romping, skipping, and jumping in which they express themselves, for any activities which tax the fine skill muscle-nerve groups, cannot be justified in any educational system. Putting strain on these muscle-nerve groups has three unfortunate results:

1. "An inefficiency in the learning procedure. Neural growth has not proceeded far enough to allow for rapid learning. This has a tendency to cause discouragement, and to develop adverse attitudes toward school. It sets up failure complexes. The child is likely to take for granted a dull existence.

2. "Activities of this type too often cause strains which may become the basis of a neurosis. This may be the beginning of a lifelong instability.

3. "The third great danger of starting these fine muscle-nerve skills too early is that it deprives the child of an opportunity to participate in these broad sweeping movements of the large muscle-nerve groups, which lay not only the basis for health but also the basis for many of the arts, which will later make for a richness of leisure."

4. *Circulation and Health.* Every parent desires success for his child. With the emphasis on intelligence for the past few years one might be inclined to think that it was the chief ingredient of success. Such is not the case, however. Intelligence has its place but that is not first place, for we read, "Success depends not so much on talent as on energy and willingness."—*Prophets and Kings*, p. 219. Energy and will then have first place. Let us see what early school attendance has to do with energy.

From an article entitled, "Muscular Fatigue" (*Hygeia*, July, 1939), the following is gleaned: "Energy is made of the food we eat and the

air we breathe. Since oxygen must be carried, whenever needed, in the blood, it is important that the blood be able to absorb large amounts of it. Blood can hold oxygen in proportion to the hemoglobin content of its red corpuscles. Anemic people are able to carry less oxygen in their blood. Since the blood gets its oxygen from the air supply in the lungs, it behooves the lungs to expand deeply to provide good aeration. The person with a flexible chest is able to expand the lungs deeply and thus offer greater oxygen supply for the blood when the exertion demands it. Habitually sitting in a cramped, slumped position and leading a sedentary life in general, is anything but conducive to a good chest expansion. It also becomes obvious that a greater oxygen supply is available to the lungs if one's exertion takes place in the open air, rather than in stuffy, poorly ventilated quarters."

Thus is explained the harm of sitting in cramped positions in crowded or poorly ventilated quarters. (See *Education*, pp. 207-208.) Poor posture may become habitual in these early years and cause a lifelong deficiency so far as aeration of the blood is concerned.

Continuing the comment from *Hygeia*, we quote: "Furthermore, a good conduit system is necessary to carry the oxygen supply, once it is taken up by the blood, to the muscles and organs in the body and to remove the waste products of activity, which are thrown back into the same blood stream. This means a good circulation, and circulation is dependant to a large extent on heart action. . . . Frequent exercise gradually increasing in severity and duration is the best way to train a good functioning heart. And with this training process the body learns to accomplish more work with the development of less fatigue."

The following extracts are from the Spirit of prophecy: "In order to have good health, we must have good blood; for the blood is the current of life. It repairs waste, and nourishes the body. When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigor to every part of the system. The more perfect the circulation, the better will this work be accomplished."—*Ministry of Healing*, p. 271. And again, "Perfect health requires a perfect circulation."—*Counsels on Health*, p. 93.

Therefore, since perfect health depends upon perfect circulation, and perfect circulation depends upon a good heart, and a good heart depends upon exercise, it should be plain why "small children should be left as free as lambs to run out-of-doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions."—*Testimonies*, Vol. 3, p. 137. Also why "children should not be long confined within doors, nor should they be required to apply themselves closely to study until a good foundation has been laid for physical development."—*Education*, p. 208.

Is this counsel followed? Note the comment: "Many a student sits day after day in a close room bending over his books, his chest so contracted that he cannot take a full, deep

breath."—*Ibid.* A contracted chest, we have seen, will hinder the red corpuscles from taking their burden of oxygen, a poor circulatory system will hinder the carrying of food and air to the body so "the muscles are weakened, and the whole system is enervated and diseased."—*Ibid.*

But the greatest injury does not come just in developing a contracted chest and a weak heart. Listen: "The brain, the most delicate of all the physical organs, and that from which the nervous energy of the whole system is derived, suffers the greatest injury. By being forced into premature or excessive activity, and this under unhealthful conditions, it is enfeebled, and often the evil results are permanent."—*Ibid.* So the brain is robbed of nervous energy which is one of the precious ingredients of success. A parent who threw a block of wood at his child's head and injured it in such a way as to enfeeble the brain would meet the severest disapproval. Is he less guilty if he enfeebles it by forcing it into "premature or excessive activity"?

If we try to help the baby chick out of its shell we weaken it. If we try to pry open the rosebud we mar it. The colt is not forced to work till it is old enough. How much more important that we protect the child and not try to hasten its developmental processes!

The Problem of Exercise

"The whole body is designed for action; and unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity. The physical inaction which seems almost inevitable in the schoolroom—together with other unhealthful conditions—makes it a trying place for those of feeble constitutions."—*Education*, p. 207.

Angelo Mosso, a famed specialist on fatigue, in a lecture has set forth the relationship of exercise as follows:

"If we wish to hasten the maturity of the brain, we must decide whether the formation of the myelin can better be hastened by stimulation of the senses and intellectual work, or better, be hastened by muscular exercises. The latter way seems to me more natural. We must therefore, to begin with, consolidate the motor nerve paths which develop first, and after that seek to develop the portion of the brain concerned with intellectual work. Modern views show a tendency to confirm what the great philosophers of Greece already recognized; viz., that children ought to begin to read and write only in the tenth year. The conviction is again slowly maturing that our children begin to learn too early, that it is injurious to the development of the brain to be fettered to the school desk when only five or six years old.

"... I have sought to show how intimately related are mental processes and movements. If we desired to make a pedagogical application, we might say that physical education and gymnastics serve not only for the development of the muscles, but for that of the brain as well."—*Psychic Processes and Muscular Exercises*.

F. N. Spindler, in his book *Education*, Vol. 3, page 146, declares that "the object of motor

PASTORS AND ELDERS

Has your church elected officers for its Home and School Association or Home Council?

Has your church ordered THE CHURCH OFFICERS' GAZETTE for these officers?

Please read the "Notes to Leaders" in this issue.

training is to set up stable and right association paths between the sensory brain centers and the voluntary motor centers, and that a brain where sensory and motor activity have been neglected during childhood must always be an inferior brain."

Perhaps these are the reasons which led Luther Burbank to say, "No boy or girl should see the inside of a schoolhouse until at least ten years of age. I am speaking now of the boy or girl who can be reared in the only place that is truly fit to bring up a boy or a plant—the country."

The Problem of Posture

Leah C. Thomas declares that the "anatomic and physiologic changes when sitting incorrectly are greater and have more serious results than those caused by incorrect standing."

Among the causes for poor posture, W. B. Sanders in his book, *Fundamentals of Personal Hygiene*, lists "insufficient physical activity which results in weakened muscles."

Note the agreement of the preceding facts with the following from the pen of inspiration:

"The child is not alone in the danger from want of air and exercise. In the higher as well as the lower schools these essentials to health are still too often neglected. Many a student sits day after day in a close room bending over his books, his chest so contracted that he cannot take a full, deep breath, his blood moving sluggishly, his feet cold, his head hot. The body not being sufficiently nourished, the muscles are weakened, and the whole system is enervated and diseased. Often such students become lifelong invalids."—*Education*, p. 208.

Results of Early and Later School Entrance

Parents who consider keeping their children out of school until they are seven or eight years of age want to know whether they will not lose by late entrance to the first grade.

If children start later and are of good intelligence, and if the teacher knows what to do, they will be able to make up what they have lost in time by starting later.

In 1930-31 the Department of Education of the North Pacific Union Conference made an inquiry with the following results: 25 per cent of the five-year-olds and 12 per cent of the six-year-olds had to repeat the first grade. Those who entered at seven years did not repeat, but 10 per cent skipped grades; and 61 per cent of the eight-year-olds skipped grades. And those who entered at nine averaged more than two grades. Other studies have been made with similar results.

The array of expert counsel, scientific facts and observations presented fully and strikingly verify the truth and importance of the instruction given us long before educators and scientists even knew or understood them.

The Home School

"This study of the child's readiness for successful school entrance would not be complete without consideration of his home training, for 'the lessons that the child learns during the first seven years of its life have more to do with the formation of character than all that it learns in future years.'—Ellen G. White, *Signs of the Times*, April 8, 1903.

"In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents, as instructors, he is to learn the lessons that are to guide him throughout life,—lessons of respect, obedience, reverence, self-control. . . . How important, then, is the school in the home!"—*Counsels to Teachers*, p. 107.

"There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers."—*Ministry of Healing*, p. 351.

"Every child born into the home is a sacred trust. God says to the parents, 'Take this child, and bring it up for Me, that it may be an honor to My name, and a channel through which My blessings shall flow to the world.'—*Counsels to Teachers*, p. 145.

An Appeal

"Great is the honor and the responsibility placed upon fathers and mothers, in that they are to stand in the place of God to their children. Their character, their daily life, their methods of training, will interpret His words to the little ones. Their influence will win or repel the child's confidence in the Lord's assurances."—*Ministry of Healing*, p. 375.

Since parents "stand in the place of God to their children," surely they should listen to His counsel. Parents, read again His instruction for these early years as found in *Education*, pp. 207-209; *Counsels to Teachers*, pp. 79-80; *Testimonies to the Church*, Vol. 3, pp. 135-138, 142-143; *Fundamentals of Christian Education*, pp. 21, 27, 61, 145, 156, 157, 416, 420; *Counsels on Health*, p. 177; and *Ministry of Healing*, pp. 349-406.

"Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God; and who, by teaching the child to love and trust and obey them, are teaching him to love and trust and obey his Father in heaven. Parents who impart to a child such a gift have endowed him with a treasure more precious than the wealth of all the ages,—a treasure as enduring as eternity."—*Ministry of Healing*, pp. 375-376.

Our Foreign Missions

Wabag

No tropical jungles, but shady woods strewn with colorful wild flowers and ice-cold streams dancing musically beneath quaint swing bridges, revolutionize one's imaginings about the heart of New Guinea. No unpleasant villages are found here, but secluded private homes set amid gardens and ferns or Casuarina firewood trees of the family farmlet.

Although 6,500 feet above sea level, towering cliffs and mountain ranges shut in the silent Wabag valley from the outside world. Mount Hagen, lifting its head another 6,000 feet, is the formidable barrier to the east.

Along the water courses is a large population, but until seven months ago never had a whisper of the gospel found its way to these regions.

Six weeks ago hundreds of natives met us, all of them eager to see a white woman and the first white baby in the area. Word of our coming that day had been passed around by teachers sent in ahead of us. Rhondda, of course, was the delight of all, and being a good little missionary at four months of age, she managed to stage numerous smiles despite the effects of a long trip.

Huge wigs made of human hair, heavy, black beards, and charcoal-blackened faces, made the men appear quite different from those of other areas. Here were women and children with shaved heads and faces smeared with clay. Clothing consisted of flattened swamp grass draped to about knee level in front and a long tail of it swinging to the ground at the back.

Singing dirgelike, but with full gusto, sturdy men lifted the cargo onto their shoulders. Then the hills echoed and re-echoed. Over the steeps, along the winding trail, the pace was set, wigs bobbing rhythmically to the chanting. Any pause in singing was much filled with laughter and foreign chatter.

After two hours of travel through most picturesque country we reached the mission site, and were pleasantly surprised to find some gardens already planted and a few grass houses built along the low ridge that runs through the middle of the site. It seemed so much more civilized than when the land was chosen three months before, for then it was all overgrown with towering grass.

Natives, who appear much alike on first contact, gradually take on individuality as one becomes familiar with them. Personalities are as varied here as in any European community, and all types of characters may be found. There are the troublemakers who perpetuate fighting among the tribes; the arrogant who refuse to co-operate, and carry themselves haughtily; the humble spirits always ready to assist, and who respond most

readily to the gospel. It is interesting to find that the six sections of the Decalogue concerned with human relations have not been lost. At certain community gatherings the old men and leaders exhort the people to observe these essential codes.

Among those who daily visit the mission there is an outstanding character. Tai is the chief who brought us to this land after our discouraging ten days' search. With his one blind eye, which was pierced with long grass when playing as a child, his mop of black hair, and his bearded face ever alert with a ready smile that reveals shining white teeth, he is a striking figure of energy. Morning and evening he has consistently attended worship, singing our favorite hymns much out of tune, but with confidence. On Sabbath mornings he can be seen standing tiptoe on the mission rise, his arms stretched to full length above his head and hands clasped, mouth opened wide, and chest heaving as his call is sounded away down the valley, heralding the people to worship.

A lover of adventure, he occasionally climbs the mountains to the north to visit the Sau valley, as yet not occupied or controlled by the white man. Frequently he has told us of the extensive gardens and large population there, and has expressed a desire for us to carry the gospel to them quickly. One day he came with a request for a picture roll, as he wished to go himself to tell the little he had learned in his few weeks' contact with the mission. Two weeks later he arrived back home, beaming with satisfaction as he related to us his experiences as the crowds had gathered to hear him.

The gospel, indeed, is the power of God unto salvation. Through your prayers and support we believe that men and women from the heart of New Guinea will be able to sit down with you in the kingdom of our God.

—F. T. MABERLY.

ONE WORLD

Jesus never saw an airplane, but He, too, knew that the world was "one world"—God's world. Jesus always spoke in world terms. Think, for instance, of some of the things He might have said but did not. He might have said, "I am the light of Asia," but He did not. He said, "I am the light of the world!" He might have said, "God so loved the Jews," but He did not. He said, "God so loved the world." He might have said, "Ye are the salt of Palestine," but He did not. He said, "Ye are the salt of the earth." There was never the least doubt in His mind about all the people in the earth belonging to His Father and belonging together.—HELEN E. BAKER, in *Comrades*.

A Victory for the Truth

Our workers in Ecuador were informed a short time ago that no more missionaries could be brought into that country. The federal chief of police passed this information on to them when they applied for the entrance of a couple into that country. From others they learned that if they would be willing to pay fifteen dollars as a bribe for each missionary, they could bring missionaries in. The young Argentine worker who wrote me says that he, with one or two others, outlined a plan to see the president of Ecuador. They received an appointment, and took a copy of *Desire of Ages* inscribed to him. They then stated that, probably through some error, they had been denied a request to bring missionaries into Ecuador.

"Who denied you this request?" the president asked.

They replied that it was the minister of police in the government.

"What infamy," responded the president. "Why has this been denied?"

"We were told," they said, "that there is a law forbidding this."

The president stated it was an injustice, and immediately called his secretary and had him call the foreign minister. While this minister was being called, the president asked many questions about our work. The president responded, "The hour has come when not only two missionaries should be brought into the country, but fifty." He outlined the great needs of the country, and stated that the Adventists could help solve these problems.

Just then the foreign secretary entered, and the president introduced our workers. Our workers say it was a pleasure to hear the president present to the minister the work of Adventists. The part that pleased them the most was when he said, "Mr. Minister, the Adventists teach the people not to rob, not to kill, not to lie; and these are the things that should be spread throughout the country of Ecuador."

Then the minister replied, "Permit me, Mr. President, to add a word further. I know the Adventists, and in addition to what you have said they do, they also teach the people to live healthfully and to use soap." The foreign minister was surprised when the president stated that Mr. Sanchez of the police department had denied the request, and he added, "You know that Mr. Sanchez is Catholic. Yes, he is very Catholic, but our country needs administrators not only who are Catholics but also some who are Adventists."

"When the interview was ended, the minister invited our workers to his palace, where after two hours they went. When they met him, the minister said, "Although it appears strange, it is so. You were denied the request. But I have arranged everything, and tomorrow at ten o'clock you will have your permission. The president is right." (Meaning that he was right about Mr. Sanchez being very Catholic.) Permission was therefore granted for our colporteur couple to come, and with them came a large package of books.

—R. R. FIGUEROA.

"Be Ye Doers of the Word"

While attending the Shingwan Sabbath school in Lanchow a few weeks ago, I witnessed an interesting and touching incident that holds a lesson for us all. The day's lesson included the story of the poor widow and her offering of two mites. Upon completion of the lesson study, the teacher called upon several members of the class to mention some points that had personally benefited them.

One member suggested that the widow's two mites were larger than the donations of all the rich givers combined, because her story had been written in the Bible, and down through the ages millions in all the world had read it. Many of the people in this class also were poor in this world's goods. They thought their little would not help much, but after reading about the widow's experience, they were encouraged to give what they could and to ask God to add His blessing. The sum of these many little gifts far outweighed those of the wealthy who put in their gifts that day with the poor widow.

After a few minutes' discussion, a poorly dressed woman, with tightly bound feet, pulled out a few bills and placed them in the Sabbath school offering box. Her example was followed by several others.

As I sat there and watched, the thought came to me, "This is practical, applied religion." What a reformation would take place if each one of us were as prompt to apply each newly learned spiritual principle!

—ESTHER SHIGLEY.

Call from Mohammedans

One of our native brethren went to his home on holiday. He lives close to the south end of Lake Nyasa, where we have no representatives and where all the people are Mohammedans. His two daughters were attending school at our Malamulo Training Institute, and they also went home at the time their father was home on leave. Before they left the Malamulo Institute they were urged to go home and tell what great things the Lord had done for them.

At their home, in the midst of Mohammedans, this father and his family endeavored to live as lights in a dark land. They sang the hymns they had learned, and repeated the verses they had studied in the Sabbath school. They conducted family worship every day. They appeared a clean and happy family. They were different from those about them. They conducted meetings for others in the neighborhood, and they sang and prayed for them. The people whom they met noticed that there was a difference between this family and theirs. They had known the man from his boyhood and they knew that he had gone to Malamulo Mission for his education and had become employed in the organized work. They knew he had children born into his family. He had been there during other times when on holiday; but the children were still small. Now they saw his daughters grown up and educated at the

SPECIAL DAYS AND OFFERINGS

AUGUST 7

Home Missionary Day
Topic: The Challenge of
Unentered Counties

AUGUST 14

Second Sabbath Mission
Offering

same mission as their father and they marvelled at the love existing between parents and children. They saw a great difference between their daughters and the evangelist's daughters, and a great desire arose in their hearts.

After meetings had been conducted by this family, the native authority, named Calemba, said to the teacher, "Your message has touched my heart. It seems our country is dark, but come back again and I will talk to you again." The next day the preacher said, "Jesus said, 'If ye receive the truth, the truth shall make you free.' The Israelites thought they were free, but Jesus said, 'All that commit sin are slaves.'" The chief called all of his people, and they said to the native missionary, "Your message has found acceptance with us, but you are only here on holiday, what are we going to do when you leave? You had better go now and explain or present our call to your leaders and let them decide what they can do for us. We want the kind of school where you were educated, where your daughters were trained. There are schools of other denominations close by here, but my children are not going there, for they allow them to eat rats and pork, but the teachings that have made you what you are, are what we want."

So these people saw our representative onto the bus in order to be sure he would be on his way to Blantyre to call us. After the message had reached us we decided to go and answer the call.

The chief received us gladly. "In 1932 I called for you," said the chief, "but you gave the school to others. Today the urge has come back to me more forcefully. It's true I have called you," he said to me. He called his people together and told them that he wished to impress them with the fact that they had been a long time in darkness. Before he died, he wanted to urge the need of inviting at once the school of the Seventh-day Adventists. So they agreed for us to send them a teacher. I asked the chief, "Have you seen the teacher we can send here?" "Yes," he said, "this is the man," pointing to our representative. "We know him; we have watched his life. He used to be a Mohammedan. He is the one who can lead us."

Thus a great door of opportunity has been opened to us. We need consecrated men to go there, but also we need money to construct good brick schools and to pay for the workers in this dark country.

—M. M. WEBSTER.

Representative Democracy

(Continued from page 2)

conference or the pastor but are elected by the members of the church. They also vote on all matters of church business, on who shall be accepted into the church, and who dismissed.

One of their number is chosen as the first elder of the church to be its leader in all things, both spiritual and temporal. As leader he is not to be a lord "over God's heritage," but he is called to serve the people, and as a true shepherd to "feed the flock of God." (1 Peter 5: 2, 3.) Another of their number, chosen from among them, is their treasurer, and he receives the tithes, offerings, and expense funds. He disperses these in harmony with policies adopted by the sisterhood of churches or, in the case of the local funds, as the church board elected by the people shall direct. Other officers, each bearing a specific responsibility, are likewise chosen by the church from among the members to serve the body.

These elected officers together make up the church board or committee. This board, representative of the whole church, has certain powers and responsibilities and also certain limitations. They consider and decide on matters pertaining to the details of the church business, as the care of the building, the allocation of the poor fund and the church expense fund. The spiritual condition of members should be studied, and arrangements made for backsliding members to be visited. The departments of the church, especially the missionary activities, should receive attention, and each officer should report to the board concerning the work for which he is responsible.

However, there are some matters that the church board does not have the authority over. One is the granting or receiving of church letters. They may, and should, recommend to the church either the granting of letters or receiving of the same from other churches, but the vote on these matters belongs only to the church in a regular meeting of the congregation. This is true also of the power to dis-fellowship a member from the church or to drop his name from the church roll because his whereabouts may be unknown. The board has authority to disperse funds only in harmony with the regular established policies, but if any unusual expenditure is required, such as a major repair on the buildings or the purchase of new church furnishings, such matters should be voted on in a church business meeting.

Thus, the powers and authority exercised by the officers of the church spring from the members, who elect these officers as their representatives to carry on the work of the church under God's direction and in harmony with the plans and desires of the congregation. This, we believe, is the plan given us by the Lord for the carrying on of His work in the world. It is divine in origin, reasonable, and the safest that could be devised; for when the power rests with the people, there is little danger that a false shepherd will arise, to lead the flock astray, as the members, under the leadership of the Lord, are sure to be true and loyal to the message to which they have given their hearts and their all.

—EDITOR.