

The Church Officers' Gazette

Vol. 27 FEBRUARY, 1940 No. 2

Victory Through Trials and Opposition

AS we near the time of the final triumph of God's work upon earth, we may gather faith and courage by reviewing signal victories which were gained by God's servants and people in the past as a result of their obeying the voice of their Leader and moving forward in the path of duty according to His divine appointment. On leaving Egypt the Israel of God would have suffered defeat at the outset, had they not acted upon the word of command to go forward, even though no path appeared before them.

"God in His providence brought the Hebrews into the mountain fastnesses before the sea. . . . He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. . . . In marching [as night was coming on] down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet."—*"Patriarchs and Prophets,"* p. 290.

Priests' Feet Touched Swollen Jordan

Their children were likewise tested in passing over the swollen Jordan, after the forty years of wilderness wanderings, as they entered the Promised Land. Like faith in the Captain's orders brought down the massive walls of Jericho. It also overthrew the mighty kings of Canaan, as they massed themselves together in battle to resist Christ's leadership of Israel's host. On one occasion God even delayed a sunset at Joshua's petition, while missiles from above were cast

upon these nations that had passed the hidden line between God's mercy and His wrath. The stubborn opposition of the marshaled hordes of Canaan only proved the means by which God, through their faith in His word and power, led Israel's hosts on to sure and complete victory.

Rebuilding Temple Delayed

Wonderful lessons for us, upon whom the ends of the world have come, are also furnished in the return of Israel's loyal ones from the land of their long captivity to Jerusalem, to restore the temple and the city walls. Zerubbabel, Ezra, and Nehemiah met determined opposition from the governors and the officers of the Persian realm, despite King Cyrus's decree that they were to help restore Jerusalem.

"The people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem." Ezra 4:4-6.

This letter brought back a decree from the king to stop the work of building on the house of God. The word of God through Haggai, the prophet, however, set them at work again. Thus by faith, even before King Darius' new decree rebuking the governors for hindering the progress had reached them, the Israelites resumed their work, and God prospered them. "Go up to the mountain," was the command, "and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Haggai 1:8.

Walls Built in Troublous Times

Then God sent Nehemiah, the cup-bearer of King Artaxerxes, to rebuild the broken-down walls. He went forth with the king's decree in his hand, and the discouraged men of Judah became so enthusiastic that in fifty-two days the walls were built and the doors set up. Then came the day for the dedication of the walls, and there was much rejoicing and blowing of trumpets.

"Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were trying to carry out the purposes of Heaven. . . . Human power and human might did not establish the church of God, and neither can they destroy it. Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the church founded, 'and the gates of hell shall not prevail against it.'"—*"Prophets and Kings,"* pp. 594-596.

Triumph of the Last Gospel Message Sure

In the carrying forward of our appointed task as a people—as workers in home fields, in overseas lands, in conferences, in churches—and as individuals, we are commissioned of God to bear to all the world the saving truths bound up in the three angels' messages of Revelation 14:6-12. Nothing can exceed this in importance. In accomplishing this great work, we shall experience the relentless opposition of Jesus' enemy—our enemy. Satan will battle every inch of advance. And what are we to do? Falter? Forsake our post of service? Traitorously desert our Captain? No; a thousand times, no. We face a conquered foe. His kingdom of darkness

is doomed. The valiant Paul wrote of him: "The God of peace shall bruise [or "tread," margin] Satan under your feet shortly." Rom. 16:20. And how much nearer this event is today than it was then, when these words were written.

"The foundation of God standeth sure. . . . God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. . . . The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect."—*Testimonies to Ministers*, pp. 410, 411.

In view of all this, we are instructed, as we enter into the final scenes:

"God cannot forbear much longer. Already His judgments are beginning to fall on some places, and soon His signal displeasure will be felt in other places. There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. . . . Through most wonderful workings of divine providence, mountains of difficulty will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Testimonies*, Vol. IX, p. 96.

T. E. B.

With Your Lord About His Table

WE have observed that on the occasion of the celebration of the Lord's supper, some members deliberately absent themselves. This is a serious matter. No memorial that the Lord has ordained is to be treated lightly, and especially the memorial of His death on Calvary's cross to redeem a lost world. In the celebration of this ordinance, there is brought vividly to mind the infinite love that inspired the supreme sacrifice of the Son of God for our redemption.

"The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for the most serious and solemn

reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily living experience in His power to save to the uttermost all that come unto God by Him."—*Steps to Christ*, pp. 93, 94.

Every soul needs the recurring influence of this hour of contemplation of the cross of Calvary, and it is of the utmost importance that it should

Special Appointments for February

Christian Home Day,
February 3

Second Sabbath Missions
Offering, February 10

"Signs of the Times"
Campaign, February 3-17

Temperance Day,
February 24

not be a mere form, but that it should be observed in the Spirit that giveth life, rather than in the letter that killeth.

When Jesus passed the broken bread and the wine to His disciples, He was pledging His life for them. As they ate the bread and drank the unfermented juice of the grape, they in turn pledged their lives to Him in full devotion. And today the hour of the ordinance service is an hour of re-consecration, complete and full.

Only those whose sins have been all washed away by the blood of the Lamb are fitted to partake of the sacred emblems. And so, as the members of the church eat and drink together, it is an expression of the fellowship and unity which Christ died to restore, and for which He prayed. If persons engage in this ordinance without full consecration, if there is sin in the life that is unforsaken and unconfessed, if there is a spirit of alienation or bitterness toward others, the individual falls under the con-

demnation expressed by the apostle in these words:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11:27-30.

If this ordinance were celebrated in spirit and in truth, there could be no church feuds or factions. Husbands and wives would be drawn together in Christian unity. Wrongs would be made right. Wounds would be healed by the balm of Gilead. The spirit of self-seeking and evilspeaking would be banished from our midst, and the Spirit of God would come in mighty power upon His people.

As Jesus gathered His disciples in the upper room just before His betrayal, we are told that "there was also a strife among them, which of them should be accounted the greatest." Luke 22:24. Here were twelve ordained ministers who had cast out devils on their missionary tours, but whose own hearts were filled with desire for position, and who were engaged in evilspeaking and surmising. They were in no condition to partake of the Lord's supper.

(Continued on page 32)



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The Home Missionary Department

CHRISTIAN HOME DAY—FEBRUARY 3



Home

Is your place a small place?
Tend it with care!—
God set you there.

Is your place a large place?
Guard it with care!—
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.
—John Owenham.

Suggestive Program for Sabbath Service, February 3, 1940

OPENING SONG: "Home of the Soul," No. 919; songs in "Christ in Song."

SPIRIT OF PROPHECY STUDY ON THE HOME (or Scripture reading: Gen. 2:8, 9, 15, 18, 21-24).

PRAYER.

OFFERING FOR LOCAL MISSIONARY WORK.

SONG: No. 68.

READING: "The Home and Its Work," by A. W. Peterson.

READING: "The Privilege of Parenthood," by A. C. Nelson.

SPECIAL MUSIC: "My Name in Mother's Prayer" (or other selection for solo or duet).

READING: "Whereas I Was Blind"—a story sermon. (Rendered by a mother or a teacher.)

APPEAL: "Just What Shall We Do?" (Presented by pastor or Home Commission Leader.)

CLOSING SONG: No. 70.

BENEDICTION.

The Home and Its Work of Preparing Our Children and Youth for the Coming Crisis

BY ALFRED W. PETERSON

Secretary, General Conference M. V. Department

TODAY the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: 'Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places.'—"Education," p. 179.

God's people now find themselves facing the problems and the tests

which they long expected would overtake them before probation closes. Sabbathkeeping in many parts of the world is becoming increasingly difficult. In some areas of earth war has brought great hardship in the sacrifice of freedom and of treasure necessary to conduct warfare. In other parts of the earth it is Satan's studied purpose to lead men and women to forget the realities of the present through pleasure and self-gratification. "He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul?"—"Counsels to Teachers," p. 337.

If ever the Christian home ought to function effectively in the lives of parents, children, and youth, for the development of Christian character and

to hold the youth steady and prepare them for the experiences of the future, it should be prepared to do so now. If the church is to save its youth, and march forward triumphantly during the days of crisis which are before it, more attention must be given to making the homes all that they should be.

Time was when life was centered in the home. The family found fellowship, recreation, education, religious experience, and livelihood within its own circle. People were born and reared, and died within the sanctuary of the home. Parents were the companions and instructors of their youth, and the father was the priest of the family. Perhaps no more beautiful or stimulating picture of the relationship between parents and children is found anywhere than is suggested in the record of Abraham and his son, found in Genesis 22:6, 8: "They went both of them together." This suggests fellowship in work, in play, in worship; and in this fellowship the child learned the wisdom and experience, the ideals and purposes, the attitudes and habits of father and mother. The Christian home developed Christian character.

In recent years, however, social changes have profoundly influenced the character of the home. The industrialization of the country, with its consequent movement to the cities, and the development of specialized industries, with its resulting division of labor, have taken the arts and crafts out of the home. This, in turn, has taken teaching out of the home, and eventually has taken the children, for most of the day. These changed conditions have substituted other persons than the parents as the teachers of the children. They have substituted the school away from home in place of the home school. They have set up new purposes in education and have required the learning of new skill and knowledge. The tendency has been to make the home merely a place for eating and sleeping, and has resulted in bringing about a cleavage between parents and youth. Strangers have taken charge of the children—some to teach them, some to entertain them, and some to employ them. The conditions of modern life have conspired to restrict and render ineffective the Christian home as a character-building institution. But the world can never do the work for our children and

youth that God designed that the home should do.

In our modern environment we would find it impossible and undesirable to return to the conditions of life which surrounded the patriarchs, but there are some things that Christian parents can do which will make up for the loss which the home life has sustained because of the changes that have overtaken our homes in this modern civilization. In the first place, there must be a return to the family altar. We must plan our day's schedule in such a way that the hurry and pressure of our modern life shall not cheat our children out of the experience which can come to them only at the family altar. The memory of father's tears and of his earnest voice pleading for God's care and blessing upon each child of his family circle, will not only bind the family together in Christian spirit and purpose, but will hold the sorely tried son or daughter steady through many a difficult experience after he or she has left the family circle. "Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones

are exposed to temptations."—*"Ministry of Healing,"* p. 393.

If our homes are to have the old-time advent power, there must be a return to the old-time advent practice of Bible study. "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand."—*"The Great Controversy,"* pp. 593, 594.

"The life of God, which gives life to the world, is in His word. . . . It is our only source of power."—*"Gospel Workers,"* p. 250.

Today, as never before, our children need to learn from example and from experience in the family circle to love God's word and to surrender themselves to the mastery of its power.

There must also be a return to true Sabbathkeeping. Too often there is a tendency to keep the Sabbath as the world keeps Sunday, and make it a day of relaxation and recreation. We need to keep ever before us the fact that the Sabbath, the memorial of God's creation, is designed to draw our hearts back to God and lead us into a fuller fellowship with Him. The Sabbath ought to be a day when

A SPECIAL WORD WITH LEADERS

The church does well to give special attention to the building of the Christian home; for God's messenger has said to us: "The success of the church, the prosperity of the nation, depend upon home influences."—*"Ministry of Healing,"* p. 349. We have not yet assigned to the upbuilding of the home, the training of parents, and the preschool education of children the rightful place in Christian education. We seem to assume that parents intuitively know how to train children. But that is no more true than that teachers know by instinct how to teach. Both require training. "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*"Education,"* p. 276.

But let us, at the least, make use of what facilities we have for the definite training of parents. The Home Commission provides for such training, on the voluntary action of the church. It is necessary for the church to form a parents' study group, either in the Home and School Association, or as a Christian Home Coun-

cil, and send to the Home Commission for instruction of how to proceed, and for the necessary study material. You have a conference Home Commission secretary at the conference headquarters. Will you not write to that secretary, and organize your parents for study and action together?

We look to the officers of the church, the shepherds of the flock, to take the initiative, and to give strong support to the training of parents and young people for Christian home life. Let Christian Home Day, the first Sabbath in February, be generally observed in the churches. And with the presentation of the program, let there be plans laid for the strengthening of the parent-education work if it is already begun in your church, or for its starting if it has not been started.

We have but little time left to finish God's work in the earth. We must begin with the home. "In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*"Testimonies,"* Vol. VI, p. 354.

ARTHUR W. SPALDING,
Sec'y, Home Commission.

the family is led into that experience of worship and devotion which springs from a realization that we belong to God through creation and redemption. In the near future God's people are to face the Sabbath test. True Sabbath observance in this time of preparation will gird our youth with strength for the Sabbath test of the future.

There must be a return to the doctrine of Christian education. A father of a large family of boys was deprived of the helpfulness and inspiration of his faithful wife. For years he had sacrificed and labored alone to bring up this family of boys as God would have them. One day upon being asked how he had been so successful in training his sons for the service of God, he pointed to the old college on the hill and said, "I could not have done it except for that." "The Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education. . . . The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us."—*Counsels to Teachers*, pp. 166, 167. This faithful father has long since passed to his rest, but all his sons are laborers in God's vineyard.

In this time when so much of education has been taken out of the home, God designs that Seventh-day Adventist schools shall be mighty helpers to Seventh-day Adventist parents to train their boys and girls in the Seventh-day Adventist way of life.

Many parents find themselves at a loss in their desire to make the home entertaining and educative. They find themselves struggling against the many attractions outside the home which pull the children into out-of-home groups for recreation and entertainment. To these parents we would like to suggest the wonderfully helpful plans provided in the Missionary Volunteer Master Comrade Class work, which has been a boon to so many parents who have struggled with this problem. A letter to your conference Missionary Volunteer secretary will bring information regarding the Master Comrade work which prepares adults and senior youth for intelligent work with Juniors. The "Master Comrade Manual" and the "Junior Handbook" can be secured from your

Book and Bible House, and will be a great help to parents in planning wholesome, educational activity in the home. These things, and others which might be mentioned, will help to deepen and maintain the advent spirit in our homes.

It is still true that the things upon which we place value in the home will assume value and importance in the thinking of our children. In this mighty hour God designs that a special work shall be done in the home for the youth. Let us follow His plans and lay hold upon His precious promises in behalf of our children. He says: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:24, 25.



The Privileges of Parenthood

BY A. C. NELSON

Secretary, Home Commission,
Pacific Union

The Home

Home—what sweetness, what memories, what anticipation, what joy, and what comfort this simple word can bring to the human soul. Home—the cradle of life, the temple of love, the citadel of strength. It is here that life in its largest sense is begun, courage and strength are engendered, understanding of the cultural and practical is promoted, and personalities and attitudes are evolved. "Home sweet home"—God bless our homes.

Let us pause a moment with bowed heads and closed eyes and meditate upon the memory and the picture of home. (At the end of a short pause the leader may offer a short invocation of God's blessing upon our homes.)

What kind of picture did memory hang for you? Was it a picture of love, of fellowship, of peace? Was it a picture of happy companionship

graced with the family altar and with a sympathetic understanding? Or did it rudely intrude a picture of discord and neglect, blighted by sin and indifference?

For a moment let imagination picture for you that beautiful pattern home in sinless Eden. Our first parents are at the altar. It is set in the garden of God, who Himself performs the sacred marriage ceremony. Love knits their hearts as angels witness their pledge.

Thus, as husband and wife, they begin the relationships and responsibilities of homemaking. Thus begins the amalgamation of two souls, the synchronizing of individualities, the blending of character hues in the common purpose of love and service. What harmony and peace, what holy anticipation must have been theirs! What a symphony of love! All that heaven could give blessed this home.

Our Greatest Privilege

Parenthood is the greatest privilege and responsibility, the greatest joy and comfort that can come to the makers of a Christian home. What a privilege to be coworkers with God in building men. "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 this world.'"—*Counsels to Teachers*, p. 145.

Home and family life are potent agents in shaping the lives of children. Especially is this true during the preschool years. "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."—Mrs. E. G. White, in *Signs of the Times*, April 8, 1903. "According to their pasture, so were they filled," wrote the ancient prophet. Hosea 13:6.

"Great is the responsibility of those who take upon themselves the guidance of a human soul. The true father and mother count theirs a trust from which they can never be wholly released. The life of the child, from his earliest to his latest day, feels the power of that tie which binds him to the parent's heart; the acts, the words, the very look of the parent, continue to mold the child for good or for evil."—*Education*, p. 280.

"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.

The child's personality, attitudes, and character foundations are largely determined by the way he is handled during these earlier years. "As the twig is bent the tree's inclined." A child learns by imitation; therefore, what you desire your child to become, that you yourself must be.

The Home School

It is in the home school that the child's concepts of social and spiritual relations begin. It is here that he learns to pray. Here his prayer life is molded and fixed "by the morning and evening sacrifices of prayer and praise. . . . In the church at home the children are to learn to pray and to trust in God." "Make the home a Bethel, a holy, consecrated place."—*"Counsels to Teachers,"* pp. 110, 114.

Here, too, he learns the "dignity of labor." "In the home school the children should be taught how to perform the practical duties of everyday life."—*Id.*, p. 122.

It is here that the graces of modesty and obedience are instilled. Here the soil of the child heart may be mellowed by love and affection. Here the garden of the heart thus prepared will flourish with the seed of truth. Here the foundations of a happy and useful life are laid. Here the pattern of life is molded and fashioned with the tools of "love and kindness and strict discipline."—*Id.*, p. 265. Here, too, "the sterner virtues,—energy, integrity, honesty, patience, courage, diligence, and practical usefulness," are developed. (See "Ministry of Healing," p. 391.)

Our Need

What sacred and glorious privileges are ours as parents. What a challenge to faithfulness. What a sense of need should urge us to prayer and study. "Dealing with human minds is the most delicate work ever entrusted to mortals."—*"Counsels to Teachers,"* p. 264. We need to "become acquainted with the laws of physical development, —with physiology and hygiene, with the bearing of prenatal influences, with the laws of heredity, sanitation,

dress, exercise, and the treatment of disease."—*"Education,"* p. 276.

We need also to "understand the laws of mental development and moral training."—*Ibid.* The child's emotional nature is definitely affected at various stages by certain glandular developments. It is during the years of early adolescence that more than sixty per cent of all conversions take place. Personality and attitudes take form during this transitional period.

We need to understand the various agencies that influence the child's development, and to accept primary responsibility for their direction, control, and coordination. This responsibility cannot be delegated to others. "Our children will not come up all by themselves to Christian manhood and womanhood, to service for God and humanity. You have to invest in them your thought, your study, your prayers, your efforts. And you have to begin early and be sure you begin intelligently and wisely. Fine Christian young men and young women are made first by homes that know how to teach and that do teach reverence, devotion, purity, industry, thrift, simplicity, knowledge, and self-control."—*A. W. Spalding, in Pacific Union Recorder.*

Our Greatest Need

Truly, our needs are many. We need to read and study the many excellent books for parents, the best of which are furnished through the Spirit of prophecy. We need to counsel together and frankly discuss our common problems.

"The guardians of the children have the duty to present in their own lives such patterns of honesty, sincerity, and courage as shall challenge the child's emulation. In an age when mechanical devices bring distant wonders and the spread of wealth provides ease and comfort beyond our wildest dreams, it is of the gravest importance that all adults realize that by no such trickery is the matter of wholesome living produced. It is only in the example of sincere living that the child finds a dynamic impulse for his own wholesome development."—*Dr. James S. Plant, White House Conference on Child Health and Protection, 1930.*

But our greatest need is the constant help of the Spirit of God. We need the wisdom that God alone can give. We need to know the power of prayer in our own lives. We need the sweet-

ness and the influence of His grace, the conquest of our own natures, and the power of the victorious life.

"Grant me, Great Teacher,
Eyes to see, ears quick and keen,
Strong, tender hands, and lips that
laugh;
But more than all, a heart that lives
and understands."

The Call of God

This important work cannot be done in human strength alone. The Great Teacher, "the Teacher sent from God," says to all weary, heavy-laden makers of the home, "Come unto Me, . . . and learn of Me"—at the family altar, in the study of God's word, in the reading of "Ministry of Healing," "Counsels to Parents," and "Education," in the Christian Home Council, and in the lesson book of God's out-of-doors. "If any of you lack wisdom, let him ask of God."

Our Consecration

He who discerns the opportunities and privileges of his work will never allow anything to stand in the way of earnest endeavor for self-improvement. He will spare no pains to reach the highest standard of excellence. When the angel of God announced to Manoaah and his wife that the privileges of parenthood were to be theirs, with a sense of need they cried out, "O my Lord, let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." Judges 13:8.

The times demand haste. They demand an awakening to a sense of need that Manoaah felt. They demand the investment of your thought, your time, your study, and your prayers. "Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*"Testimonies,"* Vol. VI, p. 199.

If our homes are to accomplish their God-given mission, if our children are to be saved to His cause and in His kingdom, there must be reenacted the scenes of the night of doom in old Egypt. "The Israelites obeyed the directions that God had given. Swiftly and secretly they made their preparations for departure. Their families were gathered. . . . In awe the people prayed and watched, the heart of the eldest born, from the strong man down to the little child, throbbing with indefinable dread. Fathers and mothers clasped in their arms their loved first-

born, as they thought of the fearful stroke that was to fall that night. But no dwelling of Israel was visited by the death-dealing angel. The sign of blood—the sign of a Saviour's protection—was on their doors, and the destroyer entered not.”—*“Patriarchs and Prophets,”* p. 279.

“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 the 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.”—*“Prophets and Kings,”* p. 245.

“God of the heart and hand,
Teach me to understand!
I know so little of the thought that lies
Back of the shining of those childish
eyes;
I guess so little of the wonder there,
Under the curling of the sunny hair;
It is so very, very long ago
Since I, too, knew the things that children
know;
Yet hast Thou given them to me to lead;
Out of Thy wisdom grant me all I need—
Patience of purpose, faith, and tenderness,
Trusting Thy perfect love to lead and
bless.
Help me to remember. Ah! for this I
pray;
Make me a child of yesterday.
God of the heart and hand,
Teach me to understand!”

—Marian B. Craig.

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## Whereas I Was Blind

(By one who loves nature)

A LITTLE girl was walking along a bit of mountain trail, following a man.

“It’s too bad you are blind,” said the man.

“Blind! Why, I’m not blind!” exclaimed the girl.

Silence, while footsteps pressed deep in the centuries-old accumulation of pine needles.

“It really is a shame you are blind,” again observed the man.

“But I’m not blind!” remonstrated the little girl, with spirit.

A few more steps in silence.

“I’m sorry you are blind,” again said the man.

“But I’m not! Why, I can see! I can see you—I can see everything!”

“Everything?”

“Of course I can see everything!”

“Well, you didn’t see this.” And the man stepped back a few paces in the trail and picked up a bit of stone that the two had passed. “You didn’t see this!”

## A Spirit of Prophecy Study on the Home

ARRANGED BY MRS. J. S. ROUSE

### 1. What is a Christian home?

“A Christian home is one where love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy.”—*“Testimonies,”* Vol. V, p. 335.

### 2. In what kind of home is Christ not a stranger?

“Fathers and mothers who make God first in their households, who teach their children that the fear of the Lord is the beginning of wisdom, glorify God before angels and before men, by presenting to the world a well-ordered, well-disciplined family,—a family that love and obey God, instead of rebelling against Him. Christ is not a stranger in their homes; His name is a household name, revered and glorified.”—*Id.*, p. 424.

### 3. What kind of home is the angels' delight?

“Angels delight in a home where God reigns supreme, and the children are taught to reverence religion, the Bible, and their Creator.”—*Id.*

### 4. What will the grace of God in the heart do for the impatient, fretful, rude, and harsh in the home?

“Let no harsh words be spoken.” “A Christian must have sanctified tenderness and love, in which there is no impatience or fretfulness; the rude, harsh manners must be softened by the grace of Christ.”—*Id.*, p. 335.

### 5. If cross, angry words are exchanged, whose protection do we lose?

“Angels flee from the dwelling where words of discord are exchanged.”—*“Testimonies,”* Vol. I, p. 696.

### 6. Is it wrong to have our homes beautiful and attractive?

“The home should be to the children the most attractive place in the world, and the mother’s presence should be its greatest attraction.” “Make your rooms as cheerful as possible. Let the

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“Why, it’s just a stone—like all these stones around here,” said the girl.

“Ah, but it isn’t! That’s why I think you are blind. Let us pick up a handful of other stones, and compare them. I will take all these in my hands and mix them. Now can you tell me which is *that* stone?”

“Oh, it’s *this* one! Isn’t it pretty? What makes the difference?”

“The difference is that *this* has gold in it.”

“Gold! gold!” exclaimed the girl incredulously.

“Yes, this is a bit of ore from the mine—a specimen that may have been dropped. If you had had really good eyesight, you would have noticed it at once. Except for those veins of gold running through it, it is just the same as these other rocks which cover the mountains. But—that gold makes

children find home the most attractive place on earth.”—*“Ministry of Healing,”* p. 388; *“Counsels on Health,”* p. 100.

### 7. How should the home be furnished?

“Oh, that we could be satisfied with less heart longings, less strivings for things difficult to obtain wherewith to beautify our homes, while that which God values above jewels, the meek and quiet spirit, is not cherished. The grace of simplicity, meekness, and true affection, would make a paradise of the humblest home; it is better to endure cheerfully every inconvenience than to part with peace and contentment.”—*“Testimonies,”* Vol. IV, p. 622.

### 8. How can a hedge be placed about the children of a Christian home?

“In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise. Children should be taught to respect and reverence the hour of prayer. It is the duty of Christian parents morning and evening, by earnest prayer and persevering faith, to make a hedge about their children.”—*“Counsels to Teachers,”* p. 110.

### 9. What should a Christian home be?

“If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of home for the world.” “God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God’s plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work.”—*“Counsels on Health,”* p. 100; *“Testimonies,”* Vol. VI, p. 430. “Our homes should be little heavens to go to heaven in.”

all the difference in the world! *Without* gold, the rocks are practically worthless; *with* gold, they are worth much. And that,” emphasized the man sagely, “is true of people also. Those *without* the gold of character are practically worthless; those *with* it are worth much.”

The little girl pondered those words as she and the man moved along the path. People with gold—gold in their hearts, not in their pockets.

“It’s too bad you are blind,” said the man.

No denial now from the little girl! She began to look quickly about her, snatching up bits of rock, carefully searching for evidences of the precious metal.

The man laughed. “Too bad you are blind!”

“But I don’t see any gold!”



"Look here," and kneeling, the big man pointed to two rows of symmetrical prickles that intersected the path. The little girl examined them.

"Do you know what they are?" the man asked.

"Tracks—and they look like those of a mother and her baby."

"Fine!" approved the man. "Your eyesight is improving! Do you know what animal has made them?"

"No, I don't."

"Chipmunks. Now, if you will stand perfectly quiet for a few moments, not moving more than winking an eye, you will see something by that pine tree yonder."

Statuesquely they waited. The little girl, pent up with anticipation, had never been more thrilled than as she waited tensely to see what would happen by that pine tree. Presently she was rewarded for her wait, as a mother chipmunk appeared with her lively little son and gave him a lesson in cracking hazelnuts. Delightedly the little girl watched, until, quite forgetful of her role of silent watcher, she chuckled—and the chipmunks scampered to cover.

"That was fun!" exclaimed the little girl. "I've never before seen a mother chipmunk teaching her baby, though I've seen chipmunks all my life."

"Perhaps because you were blind," said the man. "Your sight is improving fast."

Then the man showed her the nut shells left by the chipmunk; explained to her the wonderful "nutcrackers" provided by nature for the creatures who must live on nuts; told her how wonderfully nature has provided for every creature's need.

Then from under several pine trees he gathered cones.

"Now how is your eyesight? What do you notice about these pine cones?"

All her life the little girl had been familiar with pine cones, but she had never, until this moment, noticed that there was any difference in them. Now as she looked at them very carefully, lying in the man's hand, she noticed almost imperceptible differences among them. The man shook the cones, and from their hiding place among the scales, tiny seeds came fluttering down. Not until the man took a magnifying glass from his pocket could the girl find any difference in the tiny seeds.

As the man called her attention to the trees, which were of several varieties, the child marveled that these seeds, so much alike, could make trees so different.

"The same kind of seeds *always* produce the same kind of trees," he told her. "You might not be able to tell the difference in the kind of pine seeds nature hides away in those cones. They might look exactly alike to you, but nature knows the difference, and every kind of seed makes its own kind of tree. Nature knows the difference; nature never makes a mistake, never gets mixed up in her growing program."

As they walked along the trail, the

man continued: "If you plant a dandelion seed, will you get a lovely marigold?"

"Oh, no!" the little girl laughed. "If you plant thistles, will you get strawberries?"

"Of course not!"

"Always remember, that is true of your mind, also—whatever you plant in your mind will bloom in your life. If you plant weeds, you will get weeds; if you plant roses, you'll get roses."

"Just like the Bible verse that says, 'Whatsoever a man soweth, that shall he also reap,'" said the little girl.

Chattering, the two moved farther along the path toward the mine where the girl's uncle was superintendent.

"It's too bad you are blind," said the man.

Alert now, the little girl looked all about her feet, for rocks, for tracks.

"You're blind, very blind!" laughed the man. "Look higher, *much* higher—quickly, or you'll miss it!"

"What is it?" she asked, following his eyes skyward.

"A hawk! and it's making away with a chicken belonging to that new family down by the mill."

"Oh, oh—I wonder—I wonder if I shut my aunt's chicks inside the covered coop as carefully as she told me to! I'd better run back to make sure. I've heard about hawks taking chickens, but I have never seen one before."

"Perhaps because you were blind," observed the man. "There's a Bible verse that exactly describes old Biddy as you will find her."

Breathless, she found old Biddy agitatedly covering her young with outspread wings, even though the door was secure.

The little girl sat down on a boulder to ponder. She knew the Bible verse to which the man referred, for her mother had helped her color a picture of a hen covering her brood. She thought about that verse, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not;" and suddenly there flashed to her the lesson of that verse—if she kept close to Jesus, the enemy of souls could not snatch her.

So it happened—or was it Providence?—that a little girl's eyes were opened that day, that a new vision came to her, that she saw, as she had never seen before, the wonderful things about her.



The man was a person of enormous business affairs—the representative of a large mining syndicate—but he found time, or rather *took time*, that day to open the eyes of a little girl.

And for her, life has never been the same from that day. A whole new world opened up before her. No longer were trees and creatures and rocks and sky and water, common, ordinary things. She saw them with *new sight*.

Hundreds of Seventh-day Adventist boys and girls are groping along in blindness, scarcely aware of the wonders everywhere about them. Whether parent or interested friend, *you* may be the one to light that vital spark in their lives which will flash into a consuming interest and will motivate their whole future.

You cannot read for five minutes any of the sayings of Christ without coming upon something about nature. The peaceful sheep under the shepherd's care; a tiny lost lamb; wolves treacherously seeking to devour the flock; serpents slithering through the grass; birds, carefree in their existence, yet cared for by the heavenly Father; eagles swooping down from the sky and gathering about a carcass; fish caught in a net; a fruitless fig tree; tufts of grass, green and luxuriant today, tomorrow cast into the oven; vines existing for no other purpose than to bear fruit; the tiny mustard seed and its miracle of growth; the farmer sowing his wheat; reeds growing along the ditches, bending whichever way the wind blows; lightning flashing out of the east, with its portent of coming storm.

Where, *where* did Jesus learn all these things of nature, so that when He wished to impress a lesson, He had only to pluck from His memory the perfect illustration? At His mother's knee. The woman whom God chose to be the mother of His Son on earth was a simple person who loved simple things. And the simple, common, plain, everyday lessons which she taught her little boy were to exert an influence which would envelop the earth. Under her guidance, "His early years were given to the study of God's word, and spread out before Him was the great library—"

(What great library? The public library of the near-by metropolis? No, indeed!)

"Spread out before Him was the great library of *God's created works*."—*"The Desire of Ages,"* p. 70.

Ideal combination that—God's word and God's works. Into that growing boy's life the mother put so much of God's word, so much of God's works, that when He became a man, He had mastered them both.

What a tremendous harvest of fruit was borne by the lessons which that mother planted in her boy's heart! From this hillside surrounding His isolated home town, He gathered the material which was to move and bless the whole world.

Need parents of any time, any place,



living in isolation with their family, feel that their opportunities are limited? With the sky above, the soil beneath, and living green between, parents today have at their command the same laboratory equipment which the mother of the earth's greatest Man had. From the tiny, even microscopic, creatures of underearth, to the unfathomable immensities of the vaulted heavens, *everything* created by God has its myriad lessons.

Do not feel that you must study hours and hours to search out these wonderful lessons from books. Books are helpful, but why not let the Master Teacher lecture to you firsthand? The greatest students of nature whom the world has known have been those who studied the *things themselves*, not merely the books about them.

We are told that Jesus, teaching lessons from nature, so impressed His hearers with the sublime truths, that "whenever afterward their eyes rested on the objects with which He had associated eternal truth, His lessons were repeated."—"*Counsels to Teachers*," p. 140.

What encouragement to parents! Today you walk with your children. You pause under a tree to call their attention to the beauty of its symmetry, the vividness of its living green, the marvel of its fruit, the wonder of the tiny seed which, planted in the soil, gathers to itself the elements and influences surrounding it, and appropriates them in its growth. You tell them how the tree develops under the warming, life-giving sunshine; breathes in the air through its every leaf; appropriates life-giving water through its every root. And weaving into all this, you are telling the children that they are like a tree, planted in the very place God would have them, appropriating the influences of home, church, Sabbath school, day school, and friends, all of which will have a definite bearing upon the growth of their life and the type of their character. You are telling the children, also, how their prayers are their spiritual breathing; their study of the Bible is the intake of their spiritual food; and as they do *their* part in prayer and Bible study, God does *His* part in sending them the refreshing waters of His Spirit, continually to revive and refresh them, and make their development possible. You tell them how, as they think less of themselves and more of others, and as they serve others in countless ways, they are bearing fruit.

Today you teach your children all this, standing beneath a tree. Part of it you tell them; part of it you draw out from them.

Perhaps it is an apple tree; but whatever the tree, that tree will never be "just a tree" to your children henceforth. Every time they pass it, they will remember your lesson. And from that time forward when they see a fruitful tree, they will remember your wonderful lesson of today. It will live on and on and on in their lives. And



the memory will be a benediction.

Or it may be that you will pass, as did Jesus, a fruit tree that is *not* bearing. Here is a lesson also:

Are any in your family *fruitless* trees, daily receiving God's gifts, having the privileges of home and church and school, being nurtured and cared for, yet bearing no fruit? If so, tell them that the unproductive tree, absorbing elements from the soil and the air, robs the trees about it of that which might otherwise be theirs. Even so, the one who fails to bear the fruits of the Spirit in his life robs others of their privileges and hampers them by his influence, and thus becomes a "cumberer of the ground."

Nor will your children ever forget your lesson of the *fruitless* tree. If you teach these lessons to your children while they are young, they will be a *perpetual* blessing to them through their whole lives. A book on your shelves may hold within its covers a wonderful lesson, and whenever the children glance at the book they will remember its lesson. But how dry and dead are the leaves of a book compared with the *living* leaves of a tree! In a world teeming with artificialities, we must hold to God's plan of bringing up our children on nature, on the things which bear God's touch, not man's.

Are you perplexed over the development of your children?

Are you wondering how to supplant the baneful influence of certain radio features which make strong appeal to boys and girls? Are you wondering what to substitute for the daily diet of the "funnies"—which are *not* funnies, but *tragedies*? Are you wondering how to spend Sabbath afternoon profitably? And every other afternoon?

We have nothing to offer but the suggestion—yea, the command—of heaven: "Parents, in the training of your children, study the lessons that God has given in nature."—"*The Desire of Ages*," p. 515. There is no greater service that the Home Commission of the General Conference can render to Seventh-day Adventist homes than the fostering of a back-to-nature movement—a turning from the instruction taught in many of the volumes current today for parents, and following God's methods; a getting away

from the artificialities of our modern civilization, with its stultifying effect upon the souls of young and old, and returning to the ways of God. "Go forth, under the open sky, and list to Nature's teachings." To assist you in such an endeavor, the Home Commission stands ready.

A mother came to me some time ago with a volume which she had been studiously perusing in the earnest desire to gain help in the training of her children. Much of that book on child psychology was too involved for her; its references to "stimuli" and "responses," "inhibitions," "repressions," "sublimation," "mind's set," et cetera, were a bit beyond her. She had spent hours with her dictionary trying unsuccessfully to figure it all out, for she was an earnest mother, with a sincere desire to rear her brood efficiently.

"I just cannot understand it," she sighed, as she came to me with that *psychology* book. "But I *do* want to bring my children up right. This book with its big words and high-sounding phrases hasn't helped me one bit. What *can* I do to get my children interested in something worth while, and keep them out of mischief?"

"Have you tried God's plan?"

"What do you mean?"

"I'll read it for you. 'As fast as their minds can comprehend it, the parents should open before them God's great book of nature.' (See "*Counsels to Teachers*," p. 79.)

A few days later, over the telephone, that mother said in fervent tone, "Whereas I was blind, now I see." I've been reading the book "*Counsels to Teachers*"—it is wonderful! marvelous! it answers all my questions and anticipates a lot more. And it is so *simple*. I haven't found a thing which I cannot grasp. And to think of all the time I wasted on all those psychology books from the library, when this has been on my shelf all the while! I've been following the instruction and taking the children out in the woods. They *love* it—and the playroom looks like a naturalist's haunt, and has everything in it from seeds to cocoons."

"My children are so nervous!" bewails another mother. "Harry screams around the house; Mildred awakens us all in the night, crying that she has had a bad dream about war; and the baby cries incessantly. Our house is a nightmare of noise."

To all such comes the instruction: "Parents, in the training of your children, study the lessons that God has given in nature." Turn off the radio with its frightful war news, its devastating dramatizations, its unending nerve tension. Walk quietly with your children to the park or the woods and let them, with a bit of guidance from you, search, explore, and discover. It will surprise you how nerves will relax.

Will the children respond?

One day as we strolled through the beautiful Rose Garden of Buenos Aires,

one of the finest in the world, where choicest plants have been gathered from every continent, and where the beauty of the blooms is breath taking, I saw a little toddling girl, unnoticed by her mother, run up to an exquisite bloom. I was sure that her outstretched hand meant trouble for herself and her mother, for the police kept alert surveillance over the precious blooms, and even to touch a flower was a serious misdemeanor. She bent to that bloom, and, to my amazement—kissed it!

Ah, little child, with your unspoiled love for the beauties of God's creation, you do respond! You need, not a blaring radio, but a quiet garden, a little plant to tend, a kitten to love. And you need parents who appreciate your needs.

Would that we might all open our hearts as a little child to breathe in the beauties and wonders about us, and to appreciate what God has given for our enjoyment and pleasure. We need not be a Morgan or a Ford with a fine estate to appreciate the marvels of nature. A five-minute walk in the woods, or in the park, or even along the neighborhood street—if we have a "seeing eye"—will reward us with such responses from our soul as will make us desire, almost, to kiss the lovely things we see.

The greatest men and women of earth (not those who *rule* humanity; but those who *serve* humanity) are always lovers of flowers, lovers of nature—Lincoln, Frances Willard, Edison, Mrs. E. G. White, and a host of others.

With all your hopes and ambitions for your children, you can have none higher than that they shall love flowers, and trees, and creatures.

"It is too bad that you are blind."

Blind! How many of us are blind, not only to the blessings of nature all about us, but to the spiritual values which they represent?

Oh, yes, we are rich, and increased in books, and cars, and radios, and have need of nothing.

Nothing?

Knowing not that we are "wretched, and miserable, and poor, and blind, and naked."

From heaven above comes counsel to us who live in this tremendous hour of

earth's history, and who are groping our way blindly: "I counsel thee to buy of Me *gold* tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, . . . and anoint thine eyes with *eyesalve*, that thou mayest see." Rev. 3:18.

Eyesalve! that thou mayest see!

Ah, precious hope! We who are blind may see! No need for us to blunder along, and grope along, missing life's richest blessings. They may be ours—IF we apply the eyesalve of heaven.

Dear parents united in the advent hope, wheras we have been blind, may we, oh, may we be led to see.

### Just What Shall We Do?

Now after listening to these good thoughts from various workers, what comes to your mind? Perhaps it is John 13:17, "If ye know these things, happy are ye if ye do them." Just listening to the good advice that has been given us is not going to save our children. We must do something about it. Let us grasp our opportunity while we have it. Today, while things are comparatively quiet here in the United States, we can freely meet together to pray and study and plan, thus obtaining new ideas about the care and training of children. Let us take advantage of our opportunities.

The organizing procedure is very simple. Can you have a Christian Home Council composed of both fathers and mothers? Or will it be mothers and other women only? That being settled, decide on a suitable time for a first meeting, and call the meeting. Someone must act as chairman. That will probably be the one who is responsible for the calling together of the group. That person, in consultation with other public-spirited individuals, will plan the program. It will probably begin with a suitable hymn and an earnest prayer or season of prayer for yourselves and for your children. The purpose of the meeting and of the Christian Home Council should be stated. A temporary leader should be elected to serve till the church can elect a permanent leader and an assistant leader. It is the responsibility of the church to do that; but a permanent secretary and assistant secretary should be elected at this first meeting. Do not choose for secretaries those who will be needed for leaders, but rather choose those who are ready writers and who are careful about details.

The leaflet on Parliamentary Usage

is being revised and will soon be ready for distribution. You may ask for your copy.

If you have not received the leaflets entitled "Heart of the Church" and "The Business of the Christian Home Council," write us for them. Also call for the necessary blanks, one of which is the Opening Report blank. As soon as this is filled out and returned to us, the leader's name will be placed on the list for a free copy of *The Hearthstone*, which is sent out each month.

The council must decide which textbook the members wish to study first. The course consists of five textbooks, covering the life of the child:

1. "Makers of the Home" (\$1.50). A study for husband and wife, and mature young people.
2. "All About the Baby" (\$2.00). Important instruction as to necessary procedure before and after the birth of the child.
3. "Through Early Childhood" (\$1.75). Care and training of the child between three and nine years of age.
4. "Growing Boys and Girls" (\$1.75). Covers the period to the age of twelve or thirteen.
5. "The Days of Youth" (\$1.50). Brings the student to the age of marriage.

It would be well for each member of the group to purchase the textbook chosen, which is practically all the expense involved; but of course no one is debarred from the society if he is unable to purchase the textbook. The books can be obtained through the Book and Bible House.

The meetings of the society are usually held once in two weeks, either at the homes of members or in the church, as may be most convenient. All members should take part in the programs from time to time, as to do so affords one the opportunity to cultivate his talents, in addition to rendering help to others.

Try to arrange for a brief Home Commission lesson to be presented at this meeting, so that the members may go home feeling that they have been helped already. Your best helps in preparing these preliminary lessons are books from the Spirit of prophecy, especially "Ministry of Healing" (pages 350 to 400), "Counsels to Teachers and Parents," and "Testimonies," Vol. II.

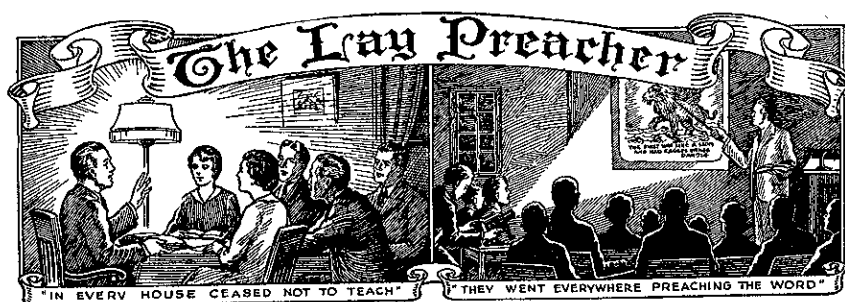
GEN. CONF. HOME COMMISSION.

### Wonderful Work

It's a wonderful work, they're saying,  
when men put over a scheme;  
But the wonder of all was the laying of  
the outlines and the dream.  
The bringing to birth of the fancy, the  
setting of the heart aglow  
With visions of use and beauty that the  
work might be builded so.

It's wonderful work, they're saying, of  
the things men do each day;  
But the wonder began in the training of  
the child in the truth and the way.  
And somewhere the heart and the spirit,  
the hope, and the faith, and the trust.  
Of a dreamer were forming the structure  
that the builder lifts from the dust.

—Selected.



### The Zenana Lady—a Lay Preacher in Burma

A BRIEF chapter in the experience of one of God's most humble and faithful witnesses is furnished by J. G. Knight of Burma. We do not know the name of this sister, except that, because of her labors among the secluded women of India, she is known in the localities where she works as the "zenana lady." Brother Knight refers to her early history and present-day experience, as follows:

"In the Burma Union Mission field there is a sister, seventy-five years of age, whose zeal and consecration to God are very outstanding. In her youth she was deprived of the advantages of an education, but she was of a studious mind, and while faithfully serving her parents in the home, she improved her every opportunity to obtain such knowledge as she could. Like Mary of old, she chose the 'better part,' and long before the gospel reached her, she was unconsciously demonstrating the principles of Christianity in unselfish service for others. Although she was often unappreciated and sometimes cruelly treated, she lived her quiet, helpful life. In due time, in the providence of God, the third angel's message reached this honest heart, and brought great joy. Zeal and love for the Saviour were unbounded, and the desire to carry the light to those in darkness led her forth into a very needy and broad field.

"The Spirit of the Lord moved upon the heart of this woman to go to a certain town in South India—a place famous because of its Hindu temple with a thousand stone pillars. There she began to visit from house to house among the women of the zenana, or harem, district. It is the custom in some parts of India to assign the wives and children to certain districts, where they live in seclusion, without any contact with the outside world, and it is

difficult and often impossible for a stranger to enter. But this Christian woman, who may appropriately be called a 'lay preacher,' gained access to the homes by offering to teach the women how to do needlework and to read and write. After gaining their friendship, she taught them day by day concerning the gospel. In no other way could these secluded women have opportunity to learn about Christ.

"After spending a year in this place, she went to another town, and worked from house to house for seven years. After finishing her mission there, she went to a very ancient city, noted for its temples and pilgrimages, and worked there seven years. Then she spent five years in another sacred town of the Hindus—a scenic resort, where there is a great waterfall. The water comes from a spring in the mountain, which is said to be unfathomable.

"To still further add stars to her crown, the Lord led her to locate in a Burma village. Just in front of the cottage which she occupied was the humble home of a mother and four children. The father had died some time before. It was not long until this entire family accepted the truth and united with the Seventh-day Adventist church.

"It is marvelous to witness the power which attends the preaching of the gospel by this aged sister. The Hindu people listen as though spellbound. She is very fond of memorizing the Scriptures, and spends much time in prayer and meditation. When a call comes for any sacrifice, she gives all that she possesses. It affords her much joy and pleasure to have the opportunity to come in contact with God's people in general assembly. Although she is at work in remote places of India and Burma, unheralded and unknown to such a large extent, the Spirit of God is leading and blessing the efforts of this lay preacher, the same as in all the world. We can heartily

unite in the prayer offered by this sister's daughter-in-law: 'O Lord, grant that she may be preserved alive for Thy coming.'"

### A District School Teacher Develops a Live Interest

"I CONTRACTED to teach the district school in Sheridan County, and arranged to room and board at a near-by farmhouse, with a family which consisted of two elderly people, their daughter, and their son-in-law. There was another farm near by owned by two brothers. Each had his family, and they lived in separate homes, but worked the same farm. These people were not attending any particular church, and they began to inquire about the church to which I belonged and the doctrines taught by it. I had hesitated to say anything about religion, not because I was ashamed of what I knew to be truth, but on account of my schoolwork, which I felt should be conducted without awakening prejudice. But as I did not drink coffee or eat meat, and attended church on Sabbath, they began to question me, and I took advantage of these inquiries to conduct a series of Bible studies. By the end of the school year, ten adult people had accepted the third angel's message, and there was a growing interest in the community. Then a lay brother who lived in another county heard of the situation, and agreed to come and assist in holding a series of meetings. The interest in the meetings increased, and as a result, fourteen are preparing for baptism."

One of the conference workers who later visited this company of new believers, writes as follows: "I wish you could have heard the testimonies of these dear people. One man said, 'Oh, it is so good to know the Lord and His truth.' I felt anew the assurance of the power of God in transforming lives. I saw whole families who had given up their unclean habits and the ways of the world and were ready to accept this saving message and unite with the advent people. Only God knows the faithful work of the laymen who started this interest. The brother who united with the district school teacher in conducting the meetings often had to drive seventy or eighty miles to meet the appointment. It meant real sacrifice on the part of these laymen, but the Lord rewarded

them richly with souls for His kingdom. May all our laymen be inspired to work diligently while the day lasts, for the dark night is fast approaching when the souls we might have won will be forever lost."

### Lay Evangelism in Barbados

ESTABLISHING contact with twenty thousand homes with the Hope of the World series tracts, is the program which the believers of Barbados, British West Indies, have recently undertaken with enthusiasm and zeal. Each home visited will receive from ten to thirteen tracts covering the cardinal points of doctrine. As interests are developed, opportunities for giving Bible readings will be sought. More than seventy-five church mem-

bers have enrolled in the Bible Service Training School plan, in order to prepare themselves for this work.

The largest church on the island, known as the Government Hill church, takes the lead in the literature work. Funds have been provided for launching into a program for placing tracts in 4,000 homes. These tracts will be enclosed in durable envelopes, and numbered consecutively. One envelope is passed out to each member every week, beginning with tract No. 1, and continuing on week by week.

Our people are a willing people. Only our leadership and encouragement are necessary to lead them to enter into a strong layman's program throughout all the Leeward Islands Conference.

A. E. HEMPEL.

## Departmental Activities

### In San Quentin Prison

THE promise which Christ gave to the thief on the cross affords comforting assurance to the end of time that He is willing to save "to the uttermost" even those who have sinned to the last degree, violating both the laws of God and the laws of man. In Matthew's Gospel we are told that in the day of final rewards, the service rendered, or the failure to render service, to those in prison, is taken into account. In one verse the Saviour is represented as saying, "I was in prison, and ye came unto Me," and in another verse, "I was . . . in prison, and ye visited Me not." Matt. 25: 36, 43.

Well-organized, systematic missionary work is being carried on in San Quentin prison, the largest State prison in California. This work was begun about twenty years ago by a retired Seventh-day Adventist minister, who faithfully kept up the work for about sixteen years. Others have taken part in the work from time to time. For four years the writer has given considerable attention to working for the prisoners in San Quentin.

At the present time the following lines of work are being carried on: (1) Public gospel services in the prison library chapel; (2) Personal interviews; (3) Literature ministry which reaches at least fifteen hundred

men out of the fifty-two hundred in the prison; (4) Personal correspondence with a few special cases, and also with many relatives and friends of the prisoners; (5) Furnishing a judicial supply of postage stamps and needed personal articles to the men as the prison authorities permit.

The religious activities in San Quentin are under the supervision of the religious director. This director is answerable to the captain of the guard and the warden of the institute. He is not a minister but a layman, deeply interested in the welfare of the men in the prison. Each Sunday from five to seven in the afternoon, religious services are held, conducted by different denominations. In addition to this, the Salvation Army conducts a special outdoor meeting once a week in the prison yard, and every Sabbath afternoon a Sabbath school is conducted by one of the prisoners. On special occasions extra classwork is allowed with special groups, according to arrangements made by the religious director. The service which we conduct each Sunday is carried on in a similar manner to a church service. Our program consists of music and songs—congregational and special—Scripture reading, prayer, announcements, short sermon, closing song, and benediction. There is a prison choir which renders very acceptable music

and takes a great interest in the religious services. During the meeting a guard is on duty to prevent disorder and to enforce strict discipline. Only once in my experience during the four years has the guard reprimanded any prisoners, and that was when two men laughed and whispered during the service. They were conducted out of the chapel at once.

In every service we make an appeal for surrender to God, and we never fail to get some response. We refrain from presenting any doctrinal subjects, but aim to present the gospel story in the most appealing manner possible. We find that a combination of subjects that appeal to a man's reason as well as to the emotional side of his nature brings best results. Some respond to logical reasoning and others respond to appeals that move them to action and decision. We are allowed to hold "personal-interview days" at regular intervals, when opportunity is granted each prisoner for a private interview. At these times we aim to deal with each case in a more direct manner, and touch the need which is most apparent. These personal interviews are conducted in a small room just off the library chapel. Only the prisoner and the minister are permitted in the room. Those who come for the interview are furnished a slip, which in prison terminology is known as a "ducket." This slip authorizes release from their usual work, and gives them the privilege of passing from the yard to the library, where they await their turn to be interviewed. Each man is granted a ten-minute interview, and a record is kept by the library secretary as to when he enters and when he comes out. Some men require more than ten minutes for the help they hope to receive, and some require less time, but we try to hold them to schedule as much as possible. During these interviews we can more fully explain the phases of Christian life and experience about which many are eager for instruction. We also have a word of prayer with each man before he leaves. Interviews with the men in their cells is not permitted except in response to special request to visit someone in the condemned row or in the hospital.

We use a large amount of literature both in English and in foreign languages, such as the *Signs of the Times*, the *Youth's Instructor*, *Present*

*Truth*, health literature, Bibles, books, pamphlets, and Sabbath School Lesson Quarterlies. At Christmastime we furnish to a select group copies of the Morning Watch Calendar, the Christian Home Calendar, and a New Year's greeting card.

At San Quentin one of the inmates is a Seventh-day Adventist, and he is known as our "inside secretary." He duplicates the Sabbath school lessons and Bible studies and passes them around among the prisoners. We furnish him with typewriter paper and envelopes for this purpose. He also distributes the literature among the men. Each paper is read on the average by four prisoners. We find it best to have clubs of our missionary periodicals sent direct from the publishing house to our "inside secretary." The Christmas supplies are sent to the religious director, who in turn gives them to our appointed secretary. We have been told that our wall calendars are the finest of any in the prison. The men prize them greatly, and keep them hanging in the cells to brighten up the walls.

The expense of this work is met by the conference, which pays the traveling expense of the prison worker and furnishes the funds for literature and other needed supplies from personal donations by church members. When the *Signs* annual campaign is on, we solicit help from churches as a whole to supply clubs for the year. And just now we are preparing a program to be rendered in our Young People's Missionary Volunteer meeting before the first of the year, and are asking them to take up an offering devoted to prison work. This money is kept in the conference office and drawn upon from there, at the order of the minister in charge of the prison work, the Young People's Missionary Volunteer secretary of the conference, or

the home missionary secretary of the conference.

In a few cases, but only very rarely, we interest ourselves in trying to secure employment for a man eligible for parole or whose sentence has expired, but we make it plain that our main object is to help him spiritually. Many requests are made that we cannot grant, and we try not to make any promises that we cannot fulfill. In

this way we establish confidence. We know of a number of men who have made good upon release, and who have been baptized and joined one of our churches after demonstrating their sincerity and faithfulness. Some only come for the "loaves and fishes," but there is a sufficient number of truly interested ones to encourage us to press on in this work.

E. F. PETERSON.

## Weekly Church Missionary Services

### February 3—The Gospel Seed for a Sure Harvest

"VERILY, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

A wonderful lesson in home missionary work is brought to us in this very simple but great principle in seed sowing, set forth by the Saviour. To the farmer who expects a good crop, one of the most important needs is the proper kind of seed. A good agriculturist will carefully select the seed, discard that which is inferior, and see that only the best is used.

The next important step in seed sowing is to properly prepare the soil. The ground must be broken up and made fertile. Some soil is more productive for certain grains or crops than it is for others. The climate also plays its part.

Third, the cultivation of your crop and the availability of water and sunshine must be considered. After planting, some crops are not cultivated or touched until harvesttime; but corn, and a few other grains, must have frequent attention to keep the soil loose around the roots, and to eliminate weeds.

The same principles apply in spiritual seed sowing. As surely as when the ground is properly prepared, and good seed is sown, there will be fruitful returns, so certainly may we expect a true harvest in soul winning if we follow carefully the methods set forth. By discretion, kindness, and tact, the way is prepared for seed sowing; then study must be given to which kind of seed is best adapted to the heart soil to be worked.

Just now, when the whole world is

ablaze with war, anxiety, and confusion, how appropriate it is that the *Signs of the Times* be placed in the hands of thinking men and women. This good paper will help to prepare the way for other literature and for Bible study. The church should now lay definite plans for a large club of the *Signs* to be used during the coming months. The *Signs* presents the truth in a winning way, and gives the answer to the many queries that are troubling the public mind. Sow the good seed in faith, and the harvest is sure.

### February 10—Our Pioneer Missionary Journal—the "Signs"

HAVE you placed your order for a club of the *Signs* for your own personal use? Or, have you at least helped to pay for the club to be taken by the church? The writer, accompanied by the pastor of the local church, went into a Woolworth store to solicit for Harvest Ingathering. The manager of this store stated that he had been receiving the *Signs* for about four months, and wondered who was responsible for sending the paper to him. The pastor stated that he was the one who had arranged for the sending of the *Signs*, and in a tone of deep appreciation the man said, "I think it is a wonderful paper. One article and statistics on prohibition helped me when I had a personal debate with a neighbor recently. After reading the *Signs*, I send it to a friend in Missouri. How much is a subscription?" "One dollar and fifty cents," was the reply. Then he handed out the money for a year's subscription to be entered for the friend in Missouri, and added a five-dollar bill as a donation to Harvest Ingathering.

### The Song in Your Life

Don't let the song go out of your life;  
Though it chance sometimes to flow  
In a minor strain, it will blend again  
In a major tone, you know.

There is never a pain that hides not  
Some gain,  
And never a cup of rue  
So bitter to sup, but that in the cup  
Lurks a measure of sweetness, too.

Then do not despond and say that the  
Fond,  
Sweet song of your life has flown;  
For if ever you knew of a song that was  
True,  
Its music is still your own.

—K. B. Stiles.

Many souls are being enlightened and encouraged by reading the weekly messages that are presented in this our pioneer missionary journal. Even ministers of other denominations secure from the *Signs* valuable material for building their sermons.

So the truth is marching on. There are many tracts and pamphlets which deal with particular topics more fully. These should be used systematically and freely in house-to-house work, in the mails, through personal correspondence, when we go shopping, and at the door of our own home. Have some tracts or other literature always ready to pass out. Seek to find ways to give the message.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

### February 17—Missionary Experiences

If it were possible to gather in all the daily missionary experiences of the 469,951 Seventh-day Adventists in this world, what a magnificent volume of acts by the twentieth-century disciples of the risen Christ it would be. But even though such a volume can never be made available, the record is being kept in the courts above. "It were well . . . to remember the record kept on high,—that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service for God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance."—*"Prophets and Kings,"* p. 639.

Today in each church a brief period is allotted for reporting recent missionary experiences by the lay members. Not every person can report at any one such meeting, but those who did not have opportunity at the last missionary-experience service should be given first chance today. Usually there are a few members present who need to be encouraged to see and improve the daily opportunities for missionary work. The following experience of one such person may be of interest:

"How could I get out to do missionary work?" exclaimed a mother of several small children.

"Would you mind if I asked you a few questions?" said the missionary leader.

"Not at all," readily replied the perplexed mother.

"How often does the milkman call at your home?"

"Every day, of course."

"Is he a Christian?"

"I am sure I have no idea."

"How often does the grocer call?"

"Two or three times a week; but I do not know whether he is a Christian or not either. I have never asked him."

It was not necessary for the church missionary leader to ask further questions, for the mother caught the suggestion. A new field of service opened before her, and she began her work promptly.

The next morning she watched for the milkman, and with a prayer in her heart and a cheery morning greeting, she said, "Pardon me, Mr. Blank. But I have been wondering—Are you a Christian?" The earnestness and sincerity of the inquiry counteracted the first shock of surprise at being asked such a question, and led to a candid statement of experience.

"No, Mrs. Jones, I am not," he said. "And now I fear it is too late. You will remember when your church held a tent meeting out on Broad Street, about a year and a half ago. Well, I attended those meetings, and at the time I was in the throes of a great struggle spiritually. I needed help, but nobody knew what was going on in my heart. If only someone had manifested an interest in my soul at that time, I might now be a Christian. But I turned away from the conviction of duty, and now it is too late. I am a lost man."

Startled by such a revelation of human need, Mrs. Jones prayed earnestly for a message from God which would meet the situation. Never before had the foundations of her own Christian experience been so severely tested as when she reached out after a discouraged and lost soul and assured him of God's long-suffering and His unwillingness that any should perish. The milkman went on his way, but through that personal inquiry as to his spiritual condition, a link was formed which connected him with the pastor of the church and brought him fellowship with the men who belonged to the church.

This experience brought home to Mrs. Jones the keen realization that she had missed many golden oppor-

unities to do missionary work, and she resolved that she would never let another chance to win a soul slip by. In the course of months, she was happy to report that of the nine tradespeople who came to her home more or less regularly, seven had definitely taken their stand for the truth.

### February 24—Timidity or Boldness

THERE are some Christians who are not active in service for Christ because they are timid and have a great fear either of offending or of being offended. Timidity indicates a lack of trust in God. Jesus was scoffed at, ridiculed, and rejected, but He never faltered in His public and private ministry. He gained strength by prayer, trust, and persistence.

To everyone whose name is written in the book of life, Christ says, "Go, work in My vineyard." Each one is called to personal service for Him. We must brave the battle. The prophecy concerning Christ states that "He shall not fail nor be discouraged." Isa. 42:4. He has shown the way; He has overcome timidity for us.

Timidity in a certain sense is sensitiveness. Webster says that to be timid is to evince a "want of courage." But God will supply this lack if we seek His power and by faith attempt great things for Him. Often the person who appears bold and courageous is trembling at heart; but he hopes, trusts, attempts, and consequently gets results.

The timid and fearful should seek a new vision of the cross, a realization of what Christ braved for us. Other fellow Christians braved some things to reach us. Should we not dare to stand some ridicule and rebuffs for the sake of saving others?

Peter prayed for boldness—boldness to speak the word of God without fear, in the face of ridicule and persecution. God made him and his associates bold and fearless to testify for Christ. Attempt something new and hard for God. Ask for courage, bravery. Each new effort will strengthen you for the next. Give out our good literature, write that missionary letter which you have been meaning to write for so long, experience the joy of knowing that you are doing your best to win others for the kingdom. Let the timid seek God for assurance and confidence.



# Young People's Department of Missionary Volunteers



## OFFICERS' NOTES

February

### How to Make the Young People's Society a Success

**S**UCCESSFUL leadership implies knowing what to do and how to organize so as to accomplish what should be done. After studying the purpose of the Missionary Volunteer Society, the next step would be organizing the society along lines in harmony with its purpose.

Responsible people must be chosen to look after the various features and interests of the society, careful planning must be done in order that the society may move along on even lines, and every member must be enlisted in some phase of its work. Bands will need to be organized. But how can the various lines of activity be carried forward with young and inexperienced people who must be depended upon to lead in the various activities? Fortunately, young people are quick to learn, and no one need remain in ignorance regarding his duties and opportunities.

Every leader should obtain for himself and should study carefully M. V. Leaflet 4, "Duties of Officers in the Senior Young People's Society of Missionary Volunteers." This leaflet clearly sets forth the leader's duties and also the duties of all the other officers who may be associated with him. The leader should see to it that a copy of this leaflet is placed in the hands of every officer and band leader of the society. One of the first things that a leader should do is to inform himself thoroughly regarding his duties. Every member of the society executive committee ought to become familiar with the material available for the carrying on of the various interests and activities of the society. In the Senior society, every officer ought to know the aims of the Missionary Volunteer Progressive Class work, and the materials provided for its pursuit. Every officer should be familiar with the "Outline for the Advanced Study and Service League," which sets forth the purpose and the means of pursuing the work of the Advanced Study and Service League. Each officer should be familiar with the material which appears in the GAZETTE. And it would be well for the executive committee of the Missionary Volunteer Society to study systematically the leaflets which deal



with the various aspects of society work, some of which are: M. V. Leaflet 7, "The Literature and Correspondence Band;" 9, "Missionary Volunteer Study and Service League," which is the prerequisite to the pursuit of the study of the Advanced Study and Service League; 18, "Bible Study;" 19, "The Morning Watch;" 20, "Personal Work;" 35, "Missionary Volunteer Reading Courses."

The Missionary Volunteer Department has made available a veritable mine of excellent material. These leaflets deal not only with the organization and work of the society, but also with the devotional and educational life of the society member. There are leaflets on Christian Living, Health and Temperance, Recreation and Amusement, Association and Marriage, Choice of Lifework, etc. A reading of these materials by the members of the society executive committee would greatly enlarge their vision and increase their efficiency in leadership.

A. W. P.

### Nature Work

THERE is no other avenue that serves as an approach to the hearts of youth as much as the avenue of nature study. But, you say, what can you do during the wet, gloomy, cold winter months? You can't study flowers and butterflies; you can't always take nature hikes. What can you do?

Here's where the executive committee of the society needs to give specific study to the possibilities of nature study even during these months. A few suggestions may be worth considering. Do you have a museum in your town or city? Why

not take the young people to it? Here they can study many, many things in line with their vocational requirements. How about the zoo in your city, with its animals, birds, reptiles, etc? Surely the young people will take an interest in the study of these things, and thus be prepared to identify these creatures when they are not in captivity.

Then, trees are always trees, no matter what the season of the year. So often we think that trees should be studied only during the season when they are dressed in their green foliage, but a tree is a tree even when it does not have leaves. It has peculiar bark, formation, habitat, etc. Why not study trees during the winter months before the leaves and buds come to the forefront?

How about rocks and minerals? This great field can be explored any time of the year. Then there is astronomy. The winter skies appear even more interesting than the summer skies.

All these things in nature present a tremendous challenge to executive committees and members of the society during the winter and early spring months. What are the possibilities in your locality?

D. A. OCHS.

### The Advanced Study and Service League

ADVENTIST youth are entering upon the time of test and opportunity foretold in prophecy. In preparation for the stirring scenes before us, it should be the purpose of every Missionary Volunteer to prepare himself and every other Missionary Volunteer to stand firm and do his part. Each society ought to plan very definitely to deepen the spiritual life of its members, to enlarge their vision and understanding of the principles which should guide through the experiences of the future, and should give a kind of training which will enable the young people to win souls to Christ and to minister to the needs of those about them. Down the long corridor of time comes the challenge that came to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

In every Senior Missionary Volunteer Society, the executive committee should plan for the pursuit of the work outlined for the Advanced Study and Service League. The material to

The discussion type of program—it can be a success in your society! Tried it?



be studied in this line of Progressive Class work is divided into four units. Unit I includes the study of the prepared lessons based on "Steps to Christ," "Messages to Young People," and "Society Plans for Missionary Volunteers." Unit II covers the following: "Christian Story-Telling and Stories," Part I of "Missionary Volunteers and Their Work," and completes "Messages to Young People." Unit III calls for the reading of the last fourteen chapters of "The Great Controversy," which cover the period of earth's history in which we are now living, and the scenes of the end; and the completion of the requirements for certification in Red Cross Standard First Aid, or St. John's Ambulance, or Health Preservation and Home Nursing. The value of Unit III to every young person is immediately apparent. Unit IV is a study of the art of holding Bible readings and gospel meetings.

Full information regarding the Advanced Study and Service League course, plans for organization, lessons, and suggestions for conducting the course are to be found in the Missionary Volunteer pamphlet, "Outline for the Advanced Study and Service League Progressive Class Work," which can be obtained from your Book and Bible House, or the Review and Herald Publishing Association, Takoma Park, Washington, D.C. (Price, 15 cents.)

In the little time which is still given to us, let us prepare. A. W. P.

### Ushers

No organization will run smoothly without every position's being filled by someone to carry on the work in his particular niche. Moreover, no organization is complete until every individual who has responsibility functions within the capacity assigned to him.

Of course, a Missionary Volunteer Society needs a leader; it needs a secretary; it needs a treasurer, an organist, a chorister, and committees; but can it get along without ushers? Yes, it can get along, but it cannot run so smoothly.

When the time comes for a window to be raised to ventilate the room, who will do it? Will the leader step down from the rostrum and look after the ventilation? That is not the leader's business. And if it isn't, who is going to do it? Anybody and everybody in the audience? That is not their business. Whose responsibility is it? The usher's!

Every society should have ushers—ushers who assist young folk in finding their seats upon their arrival; ushers who look after the material aspects of the room; ushers who take up the offerings; ushers who will be ready to lend a helping hand at any time. Let every society appoint ushers, and give those ushers responsibility. D. A. OCHS.

### Temperance Rallies

TEMPERANCE, temperance, temperance! This is a common expression among Missionary Volunteers, but what are you going to do this year to give temperance its rightful place? Is your society going to talk about it? Are some of its members going to distribute temperance literature? Is your society going to have one or two or three usual temperance programs? Surely a live and wide-awake society can do more than just these things! Why not conduct old-fashioned, full-spirited, and enthusiastic temperance rallies in your community? Perhaps in churches, high schools, city halls, community clubs—anywhere, everywhere!

Do you know how many accidents occur each year in America alone because of people's being intoxicated while they drive? Really, there is much material on temperance that would make a Missionary Volunteer temperance rally intensely interesting.

Communicate with your conference Missionary Volunteer secretary. He will assist you in providing this material and in launching such much-needed rallies. D. A. OCHS.

### Consecration Opportunities

Of all the Missionary Volunteer essentials there is none that can be compared to that of consecration services for our young people. Yet this practice is overlooked perhaps more than leaders realize. Society meeting after society meeting is taken up with interesting and helpful programs, but no opportunity is given for young people to express themselves. Don't you think that as leaders we should provide such opportunities more frequently for our young people?

There is nothing that helps the youth so much in their Christian experience as to stand up before their fellow youth and thank God for His guiding hand, for His ruling power in their lives. Thus to openly declare their desires, their longings, their hopes, their confidence, and their trust in God, reacts for good upon their own soul and serves as a tremendous encouragement for their fellow youth who hear them.

If these consecration services were held more frequently, our Christian young people would become more accustomed to witnessing for the Lord in a public manner. Then, too, when these young people come to such gatherings as camp meetings, congresses, and camps, where opportunity is given for consecration, they will not find it so difficult to speak. They will have become accustomed to the idea of standing up before their fellows and giving a testimony for the Lord. Let us not overlook this phase of the devotional life of our Missionary Volunteer program. D. A. OCHS.

### Reverence

Do you know what the Spirit of prophecy says about reverence? "Reverence is greatly needed in the youth of this age. I am alarmed as I see children and youth of religious parents so heedless of the order and propriety that should be observed in the house of God."—"Messages to Young People," p. 265.

How do the young people in your society conduct themselves? Are they reverent during the society program? If they are not, has your executive committee given study as to why they are irreverent, or as to why their decorum is anything but pleasing in the sight of God? Have you tried to reach the solution to this problem?

May it not be that the lack of reverence is prompted to some degree by the attitude of the officers of the society? You question how that can be. What do you as officers do prior to the opening of the society meeting? Do you go about talking to this one and that one, making an arrangement here and there for some to take part? Do you lay all your plans for the society program that last moment before the congregation? The more you go about in such a busybody manner, the more your listeners will become careless, and then when you open the meeting, they will, because of lack of respect for you, continue their irreverence throughout the entire society program.

Let us put forth every effort to radiate a spirit of true reverence and Christian decorum in all our societies. D. A. OCHS.

### March Topics

- 2 God's Way to Peace.
- 9 With S.D.A. Youth in the Orient.
- 16 Open.
- 23 Youth's Place in the Church.  
*Junior*—What the Church Expects of Its Juniors.
- 30 Stewardship.

❧ ❧

"If you would not fall into sin, keep away from the brink of temptation."

❧ ❧

"OUR obligation to God should be considered not only in matters that suit us—but in everything."

❧ ❧

By an obedient life, open wide the channel between your heart and God's reservoir of blessing.—*Samuel Martin*.

❧ ❧

To be popular at home is a great achievement. The man who is loved by the house cat, by the dog, by the neighbor's children, and by his own wife, is a great man, even if he has never had his name in "Who's Who."—*Thomas Dreier*.

For use in your society—"Special Songs of the Message, No. 1"—price, 50 cents.



## Senior Meetings

### Strengthen the Home Ties

(Program for February 3)

BY MRS. C. P. SORENSEN

#### SONG SERVICE.

OPENING SONG: "Father, Bless Our Home Life," No. 19 in "Missionary Volunteer Songs."

#### SEED THOUGHT.

#### PRAYER.

#### OFFERTORY.

#### REPORTS.

SOLO: "My Task."

TALK: "The Youth's Part."

POEM: "The Stick-Together Families."

STORY: "Off Mother's Shoulders."

READING: "Youth, Just Think."

CLOSING SONG: "My Daily Prayer," No. 22 in "Missionary Volunteer Songs."

#### BENEDICTION.

### Seed Thought

BEING a genuine Christian in the home is one of life's greatest opportunities and one of its sweetest privileges.

If those who still have their parents with them could only feel for a short time the growing heartaches of those who have lost their last opportunity to be kind to their parents, nothing could ever induce them to be unkind to or neglectful of father and mother. Nothing could dissuade them from lessening the burden in the home.

### The Youth's Part

THE question, "What is the youth's part in strengthening the home ties?" is no unimportant one. The Spirit of prophecy tells us that "the highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest."—"Testimonies," Vol. III, p. 80.

What is my part in making our home what it should be? What are some of the outstanding characteristics of a true home? One definition of home is, "The abiding place of the affections, especially of the domestic affections." In the true home, love rules. Bitter words, wrangling, and angry feelings have no place within the walls of this bit of heaven on earth. Parents, children, and youth all have a part—a responsibility—in the making of a happy home. As

young people in our home, we make or mar this home blessedness and happiness.

How can the youth fulfill their part in the home? We have a model—Jesus. His youth was spent in a humble home. His earthly parents were poor. His father had to work hard to support his family. Jesus knew the need of economy and care in home matters. How interesting and helpful the memoirs of His years of childhood would be! They would be well worth the study of every boy and girl and youth today. But we have no such memoirs. We glean but a glimpse or two of His early life. After His experience in Jerusalem in the temple at the age of twelve, we have this one sentence about the way in which He lived in that Nazareth home: "He went down with them, and came to Nazareth, and was subject unto them." He was subject to His parents. He was the eternal Son of God. He had made worlds, but for thirty years He dwelt in a lowly home, worked at a carpenter's bench, rendered to His parents the most perfect dutifulness, obedience, honor, and helpfulness. Thus from our Model we learn that the great duty of childhood and youth in the true home life is to obey. He "was subject unto them."

True parents will train, guide, teach, and mold the character. God holds them responsible for this. In turn, it is the part of the children to accept this guidance, teaching, training, and shaping at the parents' hands. When both faithfully do their part, the home life will be a sweet song of love.

The fifth commandment reads in part, "Honor thy father and thy mother." That is a stronger or larger word than "obey." We are to respect and reverence our parents, not only in childhood, but when we have grown to full manhood and womanhood. What sight is more beautiful than that of a middle-aged man or woman showing true devotion to an aged parent? Recall the incident in the life of President Garfield on the day of his inauguration in which he showed such honor to his aged mother.

He turned from the noblest and greatest of the land, from the cheers of the nation, from those who bore messages of congratulations from kings and queens, to give the first thought of that supreme hour to a little aged and worn woman who sat behind him, encircling her with his strong arm and kissing her. It was she to whom he owed all, and he honored her above all the world.

Youth can add to the happiness and blessedness of the home life by *confiding in their parents*. True parents will never betray the trusts placed in them by their own children. No one else can be so safe and wise a counselor as a true, loving parent.

*Self-denial* must be learned if home ties are to be strong. Our own wishes must often be given up for the sake of the good of others in the household.

Youth should practice *thoughtfulness* in the home. This does not mean the doing of great services. It may mean only a word of cheer when one is discouraged, a little tenderness when one looks sad. It may be only the bringing of a chair when father comes in weary, the running of a little errand for mother, to save her tired feet. It may be only gentleness of manner, and love, which show warmth within.

Home ties will be strengthened when youth learn to *bear a share in the home work*. Youth should early learn to be self-reliant and strong, useful to their parents and to others.

The family altar and the Sabbath services should not only be participated in, but should also be fostered and encouraged by the youth in the home, and as a result home ties will strengthen, and love and peace will reign.

"And canst thou, mother, for a moment think  
That we, thy children, when old age  
shall shed  
Its blanching honors on thy weary head,  
Could from our best of duties ever  
shrink?  
Sooner the sun from his high sphere  
should sink  
Than we, ungrateful, leave thee in  
that day  
To pine in solitude thy life away,  
Or shun thee, tottering on the grave's  
cold brink,  
Banish the thought! Where'er our  
steps may roam,  
O'er smiling plains or wastes without  
a tree,  
Still will fond memory point our hearts  
to thee,  
And paint the pleasures of thy peaceful  
home;  
While duty bids us all thy griefs  
assuage,  
And smooth the pillow of thy sinking  
age."

—Adapted.

The "Master Comrade Manual" is only 60 cents a copy. Are you acquainted with it?

## Off Mother's Shoulders

"HER mother is wonderful," said Edna Knapp. "Of course one would expect a girl like Gloria to have an exceptional mother. For, say what we may, girls, it really is our mothers who make us what we are."

"That *sounds* like throwing roses at our mothers," Lena Harder observed. "But in reality, isn't it placing our own responsibilities on our mother's shoulders? If we turn out a credit to her, hurrah for mother! If otherwise, mother must have blundered."

Everyone laughed, even the somewhat scandalized Edna.

"I'll tell you what I believe is nearer the truth," pursued Lena, "and that is that our mothers are what we daughters make them. Not when we were children, of course; but now, when we consider ourselves full-grown young women with minds of our own. At this stage in our career, I'd rather take a chance at judging a girl by her mother than try judging the mother by her daughter."

"That's too subtle for me," admitted Edna.

"Well, when you see a middle-aged mother timidly stand back without daring to assert herself in any way, it's a safe venture that she has a little snip of a daughter who criticizes her for being queer and old-fashioned. When you see a mother prettily and modestly clothed, you can usually be certain that she has a daughter who isn't so selfish that she takes all the pretty things for herself. When you see a mother happy and young and up to the minute about music and books and things in general, it's a pretty sure thing that her daughter chums with her and plays with her and tells her little inside confidences. Honestly, it's kind of queer, girls, but our mothers—the last ones who would intentionally do it—do rather give us away, I think!"

A thoughtful look spread over the young faces. "I believe you are right," Edna owned. "Isn't it about time we considered being the right sort of daughters? Isn't it about time we gave mother's shoulders a rest?"—*Alice Margaret Ashton.*

## Youth, Just Think

JUST think what it would mean to the advancement of the third angel's message if the children from Seventh-day Adventist homes, as they mingle with their young companions in school, in everyday work, should, by what they are, support the truth which the father preaches on the Sabbath; which the canvasser is selling in his book; which the medical missionary is dispensing; which, in her gentle services, the Christian trained nurse is imparting; which is taught in the principles of health reform; and which the mother is living out in her womanly

ministry in the home. Then would people say, "I believe in that man's preaching, because I know his children. I believe in that woman's testimony, because I know her home. I will buy this man's book, I will follow the principles of this reform in living, because I can see what the teaching has done for the children who are taught these things."—*Mrs. S. M. I. Henry.*

## The Stick-Together Families

THE stick-together families are happier by far  
Than the brothers and the sisters who  
Take separate highways are.  
The gladdest people living are the whole-  
Some folks who make  
A circle at the fireside that no power  
But death can break.  
And the finest of conventions ever held  
Beneath the sun  
Are the little family gatherings when the  
Busy day is done.

There are rich folk, there are poor folk,  
Who imagine they are wise,  
And they're very quick to shatter all the  
Little family ties.  
Each goes searching after pleasure in  
His own selected way.  
Each with strangers likes to wander,  
And with strangers likes to play.  
But it's bitterness they harvest, and it's  
Empty joy they find,  
For the children that are wisest are the  
Stick-together kind.

There are some who seem to fancy that  
For gladness they must roam,  
That for smiles that are the brightest  
They must wander far from home.  
That the strange friend is the true  
Friend, and they travel far astray.  
And they waste their lives in striving  
For a joy that's far away.  
But the gladdest sort of people, when  
The busy day is done,  
Are the brothers and the sisters who  
Together share their fun.

It's the stick-together family that wins  
The joys of earth,  
That hears the sweetest music and that  
Finds the finest mirth;  
It's the old home roof that shelters all  
The charm that life can give;  
There you find the gladdest playground,  
There the happiest spot to live.  
And, O weary, wandering brother, if  
Contentment you would win,  
Come you back unto the fireside and be  
Comrade with your kin.

—*Edgar A. Guest.*

## Friendliness

HAPPY is the family  
That makes much of friendship,  
And sends down long roots  
Into the soil of human hearts.  
When any go abroad  
They shall be missed,  
And on their return  
They shall receive a welcome.  
And whatever else they lack,  
They shall always enjoy  
The devotion of true friends.  
The life of such a family  
Is like a grove of pleasant trees,  
Which fill the landscape with peace.

—*L. Foster Wood.*

THE colored sunsets and the starry heavens, the beautiful mountains and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Faber.*

## Sin—the Only Thing God Hates

(Program for February 10)

BY DANIEL A. OCHS

OPENING SONG.

SCRIPTURE: Either Romans 3:10-20, or Romans 5:12-21.

PRAYER.

REPORTS.

OFFERTORY.

SONG.

TALK: "The Reality of Sin."

TALK: "The Meaning of Sin."

BIBLE STUDY: "The Nature of Sin."

SPECIAL MUSIC.

TALK: "Sin's Inevitable Results."

CLOSING SONG.

BENEDICTION.

## Notes to Leaders

*Songs for Today.*—In "Christ in Song": "Though Your Sins Be as Scarlet," No. 79; "Cover With His Life," No. 80; "Dare to Do Right," No. 67; "Whiter Than Snow," No. 64; "Repeating Calvary," No. 23. In "Missionary Volunteer Songs": "Yield Not to Temptation," No. 46; "Hold the Fort," No. 62; "An Evening Prayer," No. 121.

There is not another topic that needs to be given sincere study as much as does that of sin—its nature, its effect on humanity, and the final results of it. The purpose of this program is to disclose to young people the awful hideousness, the sinfulness, and the wretchedness of sin. Every effort should be made to get young people actually to abhor sin and sinning. It might be well at the close of this program to give the youth the opportunity to express their convictions in relation to sin and what God has done in giving His only-begotten Son to pay man's death penalty for transgressing God's law, which transgression is sin.

## The Reality of Sin

SIN is the most terrible thing in all the world. It is the only thing that God hates. "Christ hates the sin, but loves the sinner."—*"The Desire of Ages," p. 462.* It is the cancer that is gnawing out the vitals of the home, the society, and civilization. Like leprosy, it mars and cripples and destroys. Sin lies at the heart of every problem that concerns every one of us. Sin is the menace of every life, the sting of every sorrow, the thorn of every stem of joy. Its ugly face pushes itself in on every side. No matter who you are, or where you are, sin must be reckoned with by everyone. From the very first book of the Bible—the fall of man—to the

last book—man redeemed—sin plays a very important role.

When it comes to the reality of sin, we find people with three conceptions:

1. One class reason that sin does not exist at all. At any rate, they refuse to admit sin as a power which controls the lives of men and women. Thus they reason this way and that way, propounding argument upon argument—all with the view of substantiating their "no sin" theory. Are they right in their idea? Indeed not! Their very endeavor to explain sin away is sufficient proof that they are dealing with something real in scope and influence. These individuals need only to take a peep into the world of humanity and in the affairs of life to see sin in its most characteristic expression. Sin exists. You can see it and its results on every hand.

2. There are those who are fully aware of sin, its reality and nature, but they simply decline to think about it. On every occasion when sin lifts its head and demands recognition, they assume the attitude that it does not concern them in any way. They are not affected by it. These, shall I say, have lost all sense of the actuality of transgression. By their continual indifference and indulgence in sin they have destroyed all mental conception of the insidiousness of sin and all moral resistance to it. While they think themselves to be immune to the subtlety of sin, they do not know that they are "wretched, and miserable, and poor, and blind, and naked." Rev. 3:17.

3. Finally, there are those who fully comprehend and understand, at least to some degree, the reality of sin by the very grip which it has upon their hearts, and by their struggle to separate themselves from its venomous tentacles. Paul belonged to this class of struggling sinners. To him sin became "exceeding sinful." "For I know," he declared, "that in me (that is, in my flesh,) dwelleth no good thing." Rom. 7:18. To what did he refer? "Sin that dwelleth in me." Verse 20. Not only did Paul sense the reality of sin in his own life, but he warned others against its actuality. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

Yes, sin is a reality just as much as the law is a reality. No one will question that the law spoken on Mt.

Sinai and written on the two tables of stone is a reality. Therefore, the transgression of the law, which is sin, is a reality. (See 1 John 3:4.) Paul shows the reality of this law and the reality of sin thus: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Not only is the law a reality, and sin a reality, but the penalty of sin is a reality. "The wages of sin is death." Rom. 6:23.

Yes, sin, in all its hideousness, is a reality! therefore, why should we minimize its reality? Its nature? Its results? It is true that the modern, pleasure-loving world does not consider sin as being as reprehensible as they used to; but its nature has by no means changed, its grimness has not softened. Therefore, why should we not call sin by its right name?

Suppose I give you a bottle of strychnine marked "Poison," and then request that you change the label to something mild and harmless—essence of peppermint for example. You make the change. Now isn't the actual poison in that bottle labeled with a mild name even more dangerous? Even so, as never before, we should call sin by its right name.

### The Meaning of Sin

THE Bible uses three terms in explaining the meaning of sin—iniquity, transgression, and sin. (See Ex. 34:7; Jer. 33:8.)

1. *Iniquity*. This means deviation or turning aside from the straight path. This is what Isaiah meant when he stated that Israel "like sheep have gone astray;" "have turned every one to his own way." Isa. 53:6. How can a man go straight, be equal to God's demands, when, as the psalmist says, he is born in "iniquity"? (See Ps. 51:5.) A life of iniquity is a crooked life—a life not on the level with God's will, but one cut of line with the straight edge of God's infallible rule—the ten commandments. Perhaps that is the reason Moses referred to those who lived in iniquity as a "perverse and crooked generation." Deut. 32:5. Isaiah described such thus: "They have made them crooked paths: whosoever goeth therein shall not know peace." Isa. 59:8. Iniquity has caused all to deviate from the right path, but God has recorded, "The crooked shall be made straight." Isa. 40:4.

2. *Transgression*. This word conveys the idea of falling away from God by going across the line—going beyond the bounds. The bounds? The law of God. John said, "Sin is

the transgression of the law." 1 John 3:4. And Paul agreed when he said, "Where no law is, there is no transgression." Rom. 4:15.

3. *Sin*. This term is more frequently used and is taken from the Greek word used when an archer failed to hit the mark; thus when the archer failed to score the hull's eye, he was said to have "sinned." This would indicate that to sin is to fall short of one's duty, or "come short of the glory of God."

### The Nature of Sin

INIQUITY, transgression, sin—do these three words mean anything to you? Say everything there is about sin, and you will never be able to say anything good about it.

1. Sin is the essence of self-will. Eze. 28:17; Isa. 14:12-14; 2 Thess. 2:3, 4.

2. Sin is alluringly deceitful. Gen. 3:13. "Sin first is pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then he is obstinate, then he is resolved never to repent, and then he is ruined."—*Leighton*.

3. Sin enslaves its victims. John 8:34.

4. Sin separates from God. Gen. 3:23, 24; Isa. 59:1-3; Luke 5:8.

5. Sin is a moral and spiritual corruption—the disease of all diseases, the malady which affects every part of man's complex nature. It stunts and dwarfs everything it touches:

a. The mind and the heart. 1 Cor. 2:14; Eph. 4:18; Matt. 15:19; Eccl. 9:3.

b. The eyes and the ears are rendered blind and deaf. Eph. 4:19; Matt. 13:15. "Every sin cherished weakens the character and strengthens habit; and physical, mental, and moral depravity is the result."—*Christ's Object Lessons*, p. 281.

c. The whole body is defiled. Isa. 1:6; 64:6; 59:3.

d. A sinful life is a hard life. Prov. 13:15; 8:36; Isa. 59:8.

### Sin's Inevitable Results

"THE wages of sin is death." Rom. 6:23. That is, sin without mercy automatically carries the death penalty. That is God's verdict, because He is just. The law of God's government needs to be upheld. If it were not, that would be an indication that God's law is unreasonable, and the Lawgiver would be considered unjust. Death. Not only at the final destruction by fire to come, but down through the ages, sin has netted a harvest of bitter results—a living death.

"Sin has caused the curse of the Almighty to rest upon the earth. This awful thing reached up to heaven and took the Son from the throne of God.

Are you reading carefully the series—"How to Make the Young People's Society a Success"?

Sin is as black and as dark as hell itself, for *sin made hell*. It took the covering cherub, the chorister of heaven, from his exalted position, and made him Beelzebub, the prince of devils. Sin causes all the death and sorrow and misery in the world. Every tombstone is a monument to what sin has done. Every tear, every pain, every heartache, is caused by sin. The tear on mother's cheek is its definition. Gather up all the terrible harvest of all the unrighteousness on the earth, of all maliciousness, envy, hatred, murder; of all deceit, jealousy, pride, backbiting; of all blasphemy, treachery, haughtiness; of all sin in every form and in every land, and you have a picture of sin. Truly this fearful thing should be shunned."—*G. B. Thompson*.

At the final verdict, death is pronounced upon all—every human being. "There is none righteous, no, not one," "for all have sinned." Rom. 3:10, 23. Is there, then, no hope? Oh, yes. The suffering and sacrifice on Calvary's cross broke the power of sin, set the sinner free, and reinstated him in his original fellowship with God. 1 Cor. 15:3; Isa. 53:5-7; John 3:16.

"The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. 'God was in Christ, reconciling the world unto Himself.' 2 Cor. 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption."—*"Steps to Christ," p. 13, pocket edition*.

"You go to the Tombs in New York City, and you will find a little iron bridge running from the police court (where the men are tried) into the cells. I think the New York officials have not been noted for their piety in your time or mine, but they have put up there in iron letters on that bridge, 'The way of the transgressor is hard.' They know that is true. Blot it out if you can. God has said it. It is true. 'The way of the transgressor is hard.' On the other side of that bridge, they put these words, 'The Bridge of Sighs.'

"I said to one of the officers, 'Why did you put that up there?' He re-

plied that most of the young men—for most of the criminals are young men—as they pass over that iron bridge go over weeping. So they call it the Bridge of Sighs. 'What made you put up that other, "The way of the transgressor is hard"?' 'Well,' he said, 'it is hard. I think if you had anything to do with this prison, you would believe that text, "The way of transgressors is hard."'"



## Training for Leadership

(Program for February 17)

BY MAYBELLE VANDERMARCK

### Notes to Leaders

In order that this program may be a success, it will be necessary for the officers to lay plans for it in advance. Material concerning the Master Comrade work, the Study and Service League, and the Advanced Study and Service League, if not in hand, should be obtained from the conference Missionary Volunteer secretary well in advance of the program. Plans for a Master Comrade group, or a Study and Service League, or an Advanced Study and Service League, or all, should be well formulated, so that the work of each can begin as soon as the young people are interested.

If it does not seem advisable that the program follow the discussion method, then study the material given and assign it as talks, augmenting with stories given in the Junior program for the same date. The poem, "Just Two Kinds of People," may also be used. A reading from "Education," by Mrs. E. G. White, pages 57, 58, could be used.

### A. IMPORTANT FACTS ABOUT LEADERSHIP

#### I. What Makes a Leader?

"THE real leader comes to his place of power by the magnetic moral gravitation of inevitable events, rising by the innate momentum of invincible worth, passing through the experiences of human life and shadows, defeats and victories, feeling a sympathetic kinship and fellowship with the masses of men."

1. *Eyes That See.* Develop a generous, uncritical spirit, and a passion to help others see. Eyes that truly see are invariably sympathetic and tolerant. Eyes that merely look invariably see self-interest.

*Illustration.*—"A long time ago a certain tall, lanky river pilot saw a slave girl of a different color sold at auction. He instantly saw all the human implications, and he knew that they were wrong, and because of what he saw that day, the course of his whole life was changed. The curious crowd of 'lookers' crowded about that historic auction saw only another bargain."

2. *Ears That Hear.* Be a good listener while you are waiting to put in your little bit. Accept criticism profitably. Don't be too certain that you already know. If one will listen patiently, there will come a day when he can hear. Great leaders train themselves to hear and understand the cries of others. We must have some knowledge, and hunger for more. This includes the prayer life.

*Illustrations.*—"We might all learn very much, for instance, from the imaginative little girl who was sitting quite absorbed one day before a reproduction of Hofmann's beautiful picture of the face of Christ, when in burst her vigorous, boisterous small brother. She held up her hand and crossed her lips with a finger, saying, 'Do be quiet; I was listening to God.'

"Or from the little lad who said to his mother one day, 'Mother, when I'm quiet, I can always hear someone talking to me inside, soft and low.'

"Josh Billings used to say that 'some folks grow; other just swell.' It is possible to swell so that you cut off all hearing except for personal compliments, or criticisms of your enemies.

"Another great cause of 'deafness' is just plain old-fashioned egotism or conceit. Perhaps you have heard of the newsboy who was selling a paper to a noticeably pompous chap, and suddenly looked up at his customer and said, 'Mister, will you please tell me if you are somebody in particular?'"

3. *Hearts That Feel.* Such a heart holds the touchstone of understanding. We must have a passion for human souls even at a cost. You must have the spirit of fellowship and an abandon of self-effacing consecration to the problems. We need a selfless interest that is willing to sacrifice personal interests for the good of the cause, and immediate pleasure for later gain.

*Illustration.*—A traveling salesman was telling a friend the story of the treatment he had received in a certain business house at the hands of a member of the establishment with whom he had come in contact. The rudeness and injustice recited stirred the listener to protest. "And you did nothing about it afterward? You let it go too easily. A fellow like that deserves to be taught a lesson." "Yes, but I'm not here to avenge personal wrongs, you know; I'm on the business for the firm," answered the salesman.—*The Christian Age*.

"A man's character is like a fence; it cannot be strengthened by white-wash."

4. *Mind That Interprets.* Little minds judge quickly with no thought of love or mercy. "Let this mind be in you, which was also in Christ Jesus." "It is not great talents that God blesses, so much as a likeness to Jesus." In order that we might have that likeness, we must follow His ex-

**Well-laid plans for Missionary Volunteer Week next month go far toward assuring its success.**

ample. This consecration is a primary essential. "Human effort will be efficient in the work of God just according to the consecrated devotion of the worker."—*Ministry of Healing*, p. 37. Self-sacrifice is most necessary. We read in "Gospel Workers," page 80, "Success will be proportionate to the degree of consecration and self-sacrifice in which the work is done, rather than to either natural or acquired endowments."

5. *Practice That Prepares.* If we lead easily, we must practice. We cannot wish to arrive without taking the journey. In other words, there must be wholehearted application. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." "Success depends not so much on talent as on energy and willingness."—*Prophets and Kings*, p. 219. Someone has said: "The longer I live, the more deeply I am convinced that that which makes the difference between one man and another, between the weak and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once formed, and then death or victory." "In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given."—*Id.*, p. 268. "Hard study and hard work are required to make a successful minister or a successful worker in any branch of God's cause."—*Gospel Workers*, p. 71.

a. Familiarity with the word of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

b. Obedience to every word of God. The least departure from the word of God and the great standard that we hold as a people, weakens the worker. We may count a certain departure to be a very trifling thing, but the Lord requires obedience to His every word. The worker should come into line with God's standard on every point. One departure leads to other departures, and then perhaps to downfall.

c. Improving opportunities. God gives us opportunities. Success depends upon the use which we make of them. We must so improve our opportunities for study and for learning that we will have the consciousness when the day closes that we have really made progress.

d. Faithful attention to little things. "Success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things."—*Patriarchs and Prophets*, p. 574. "Success and happiness depend upon the one man in the thick of things quietly doing the commonplace things with an uncommon faithful steadiness."

## II. What Type of Leadership Does the Church Need?

"Today in nearly all lines of life and work, we are short of leaders.

To the young man and the young woman entering college or high school we would say, cry yourself out in leadership and see whether you cannot fill one of these gaps. Train yourself for the effort. Gain accurate knowledge of the facts. Have a clear and definite opinion of the goal you seek. Learn to know the minds and the feelings of your fellows. Develop your powers of speaking and writing so that you can make them see this goal and want to seek it. Do not be afraid of unpopularity. Steel your heart to courage, honesty, and unselfishness. If your followers find that they cannot trust your word, they will follow no longer. If they discover that you prefer your own interests or ambitions over the goal or the vision, they will turn away from you. . . .

"All great causes need gifted leaders and also loyal followers. So there is a place for every one of us in advancing the welfare of our country and of the world."—*Virginia C. Gildersleeve*.

The need of leaders in the church does not necessarily mean a want of people to fill offices of leadership; it means as much that a person be strong and noble in his everyday life as he is in public leadership.

1. Teamwork Is a Necessity.
2. Misunderstandings Must Be Cleared.
3. The Real Art of Living Is to Know How to Give One's Life.

## B. DEFINITIONS

### I. Leader

One who leads or conducts; one fitted by force of ideas, character, or genius, to arouse and direct others in conduct and achievement; a guide; one who goes before, to show the way, conductor; one who precedes and is followed by others in conduct, opinion, undertaking, etc.

### II. Lead

Ability to inspire, stimulate, and build; to show the way by going along with or in front of; to draw or direct by influence.

### III. Training

Practical education in some art; developing strength and endurance; preparing oneself for a particular performance.

### IV. Leadership

Being a leader; demonstration of ability to lead. "A real leader is serious but not gloomy, dignified but not morose, gentle but not fawning, self-preserved but not self-conscious, quietly masterful but not bossy; alert but not fussy, positive but not self-opinionated, accomplished but not boastful, an unassuming master of his sacred calling."

### V. Training for Leadership

Preparing oneself to show the way by going along with others; learning

to draw and direct them through your influence. (Apply these definitions to practical instances of church and society leadership.)

## C. OPPORTUNITIES FOR LEADERSHIP

### I. In Master Comrade Work

(Study the "Master Comrade Manual." Write ahead to your conference M.V. secretary for promotion material on the Master Comrade work.) Learning the different requirements is preparing oneself to show the way to others; for instance, leading a group of Juniors through the Progressive Class work. Point out the need for this in your own church.

### II. Through the Study and Service League and the Advanced Study and Service League

(Study M.V. Leaflet 9 on the Study and Service League, and the "Outline for the Advanced Study and Service League," obtainable from your conference M.V. secretary. Become familiar with the different phases of this work and apply the good to be obtained to your particular situation in your church and community. For instance: the need of giving out literature, of holding Bible studies; the need of studying as a preparation for such a work in your community.)

"Willingness to serve in any capacity is the steppingstone to leadership." The greatest want of the church is the want of loyal members who are willing to serve in any capacity where need is felt.

"We never know for what God is preparing us in His schools—for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be."

Too many wish to have a position of leadership without filling it. They want the name, but are not willing to play the game. They wish to be in the highest places, and do not realize that such heights are gained through humble service and humble beginnings and a willingness to serve in any capacity. The Bible was never more true than in this statement—"Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. It may be teaching a Sabbath school class, acting as Sabbath school secretary, or usher, or it may be giving out tracts on Sabbath. It may be the holding of cottage meetings or the giving of Bible readings, etc. It may be leading a class of Juniors in the Progressive Class work. Whatever seems needful to be done is a call to your leadership. "Give thyself wholly" is the divine admonition.

"The world has yet to see what God can do with one man who is wholly consecrated to Him."

There is a great loss to the cause of

**Did you get specific M.V. Leaflets for each of your officers?**

God and to us when we give ourselves only partly. God is calling us to the standard of entire consecration.

#### D. CASE STUDIES

Study to bring before the society actual opportunities for consecrated leadership that are now open in your church and community.

Have the foundation laid before the meeting for the beginnings of a Master Comrade group, or an Advanced Study and Service League, if they have not already been started. Appeal to the young people to join them and prepare for leadership.

#### The Gift of Inspiration

Two girls leaned dangerously far out of a dormitory window, watching the passers-by, commenting on their friends and acquaintances, as is the manner of girls. It was a warm day in spring, the trees were softly green, the Boston ivy was in leaf on the wall below them, and the afternoon sun was warm enough to make them drowsy and disinclined to study. Two other girls were playing ball on the grass below, and up and down the gravel walk came stragglers from library and late classes, or others who had been to the village.

Presently they heard a voice they knew, and they craned their necks farther out of the window to call down a greeting. But as suddenly they drew back.

"Oh!" exclaimed Martha. "Why does Marj do it?"

"That dreadful, dreadful bore," groaned Alice.

"Marj is too good to people! They do impose on her."

Before them on the walk they had seen Marjorie Allen, a junior of whom everyone was fond, in animated talk with Anna Noyes, a junior of whom very few were fond. Anna was one of those unfortunate people who are afflicted with homeliness, shyness, inability to dress either neatly or attractively, and who go through life unappreciated until they learn to draw themselves out of their shell.

Marjorie was evidently trying to assist her in getting out of the old Anna into a new and more attractive Anna; but what Marjorie's two friends could not understand was—why Marjorie should trouble.

Before long Marjorie wandered into their room, and dropped into an easy chair.

"I'm tired," she sighed. "We walked three miles out into the country, mud

and all. I think I carried back three pounds of country on my shoes."

"And then you bring it in on my nice clean rug!" commented Alice. "How's the world's greatest reform getting on?"

"World's greatest reform? What and who is the world's greatest reform?" asked Marjorie, looking from one to the other, with a smile in her blue eyes.

"Aren't you trying to reform our Anna?" returned Martha. "Haven't you done it before?"

"Reform Anna? And done it before? You're teasing me. What's it all about?"

"Didn't you coach Ellen Harris out of that baby stare of hers and her lisp and giggle until she made the Debating Club and got into the best debate of the year?"

"I like Ellen," said Marjorie, "but I certainly didn't try to make her over. I did like her better when she stopped 'lithping,' though, and I remember tolling her once that I hated affectation. But I knew she could debate—she's born with a gift of clear thinking and clever expression. People didn't know it at first, that's all."

"What is Anna's gift?" inquired Martha, smiling slyly.

"Oh!" cried Marjorie, enthusiastically, paying no attention to their smiles and nods, "Anna is great! She can write the most marvelous poetry—and illustrate it fascinatingly. You must see some of it soon—but she hates to show people. She's really very shy. That reminds me—I want to talk to the editor of the *Maggie* about her; they could use quantities of her work, and it would improve the magazine a great deal."

Marjorie got to her feet and was out of the room before the other two could speak.

"Well," sighed Martha. "She enjoys it. Let her alone. You know I think that the great reformers had no idea they were improving and changing people. They must have just been having a good time, like Marj. Probably if Marj were doing it from a sense of duty to the world, she wouldn't be able to help the Annas and the Ellens as she does."

"True enough," nodded Alice. "If we were having a very good time ourselves, instead of being the lazy, stupid pair that we are, we'd probably be adding to the joy of the world, instead

of watching it from a window. I imagine that when people are 'living at the top of their bent,' as Marjorie is, it's as natural as breathing that they should inspire their friends to do their best. Marj always stirs me up to do things."

"She does me. Let's get up a game of basketball and go over to the gym before dinner. That will do all our friends good."

"And our enemies! Let's ask them all," cried Alice.

They ran out of the room, crying, "Hi-hi-hi! Basketball! Who wants to play?"

And soon the game was on, and everybody was happy.—*Dorothy Collins.*

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### Striving for the Mastery

(Program for February 24)

BY ERIC B. HARE

OPENING SONG: "The Temperance Call," No. 587 in "Christ in Song."

PRAYER.

WELCOME AND ANNOUNCEMENTS.

REPORTS.

SONG: "Trust and Obey," No. 495.

LEADER'S REMARKS: "Testimony of the Ages."

BIBLE STUDY: "The Bible and Temperance."

QUIZ: "Dry Facts."

POEM: "Cigarette to a Pretty Girl."

LEADER'S CLOSING REMARKS.

BENEDICTION.

#### Notes to Leaders

M.V. Pledge 4, Temperance Pledge, and M.V. Pledge 5, Anti-Tobacco Pledge, may be purchased through your Book and Bible House for forty cents a hundred. Order enough for your society members.

M.V. Leaflet 42, "Tobacco—Friend or Foe?" discusses this weed in relation to health. Can you not lay plans to distribute this leaflet to other youth in your community?

Further helps for programs and rallies may be found in the following sources: "Science Speaks," by George Thomason; "Plain Facts," by Belle Wood-Comstock; "The Cigarette as a Physician Sees It," by D. H. Kress; "The Cup That Cheers;" "The Shadow of the Bottle;" "The Decalogue of Health," by Lenore D. Campbell; "The Road to Health," by L. A. Hansen; 25 cents each. "Narcotics and Youth Today," by Robert E. Corradini, 50 cents; "Syllabus in Alcoholic Education," by Bertha R. Palmer, 20 cents; pages 162-169 in "Adventures in Christian Living," by C. L. Bond, \$1.25. For particulars regarding projectors and film strips

Continue encouraging your members in Morning Watch and Bible Year participation.



for seniors, write L. A. Hansen, General Conference, Takoma Park, D.C. For film strips for Juniors, write Junior Film Slide Commission, Takoma Park, Md. M. W. M.

### Testimony of the Ages

THE problem that faces millions of young people between the ages of fifteen and nineteen is centuries old. In a recent issue of *Forward* we find these statements:

From an early Egyptian tomb: "His earthly tenement was shattered by beer and wine, and his spirit departed before it was called for."

Xenophon, 300 B.C.: "Temperance means, first, moderation in healthful indulgence, and secondly, abstinence from things dangerous, as the use of intoxicating wines."

Pliny the Elder, 79 A.D.: "There is nothing about which we put ourselves to more trouble than wine, as if nature had not given us the most salubrious drink with which all animals are satisfied."

Chaucer, 1340: "Character and shame depart when wine comes in."

Shakespeare, 1600: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!"

Lincoln, 1842: "Liquor might have defenders, but no defense."

Gladstone, 1898: "The ravages of drink are greater than those of war, pestilence, and famine combined."

Clemenceau, 1920: "It is definitely settled that alcohol is a poison; a poison destructive of human energy, and, for this reason, of society as a whole."

Sir Wilfred Grenfell, 1928: "Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor."

Thomas A. Edison, 1930: "I still feel that prohibition is the greatest experiment yet made to benefit man."

As Adventist youth we heartily subscribe to these sentiments; so today our program will be based on the subject, "Striving for the Mastery."

### The Bible and Temperance

1. WHAT is the most important thing of all regarding our physical condition? 3 John 2.

NOTE: "Without health, no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character."—*"Education,"* p. 195.

2. Why should Christians, above all others, seek to preserve healthy bodies? Rom. 12:1.

NOTE: It is our Christian duty to preserve our bodies in the best possible condition for God's service. A Christian's body is the temple of the Holy Spirit (1 Cor. 6:19, 20); God and Christ are in spirit to dwell in our bodies. Therefore, we must keep our

body temples clean and pure, and in the best possible condition to be used by the Lord. 2 Cor. 6:16, 17.

3. How will the use of improper food or drink affect the body temple? Dan. 1:8.

NOTE: If we defile the body temple by wrong habits of eating and drinking, or by immoral practices, God will destroy us. 1 Cor. 3:16, 17. This shows the tremendous importance of knowing how to eat, and drink, and live in a God-approved way that will not defile the body temple. Bible sanctification includes the proper care of our bodies and obedience to right principles of eating and drinking. 1 Thess. 5:23.

If we obey the laws of health, we shall have the best health possible for us. Ex. 15:26; Deut. 7:12, 15. Doctor Osler, well-recognized authority in medicine, declared that 90 per cent of all pathological conditions, except contagious diseases, acute infections, and accidents, are due to wrong diet.

4. Does the way we eat and drink have anything to do with our religion? 1 Cor. 10:31.

NOTE: A Christian has no right to eat or drink as he pleases. He must eat and drink as will be pleasing to God. He is not to be governed merely by appetite, or taste, or custom, or by the way he may have been reared, but by the principles that God has laid down in the Bible concerning our food and drink. The only way we can eat and drink to the glory of God, according to God's command in 1 Corinthians 10:31, is to eat and drink according to the instruction which God has given in His word.

5. What does God say we are to eat? Isa. 55:2.

6. What diet has the Lord pronounced to be good for man? Gen. 1:29; 3:18.

NOTE: God gave man the fruits, grains, and nuts for his food. It is self-evident that the God who made man knows what is best for man and that we shall be better off when we live on this kind of food.

Modern science has demonstrated that if we wish to keep the kidneys healthy, the blood vessels young, the blood clean, and the heart strong, we should eat fruits and vegetables freely, cereals moderately, and cheese, eggs, legumes, and nuts sparingly. It is well for us if at least 75 per cent of the food that appears on our tables is fruit, vegetables, and milk.

7. How are we warned against the use of all intoxicating beverages? Prov. 20:1.

NOTE: The very fact that God has decreed that no drunkard can go to heaven is sufficient to show that it is a case of "touch not, taste not, handle not" any kind of intoxicating beverage, if we would truly serve God here and have any part with Him in the hereafter. 1 Cor. 6:10; Prov. 23:29-35. This means that a true child of God will not use beer, wine, hard cider,

whisky, gin, or any other alcoholic liquor. These Scriptural temperance principles also show that no Christian should use morphine, paragonic, opium, or any other narcotic, or "dope," except under a doctor's order.

8. What is true Christian temperance? 1 Cor. 9:25-27.

NOTE: True temperance means a total abstinence from all things harmful and a moderate use of that which is good. A true Christian will practice self-control. He will seek to obey the laws of health in his eating and drinking, and in all his activities.

9. What is another habit commonly practiced by many professed Christians in violation of the principles of Christian temperance?

The use of tobacco.  
NOTE: Tobacco, snuff, cigarettes, and cigars contain a deadly poison known as nicotine, which is injurious to the body. Its use is contrary to God's command to come out from the world and be separate, and "touch not the unclean thing." 2 Cor. 6:17.

10. How can one get the victory over the tobacco habit? Phil. 4:13.

NOTE: Jesus can cut that chain and set the tobacco slave free. He has done that for thousands of tobacco users. He never fails to give victory over this enslaving habit to every person who will receive Him fully into his heart.

11. What is a part of our preparation for meeting Christ? 1 John 3:2, 3.

NOTE: Intemperance in eating and drinking is one of the prevailing sins of the last days. Matt. 24:37-39. On the other hand, true temperance is one of the requisites of a real preparation to meet Christ at His coming. Luke 21:34-36.

If we really have the true hope in Christ of being made like Him when He comes, we shall purify ourselves now, even as Jesus is pure, discard every unclean and harmful practice, and live in harmony with His holy will.—*John L. Shuler.*

### Dry Facts

(Ask your members to indicate orally or in written form, whether these statements are true or false.)

1. BEER is a food—a "liquid bread."

False: "Alcohol is not included in the list of some thirty-seven food essentials that are necessary and desirable for the maintenance of bodily growth, health, and vigor. Nowhere between the cradle and the grave does it aid the body in the work which it has to do," said George Thomason, M.D. "Before a man could drink enough alcohol to get the equivalent of energy that a square meal would give him, he would be 'dead drunk,' and likely to die of acute alcoholism." According to Doctor Liebig, a noted German authority: "Eight quarts of beer taken daily for twelve months would give the consumer the amount

The Study and Service League is a prerequisite to the Advanced Study and Service League.

of nutriment found in a five-pound loaf of bread."

2. Beer has reduced the consumption of hard liquor.

*False:* According to reliable reports, the consumption of beer during the last three years has increased 32.3 per cent, while during the same period the consumption of legal hard liquor (exclusive of the tremendous output of illegal liquor) has leaped to 65.2 per cent.

3. Smuggling of bootleg liquor has been wiped out since repeal.

*False:* Records of the Internal Revenue Department indicate that there is extraordinary activity in illicit distilling rings and among bootleg racketeers. Liquor statisticians admit that traffic in illicit liquor is from forty to sixty million gallons a year.

4. Major crimes have decreased since the return of liquor to a legal basis.

*False:* Nation-wide official figures prove that major crimes have greatly increased since repeal. J. Edgar Hoover, director of the Federal Bureau of Investigation, in a recent public address asserted that "serious crimes are increasing," and that "the last three years have been the most terrible period of criminal history in the life of America."

"Practically every group of scientists that has investigated the problem of crime in America during the last seventy-five years has placed alcohol in the position of being a most important factor in crime. General estimates of crimes related to the use of alcohol vary from 20 per cent to 65 per cent, with a few estimates even higher."—*Ernest H. Cherrington, in American Issue, February, 1938.*

5. License for the sale of liquor produces revenue and reduces taxes.

*False:* One example—In 1937 the City of Los Angeles received from the State Board of Equalization the sum of \$395,000 for its share of liquor taxes, licenses, etc., collected by them. But during the same year the police budget was increased by more than \$1,250,000 to cover the cost of policing the beer parlors, arresting drunks, etc. This does not include the cost of operating the courts and the jails in taking care of liquor-law violators.

6. Editors of liquor-trade publications tell dealers not to sell liquor to persons who drive cars.

*True:* In a recent issue of the *Tavern Weekly News*, an editorial appeared which said, among other things: "Make it your business to refuse a drink to the person who takes the grave responsibility of a driving wheel in his hands."

7. The per capita consumption of all intoxicating liquors in the United States in 1938 was 14.37 gallons.

*True:* These figures are by Dr. Ernest H. Cherrington, in the *American Issue*, January, 1939.

## Cigarette to a Pretty Girl

I'm just a friendly cigarette—  
Don't be afraid of me!  
Why all the advertisers say  
I'm as harmless as can be!  
They tell you that I'm your "best friend,"

(I like that cunning lie!)  
And say you'll "walk a mile" for me,  
Because I "satisfy."

So come on, girlie, be a sport!  
Why longer hesitate?  
With me between your pretty lips,  
You'll be quite up to date!  
You may not like me right at first,  
But very soon, my pet,  
You'll find you just can't get along  
Without a cigarette!

You've smoked one package; so I know  
I've nothing now to fear;  
When once I get a grip on girls,  
They're mine for life, my dear!  
Your freedom you began to lose  
The very day we met,  
When I convinced you it was smart  
To smoke a cigarette!

The color's fading from your cheeks;  
Your finger tips are stained;  
And now you'd like to give me up,  
But, sister, you are chained!  
You even took a drink last night!  
I thought you would erelong,  
For those whom I enslave soon lose  
Their sense of right and wrong.

Year after year I've fettered you,  
And led you blindly on,  
Till now you're just a bunch of nerves,  
With looks and health both gone.  
You're pale and thin, and have a cough—  
The doctor says "t.b."  
He says you can't expect to live  
Much longer, thanks to me.

But it's too late to worry now;  
When you became my slave,  
You should have known the chances were  
You'd fill an early grave,  
And now that I have done my part  
To send your soul to hell,  
I'll leave you with my partner, Death—  
He'll come for you! Farewell!  
—*Elizabeth Hassel, in the Repairer.*

## Leader's Closing Remarks

ONE writer recently said: "Take one reckless, natural-born fool, two or three big drinks of liquor, a high-powered, fast motorcar. Soak fool in liquor, place in car, and let go. After due time, remove from wreckage, place in black, satin-lined box, and garnish with flowers."

And it is true that tobacco is just as bad, or worse.

"I don't smoke much," said a girl on a streetcar recently. "I spend only about forty cents a week on cigarettes." Her seatmate quickly calculated and startled her with the statement, "Do you realize you are burning up a twenty-dollar outfit every year?" Of course, she hadn't realized that she was burning up clothes.

And now, young people, will you stand with me, pledging total abstinence from things that are harmful, and the temperate use of those things that are good, that we may glorify God in our bodies, which are His?

"THE wages of sin never have been reduced."

## What Students Should Know

THAT no alcoholic drink—whether hard cider, beer, wine, brandy, or any other—contains any nourishing or strengthening value worth mentioning.

That alcohol contained in all alcoholic drinks is a poison which disturbs the life processes of the cells and tissues, and is, therefore, injurious to the health.

That the use of alcohol induces serious acute and chronic diseases of all the vital organs, particularly the stomach, the kidneys, the liver, the heart, and the brain.

That the use of alcohol leads to mental and physical fatigue.

That whoever wishes to be efficient must not get the habit of using alcohol.

That the sober worker usually outstrips his fellow workman who uses alcohol.

That alcohol intoxication, by disordering the mental faculties, leads easily to unlawful conduct, as well as to debauchery.

That every expenditure for alcoholic drinks diminishes the means for attending institutions of learning, as well as for other necessary provisions for education.—*Youth's Temperance Banner.*

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ALL true pleasure consists in the creative activity of the human faculties.—*Henry Ward Beecher.*

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NOTHING costs us less in proportion to its value than an instructive book.—*Casson.*

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I WILL never let play serve as the end of existence, but always it shall be used to make me a better workman and a richer soul.—*Herbert A. Jump.*

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No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin.*

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IT is at last the little things that count. We live hundreds of commonplace days where we live one extraordinary one; we have thousands of petty vexations and annoyances where we are given one great trial to endure. Don't worry about the great trial or the extraordinary day, but cultivate the faculty of ignoring petty vexations and annoyances and of living far above them.—*George H. Knox.*

**Organize Advanced Study and Service Leagues in every society possible.**



## Junior Meetings

### Strengthen the Home Ties

(Program for February 3)

BY MRS. C. P. SORENSEN

OPENING SONG: "Father, Bless Our Home Life," No. 19 in "Missionary Volunteer Songs."

SEED THOUGHT: "Jesus, Our Example."

PRAYER.

SUPERINTENDENT'S TALK: "The Youth's Part," p. 17.

POEM: "The Boy for Me."

STORY: "Bob Obeyed."

TALK: "Our Model."

DISCUSSION: Let the Juniors have opportunity to give expression to their appreciation for their homes and make suggestions as to what they can do to bind the home together—to strengthen the home ties.

POEM: "The Boy Jesus."

CLOSING SONG: "I Would Be True," No. 58 in "Missionary Volunteer Songs."

BENEDICTION.

### Jesus, Our Example

"JESUS is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. The Saviour condescended to poverty, that He might teach how closely we in a humble lot may walk with God. He lived to please, honor, and glorify His Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home, may claim those words spoken of Him by the Father through the Holy Spirit, 'Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth.'"—*"The Desire of Ages,"* p. 74.

### Bob Obeyed

A BRIGHT-FACED little boy was put into a London bus by his mother, and when she kissed him good-by, she said, "Now, Bobby, don't lose the note I gave you for your father, and don't take it out of your pocket at all."

A mischievous-looking young man who sat by his side said, "What is your name, lad?" and in a clear voice, he replied, "Robert Cullen Deems."

"Where are you going?" he questioned.

"To the shop to see my father and give him a note from mother."

"Let me see the note," said the stranger.

"I can't," said the little boy.

"See here, if you don't, I will scare the horses and make them run away with you."

But the boy shook his head in reply.

"Here, Bob, I will give you this peach if you will put the note half-way out of your pocket."

He made no reply. He looked like a little angel, with his sweet, full, round face firmly set toward the right. Just then a gentleman on the other side of the car left his seat, and the little fellow climbed down from his own seat and up into the vacant seat. A kind woman sitting by slipped her arm around the lad, and said, "Tell your mother she ought to be glad she has a little man strong and wise enough to run away from temptation."

### The Boy for Me

His cap is old, but his hair is gold,  
And his face is as clear as the sky;  
And whoever he meets, on lanes or streets,

He looks them straight in the eye  
With a fearless pride that has nought  
to hide.

Though he bows like a little knight  
Quite debonair to a lady fair,  
With a smile that is as swift as light.

Does his mother call? Not kite, not ball,  
Not the prettiest game can stay  
His eager feet as he hastens to greet

Whatever she means to say;  
And the teachers depend on the little friend.

At school in his place at nine,  
With his lessons learned and his good marks earned,  
All ready to toe the line.

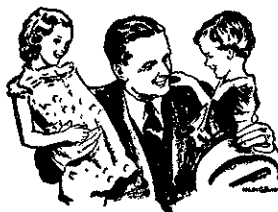
I wonder if you have seen him, too,

This boy who is not too big  
For a morning kiss from mother and sis,  
Who isn't a bit of a prig.

But gentle and strong, and the whole day long

As merry as boy can be;  
A gentleman, dears, in the coming years,  
And at present the boy for me.

—Author Unknown.



### Our Model

A MODEL is something which serves as an example for imitation. Truly the life lived by Jesus is worthy of imitation. He was a child in Nazareth. He lived in a humble home—perhaps one built of natural stone, with a sod roof. It wasn't always a happy home, for His older brothers did not understand Him. He was so unlike them in His words and actions. They were often angry at Him because He wouldn't obey them. Jesus was always gentle and kind. His life was spotless and faultless. He helped to make His home happy. He never caused His parents one anxiety or one moment of shame.

Of the many years spent in the wicked town of Nazareth, during which Jesus passed from infancy to manhood, we have but the briefest record. Of His childhood we read that He "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Of His youth we know only this: He was "subject" to His parents, and He "increased in wisdom and stature, and in favor with God and man."

For thirty years—from infancy to full manhood—this child, the Son of God, rendered to His earthly parents duty, honor, obedience, and helpfulness. We picture His mother, Mary, as a gentle and kind woman. Joseph was patient and firm, a hard-working carpenter. Jesus, too, learned to work in His youth. He has left us an example of industry, exactness, and thoroughness, and has proved that to work with one's hands is honorable.

Let us enumerate some of the lessons we may learn from the boy whom we have chosen as our model:

He was gentle and kind.  
He was industrious.  
He was obedient to His parents.  
He was thoughtful of others.  
He was quiet and studious.  
He was cheerful and tactful.  
He shunned display.  
He lived a quiet and simple life.  
He lived to please, honor, and glorify His Father in heaven.  
He went to the synagogue on the Sabbath day.

"Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws."—*"The Desire of Ages,"* p. 50.

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We cannot always be doing a great work, but we can always be doing something acceptable to God.—*John Ruskin.*

Consecrated Prayer and Personal Worker's groups can do specific good before M.V. Week.

## The Boy Jesus

I WISH I'd lived in Nazareth  
When Jesus was a boy,  
So I had seen the way He lived,  
And shared His every joy.

I know He loved to read God's word;  
I'm sure He used to pray,  
In work or play He lived to serve  
And help from day to day.

The trees and flowers and birds were  
friends  
That close to God Him drew:  
Shall we not let Him help us live  
As He was, kind and true?

—Author Unknown.

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## Sin—the Only Thing God Hates

(Program for February 10)

BY DANIEL A. OCHS

OPENING SONG.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

SONG.

MEMORY TEXTS: Rom. 2:23; 1 John 3:4; Rom. 6:23.

BIBLE STUDY: "Do You Know What Sin Is?"

SPECIAL MUSIC.

READING: "What Sin Does."

POEM: "Quarantined."

TALK: "The Nature of Sin."

CLOSING SONG.

BENEDICTION.

### Notes to Superintendents

*Songs for Today.*—These hymns are taken from "Missionary Volunteer Songs": No. 48, "Dare to Be a Daniel;" No. 62, "Hold the Fort;" No. 53, "Ask Jesus, He Will Help You;" No. 58, "I Would Be True;" No. 51, "Truehearted, Wholehearted."

The Junior age is the time when every effort should be made to help the young people to sense the hatefulness of sin. Every effort should be made to get them to understand what sin really is, what is involved in sinning, how it affects this life, and that the inevitable result is death.

### Do You Know What Sin Is?

(It might be well to illustrate the meaning of iniquity, transgression, and sin by the use of blackboard sketches. For instance, under the word "iniquity" draw a straight line and a crooked line, side by side, thus showing a life that is straight in comparison to one that is crooked. To illustrate the word "transgression," you might draw a big circle and let that represent the bounds of God's requirements; and then explain that to go outside of those bounds is to transgress. It might also be illustrated by referring to signs often found on lawns, "No Trespassing." To explain the meaning of "sin," a circle might be drawn with a little hole in the middle representing the bull's eye at which an archer shoots, and then show by marks made with chalk how the arrow may miss the mark.)

SIN means many things, but never anything good. Do you know that the

Bible uses three terms in explaining the nature of sin? These three expressions you find in Exodus 34:7 and Jeremiah 33:8. Here they are:

1. *Iniquity.* That means to deviate or turn aside from the straight path. It means to go crooked—crooked in such a way that you cannot fit into a narrow, straight path. Read the following texts and notice how this thought is emphasized: Isa. 53:6; Ps. 51:5; Deut. 32:5; Isa. 59:8; Isa. 40:4.

2. *Transgression.* This means to go across the lines or the bounds set. The bounds are here represented by the law of God. Rom. 4:15. There are many young people who are inclined to go away beyond bounds. That is a dangerous business. God has set bounds for us, and He wants us to stay within them. These bounds were set by God for Adam and Eve in the Garden of Eden, but they went beyond the bounds. They ate of the forbidden fruit. The result was sin and death.

3. *Sin.* This word comes from a Greek word which means "to miss the mark." Just imagine that you have a bow and arrow and you are shooting at a mark—the bull's eye. Whenever you hit it, you score; but when you miss it, as the Greeks used to say, "You have sinned." That is the meaning of this word with which we all have to do—that awful word "sin."

That is the reason. Paul said in Romans 3:23, "All have sinned, and come short of the glory of God." It is a terrible thing for an individual to do *iniquity* by going crooked; to *transgress* by going beyond the bounds set by God's requirements; and to *sin* by missing the mark—falling short of hitting the bull's eye.

### What Sin Does

SIN is the only thing that God hates. Many times it may seem to be harmless, but it never fails to injure and prevent usefulness. Its effect is similar to that of a scratch on the back of a mirror. Sin scratches the mirror of our lives and prevents us from reflecting the life of Christ.

One day Canon Wilberforce was walking on the Isle of Syke. As he looked up he saw a magnificent golden eagle soaring in the sky. Even as he watched, he noticed that something was wrong. The bird began to fall heavily, and soon it lay dead on the ground before him. Quickly he endeavored to discover the cause of its death. Upon examination he found no trace of a gun-shot wound, as might be supposed; but instead, the eagle had a small weasel clutched in its talons. In flying the strong bird had drawn the animal close to its breast, and it had sucked out the eagle's lifeblood. Are we endeavoring to clutch any small "weasels" [sins] in our flight to the heavenly city? If so, then just as surely as this bird lost

out, so will the "weasel" suck out the lifeblood of our Christian experience, and we, too, will lose out.

There was a young officer in India who went to sleep one day with his left hand hanging over the side of the couch. His young pet lion licked his hand, but his tongue was so rough that it brought blood. This woke the officer, and he started to pull his hand away, but the lion growled fiercely and grabbed the hand. Realizing that his pet was tame no longer, the young man took the loaded pistol from under his pillow with his right hand and killed his pet. He knew that it was necessary, if he was to save his own life. Let us beware of pet sins, for no matter how harmless they appear, at some unexpected moment they become like a "roaring lion, . . . seeking whom he may devour."

### Quarantined

ANCHORED just outside the harbor,  
Lay a great ship of the main,  
Like a restless steed close haltered,  
Tugging at her cable chain

But she moved not from her moorings  
'Till a week passed without change,  
Where she came from, why she lay  
there  
Idly waiting seemed so strange,

That I asked a passing sailor.  
He replied in friendly mien,  
"Do you see that yellow flag, sir?  
She is under quarantine."

She had come from far-off India  
And had braved the storms without,  
And the hidden shoals passed safely;  
There were souls aboard, no doubt,

Who this moment viewed their home-  
land  
And were sighing for release;  
But the dreadful plague checked all  
things  
'Till its ravages should cease.

'Twas a sad thought, and yet sadder  
Came this afterthought to me:  
Like the ship am I not sailing  
O'er a troubled, restless sea,

Toward a port, the heavenly home-  
land?  
What if I, like her, should ride  
Safely o'er each gale and tempest,  
Battling wind, and wave, and tide,

'Till about to enter heaven,  
Jubilant with life's success,  
When, 'way down within my bosom  
Somewhere, to my sore distress,

Christ should find a lingering plague  
spot,  
Putrid with the germs of sin,  
And I'd stop in sight of heaven  
For a work of grace within?

Quarantined outside the city  
Where the gates are all of pearl,  
Where the walls are all of jasper  
And the streets transparent gold.

Quarantined in sight of heaven!  
God forbid it; cleanse me now,  
'Till my soul reflects Thy image  
As before Thy throne I bow.

—Author Unknown.

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"Do not consider any vice as trivial, and therefore practice it; do not consider any virtue as unimportant, and therefore neglect it."

Temperance rallies could well be held in every community. See page 16.

## The Nature of Sin

THERE is nothing worse than sin. It is the most terrible thing in the world, it is the cancer, as it were, that is gnawing out the very vitals of the home, society, and civilization. Like leprosy, it mars and cripples and destroys. It lies at the heart of every problem that concerns every Junior. Its ugly, hideous face lifts itself on every side. No matter where you go, no matter where you are, no matter who you are, sin must be reckoned with by everyone under all conditions. Do you know why? "For all have sinned, and come short of the glory of God." Rom. 3:23.

We should call sin by its right name. We should never minimize the awfulness, the absolute sinfulness, of sin. Perhaps there are those Juniors who think that we should not deal with sin so severely, so frankly, and so openly—but is that so? Suppose I brought a bottle of strychnine to your house marked "Poison" and put this among all your medicine bottles on the shelf, and then said to you, "Junior, I want you to take that bottle of strychnine and remove the label that is on it, 'Poison,' and then put another label on it—perhaps 'Essence of Peppermint.'" Now what is the actual condition? Isn't it even more dangerous? Surely it is. Your brothers and sisters, your father and mother, perhaps, go to the shelf and see that bottle, but the label conveys the information that there is something in it that is mild and harmless. They take it! What is the result? No, we cannot afford to minimize the awfulness of sin. Let us call sin by its right name.

The nature of sin is further described as the very essence of self-will. That was the spirit that was found in the heart of Lucifer when he exalted himself. He set his will above the will of God. Eze. 28:17; Isa. 14:12-14; 2 Thess. 2:3, 4.

Sin is alluringly deceitful. Thus it is made very attractive at times. Gen. 3:6. But we must never forget that the result is always the same. Rom. 6:23.

Sin enslaves its victims. John 8:34; Prov. 5:22. In South America there is a sort of spider which emits a phosphorescent light that attracts flies and insects as they come within its range. The spider throws its web

around these insects until all the investigations of the deceived creature are forever ended.

Sin separates from God. Isa. 59:1-3. There is nothing that is as sad as the thought of being separated from God—from everything that is good, holy, and divine. Adam and Eve were driven out of the Garden of Eden because they sinned. And now sin separates us from God.

Sin is a moral and spiritual corruption—a defilement. Everything it touches is impure. The Bible speaks of it as being like sores and bruises, filthy rags, filthiness, and defilement. (Isa. 1:6; 64:6; 59:3; Prov. 30:12.)

A sinful life is a hard life. Prov. 13:15. In Proverbs 8:36 we are told that a sinner wrongs his own soul.

(See also the Senior program, p. 19, illustration of the Tombs under "Sin's Inevitable Results.")

No matter how terrible sin is, God has a remedy for every sin-sick soul. Do you want to know what that remedy is? Matt. 1:21; John 14:6. Do you know who provided that remedy? John 3:16. What was done to make that remedy possible? 1 Peter 2:24. The remedy is effectual. Isa. 1:18. The remedy is for all who receive it. Luke 19:10; John 1:12.



## Do You Take Responsibility?

(Program for February 17)

BY MAYBELLE VANDERMARK

OPENING EXERCISES.

SCRIPTURE LESSON: "Personal Responsibility." Eze. 18:20, 30; Matt. 12:37; 25:14-30.

DRILL: Repeat together the J.M.V. Pledge and Law.

POEM: "Just Two Kinds of People."

STORY: "Marked for a Mast."

STORY: "Mother's Confidence."

POEM: "The Dependable Boy."

TALK: "Part of the Day's Run."

POEM: "The Daily Task."

CLOSING EXERCISES.

### Notes to Superintendents

*Songs for Today.*—Nos. 509, 558, 67, 641, in "Christ in Song;" or Nos. 70-73, 76, 77, 82-84, in "Missionary Volunteer Songs."

Study the stories suggested; from each can be drawn pointed lessons on the keeping of the Junior Law. For example, keeping the Junior Law marks Juniors for a mast—makes them Junior Christian Leaders.

## The Dependable Boy

THE boy who is bright and witty,  
The boy who longs for fame,  
The brilliant boy, his teacher's joy,  
And the boy who leads each game,  
Right cordially I greet them,  
And wish them every joy;  
But the warmest part of my boy-loving heart  
I give the dependable boy.

If he says he'll come at seven,  
Ere the clock strikes he'll appear  
At a fine, brisk pace, with a glowing face,  
And a greeting good to hear.  
If he says he'll mail your letter,  
'Twill be mailed beyond all doubt;  
He will not tuck it in some dark pocket  
And forget to take it out!

He may be bright and witty,  
He may be brilliant, too;  
He may lead in the race, with his manly face,  
He may plan great things to do;  
He may have all the gifts and graces;  
But nought can make such joy  
And pride in me as to know that he  
Is a staunch, dependable boy.

—Author Unknown.

## "Part of the Day's Run"

"You make it your business to do many good turns in the course of the day, it seems to me, young fellow!" remarked a passenger on an uptown car to the pleasant-faced young conductor who had just patiently helped a particularly helpless elderly woman to alight safely on the sidewalk.

"Sure!" was the cheerful answer.

"Part of the day's run, isn't it?"

"Maybe, for you!" said the other. "Can't say that it's the regular thing with everybody. But I've happened to ride up and down with you four times today, and you've gone out of your way every trip to make things a little more pleasant for somebody."

"Have to," said the young man briefly. "Tisn't going out of your way, either. The chances come in your way. Part of the day's run—that's the way I like to look at it."

We do not need, when we get up in the morning, to make any mighty resolutions to do great deeds of kindness or benevolence. What we do need is to fill our minds so full of kind and tender thoughts, that a bubbling impulse of helpfulness will characterize all our day's living, just as regularly as eating breakfast or going to school. Eyes have to be quick and alert to carry out such a purpose. Ears have to be delicately trained till no cry of distress shall escape them. One has to stop being absent-minded, which often means selfish-minded. Every hour of the day is crowded with opportunities. Make it part of your day's run to be helpful, dependable, and responsible.

**Organize missionary and service bands this month if you have not done so before.**

## Marked for a Mast

MARY had just come from the little post office in the town in which she was spending the summer, and in her hand she held a packet of letters. Mailtime was the event of the day, and all the summer people flocked about the office as soon as the little boat which carried the mail was heard blowing her whistle below the bend.

Today Mary had been very impatient as the old postmaster had slowly sorted the mail. She had watched him look carefully at one address after another, and, knowing him as she did, she was sure that many in the town would know by night how many interesting letters had come to people in the town. She had been almost the first at the little window for her mail, and then had had to have the laugh of the rest when Mr. Blake had said,

"Here's your letter, and it's a fat one that took six cents. My, but he must like you."

Mary had been waiting for this very letter, because in the last one George had said, "I have a big surprise in store for you, but I can't tell you yet—maybe in the next letter."

So this long one must be the surprise. Eagerly she tore it open and read the first two pages that told of things which were happening in the home town and the good times which the young people were having. Then she read,

"And now for my secret. You know we are going to our camp for a whole month of fun in August. Mother likes you and you are such good company for us all that she tells me to write in her name and ask you to spend the first two weeks with us there. Don't say no, for we—no, I—must surely have you to share our good times."

The first two weeks! Those were the weeks she had planned to go to the conference and train for some special work for the church during the coming winter. The church had said they would pay her expenses if she cared to go, and already she had made application. Oh, dear! Now what should she do? She had said to her pastor, "I want to go to the conference more than anything I have ever wanted, but I can't afford to go." Now she wanted to go with her friends, and she would have to say to him, "I want a good time more than I want the conference." The conference would come again the next year, but this invitation might never come again.

To be sure, she had many, many good times. Maybe she would have a good time at the conference. Which did she want more? If she went with her friends, she could not do the winter work at the church as it ought to be done. But there was the last sentence—"We—no, I—must have you to share our good times." That meant a great deal to her as she read it.

Should she go to the conference, or should she go to the camp?

Mechanically she turned over the other letters. There was one from mother, one from a school friend, and a business letter—oh, here was a correspondence card from Mrs. Lane, her teacher in the church school.

"Dear Mrs. Lane," thought Mary. "How I should love to see her! She was going to Maine. I wonder if this little snapshot is a picture of some pines near where she is staying."

After looking long at the beautiful, tall pines in the picture, she turned to the card and read,

"Dear Mary: As we came up the beautiful Sebago Lake last week, I saw something that reminded me of you so strongly that I must tell you of it. Away off in the distance, we saw some wonderful pines that towered high above the rest. They seemed so tall that we spoke to the pilot of the boat about them, and he told us this story:

"Years and years ago, before this land was settled by any but the Indians, King George of England sent men to this country to look for tall trees that would make good masts for his ships. They went up the rivers and lakes looking everywhere for the special trees. Here on these hills they found these great trees. So the men marked 'K. G.' on the trees, charted them on a map which they carried, and went on their way. But for some reason they were never cut and carried away to be used on his ships. There they stand today, strong and straight, marked for masts."

## Just Two Kinds of People

THERE are two kinds of people on earth today,  
Just two kinds of people, no more, I say—  
Not the sinner and saint, for 'tis well understood  
That the good are half bad and the bad are half good;  
Not the rich and the poor, for to count a man's wealth  
You must know the state of his conscience and health;  
Not the humble and proud, for in life's little span  
Who puts on vain airs is not counted a man;  
Not the happy and sad, for the swift-flying years  
Bring each man his laughter and each man his tears.  
No; the two kinds of people on earth that I mean  
Are the people who lift and the people who lean.  
Wherever you go, you will find the world's masses  
Are always divided in just these two classes.  
And oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.  
In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road,  
Or are you a leaner who lets others bear  
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

"After the old man had finished his story and had left us, I said to my friend, 'Marked for a mast because it is straight and strong. I have a girl who also is marked for a mast, and someday she will carry with her, under her colors, many boys and girls. We are sending her to the leaders' conference this summer, so that she may begin to make ready for her work.' Mary, dear, it is wonderful to have been chosen by the king of England and to have been marked for use with his initials, but it is more wonderful to have been chosen by a greater King and marked with His name. Perhaps you can guess what the mark might be which I see on you—it is C. L. Write and tell me all about the conference, won't you?"

"Lovingly your friend,

"Margaret Lane."

'Twas a very thoughtful girl who went down the street. In one hand was a long letter, and in the other a closely written card. The one said, "Come and have a jolly, good time." The other said, "Get ready for service." Which should it be?

As she sat in the hammock thinking of her good friend in Maine, there came again to her mind the last night Mrs. Lane had been with them. They had been talking over plans for the summer, and Mrs. Lane had quietly said, "I like to think that a good time is one which you carry with you and which means more to you as the weeks go by than it did when you were enjoying it." Which good time would she carry with her longer? Which would make of her the finer girl? Which did she want most to carry with her? And as she thought, the way became clearer.

Finally she went to her room. In a few minutes she returned with a writing case and a pen.

"Dear George," she began. "Weren't you good to ask me to go with the family to the camp! I can't think of any camp where I would enjoy myself more, and I surely appreciate the invitation. But I can't accept it this time, for that is the time set for the conference, to which I am really going this year. Our church has made it possible for me to go, and I know it will do much in getting me ready to be of help to those who have helped me so much. I shall have so much more to give when I have studied for the two weeks with those who know, and who have given their lives to the service of others. It's an opportunity that I couldn't miss—not even for two weeks with you all. Thank you just the same."

Mary read the letter; then as she sealed it, she said with a smile, "Marked for a mast! Marked for a mast! Surely I mustn't bend or break if I can be a mast someday and carry a king's colors. C. L.—C. L.—Ah, I have it. It stands for the words that Mrs. Lane uses so often—a Christian Leader! 'Tis wonderful to have her think I have been chosen to bear

such a splendid name. I can hardly wait to meet the rest of the girls who will be there at the conference, who also wear the mark of the King. I may be—oh, I hope I am—marked for a mast.”—*Margaret W. Eggleston.*

### Mother's Confidence

“TOUGH luck,” thought Jack as he sat puzzling over his algebra. “Of course mother had a right to some time away from the babies, but this afternoon when Reed had asked me to go to the ball game and Al had begged me to help with that radio! It surely is hard to have to stay in. Wonder if I couldn't run over to Al's. It's just across the alley, and the twins always sleep till three.”

He tiptoed to the door of the nursery and looked in. The babies were sound asleep. He walked softly to the stairs and started down.

“Jack Hunter, you're a cad! You gave your word of honor that you would stay by the babies this afternoon! Mother is depending on you!” The still, small voice from within was most annoying.

“Why the babies are perfectly safe,” said Jack aloud.

“But you gave your word, and mother is depending on you,” reiterated the voice.

“Oh!” ejaculated its owner, as he retraced his steps and took up his algebra once more.

He had been studying only a few minutes before he smelled smoke. Getting up, he made the rounds of the apartment. Finding nothing wrong, he decided that he was mistaken, and returned to his books. Another five minutes, and he was positive that he smelled burning wood and cloth. Going into the hall he found smoke pouring out of the service-elevator shaft. Running to the back porch he saw the flames leap at him from the apartment below. In less time than it takes to tell it, he was running down the front stairs with a baby under each arm.

After the excitement was all over, and Mrs. Hunter sat holding her precious twins close, she said: “Jack, you can never know what a comfort you are to me. As I flew home after Mrs. Brown phoned me about the fire, I kept saying, ‘Jack is there! Jack is there! The babies will be safe! He'll take care of them!’ It's a wonderful thing to be dependable.”

A cold chill went over Jack. If mother knew how nearly he failed this very afternoon! He shuddered as he thought of what might have happened if he had really gone to Al's. Thank God, he didn't go, and now he'd learned his lesson. Aloud he said: “Thank you, mother. Aren't the twins good little sports? They never cried a bit, though I did break right into their nap.”—*Ina Shaw.*

### The Daily Task

THE common daily tasks of life  
Seem poor and mean and small,  
And oft we scorn them to respond  
To some alluring call.

The tasks that lie so close at hand  
Grow irksome to the soul,  
And are forsaken for some dream,  
Some visionary goal.

And yet the surest road to fame,  
To deeds that stir and thrill,  
Is doing the tasks that lie at hand  
With all our strength and will.

—*Katherine Edelman.*

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### I Will “Care for My Body”

(Program for February 24)

BY ERIC B. HARE

OPENING EXERCISES.

REPEAT THE JUNIOR LAW. (See Notes to Superintendents.)

BIBLE STUDY: “The Bible and Temperance,” p. 23.

EXERCISE: “Famous Sayings.”

CHALK TALK: “The Key in Whiskey.”

EXERCISE: “Water and Food Versus Alcohol.”

READING: “A Warning.”

SYMPOSIUM: “The Liquor Traffic A B C.”

RECITATION: “Alcohol—The Cheat!”

LEADER'S REMARKS: “Tobacco and Alcohol.”

CLOSING THOUGHT: “Declaration of Abstinence.”

BENEDICTION.

#### Notes to Superintendents

*Songs for Today.*—See Nos. 127-131 in “Missionary Volunteer Songs.”

*Repeat the Junior Law.*—Ask the Friend, Companion, and Comrade classes, and then all others, to stand as you call for them. Invite them to repeat in unison the Junior Law. Today our program stresses the third declaration of this law: I will “care for my body.”

*Pledges.*—For information regarding M.V. Pledges which may be used today, see Notes to Leaders, p. 22. Here will be found also a bibliography on today's topic.

### The Key in Whiskey

First write “key” on the board, and after saying the first sentence, write “whis” before it, making “whiskey.” A little practice will help you to quickly draw the back and ring of a key around the word.

THERE is a key in whiskey: whiskey. This fits many locks. It locks up the human brain, and unlocks the doors to insanity; it closes the door of a husband's affection for his wife, and at the same time opens the doors to roadhouses; it locks the door of modesty, and unlocks the door of coarseness and shame; it closes the door against decency and opens the door to filth and impurity.

This key slams shut the door to plenty, and opens wide the door that leads to poverty and rags; it locks

the doors of comfortable homes, and thrusts the inmates into the street as beggars.

This key locks hard and fast the door of good health, and unlocks the door of pain and gaunt disease; it locks the door of happiness, and unlocks the door of misery, woe, and broken hearts; it closes the door of reason, and leads men into the land of delirium tremens, where, with horrified vision, they behold demons and snakes.

This key closes the door of life, and opens the door of the house of death.

This key, this WHISKEY key, locks the door to heaven against all drunkards, and unlocks the door of the dark dungeon of despair and eternal death for its countless millions of doomed victims. Beware of WHISKEY!—*Marion Daniel Clayburne, Abbreviated.*

### Tobacco and Alcohol

Yes, alcohol is a cheat, and it is no wonder that a red-nosed man said to a physician one day,

“Doctor, won't you just take a look at my throat?”

The doctor inspected. “Rather inflamed,” he said presently, “but nothing in particular the matter with it. Why?”

“Well,” the man answered, “there's a farm of forty acres, and a pair of mules, and a saw mill, gone down there the last ten years, and I didn't know but you could see some signs of 'em.”

“Not a sign,” said the doctor, “but my advice to you is that when you get another saw mill, you run it by water.”

Remember, tobacco and alcohol are bosom friends. One soon calls for the other. After making a very careful study some time ago of the effects of tobacco on high-school boys, R. L. Sandwick, principal of the Deerfield High School, Highland Park, Illinois, gave out the following report of his findings:

Not a single graduate of the school was an habitual smoker while in school. The forty-five quitters were all smokers, in poor standing in their classes, their average grades being below the passing mark. The average grade of seventy-seven nonsmokers was eighty-four per cent; twenty-four reformed smokers, seventy-nine per cent; and fifty-five smokers, seventy-six per cent. The grades of those who had recently learned to smoke had fallen from eighty-five to seventy-six per cent. One boy who had been smoking heavily gave up the use of tobacco, and his grades came up ten per cent within six weeks.

Reports similar to the one by Mr. Sandwick come from many other teachers and schools. It is important that the Junior leave alcohol and tobacco strictly alone. He should also use in moderation those things which are good for him. In this way only can he truly care for his body as God expects him to.

Is there a set of the 1940 M.V. Reading Course books in your society library? How many homes have a set?



## Famous Sayings

(Who made the following statements?)

1. "WINE is a mocker."
2. "Nor thieves, nor covetous, nor drunkards, . . . shall inherit the kingdom of God."
3. "Wherefore do ye spend money for that which is not bread?"
4. "I would rather see a child with a revolver than a cigarette."
5. "To use liquor is to the nervous system like placing sand in a watch."
6. "No, I don't smoke."
7. "Drink has drained more blood,  
Hung more crepe,  
Sold more homes,  
Plunged more people into bankruptcy,  
Armed more villains,  
Slain more children,  
Snapped more wedding rings,  
Defiled more innocence,  
Blinded more eyes,  
Twisted more limbs,  
Dethroned more reason,  
Wrecked more manhood,  
Dishonored more womanhood,  
Broken more hearts,  
Blasted more lives,  
Driven more to suicide,  
And dug more graves  
Than any other poisoned scourge that ever swept its death-dealing waves across the world."
8. "Thou hast kept the good wine until now."
9. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."
10. "I can do all things through Christ which strengtheneth me."

### ANSWERS:

1. Proverbs 20:1.
2. 1 Corinthians 6:10.
3. Isaiah 55:2.
4. Thomas A. Edison.
5. Luther Burbank.
6. Charles A. Lindbergh.
7. Evangeline Booth, former leader of the Salvation Army.
8. John 2:10.
9. 1 Corinthians 10:31.
10. Philippians 4:13.

## Alcohol—The Cheat!

It cheats a man of his reason,  
It cheats a wife of her joys,  
Cheats a home of happiness,  
And cheats a child of its toys,  
Cheats little children of love,  
And cheats a man of his health,  
Cheats boys and girls of their chance,  
And cheats a man of his wealth,  
It cheats the babes at their birth,  
*Alcohol—'tis alcohol—*  
That's the biggest Cheat on earth.

—Graccio Houlder.

## Declaration of Abstinence

My body is a temple,  
To God it does belong.  
He bade me keep it for His use;  
He wants it pure and strong.  
The things that harm my body,  
I must not use at all.  
Tobacco is one harmful thing,  
Another—alcohol,  
Into my mouth they shall not go;  
When tempted, I will answer, "No!"  
And every day I'll watch and pray:  
"Lord, keep me pure and strong always."

—Author Unknown.

## Water and Food Versus Alcohol

(Juniors read the first line from Water and follow with the first line from Alcohol. Same with Food and Alcohol.)

### WATER

1. Water will not burn.
2. Water has no taste.
3. Water is necessary to healthy life.
4. Water makes a seed grow.
5. Water softens foods.
6. Water is itself a food.
7. Water does not intoxicate.
8. Water is a constituent of every living body cell.
9. Water aids decomposition.
10. Water quenches thirst.

### ALCOHOL

1. Alcohol burns easily.
2. Alcohol has a burning taste.
3. Alcohol is unnecessary to healthy life.
4. Alcohol kills the seed.
5. Alcohol hardens foods.
6. Alcohol is a poison.
7. Alcohol intoxicates.
8. Alcohol is not a constituent of any living body cell.
9. Alcohol prevents decomposition.
10. Alcohol increases thirst.

### FOOD

1. The same quantity of food produces the same effect.
2. The habitual use of food does not produce a desire for more in ever-increasing amounts.
3. Foods are oxidized slowly.
4. Foods are wholesome and beneficial to the healthy body; they may injure the body in certain phases of disease.
5. The young are advised to take plentifully of food.
6. The use of foods is not followed by reaction.
7. The use of foods is followed by an increase in the activity of the muscles and brain cells.

### ALCOHOL

1. More and more alcohol is required to produce a given effect on a person.
2. The habitual use of alcohol is likely to induce an uncontrollable desire for more in ever-increasing quantities.
3. Alcohol is oxidized rapidly; it is not stored in the body.
4. Alcohol is a poisonous excretion which may be beneficial in certain cases of diseases (though physicians use it far less than formerly and many do not use it at all), but is never beneficial to the healthy body.
5. The young are always advised to abstain from alcohol.
6. The use of alcohol, as with narcotics in general, is followed by a reaction.
7. The use of alcohol is followed by a decrease in the activity of the muscles and brain cells.

—Selected.

## A Warning

It used to be said that a man who would take candy from a baby was about the meanest man in the whole catalogue of people to be shunned.

But what shall we say of the men—they call themselves businessmen—who distribute candy filled with liquor to boys and girls? The object is, of course, to create an appetite for alcohol.

A flood of such liquor-filled candies in the form of chocolate drops and similar confections were found, upon analysis, to contain rum, wine, bourbon, and cognac of from 7 per cent to 28 per cent alcohol.

Dr. Joseph W. L. Harrison, consulting chemist of the Bureau of Foods and Chemistry of Pennsylvania, is quoted as saying concerning these candies: "There is 20.5 per cent alcohol in the liquor contained in the chocolate-covered shell of the 'rum' and 23 per cent in the 'cognac' . . .

"If you were to eat one-half dozen pieces of either, you would have taken into your system about as much alcohol as is contained in a good, stiff cocktail."

If there is anything more diabolical than this sneaking way to injure the boys and girls of the land, we haven't heard of it.—*National Voice*.

## The Liquor Traffic A B C

(Have the A B C phrases copied out and handed around; then go through the alphabet quickly.)

Arms more villains,  
Breaks more laws,  
Corrupts more officials,  
Destroys more homes,  
Engulfs more fortunes,  
Fills more jails,  
Grows more gray hairs,  
Harrows more hearts,  
Incites more crime,  
Jeopardizes more lives,  
Kindles more strife,  
Lacerates more feelings,  
Maims more bodies,  
Nails more coffins,  
Opens more graves,  
Poisons more minds,  
Quenches more songs,  
Raises more sobbs,  
Sells more virtue,  
Tells more lies,  
Undermines more young,  
Violates more consciences,  
Wrecks more men,  
Excites more murders,  
Yields more disgrace,  
Zeross more hopes,  
Than any other enemy of mankind.

—Association Reform Presbyterian.

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"FIVE hundred twenty-two daily newspapers in the United States now bar hard-liquor advertisements."—*Religious Digest, May, 1938*.

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STRENGTH of character may be acquired at work, but beauty of character is learned at home. There the affections are trained. There the gentle life reaches us, the true heaven life. In one word, the family circle is the supreme conductor of Christianity.—*Henry Drummond*.

A "Junior Missionary Volunteer Handbook" for every Junior!

Price, paper, 35 cents.

## Our Foreign Missions

*These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.*

### Won by the Bible Alone

**A**NOTHER instance which reveals how, by following the light shed upon his path through searching the Scriptures, the believer is led into fellowship with Seventh-day Adventists, is given us in a report from Supt. C. E. Wood, of Mexico:

"In the State of Chiapas an opponent of our faith was very active in speaking publicly and privately against the work of the Seventh-day Adventists. Poor man, he did not know that in that same state a colporteur of the denomination of which he is a member had recently sold Bibles which resulted in the organization of two large Seventh-day Adventist Sabbath schools, with memberships of ninety-nine and seventy-two. These 171 people had found the truth of the seventh-day Sabbath simply by reading the Bible, without the help of any missionary worker to explain the truth to them.

"An opponent of the Sabbath truth may deceive uninstructed souls by public denunciation and misrepresentation; but the Holy Spirit today is influencing hundreds to accept the plain testimony of the Bible. This experience is positive evidence that we have reached the time when the prophecy of Romans 9:28 will be accomplished. 'He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.'"

[And, it may be added, had these people also had access to the Scriptures authorized by the Roman Catholic Church, translated from the Latin Vulgate, instead of the Bible sold by the colporteur, and followed its teaching, the results would have been the same. Only two scriptures would have been needed in guiding them into the keeping of God's true and holy Sabbath day. Exodus 20:8-11 of this Latin Vulgate Version reads:

"Remember that thou keep holy the Sabbath day. Six days shalt thou labor and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor thy stranger that is within thy gates. For in six days the Lord made heaven and

earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day and sanctified it."

Turning over into the New Testament, in this same Bible, they would read these words:

"And it was the day of the parascene ['The evening before the Jewish Sabbath or the day of preparation for this Sabbath.'—*Webster*.]; and the Sabbath drew near. And the women that were come with Him from Galilee, following after, saw the sepulcher, and how His body was laid. And returning they prepared spices and ointments: and on the Sabbath day they rested according to the commandment. But on the first day of the week, very early in the morning, they came to the sepulcher, bringing the spices which they had prepared." Luke 23:54-56; 24:1.—*EDITOR*.]

### Among North American Indians

PASTOR H. D. CASEBEER, secretary for the Indian Missions Department of the Bureau of Home Missions, tells of interesting experiences which he had on a recent tour among Indians of United States, Canada, and Alaska. He writes:

"While in Alaska I was glad to make the acquaintance of Harvey Scott, a full-blooded Thlingits Indian who resides at Juneau, Alaska. Brother Scott is enthusiastic about the truths of the Bible for this time, and spends many hours giving Bible studies and telling his people about the soon-coming Saviour. Plans are being laid for an active work to be begun among the Thlingits, the Haidas, and the Tshshians. Elder H. L. Wood, superintendent of the Alaska Mission, has visited many of these reservations with his good ship 'Messenger,' carrying to them medical aid and literature. In my recent visit to Alaska with Elder Wood, we visited many of the Indian villages. I became acquainted with many chiefs, and in all but one of these villages we were received with the utmost kindness and courtesy. Surely the day has dawned for a great work to be done among the Indians of Alaska.

"Brother Walter Miles, a promising Indian student of Walla Walla College, has spent a successful summer selling our Christian books among the Indians of Alaska. Brother Miles is an active colporteur. He sells books

on the steamers and everywhere. He experienced no difficulty in earning a scholarship in a short time. We trust that Brother Miles may soon develop into an active missionary among the Indians.

"In my visit to British Columbia we found the Indians along the coast to be very progressive and friendly. The Indians are asking us to establish our work among them at Fort Johns. The Indians of Peach River are interested, and there some work has been started in Queen Charlotte Island. Doctor Hanson, at the Resthaven Sanitarium, cares for the needs of the Indians in the near-by reservations, and has had opportunities to drop a word here and there in favor of the gospel message.

"Around Prince Rupert and Fort Simpson, and all up in the Skeena and Stiline, I found the Indians to be very friendly and progressive. Some of them live in fine, clean bungalows. The principal industry among the Indians along the coast of British Columbia is fishing. They also do considerable trapping for furs during the long winter months. E. A. Beavon, president of the British Columbia Conference, is laying plans for a great work among the Indians of his field.

"A full-blooded Sioux Indian, Brother Blackhoop, one of our colporteurs, has spent much of his time in studying the history of his race. He has done a complete research work for the Department of the Interior, and also has done a great deal of work along the line of music. He has given many programs throughout the United States in which he depicts Indian customs and music. He is a college graduate with a Bachelor of Music degree. We are sure that a man of his talent will be a great asset to our work among his people, and we are praying that God may richly bless our brother in his colporteur work. His father is a Congregational minister, and he also has a number of uncles and cousins who are pastors of churches on the Sioux reservation."

### That Something Hidden Away

MISSIONARY C. P. CRAGER, superintendent of the Central American Union, tells of an incident which occurred during a tent effort in his field. It pertains to one who had but recently experienced the joy of obeying Bible truth. He writes:

"If one had one hundred dollars or so in the bottom of his trunk when he accepted this truth, do you think he should pay tithe on it?" was one of the questions asked me by this new believer.

"I replied that I thought this would be the right thing to do, for if through the years God gave us strength to earn a living when we did not recognize Him as a partner, surely when we accepted the truth, we should consider that God has a right to His share of whatever we may have left or laid up from those earnings, and that therefore

we ought to give Him His tithe. But I told the brother that he must pray over it and decide for himself. Two weeks later, as I was looking over the treasurer's report, I found a nice little sum to the credit of this brother.

"I greatly rejoice when I see the Spirit of God working in this way on the hearts of our people, and I know that this step will bring spiritual and temporal blessing to each one who thus honors God with that portion which He claims as His own."

### Still Hunting for the Text

MISSIONARY J. L. BROWN, who is visiting missions in the Lake Titicaca region of Peru, South America, gives us these experiences:

"On the way to visit one of our schools it was necessary to stop in a little town to see the police concerning a matter. While we were there, the priest came running out of the church on the opposite side of the plaza, shouting: 'What are you doing here? Where are you going?' and added that the bishop had ordered that we should not visit that side of Lake Titicaca any more. But we paid no attention to him. As soon as we had finished with the police, we went on our way.

"On another occasion this same priest stated that he was going to have our folk arrested for making the Indians pay tithe. I replied that the law did not apply to us, since we do not make our people pay tithe, and that the only purpose of the law was to prevent the abuses which his church had committed against the Indians. He then said he had a good text in the Bible against the Adventists, and went to get the Bible. Returning with the Book, he searched for the text all the way to the street. He was unable to find it, and I offered to help him. This he would not permit me to do, and finally he returned to the church, still looking for the text."

### Radio Service Wins

THE following experience, related by T. S. Brash, took place over in New South Wales, Australia, at a place called Dubbo:

"While visiting Dubbo friends, a young man attended the tent lectures. He returned to his people and told them what he had heard, at the same time persuading them to tune in to the 2DU Radio Church half-hour service. It appears that they heeded his advice, and found the whole program to their liking. On hearing of this young man and his missionary labors, I made a point of meeting him on his farm, with the result that he arranged for a return visit in order for me to meet his relatives.

"Imagine our surprise [Brother A. R. Fraser was with me] when we were introduced to no fewer than fifty-one people crowded into the drawingroom of the old homestead. Since that time I have called on several families, and in each case have

found an earnestness that is seldom met with in evangelistic efforts.

"What surprises me is that in the absence of any Bible worker, this young man moves in and out among his friends, opening to them the Scriptures. Is not this something of the work to be done as the harvest of the earth ripens? I think so. And those of us who are in close touch with this new departure in radio evangelism have to exclaim, What hath radio wrought! Just lately I received a letter from our young friend, and this is what he wrote: 'God is answering our prayers. The interest which the people take in this beautiful truth is gladdening my heart. I was at — on Sunday night, and the topic most spoken of was the beautiful Word. Hymns were sung around the piano. How different from six months ago!'"

### Something Money Cannot Buy

MISSIONARY F. L. STOKES, who is working out in the Gold Coast Union Mission, West Africa, writes of recent experiences:

"One day while visiting a town to arrange for some evangelistic services, I saw over the chief's house an inscription in the cement plaster, '*Sika ne tum*,' which, in the native tongue, means, 'Money is power.' I called on the chief, and during our conversation, I asked him, 'Why did you put those words over your house?' He replied, 'My experience has taught me their truth, especially in my dealings

### With Your Lord About His Table

(Continued from page 2)

By way of preparation, Jesus first instituted the ordinance of humility—and as the Spirit of God came in, hearts were softened. As their Lord and Master washed their soiled feet, their spirits were humbled, and some fifty days later, eleven of these men in perfect unity proclaimed the gospel with a convicting power that won thousands in a day.

When Peter declined to permit his Lord to wash his feet, Jesus replied, "If I wash thee not, thou hast no part with Me." John 13:8. Failure or refusal to take part in these Heaven-appointed ordinances is dangerous.

Our worthiness is through Christ. As in the preparatory ordinances of humility we make wrongs right, and sit down to the Lord's supper, trusting in Christ for forgiveness and cleansing, consecrating ourselves to Him without reservation, the Spirit of God comes into the heart to bless.

W. C. MOFFETT.

with white people.' So much is the African in the grip of money that he is leaving his simple, natural life of the forest and farm to live in the cities which the white man has created. He hopes that he will find an easier and quicker way to wealth. This desire dominates his whole life.

"A few months ago we were holding services in the town nearest our new mission station at Koforidua. We had some excellent meetings with a large attendance night after night. As we visited the people, we realized that their hearts leaned toward God. We had a number of good experiences as we watched the gospel winning victories against the evil habits of a lifetime. One such victory will always remain in mind. A middle-aged woman of some character and standing in the town attended our meetings, and was so impressed with our teachings that she wanted to join the church. She had been connected with one Christian body, but had grown dissatisfied. She said she saw no difference between heathens and Christians, as both seemed to act in the same way. But our message had aroused her interest and shown her the true way of salvation.

"Before allowing the woman to enter the hearers' class in the church, we questioned her and found that she kept a native saloon, and manufactured and sold the native palm wine. We explained to her that she should give up her business before we could accept her into the church. Neighbors laughed when they heard that we had asked her to abandon her only obvious means of support. They said, 'Do you think that this woman will give up such a profitable occupation for the sake of what you preach?' It was beyond their comprehension that anyone could do such a thing for religion, or that God Himself would expect it.

"Finally the woman said that she would have to take time to consider the matter fully in the light of what we had shown her, and make arrangements accordingly. For a number of weeks she visited the church, but never spoke about making a definite stand for God. We hoped and prayed that the truth was working in her heart, and that one day it would bear fruit. We did not trouble her unduly, but were content to wait and leave the result with God.

"Some time passed, and we had almost given up hope. Then one day, quite unexpectedly, I was visiting in the town and passed the woman's house. Much to my astonishment, the place that had once been a native beer house was a total wreck. She met us smiling, and we could tell from her expression that she had won the victory. She said, 'Words are cheap: I wanted to show by my actions that my decision was definite. I have not only closed up the business, but have destroyed the place, so that it may never be used again. Now I want to serve God as the Bible teaches.'"

MISSION BOARD.