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Shall We Lose a Thousand Members in 1933?

BY W. T. BARTLETT

EVERY year we are faced with the painful fact that we lose many members by apostasy. That is worse than a fall in income. It represents a disastrous loss of capital, the disappearance of assets that have been acquired at great sacrifice. Our members constitute our real wealth. Every one of them who is a growing Christian becomes more and more precious, and counts for more and more in the work of the church. Those who fall away and are lost become mischievous helpers of the great enemy through whom he is able, most irritatingly in after days, to oppose our efforts.

In 1931 the Division loss by apostasy reached the total of 1,040. Are we to lose another thousand in 1933?

We have set as our goal a net gain of 2,500 this year, but while we plan to add these fresh helpers to our forces, shall we also send out from our ranks one thousand apostates to sow evil seed and poison minds against the truth? Where are the likely candidates for that fresh regiment of lost souls? If we could only know who they are we might perhaps, even yet, do something to bind them to the truth and secure them as allies instead of permitting them to drift out of the truth into sour-minded propaganda against it.

When we look through our ranks to find who among us are preparing to take their departure, we see that at the end of the third quar-

ter of 1932 there were about two thousand members of our churches who had ceased to be members of the Sabbath-school. Here, surely, is a warning signal indicating where we must face some portion of our task.

Why cannot we hold these two thousand in our Sabbath-schools? It is not because they are too old or infirm to come, for the Home Department provides for the sick and the aged. It must be that Bible study has ceased to appeal as strongly to their minds as it once did. The fault is not with the lessons. Never has more nourishing or more spiritual food been provided than is contained in the lessons of recent quarters. It must be that those who do not come to the Sabbath-school are losing the appetite for plain Bible truth. They are drifting away from the Word. Where will their drifting end? Probably they do not realize their own peril, but surely there are those among us who do realize it with sufficient vividness to go after these absentees and win them back to the household and the family table spread for them.

Many of them would deny that they are in any peril. They still come to the preaching service and think that sufficient. Is it not the business of the pastor or the elder to feed them without any need for study or effort on their part? Any church that produces members of

that type will never lack apostates. The spoon-fed Christian remains among the feeble and undeveloped who are easily swept away by every wind of doctrine.

It may be that many of these two thousand absentees will tell us that they used to go to the Sabbath-school regularly, but got no satisfaction or help out of it. Sometimes they criticize the teaching. They may even say that they never had any reason to suppose that it made any difference to the rest of the school whether they came or not. Can it be that we have, among our Sabbath-school teachers, some who carry their responsibility too lightly, who neglect to prepare themselves in heart and mind for the serious business of feeding the flock? We might enrol every churchmember in the Sabbath-school, and secure a regular attendance also, but if the teacher failed to do his duty, the Sabbath-school would be largely worthless. The teacher has the best opportunity of any worker in the church to bring the members of his class to Christ, and build them up in the faith. If he is true to his duty, we shall go far to solve our problem of apostasy.

Every member of the Sabbath-school also has a part to play. No one must be able to think that the other members are indifferent to his spiritual danger. Every one can help to make the study of the lesson an hour of profit and spiritual delight. Every member can help the teacher to make out of the class

a real fellowship, knit together in Christian sympathy and helpfulness. When the Sabbath-school has solved the full problem of getting every churchmember into the school, it will have grappled with a host of difficult, personal problems, but in doing so will have rendered a most valuable service in building up a united, Bible-loving,

considerate band of brothers and sisters in Christ.

Is it not worth while for every president and leader to make sure that his Sabbath-school teachers appreciate the tremendous importance of their work, and that they are helped in obtaining every possible assistance that can better qualify them for their task?

this was a soul-winning Sabbath-school and every feature contributed to that end.

The hymn specially chosen for the children, and sung so sweetly, made a deep impression upon my own heart. It seemed that I had never heard such singing before, and again I wondered.

I was awaiting the announcement of the next item in this interesting programme, when a bright young man got up and in a few moments we were transported to East Africa. We visited several mission stations, had brief interviews with our missionaries, and were introduced to a new section of territory which it was hoped would be entered as a result of the coming Thirteenth Sabbath overflow. With an earnest appeal he invited the support of every member. The picture that he drew before our mind's eye was so real that I imagined myself visiting the new mission station that would be realized as the result of our offerings. I was, however, awakened out of my reverie by a lady who had quietly taken her place in the front and was evidently conducting the review. It was fortunate that the question put to me was one with which I was familiar. The questions were clearly stated and right to the point. There were not too many, but enough to bring out the chief truths of the lesson. I quietly took note of the time taken, and it was just six minutes.

Before I had time to record my observation, a cheerful voice, which I recognized as the teacher who had welcomed me, was inviting me to take his class. I expressed my wish to share the privilege of the class members in this ideal Sabbath-school. We were soon getting to the heart of the lesson. Lesson pamphlets were not to be seen, but one or two had notes to which they referred occasionally. It seemed that all were familiar with the lesson. The teacher with apt questions led the pupils along and opened up before us truths that at first were not so clear to us. It reminded me of a quotation that I had read, "The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of in-

A Spirit-Filled Sabbath-School

BY F. W. GOODALL

As I entered the church at — a sight greeted me that took me completely by surprise. Could it be possible! I rubbed my eyes. I looked at my watch—had I made a mistake and was this the church service? Besides it was ten minutes to ten and Sabbath-school does not commence till ten o'clock. Yet here was a sight good to look upon. I seemed to be dreaming, and yet the place and faces were so familiar. Before I could pull myself together I was gripped by the hand, heartily welcomed to the Sabbath-school, relieved of my coat and hat, and taken quietly to the visitors' class. The teachers I noticed were all in their places, and as the members came in they were warmly greeted and seated themselves in class formation. Everything was quiet and peaceful, and all seemed to be eagerly looking forward to the opening of school.

As I looked to the front, the first thing I noticed was a chart giving me a welcome to the school and indicating the progress for the quarter. The membership of the church was 250 and of that number 210 were regular Sabbath-school members, and 40 were members of the Home Division. The total membership of the school, however, was 318, and 278 had made a perfect record in the daily study of the lesson. There was also a blackboard, and one of the young people was just completing a map of East Africa indicating where the offerings would be going this quarter. I looked again. Yes, it must be. Why, here is Brother —, always bright and cheerful, but more so this morning as with beaming countenance and

cheerful voice he announces the opening hymn. The organist is at her post and immediately plays the opening chords of that beautiful hymn, "Oh for that flame of living fire." As the people joined vigorously in the singing, it seemed as though surely the latter rain was already falling. One verse was sung by the young people and it just stirred my heart to listen. But you should have heard the prayer by the assistant superintendent! In short sentences, but full of expression, he seemed to interpret our own desires. The Scripture reading and other exercises were all so appropriate. It was very evident that the Sabbath-school officers had carefully prepared their programme, for there was no hesitancy or confusion. Each was ready to take the part assigned.

The secretary, seated at the front, stood up and in a clear ringing voice told of the good school they enjoyed last week. I noticed an increase in membership. Twenty-two members had brought their friends to Sabbath-school. The offerings to missions had already reached and passed the goal set for the quarter and there were still three Sabbaths to go. The children were busy making articles for the Investment Fund, one reporting over two pounds already. They desired to put their gifts to the Thirteenth Sabbath Offering. In each division of the Sabbath-school there were increases in membership. Mention was made of the beautiful lesson they had studied last week and how in the youth's division five of the young people had given their hearts to the Lord and expressed a desire for baptism. It was evident that

fluence to bless all who connect with him."—*Counsels to Teachers*, page 171.

Sabbath-school came to a close all too quickly. It had been indeed a real spiritual feast and an incen-

tive to every member to invite others to come who might also share these good things with them.

Let us as leaders encourage our schools that they may become truly Spirit-filled.

The Kind of Teachers Wanted

BY G. A. LINDSAY

THE superior importance of that institution in our churches which we call the Sabbath-school has time and again been stressed in the Testimonies to the church. Leading members in our churches, both ministers and lay-members, too, witness to the fact that the Sabbath-school is the heart and soul of the church body.

In our Sabbath-school system we have an excellent organization. There seems to be nothing lacking in outward machinery. In most schools these wheels of organization mesh perfectly, superintendents, secretaries, and division leaders know their appointed duties. Teachers are set to teach classes, each with six to ten scholars.

But somehow or other the Spirit of God, which for ever must be the mainspring in the machinery, does not always seem to be able to control or move the entire organization as He would. Somewhere there is motive power wasted, and consequently the Sabbath-schools are not accomplishing what they ought to.

It can never be too strongly urged that the teachers occupy a most important position in the whole Sabbath-school system. The teachers can be compared with the hidden wheels in a watch, while the officers might be the balance wheel and the hands. This is not rightly understood by all of us. No, not even the majority of the teachers themselves feel thus about their calling. It has been truly said that with the teachers rests either the success or failure of the Sabbath-school.

Realizing it to be a truth that the teachers can either retard the working of the Spirit of God or smoothly permit that heavenly power to move the entire organization according to His own plea-

sure, the heading of this article on "The Kind of Teachers Wanted" becomes important to those who love the Sabbath-school.

In thinking about what kind of teachers we really need, I am impressed to say a few words on the negative aspect. While we should always dwell on the positive side, the truth sometimes becomes more luminous by studying contrasts.

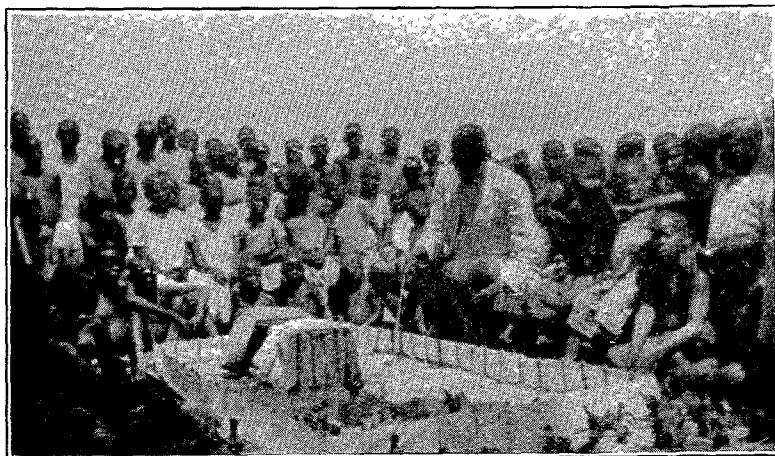
There are certain types of teachers that we ought to guard our Sabbath-schools from with a holy jealousy. I am reminded of an illustration Mr. Stanley Jones gives in his book, *Christ at the Round Table*, regarding his experiences with different interpreters that have served him in his missionary activities in India. To my mind he points out a goodly number of Sabbath-school teachers by this illustration.

First, we must guard ourselves against the teachers who are careless about their preparation of the lesson, depending too much on their own abilities. Mr. Jones refers to one interpreter to whom he suggested that they had better go

over the message together before they came before the public, thus making it easier for the interpreter. He replied: "Ah, no; I can do it without that." He was too self-confident. He represents a class of teachers who think they know so well the truth to be taught that they can present it without thorough preparation, and they go before the class feeling in themselves, "I am quite equal to this task."

Secondly, we need to see to it that the teachers do not become mere slaves of the lesson-book, going from question to question in the pamphlet, never missing a text or a note. They read, or ask others to read, every word. This kills the interest in the lesson with the scholars. Such a teacher reminds me of Mr. Jones' second interpreter, whose words were very correct, but they lacked life. He says it was just like speaking into a gramophone. While the message was accurately delivered, it was metallic and ineffective. There must be something of the personality of the teacher also in the teaching of the lesson.

In a third instance the interpreter was an Indian Nationalist, who took every possible occasion to give the message a political colouring. He used the message for his own purposes. There are also some teachers who closely resemble this interpreter. They have a "pet doctrine," something which must be brought into every lesson. With some it is the work of the Holy Spirit, with others the Spirit of



Teaching Old Testament lessons in Africa with the aid of a model tabernacle.



This is a typical open-air Sabbath-school in East Africa.

prophecy, or the health reform, or modern dress. Good as these things are, and most proper to emphasize at times, they must not be brought up every Sabbath. Such teachers resemble that preacher who never could preach one sermon without mentioning the Pope or the Catholic church. The message of the lesson is thus made of no avail owing to that distracting influence. We do not want such teachers.

Now what kind of teachers do we want?

First, we all want consecrated teachers. This pre-requisite stands alone in the front line. Natural gifts or fitness for teaching can never be reckoned as the first requirement for teaching in the church of God. Natural fitness may safely be substituted by consecration when it comes to selecting teachers, but never for one week can we permit consecrated teachers to be substituted by such teachers as we call "born teachers" if these lack the real consecration. We need not so much "born teachers" as "re-born teachers." Teachers who have sanctified themselves for the work of God will always be powerful for they live in daily communion with God, and they are personifying the truth which they teach in their daily living.

Secondly, we want diligent teachers. By this we mean studious, persevering, self-improving teachers, teachers who take up

in preparing for the class hour. The teacher needs to study not only the Bible and the lesson pamphlet and the helps suggested in the lesson, but he should, as he has opportunity, also draw from commentaries and useful books.

Diligent, studious teachers also take time to study the lessons with the individual class members in mind. Teachers should always endeavour to learn to know their scholars so that they might be able to help them with their teaching. They must therefore gather helpful illustrations that will help them to "drive home" the truth to each heart.

their work in real earnest. Consecration is not a substitute for study and heavy preparation. The teacher's work is not confined to the class study on the Sabbath, and a little preparation for it on Friday evening. The teacher must allow for his teaching in his or her daily programme. The power of the message that the teacher brings to the class is dependent to no little degree on the time spent during the week

Self-improving teachers attend and appreciate the weekly teachers' meeting. They also take the Teacher's Training Course. These factors greatly aid the teachers who seek to improve their capabilities and powers for usefulness.

Then thirdly, we want teachers who can ask questions. So often the teaching of a class proves to be lecturing to the class. If we believed that the lecturing method were the best, we would have kept the Sabbath-school together in one large class, but pedagogy has proven that the interrogation method is the better way. This method creates an interest and maintains attention. We want teachers, as says George Hodges, D.D., an authority in Bible instruction, who "will punctuate all that he says with marks of interrogation." By the interrogation method the teachers are better able to promote thorough home study on the part of the scholar. A good teacher is not one that *pours knowledge into the scholars* (lectures to them), but one who draws out what he really knows and makes the scholar express it in his own words in answer to the questions put to him. A truth lingers longer with a scholar if he is given opportunity to tell it in his own language.

Lastly, we would mention that we want teachers with a vision of the great possibilities that lie before the Sabbath-school to win souls to the truth and to Christ. Teachers should also be fishers of men. Christ expects it and so does the church.

Getting the Most Out of the Lesson

BY CLARENCE V. ANDERSON

WHEN listening to a sermon, you are led to think as the speaker thinks. When reading a book, the principle is the same—you think the writer's thoughts. But it is different when given a topic to write or talk upon. You present your own thoughts, and cause the listener or reader to think your thoughts. When given an outline that someone else has worked out, it is necessary, if one would reap the full benefit of the outline, to study it in the light and from the angle of the producer.

The Sabbath-school lesson is a skeleton outline of questions concerning the subject in hand. If you would get the most out of the lesson, you should, as far as possible, place yourself in the lesson-writer's thoughts and try to see the finished product that he saw, clothing his outline with beauty as the given texts indicate. Most of us are content to throw merely a loose skin over this skeleton, producing only an emaciated form. This neglect of study is the very cause of our lack of interest in the

Sabbath-school in general and the class study in particular. Try to see the lesson as the lesson writer saw it, applying the following suggestions:

1. Study every lesson help available, so as to be able, if possible, to get even a larger glimpse of heaven than the lesson writer saw. The *Sabbath-School Worker* will assist you. Every suggested help from the *Testimonies* will add vision.

2. On bended knee, search for the hidden, spiritual lesson involved, applying at once, under God, the lesson to the daily life. Meditate as the psalmist, day and night, upon the truths presented. Muse upon His mercy and goodness. Search as for hidden treasure. This will bring Christlikeness to the searcher.

3. Set aside fifteen minutes daily to the establishing of the lesson thoughts in your mind and heart, memorizing texts that appeal to

you. Never say, "This text does not apply to me." All Scripture is given for edification and help.

4. Study with the following objective in mind: I shall be ready by Friday evening to teach a class if necessary. On Sabbath I shall be present in my class, ready to receive more light on holy things, also to contribute, where opportunity presents itself. Never, in any circumstances, will I try to answer all the questions just because I know the lesson.

How will this lesson skeleton look after you have studied it according to the above suggestions? It will have a beautiful, living, spiritual form, worthy of the high calling of Seventh-Day Adventists in Christ Jesus.

What would our Sabbath-schools throughout the world be like if every member studied to get the most out of each lesson? The possibilities are without limit.

A Life-Long Training

BY L. MUDERSPACH

"Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Psa. 100:3.

We are a people created by God, a happy people whom the Lord is leading. He takes good care of His sheep as He leads them to the beautiful pastures. The Sabbath-school is the best pasture for the Advent people. Here flow the still waters, and here is food for the lambs as well as for the older sheep in the flock.

According to the wise counsel of God the Sabbath-school is arranged so practically that it can be the best source of training for all ages in the church if it is worked in the right way. The Sabbath-school is calling on us during our whole life; it is a school for young and old, for the child as well as for the man in his best years. It gives us the kind of life-long training that will prepare us for eternity.

From the time when Brother James White sat on the wayside

and wrote the first Sabbath-school lessons until to-day when the Sabbath-school has become a mighty Bible school for many nations, and kindreds, and tongues, and peoples, our Sabbath-school system has gone through a wonderful development, and it is true that to-day much more is required of the officers, who are to lead the Sabbath-school in an ideal way, than was expected some decades in the past. It is not quite so easy to satisfy the claims of the present day, but it is worth while to be well acquainted with the modern system of the Sabbath-school and do the best to fulfil the requirements of it. We shall be richly blessed for our sincere endeavours.

In our day a well-organized Sabbath-school is so divided that our children are scarcely born before the Cradle Roll comes to the home and seeks to enrol the little ones for membership. The child is no sooner out of the nurse's hands than the teacher is waiting for him, and there is a seat at the kindergarten table with the sand box, building blocks, trees, pictures, and

all the other material which belongs to this department. So it goes on, through the primary, youth, and senior stages, until when the member is no longer physically able to go to Sabbath-school, the Home Department is provided for him, and in that department his Sabbath-school membership ends on the Sabbath before he dies. The Sabbath-school is with us from the cradle to the grave.

The results of such a life-long training are incalculable. Who can estimate the value of attending the Lord's school from week to week and year to year the *whole life* through! Someone has said that a man who will give fifteen minutes a day for seven years to any subject can become a specialist. If that is so, every member of the Sabbath-school should become a specialist in Bible knowledge. What a remarkable body of people Seventh-Day Adventists would become if we took the Sabbath-school idea in its completeness with enthusiasm! Any lay-member, by the time he reached adult life, would be a well equipped teacher, and, if necessary, a fearless preacher of the Word of God.

The intellectual gain would be only a part of the reward. The habit of reflection on deep truths would powerfully affect the character. The continuous prompting to prayer, which the study of the Bible and the Sabbath-school lessons give, would lead the student to a real fellowship with Christ; and there is no limit to what God would be able to do through a church, which had its Sabbath-school well organized and had all, young and old, under its good influence.

Is it not such a people as this that God looks for in the last days? He calls the little flock and wants to equip them to go through the fight against the forces of error and give them a glorious victory. Is it not of such a people He speaks when He says, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the earth." Rev. 3:10.

The Sabbath-school is not only an institution where one can gain knowledge, but it has also a pre-

servicing power among us. Anyone who through his whole life faithfully takes part in the Sabbath-school and follows the principles which the Sabbath-school teaches its members concerning the daily Christian life, will "be strong in the Lord, and in the power of His might." He will be able victoriously to meet any temptation

which the enemy might bring upon the earth "in the evil day, and having done all, to stand." Eph. 6:10, 13.

May every Seventh-Day Adventist love the Sabbath-school and may the blessed effects of the Sabbath-school be seen in every Adventist home.

A Fruitful Idea

BY W. T. BARTLETT

THE wise master-builder turns away from wood, hay, and stubble; he builds with gold, and silver, and precious stones, that his work may abide the fire.

The Sabbath-school idea has proved its value among us. Wise builders will make the utmost use of it in their work. It will help to produce strong churches, and so strong conferences. It will help to develop a studious people and missionary-hearted workers. It, like wisdom, is justified of its children.

Take the Sabbath-school idea out of our church life, and what would be left? According as that idea is held weakly or strongly will be the prosperity of the church. We have been repaid many times over for all that we have invested in the Sabbath-school, and it waits to bless and reward a still heavier investment of heart and brain and time and strength.

For nearly fifty years the Sabbath-school has helped greatly to stamp on our churchmembership the idea of missions. It is almost half a century since our Sabbath-schools brought their gifts to build the ship "Pitcairn" for missionary work in the South Seas. Since then, with an inspired and inspiring enthusiasm, the leaders of the Sabbath-school department have continued to instil into all our minds the privilege and glory of giving until to-day the world knows us as well for our missionary enthusiasm as for our Sabbath observance.

One of the earliest ideas that takes root in the minds of our little ones is that when they go to the Sabbath-school, no matter how young, they must take with them an offering to Jesus to help send

the Gospel to the heathen. As long as they live the Sabbath-school keeps that duty before them, with fresh reminders and fresh information every Sabbath.

When the quarter closes, a special offering must suitably wind up the gifts that have been going for three months to a specified field, and the givers are taught to sacrifice to the utmost that there may, if possible, be an overflow for advance moves.

Such an education should develop missionaries, and it does. It sends a constant stream of candidates to our missionary training colleges. By these, as they go out to the ends of the earth, a fresh language is added every few days to the list of those in which the Advent message is proclaimed. In those mission fields the Sabbath-school plays a large part in winning the heathen and converting them to the Gospel. They, also, are taught to bring whatever they can, that the truth which has reached them in their darkness may be carried still farther on to their unenlightened neighbours.

The Sabbath-school idea has fastened on to our birthdays. These are now celebrated in missionary style, by a special gift measured by the number of the years granted us, and this also goes to the great cause of missions.

Now, the Sabbath-school is seeking by means of the Investment Fund to sanctify the business instinct that takes too many of our youth into the service of mammon. A child is given a hen, a piece of ground, some seeds, a sixpence, and encouraged to see what it can earn or produce with these, in order to obtain funds for the cause

of missions. Some are learning in this way the deepest of all lessons, the reality of prayer and the personal interest taken in our efforts by the Father above. Remarkable results are seen. One conference secretary reports "three miracles." "A plum tree that had never produced a plum before bore a full crop for the Investment Fund; an apple tree which had borne but two or three in its previous history, after being dedicated to the Investment Fund, gave surprising yield; a sister, puzzled to know what she could possibly do to earn money for the cause, had a sudden idea when she saw her husband trimming the garden hedge. She gathered up the little twigs and planted them in the back yard. Every one of them grew and being sold brought in a considerable sum of money."

Wherever the investment plan strikes root it thrives. The Lord blesses His partners, prospers their efforts to earn more money for His cause, increases faith in the church by granting signs and wonders, and by these means sends still more messengers to needy heathen fields, that these also may in their turn produce consecrated money and workers.



I USED to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character, the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts.—*F. B. Meyer.*



You may have taken your scholars to games, to parties, to socials, you may have done all sorts of things to hold them, but there is a bigger force to hold them than anything else you can think of—it is the hand of the Son of God. If I were to ask you the way to Lords' cricket ground, or to the Mansion House, you could tell me, for you have been, and you know the way. And when a person has been to Calvary for himself it is such a tremendous experience that he never forgets it—he knows the way.—*Gipsy Smith.*

The Teacher's Commission

IN teaching, as in all other work, the quality of the work, and therefore the quality of the product, depends upon the motive power. By winding the spring of my gramophone a little, I can set the table revolving at half speed, and from the horn comes a tune that is dismal and wheezy. When the whole power is turned on, the table will revolve at the proper rate, that at which it revolved when it received the impression from the voice, or from some musical instrument. Not until it revolves thus does it make genuine music.

Some persons teach because of a vague desire to be useful in the church, others because their friends have urged them to. These motives are not bad in themselves, but compared with the true motive, they cannot produce efficient teaching. As with the gramophone revolving at slow speed, there is no compelling power in their teaching.

What is the true motive? It is the love of Christ. It must be felt in every fibre of the being; it must pervade the soul; it must thrill and intensify you, and empower you as the electric current fills the wire with pulsating energy. No hidden sin, which, like an electrolysis, must allow this power to escape. In this world of pleasure, no purpose or ambition should appear more entrancing than to win some one to do God's will. With such an experience, you have accepted Christ's commission, and will become a real missionary teacher. But even such an experience sometimes fails of its full reward, for blunt tools are used. To sharpen the tools and give point and power to a teacher's devotion, he must be teachable and be constantly improving.

The teacher in Sabbath-school is not obliged, like the secular school-teacher, to bear the brunt of a daily struggle with slowness and heedlessness. Seemingly he need be only wise, tactful, and interesting for half an hour. If he succeeds in that, he may win his pupils' hearts. No one examines the pupils to see what the teacher has taught them. The endeavour

only to please may be an apparent success. It is often this class of teacher that is a hindrance to a school.

If the commissioned teacher can be taught how to teach, he will create a warm and vitalizing atmosphere. He will be sure to win because of knowing how to teach. His deportment will be such as to influence the members of his class to have solemn and reverent thoughts for the things of God. They will not be likely, however, to rise any higher in their spiritual experience than they are led, hence the power of example. A pupil has a right to expect a good example. Plato said, "The best thing for the young is training yourself at the same time, and to admonish them so much, but always to be carrying out your own principles in practice." To the care of each teacher is entrusted those in his class who are unconverted. He should feel this most keenly, and not rest satisfied until every one of his class has surrendered to the claims of the Master.

A commissioned teacher will also prove his commission by conforming to the rules and regulations of the Sabbath-school. He will be regular and punctual in attendance, as well as studying his lesson daily. The words of the wise man are, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29. To be diligent means to give careful attention to industry, forethought, punctuality, and regularity. Upon the two words "punctuality" and "regularity" hangs the success of many of the business enterprises to-day. If they are so important in carrying forward worldly enterprises, how much more important in carrying forward the work of the Lord!

The teacher should take his place in his class before the pupils arrive. Frequently some members may have questions they would like to ask or advice they may desire, which they do not feel free to speak of during the class period. Opportunity is given all such by the early arrival of the teacher. Then, too, the influence that early

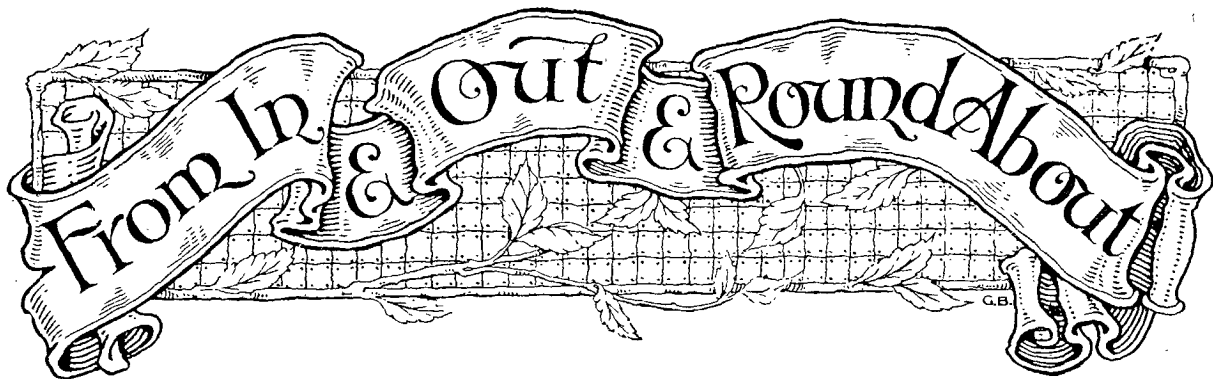
and regular attendance at Sabbath-school has upon a class cannot be measured.

The teacher should seek the Lord often for wisdom and guidance. He should carry a heavy burden for the children and young people. Our mind reverts to a scene long ago in Palestine. Early one morning, a company of fishermen in a boat were nearing the shore of a beautiful lake lying among the hills. As they came within hailing distance, a lone watcher asked them, "Children, have ye any meat?" From the boat came the reply, "No." Then the voice from the shore called out, "Cast the net on the right side of the ship, and ye shall find." The fishermen obeyed, and were successful. Jesus knew the disciples were cold and hungry, and He had a fire to warm them and food in preparation. After they were comfortable, He said to one of them, "Simon, son of Jonas, lovest thou Me?" Simon answered, "Yes, Lord, Thou knowest that I love Thee." The Master said, "Feed My lambs." Again He asked the same question and received the same reply, with the command, "Feed My sheep." A third time the same query was made, and the command given, "Feed My sheep."

The voice of the Questioner comes down through the ages, "Do you love Me, teacher?" The teacher who listens can still hear that same sweet voice, the gentle query, and the positive command, "Feed My sheep." Boys and girls quickly drift beyond our reach. Let us feed them with the bread from heaven, pray for them and with them, and when they are converted, set them to work winning others to Him. "Cast the net on the right side of the ship, and ye shall find."
—*Jessie Pride, in "Sabbath-School Worker."*



THOUSANDS that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them. God seems to take pleasure in working by degrees; the progress of the truth is as the permeation of leaven, or the growth of a seed; a multitude of successive small sacrifices may work more good in the world than many a large one.
—*G. Macdonald.*



WE want to remind you again to send your change of address to the Division office at 41 Hazel Gardens, Edgware, Middlesex, England. Don't leave this to drift to us through some other channel for it might not come, then you will miss the paper. In future, also, all subscriptions should be sent to the above address instead of to The Stanborough Press Ltd.

JUDGING by the reports already received it looks as though the net gain in membership for the year 1932 will beat all previous records. We shall be able to give you the definite figures in the next issue. Remember that a healthy Sabbath-school means a healthy church.



Ten Commandments for Sabbath-School Teachers

THE first requisite for a successful Sabbath-school teacher is to be true, strong, genuine, clean, courageous, honoured, above reproach, with high ideals and noble character. Therefore the first commandment is—

THOU SHALT BE A MAN—OR A WOMAN

The world is waiting for leaders. John R. Mott says that where the church has failed it has been because of inadequate leadership, and this is true of the Sabbath-school. A leader is an organizer, an inspirer of others. He does not say "Go" but "Come." "That leader governs best who appears not to govern at all." The second commandment is—

THOU SHALT BE A LEADER

When God wanted to plant a new nation, and desired a leader

for that nation, He gave a man a new vision. Abraham was commanded, "Look now toward the heaven." Tent-vision was to give place to sky-vision. So we need to look beyond the present, and bend all our energies to the realization of our hopes for the future. The third commandment is—

THOU SHALT HAVE VISION

We should remember that God lives and rules; that He has a programme for the world, and it is our high privilege to help carry it out. We should believe in the importance of our work, and in ourselves as sufficient for it, because God has promised to give wisdom and strength for each day's need. The fourth commandment is—

THOU SHALT HAVE FAITH

Leadership, vision, and faith demand steadfastness in co-operation with those who are our companions in the work of the church and Sabbath-school. We must not forget our great Leader's last command, "Teach all the nations." It is a tragedy when classes disintegrate and disappear for lack of teachers. The fifth commandment is—

THOU SHALT BE LOYAL

In order to hold a class of lively boys and girls, or thoughtful adults, a teacher must be constantly adding to his store of knowledge. One who would keep abreast of the times must study, read, and think. The sixth commandment is—

THOU SHALT BE A STUDENT

Someone has said, "Not failure, but low aim is crime." We need to aim high—not for self-advancement, but for the advancement of the cause. Our school will never surpass our aim and ideal for it.

Let us have a bigger class if we can; a better one we can and must have. The seventh commandment is—

THOU SHALT BE AMBITIOUS

When faith and ambition join hands for action, enthusiasm is the result. When this germ takes hold of the Sabbath-school force it soon spreads through the church and the homes represented in it. It gets results of which no one dreamed. It puts life into every enterprise, and live things grow. The eighth commandment is—

THOU SHALT BE ENTHUSIASTIC

Enthusiasm needs to be backed up with courage, cheerfulness, and staying power. There is a proverb which says, "He who can have patience can have anything else." Well has it been called a virtue. The ninth commandment is—

THOU SHALT BE PATIENT

Great hearts are always humble. The more one accomplishes, the more one sees to be done. The truly great are not proud that they have done so much, but humble that they can do no more. One who would be a worth-while leader must be quick to appreciate the ability of others, but not think of himself "more highly than he ought to think." The tenth commandment is—

THOU SHALT BE HUMBLE

—Selected.

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