

The Church Officers' Gazette

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No. 7

Saved to Serve

A GAIN and again since the war broke out, the cheering word has come through to the General Conference office, "All missionaries safe." From the Philippine Islands, from Hong Kong, from Shanghai, from Burma, from Chungking, from India, from the Netherlands East Indies, we have received cables regarding our missionaries, and have yet to be reliably informed of the serious injury or death of one. It should be remembered that some workers have not been heard from. But we have no reason to believe that any calamity has befallen them, simply because communication has been cut off. Remarkable providences have attended the steps of those who have been evacuated from the danger zone. One party after another has escaped from the Far East, some by way of South Africa, some by way of Australia. These journeys are attended with peril. One party lost all their belongings; their ship was bombed and burned, but they escaped with their lives. Others have been repeatedly under bombings and shellfire. They have experienced anxiety, strain, hardship, heat, discomfort, and a thousand perils. But the Angel of His presence has saved them. Their lives have been spared to the glory of God. They are witnesses to the

goodness and salvation of the Most High.

While thinking of these missionaries who are passing through the harrowing experiences of evacuation from war areas, let us not forget the

Now the emperor, Haile Selassie, is back on his throne, and is calling for Seventh-day Adventists to return to Ethiopia and strengthen the work so well begun in former years.

More and more the reports coming in to the home office reveal that our foreign mission program is far from collapse. In spite of war, the perils of travel, enormously increased expenses, and the shortage of missionaries, our world-wide work continues to advance. Let us discourage the idea that our task is done, but rather look and pray and plan for a day of greatly increased opportunity.

Now is the time to prepare for a strong forward movement in mission lands. A number of experienced missionaries are in the homeland at present, temporarily unable to return to their fields. But there is important work which they can do, and plans are already laid for them to carry it on. Literature is needed in such languages as Chinese, Russian, and Malay. It can be prepared now. Missionary recruits need to study the language of their chosen field. Veteran workers from those lands are available to teach them. The church at large needs a new baptism of missionary fervor, a clear vision of the world-wide task, a keener realization of the ripened harvest in every part of the

"Solemn are the lessons of Israel's failure during the years when ruler and people turned from the high purpose they had been called to fulfill. Wherein they were weak, even to the point of failure, the Israel of God today, the representatives of heaven that make up the true church of Christ, must be strong; for upon them devolves the task of finishing the work that has been committed to man, and of ushering in the day of final awards. Yet the same influences that prevailed against Israel in the time when Solomon reigned, are to be met with still. The forces of the enemy of all righteousness are strongly entrenched; only by the power of God can the victory be gained. The conflict before us calls for the exercise of a spirit of self-denial; for distrust of self and for dependence on God alone; for the wise use of every opportunity for the saving of souls. The Lord's blessing will attend His church as they advance unitedly, revealing to a world lying in the darkness of error the beauty of holiness as manifested in a Christlike spirit of self-sacrifice, in an exaltation of the divine rather than the human, and in loving and untiring service for those so much in need of the blessings of the gospel."—"Prophets and Kings," p. 74.

larger number who are still in the field. There are hundreds of them in India, in Africa, in Free China, in Central America, in South America, and in the Near East. A small group has been courageously carrying on the work in Ethiopia all during the years of war that have scourged that land.

field. We are well equipped to help bring this about, as our leaders from near and far visit the churches and camp meetings this season.

No greater calamity could befall us than for the church to lose her missionary zeal. No greater blessing could come to us than for the entire denomination the world around to feel the divine thrill of a new awakening even at this devastating hour, to the supreme task of carrying on to a speedy triumph the final phases of the gospel commission. This should be our day of enlargement, when the church, sown in weakness, watered with tears, tended night and day with arduous toil, blooms in the full flower of her accomplishment.



Thoughts on Baptism

"REPENT, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

To the newly baptized this is one of the most blessed promises in all the Scripture. The reason for the giving of the Holy Ghost is clearly illustrated by a beautiful custom still observed in an infant school in one of the principal towns of Switzerland.

When a new scholar enters the school, the teacher collects all the children in the great room, extending them in a line around it; and then he walks in the midst leading the stranger by the hand, and says: "Here is a little girl who has come to join our school. She is a stranger, and is afraid. Will you all treat her kindly?" The pupils all answer together, "Yes, sir, we will."

The teacher continues: "She has told me that she will try to be a good girl, and do her duty; but sometimes she will forget, I am afraid, and yield to temptation. Now which of you older children will be her little friend, to help and be responsible for her till she learns the rules of the school?" From those who answer "I will," the teacher selects one to be her friend and protector.

When a person is baptized he becomes a member of the family of

God, a babe in the truth. Although he is determined to obey all God's commandments, the devil will be alert to cause him to do wrong. He needs a friend who knows the road to stand by him. So God in His infinite wisdom grants him the tender care and friendship of His Holy Spirit, whom He promises to the baptized one, to be his guide in the Christian life.

F. M. SLADE.



Journey's End

A boy, just about to enter his teens, sat contentedly in the coach of a train which was traveling through the dry belt in the West. It was a miserably hot day, but always he showed a smiling countenance. Others complained of the heat and the dust. Some found fault with the equipment of the railroad. Most of the passengers seemed

Special Appointments for July

Home Missionary Day
July 4

Midsummer Offering
for Missions
July 18

Educational Day
July 25

out of sorts. It surely was not very comfortable, and traveling was most tiresome and uninteresting.

The boy, however, with a contentment which, it could be seen, had its source far beneath the surface, seemed to be enjoying the dried-out country, which to others had become most monotonous.

An inquisitive, motherly soul in the seat back of the boy was wondering what made the little fellow so cheerful. When she could curb her curiosity no longer, she leaned forward and asked, "Sonny, aren't you tired of this heat?"

"Yes, ma'am, I am a little tired. But I don't mind it much." The little woman was about to ask why, when he finished his sentence, "Because my daddy is going to meet me when we get to Winnipeg."

What a beautiful philosophy! Our Father will be waiting for us also at the end of the journey. The road

is rough at times; life seems almost unbearable. There are trials, troubles, heartaches, burdens, disappointments. But what of it! Our Father is at the journey's end, waiting to welcome us!

C. L. PADDOCK.



How a Little Girl of Seven Wins Her Mother

AN intelligent little tot of seven years began to attend one of our church schools in the Northeast Mission of Brazil. She was soon enjoying the Sabbath school so much that she begged her mother to attend with her. Always, however, the mother made excuses. On one occasion, for instance, she argued that she could not accompany the child because her only suitable dress was not ironed.

The next morning the little tot rose early, ironed the dress the best she could, and took it to her mother, saying that now she could go to Sabbath school. The woman, much impressed, accompanied the little girl, and ere long began to like the school. She is now preparing for baptism.

E. M. DAVIS.



It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar.—"Messages," p. 262.

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GOD'S WITNESSES, STEWARDS, AND AMBASSADORS

The Ministry of Reconciliation

BY V. T. ARMSTRONG

President, Far Eastern Division

SOME years ago, in one of our difficult mission fields, there came to our attention an experience which well illustrates the influence and far-reaching results of a life consecrated to God. It occurred in one of the large cities of the Orient. Our workers had tried at different times to establish our work in that center by evangelistic meetings. Their repeated efforts seemed fruitless. Some time later a Seventh-day Adventist family moved to this same city and established their home. Although the wife assisted her husband in their small business shop, she reserved a part of her time for missionary work, and each week took a supply of magazines and went out to sell them. Only a few years before, the message had been brought to her by some of her countrymen, and her life had been changed. Peace and joy filled her heart, and, like all true Christians, she longed to tell others. It was her daily prayer that she might help to establish the truth in that difficult field. We are told in the book "Ministry of Healing" that this will be the experience of all who are converted: "Everyone who accepts Christ as His personal Saviour will long for the privilege of serving God. Contemplating what heaven has done for him, his heart is moved with boundless love and adoring gratitude. He is eager to show his gratitude by devoting his abilities to God's service. He longs to show his love for Christ and for His purchased posses-

sion. He covets toil, hardship, sacrifice."—Page 502.

The house where our sister lived faced a courtyard. A public well in

Suggestive Program for Sabbath Service, July 4, 1942

OPENING SONG: "O'er All the Land,"

No. 544 in "Church Hymnal."

RESPONSIVE READING: "Our Protector," page 591 in "Church Hymnal."

PRAYER.

SONG: "My Maker and My King," No. 71.

REPORT OF MISSIONARY WORK: Missionary Offering.

SCRIPTURE LESSON: Luke 16:1-13 (For comment, see "Christ's Object Lessons," pages 366-375).

READING: "The Ministry of Reconciliation," by V. T. Armstrong.

SPECIAL MUSIC: "The King's Business," No. 95 in "Gospel in Song."

READING: "Stewardship," by W. A. Butler.

CLOSING SONG: "Redeemed," No. 635 in "Church Hymnal."

BENEDICTION.

Note to Leaders

If time will permit, it might be well to arrange this service so as to give opportunity for an old-time testimony meeting, in which God's ambassadors and stewards could give a personal testimony as a witness in the experience of Christian life. The lesson in the parable of the stewards is applicable in every case, and the excellent article by Elder Armstrong, citing a number of interesting experiences, will be appreciated by all. Just a few weeks in the future, the annual Ingathering effort will be launched, and this is a time when faithful witnesses for God and His truth are specially needed. As stewards of time and money, and as ambassadors of Heaven in this mundane sphere, Christians should recognize and ever maintain their high and holy calling.

GEN. CONF. HOME MISS. DEPT.

this courtyard supplied water for all the homes of the neighborhood. It was a place where the housewives and servants gathered daily to draw water for washing and drinking purposes, to exchange greetings, and sometimes to pass on the bits of neighborhood gossip, whether good or bad. Occasionally a neighborhood quarrel would ensue as the result of unfriendly or untruthful gossip. Such a quarrel was in full swing when a woman entered the courtyard who had previously bought a magazine from our sister. This woman was a public character of ill repute, a leader in sin and vice. But on this occasion she had come to the courtyard in search of the person from whom she had obtained the magazine, because some part of the paper had touched her heart and she wanted to read more. Just as she entered the courtyard, she recognized that a neighborhood quarrel was taking place, and quickly observed our sister in the group, standing with water pail in hand, waiting to draw water from the well. As the quarrel continued, many harsh, unkind remarks were made, some of them directed at our sister.

During all this tirade our sister said nothing. Finally, one neighbor chided her for not making a reply, by saying, "Why don't you talk back and give them as good as they send? You know that what they are saying about you is not true." Our sister replied, "No, I cannot do that; I am a Christian, and cannot take part in this neighborhood quarrel."

At last the quarreling women went on their way, and our sister was approached by the visitor, who asked for another magazine. She was supplied with additional literature and then

left. Not long after, the reader of the magazine called again, this time not for literature, but to ask how our sister could remain quiet during the quarrel of a few days previous. "You said it was because you were a Christian. Does being a Christian keep one from doing things he knows to be wrong? I feel the need of such a power in my life, for I am a wicked woman; and I have come to ask you to tell me how I can become a Christian."

Our sister began to give Bible studies to this woman, and not long after, she came to the little family Sabbath school, and later took her stand for Christianity.

As soon as the news was known, people began to talk. Newspapers wanted the story and sent their reporters to get it. They asked the woman if she really intended to become a Christian and give up her past way of life, and if so, what had brought about the change. Her answer was given as follows: "When I saw that Christian woman at the well, being abused by the neighbors and still remaining calm and patient, I knew she had something in her life that I needed and wanted. She has helped me to find my way into the Christian life."

That poor sinful woman found the Saviour, and the same power and sweet peace came into her life that come to all who fully accept Christ. The newspapers of the city carried the story, and through the influence of that experience the people in the city and in many of the surrounding towns and villages began to inquire about the church and the Christian doctrine.

Not long after this had taken place, meetings were again held in that city, and were well attended. Soon a church was organized. Our work is now well known in that territory, and the work has extended. The Christian life of our sister had accomplished what former evangelistic efforts had failed to do.

The apostle Paul says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing

their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:17-19.

In the "ministry of reconciliation" committed to the children of God, how often has it been demonstrated that "a Christlike life is the most powerful argument that can be advanced in favor of Christianity."—"Testimonies," Vol. IX, p. 21.

Ambassadors and Witnesses

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. God through Christ reconciled us to Himself, and the work which rested upon Christ has been committed to those who have identified themselves with Christ. Therefore, because of the unique position Christians occupy in this rebellious world, and because of the important relationship we hold, we are called ambassadors for Christ.

An ambassador is one who stands as a representative of his government in a foreign land. He is there to speak and act for his government. He is not to consider his own plans. What he says is accepted as if spoken by his government. No careless, injudicious speech is to escape his lips. In the discharge of his duties the interests of the government he represents must always be first. He is a marked man. The people will form their opinions of his country by what he says, by the way he deports himself in all he does.

Governments are very careful in selecting men to represent them in the courts of foreign lands. God also is very definite in the rules of life for those who accept service for Him. This sacred work of ambassadorship

has been committed to man, although angels would gladly have accepted the honor and responsibility if they had been permitted to do so.

Shortly before Christ left the earth, He talked with His disciples regarding His sufferings, death, and resurrection, and told them "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." And then He said, "And ye are witnesses of these things." Luke 24:47, 48.

This definitely placed upon the disciples and all who accepted Christ as their Saviour, the responsibility of being witnesses among all nations. For this work they were to receive power, all the power needed to make them successful witnesses. "'Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.'" John 14:12. By this Christ did not mean that the disciples would make more exalted exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the agency of the Holy Spirit. 'When the Comforter is come,' He said, 'whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning.' John 15:26, 27."—"Acts of the Apostles," p. 22.

Speaking of John, the messenger of the Lord has said, "The apostle's life was in harmony with his teachings. The love for Christ which glowed in his heart led him to put forth earnest, untiring labor for his fellow men, especially for his brethren in the Christian church."—*Id.*, p. 546. This was the secret of the apostle John's success.

Only those who are in harmony with the principles of the kingdom of Christ will be faithful in witnessing for Him. Often we talk of the opposition of the world that retards the work in the earth. We see influences at work which are contrary to the kingdom of God. Great concern is expressed lest these things hinder the world-wide proclamation of the everlasting gospel. Notice, however, what the Spirit of prophecy has recorded

For the Service of the King

For the service of the King,
Wanted! Let the summons ring,
Wanted, men of faith and fire,
Men whose zeal will never tire,
Men whose hearts are all aglow
To the world the Christ to show;
Christ uplifted, souls to save
From the gloom of death's dark wave.
Men who dare leave father, mother,
Business, pleasure, sister, brother,
Louder yet the summons ring,
Wanted! Wanted for the King.
Wanted, women, tender, true;
Women's work none else can do.
Women sit in darkness yonder
While we hesitate and wonder;
Women cursed with hands that tighten,
Bands of caste, which none can lighten.
Sisters, give a helping hand;
Take God's peace to every land;
Hear ye not the echo ring?
Wanted! Wanted for the King!

—Author Unknown.

for the church: "It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster, and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, faultfinding, and evil-surmising. On the other hand, the strongest witness that God has sent His Son into the world, is the existence of harmony and union among men of varied dispositions who form His church. This witness it is the privilege of the followers of Christ to bear. But in order to do this, they must place themselves under Christ's command. Their characters must be conformed to His character, and their wills to His will." —*Id.*, p. 549.

The record of God's work in the earth is filled with experiences of men and women who have been faithful witnesses for God, and, as true ambassadors in this world of sin, have won men and women to Christ. Today as never before it is necessary that we prove true to the trust that God has placed upon us as ambassadors and witnesses for Him. Perhaps the following experiences will afford new incentive for faithful service.

One Sabbath the local elder of the little native church in north Sumatra encouraged the members to each take some tracts and distribute them among their neighbors. One timid sister took some tracts, but she did not have the courage to hand them to her neighbors; so she went along the river, where the coolies were loading coal, and passed them out promiscuously. One coolie took a tract, but he could not read; so that night he found someone to read to him. The tract referred to the second coming of Christ. Day after day the coolie would find someone to read and reread it to him. Later he returned to his native island of Nias, and took the tract with him. On arriving at his home he gathered his friends together and had the tract read to them. It was not long until a deep interest was created, and the people of the island sent a petition to our mission headquarters, asking for someone to come and teach them more. A colporteur was sent, and did faithful work. Pastor H. Twijnstra, director of the North Sumatra Mission, recently vis-

ited this island, and he reports that sixty-five persons have been baptized, and others are in the baptismal class.

In another field, one of our laymen attended a laymen's institute where instruction was given on how to hold meetings and how the studies should be presented. This brother was blind, and therefore could not read. In his heart was a longing to conduct a meeting for his neighbors, but when he asked for permission, he was told that he would not be able to do so because of his blindness. The man went home, but some time later he came to the church leader and asked again for permission to hold a meeting. Upon investigation they found that he had memorized all the questions and answers and the texts in the set of twenty-four lessons. Permission was granted, and he held a series of meetings. Since that first effort, thirty persons have been baptized as a result of this blind brother's faithful work.

Stewards

We are also stewards for God. Not only our time, but all we have, belongs to Him and to His service. Not long ago we heard of a native man in the mission field who operated a laundry. Practically all his business was secured through solicitors who went about the city collecting laundry. This brother decided that for all the laundry which was brought directly to his house he would pay ten per cent of the proceeds into the Investment Fund. Immediately his business increased, and without advertising or solicitation, many people began to bring laundry directly to his place of business. Feeling that the Lord had especially blessed him in this plan, he decided that instead of giving one

tenth to the fund, he would give twenty per cent. He has followed the plan now for some four or five years, and the Investment Fund per capita of that company is larger than that of any other Sabbath school in that union mission.

About three years ago one of our Chinese believers had to flee from China on account of the war. He located in Indo-China and there began a small weaving business. He promised the Lord that he would be faithful in tithing paying and in offerings. His little business began to grow, and before long he employed several others to help him. Last year he was happy to pay about 1,000 units of local currency into the mission fund. This year, owing to the blessing of the Lord, he will be able to pay five times as much as he paid last year. Now a call comes from someone to come to his city and hold meetings, as many persons have become interested through his faithful missionary work.

All over the harvest field of the world, God's faithful children are standing as loyal witnesses, faithful stewards, and devoted ambassadors in the work that is soon to be finished. What a privilege to have a part in the closing work, to be a witness for Him in the last call of mercy that is to sound to the world! Events in the world speak to us in a language we can understand, telling that the end is near. May God make every one of His children a faithful worker for the cause we all love.



Stewardship

BY W. A. BUTLER

WHEN we think of the term "stewardship" in relation to our Master and His work, a great and grave responsibility looms up before us. The Standard Dictionary defines a steward as "(1) A person entrusted with the management of estates or affairs not his own; one who manages or disburses for another. (2) An agent appointed by a lord of the manor to lease lands, collect rents, etc." Our responsibility as stewards for God is set before us by our Master in a very clear, forceful, yet kind and inviting, way: "The Lord said, Who then is that faithful and wise steward, whom



his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Luke 12:42-44. The steward is made ruler over the Master's household. He is to care for the Lord's family as well as His estate, carrying out his Lord's will with full authority till the Master returns. The estate is to be faithfully administered to meet the needs of all who shall be connected with His kingdom.

Now let us get a clear view of the picture. Individually we are held responsible for the talents entrusted to us as stewards. You and I are made responsible to use the Lord's goods entrusted to us to meet the needs of His family on earth. His household, of course, includes those already in the fold, and those that are yet to be gathered in. The steward has sufficient income from the estate to meet all demands, and his Master expects him to use his God-given initiative to increase the revenue, so that he may properly provide for all members of the Lord's family.

This spiritual stewardship to which we are called, involves a double responsibility. First, the Master's household is to be spiritually built up and strengthened in missionary activity. Second, the steward is to look after the Lord's estate in spiritual and temporal gifts and business. Both phases are important, and neither is to be neglected. We are to train each member of the family in active soul-winning work, "according to his several ability," and to cultivate that talent or gift that God has placed with each one, until he in turn can train another. The one thus entrusted as a leader and trainer is obligated to deal kindly, patiently, and courteously with all, old and young alike, for the steward himself is likewise a servant, and is amenable, to his Master for conduct and faithfulness.

An Example of Faithful Stewardship

Joseph was steward over the affairs of a wealthy Egyptian government official. He was complete manager of all the possessions and servants of Potiphar's estate. All the servants looked to Joseph for orders. He directed when and where the crops should be grown and the products

marketed. The shepherds and herdsmen carried out his will. Joseph made all the purchases for Potiphar's household. The master's table was bountifully supplied, and the large retinue of servants were properly cared for in every way. Joseph was a faithful steward, and it is recorded concerning him that he "found grace in his [Potiphar's] sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field." Gen. 39:4, 5.

Entrusted With Our Lord's Goods

As stewards, we may well take inventory of that which has been entrusted to us. Peter admonishes every man who has been entrusted with his Master's goods to "minister the same . . . as good stewards of the manifold grace of God." 1 Peter 4:10. The gifts of God's grace are manifold, and each steward must give account of his stewardship over whatever has been entrusted to him, whether much or little. Nothing that we have of a temporal nature really belongs to us. Money, homes, estates, goods—they are a trust from God—and we are to manage these not just to satisfy ourselves, but God. We must supervise this estate for Him.

STEWARDSHIP OF TIME

Time is one of the "manifold" gifts included in our stewardship. Some are inclined to squander this precious trust. It is said that a very rich man, on his deathbed, exclaimed, "Millions of dollars for a moment of life!" But money could not lengthen time, or buy back lost opportunities. Our Master does not plan for any life to be so crowded but that some time each day should be used to bring blessing to others. There are twenty-four hours in every day for each of us. One may have more time to devote to missionary work than another has, but all are accountable for the use of their time.

"Blessed is that servant, whom his lord when he cometh shall find so doing." In this last hour of such great consequence, God expects us to be doing something for Him, dispersing His "meat in due season." Jesus

gives us the opportunity. His goods are at our disposal, they are entrusted to us, His stewards. What are we doing with them? Can we give a faithful account? We have opportunities to give Bible studies, distribute literature in various ways, visit our neighbors in their distress and comfort their broken hearts, turn their lives into righteous paths, meet the needs of the poor, and distribute from our purse to clothe and feed them.

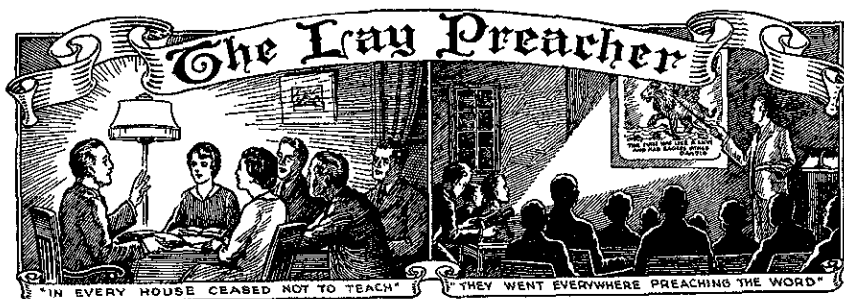
STEWARDSHIP OF MEANS

"The gold and the silver are the Lord's, and He could rain them from heaven if He chose; but instead of this He has made man His steward, entrusting him with means, not to be hoarded, but to be used in benefiting others."—"Testimonies," Vol. IV, p. 473. "The man who hoards his treasure for self . . . has proved himself to be an unfaithful steward."—"Christ's Object Lessons," p. 266.

"The work [of God] must not stop for want of means. . . . There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, He may receive His own with interest. In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now."—"Counsels on Stewardship," p. 40.

STEWARDSHIP OF LIFE

Many other distinctive items of our "Lord's goods" which are entrusted to our hands might be mentioned, such as influence, strength, educational advantages; in fact, the entire life is a demonstration of stewardship; and all are either faithful stewards or unfaithful stewards. The time when the Master will take account of His stewards is hastening on; and we may well ask, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Matt. 24:45, 46.



Why I Believe in Lay Preaching

WHY do I believe in lay preaching? The answer should be self-evident, but I will list a few of the thoughts that have kindled in my heart a burning desire to see all our men rally to the finishing of the work.

Jesus was not satisfied to send out just twelve disciples. He afterward sent out seventy. But still that number was insufficient, and from the heart of that greatest Evangelist of all ages came forth the cry, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2. If that was true back there, and it surely was, it is nineteen hundred and forty-two times as true today.

When Jesus ascended to heaven He placed the responsibility of gospel preaching on all His followers, by saying, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

If Jesus were speaking His last words to us, what would He say? Why, He has already said it—"Go ye." But I'm so thankful He doesn't send us powerless, for the same famous "last words" say: "All power is given unto Me in heaven and in earth. . . . And, lo, I am with you always, even unto the end of the world." So that is a charge to be responded to, and a promise to be fulfilled, down here in these last few moments between the eleventh hour and midnight. Isn't it wonderful to know that He will reward those who will work! After we've done our best, we must leave the results with Him.

Oh, there are so many idle in the market places these days! Don't they hear the Master pleading as His promises, "Go work today in My vine-

yard." "Whatsoever is right I will give you"? There are so many with lamps but no lights. "While the bridegroom tarried, they all slumbered and slept," and their lights went out. Every prophecy of these last hours stresses the fact that if the faithful servants would go forth to witness, to shine, to reap, they would be rewarded. Remember, it is the rallying of all of our members that brings the fulfillment of Revelation 18:1, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Are you hastening the fulfillment of that glorious revival?

Lay preachers are not alone as they go forth on their sometimes seemingly thankless missions. When Jesus sends, He also strengthens. When He commissions, He also co-operates in sending heaven's aid to your side. "In working for perishing souls, you have the companionship of angels. Thousands upon thousands, and ten thousand times ten thousand angels are waiting to co-operate with members of our churches in communicating the light that God has generously given, that a people may be prepared for the coming of Christ. 'Now is the accepted time; behold, now is the day of salvation.' Let every family seek the Lord in earnest prayer for help to do the work of God. Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done."—"Testimonies," Vol. IX, p. 129.

We are also encouraged by the assurance that the work will be finished not so much by men of scholarship and learning, but that workers will be fitted for this last gigantic endeavor by preparation wrought by the

Holy Spirit. We must reach the place where we cry out in desperate anxiety to see the work finished: "Woe is unto me, if I preach not the gospel!"

In the last three years I have conducted three classes in public speaking for lay preachers, and from every class there has been developed a wonderful group of earnest men who have proved to be soul winners. I believe a much greater work is just ahead. As these men, and hundreds like them, begin to preach this mighty message, the "loud cry" is going to be sounded, and thousands more will be needed to answer the calls. Now is the time to be training and practicing for the grand events just ahead, yes, already beginning to be!

Paul, one of the greatest of preachers, was really a layman—he made tents to earn a living. Stephen was certainly a layman. So there is no limit to the success that may attend the simple, powerful, humble, burning efforts of a consecrated lay member as he answers the challenge of the great commission.

If an army were dependent on the accomplishments of its officers alone, the battle could never be won. I have observed that it is the "privates"—the soldiers—who do the real fighting, and hence are largely responsible for the victory. So it is with our movement. We need organizers and leaders, yes, and instructors; but, oh, how we need more actual warriors out on the field!

F. W. DETAMORE,
Radio Evangelist.

The Unseen Harvest

A CHRISTIAN was giving away gospel tracts on board a steamer. A gentleman who accepted one in a gracious way, said, "I have not much faith in that kind of work." Said the Christian, "It was through a gospel tract given to me in Glasgow twenty years ago that I was converted." The gentleman showed considerable interest, and asked for particulars. On hearing the young man's story about the tract, he said: "I am the one who gave you the tract. For years I ceaselessly distributed tracts, but I saw so little result from my efforts that I gave up. But by the grace of God I shall start again."—*Tract News*.

Departmental Activities

Home Bible Study League Produces Results

FOR several years the members of the South Lancaster (Massachusetts) church and the students of the Atlantic Union College, located in the same place, have been distributing by mail and from house to house a continuous supply of literature over a wide radius. From time to time souls have been won as a result. Among the most recent experiences is the following:

A family in Petersham, about thirty miles from Lancaster, received a copy of the *Signs* about two years ago. They were interested, and started looking for a church, finally uniting with the Russellite organization. In the course of time they detected that that body was not what they wanted, and withdrew. In their groping for light they came across that *Signs of the Times*, now more than two years old, and wrote the publishers, enclosing the subscription price.

Upon receipt of the order, the publishers notified the conference office, and we immediately turned over the name to a sister in the church situated about ten miles from these people. This sister visited the family, and found them honestly seeking light on the prophecies. The very next Sabbath the man refused to work, and he, his wife, and four children were at Sabbath school and church. They have continued to attend our church services, and the prospects are that they will unite in church fellowship.

A letter from a man in another place, where the church members are calling on a thousand families a week, contains a number of inquiries, as follows: "Who got hold of the book mentioned in Revelation 5:1 that was sealed? Please give me Scriptural proof, as I want to explain to others what the Scripture says, not what others think. Also, who are they that sang the new song, spoken of in Revelation 5:9? Also who are 'us,' and who are 'us' and 'we' in Revelation 5:10?" What an opportunity here for Bible studies and perhaps a cottage meeting. This man mentions

having received *Present Truth* leaflets numbers one to six.

Another reader writes expressing his appreciation of the papers and asking questions on the seventeenth chapter of Revelation. A man in Boston states: "I am deeply interested in 'prophecy, and any literature you can send me will be appreciated.'" Here is another opening for Bible studies.

And so they come—dozens of requests—written and oral, all emphasizing the fact that the prophecies set aside by religious leaders are being hunted by laymen. This indicates to me that the Holy Spirit of God, who dictated these prophetic books that give light for the last days, is still at work following up the printed word and driving it home to honest hearts. Through the Home Bible Study League method, the message of truth can quickly reach thousands of homes, and we may have the joy of seeing many souls brought from darkness to light.

GEORGE BUTLER,
Home Missionary Secretary,
S. N. England Conference.

The Branch Sabbath School

ONCE more I have been reminded of the power and fruitfulness of lay evangelism. During a visit to the Ventura district, I was invited to attend a branch Sabbath school at Camarillo Heights. This place is about twelve miles from Ventura, in territory worked last year by a sister in her Harvest Ingathering solicitation. I found between twelve and fifteen persons attending this branch Sabbath school, a number of whom are preparing for baptism. I was introduced to one woman who had made a contribution last year to our Harvest Ingathering work—her first contact with Seventh-day Adventists. This year I find her keeping the Sabbath and worshipping with God's people on His holy day. What a wonderful thing this is—giving her money one year, and then giving her heart and life to the cause of God in the next year. Her mother is now also prepar-

ing for baptism. We are happy for laymen who not only sow the gospel seed in season and out of season, but also go back over the territory to water the seeds of truth, and then gather in the harvest through the organization of a branch Sabbath school. Before long we shall doubtless find on our denominational records the listing of a new church at Camarillo Heights. Thus the work of God continues to prosper as the human and the divine agencies combine their efforts to finish the work of God on the earth.

ADLAI A. ESTER.

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Value of Dorcas Federations

THE value of the Dorcas Federation cannot be overestimated. It unites a series of links into a united whole. Each Dorcas Society, being a separate unit and having its own officers and plans for work, is greatly strengthened by uniting with a group of units in a Federation, where all bring together their problems, plans, and new ideas for friendly and whole-some discussion.

The Dorcas Federation makes for a unified program throughout the whole field. It adds inspiration, encouragement, and fellowship between all the society members and officers. It helps to solve questions of policy regarding the handling of money; the conducting of sales: where, how, what, and when to sell; reporting work done; increasing the Dorcas membership; community Dorcas welfare work; newspaper advertising for clothing; co-operating with Red Cross work; classes in cooking demonstration; simple treatments demonstration; and so forth. These and many other important items can be constructively and helpfully considered in the Dorcas Federation meeting.

The leader of the Federation should aim to present to the representatives of the local societies something practical, helpful, and interesting, and to present new ideas to be worked out in the local societies. It is both interesting and helpful to arrange for a display of articles made by each society, and time should be given for discussion of how to procure material, what garments to make and how to make them and useful articles, and the selling features.

The Dorcas Federation president,

the State president, and the home missionary secretary of the conference can meet and make personal contacts with all the members and officers, help them with their problem, and give them inspiration and helpful suggestions.

The Dorcas Federation always helps to build up the local societies in all phases of work, and creates a

sisterhood of workers all united in one big program of doing good to others. Among the twenty Federations in the Central Union, we find this phase of our missionary organization a great strength in carrying on all lines of personal work.

L. G. JORGENSEN,
*Home Missionary Secretary,
Central Union Conference.*

Missionary Leadership

Summer Reporting Made Easy

SUMMER is here, and we must not slacken our efforts toward an "All Out Working Program." In order to hold up our average reporting through the summer months, we must have a well-organized church with which to start, and a missionary leader who has a vision of a working church and a desire to see each member find his place in the service for God.

The missionary leader should be assisted by a leader who will take charge of the literature program of the church, and who will make it his business to get a report from the literature workers.

Each missionary leader should see the need of having a Bible evangelism leader to conduct a Bible class each week on how to give Bible studies, and to secure a report from each lay Bible worker.

The first Sabbath of each month is home missionary day. A successful missionary leader will call on the literature leader to give a report of all literature distributed during the past month. Then the Bible evangelism leader will give a brief report of the class and how many Bible studies were given the past month. The leader of the Society of Missionary Men should give a report. The Dorcas Society leader should also give a report. All members of the church should have a chance to hear from each one of these departments.

Not long ago one of our pastors turned over the entire Sabbath morning service to the Society of Missionary Men. With reports from the three lay efforts operating in the district, and all the literature and Bible studies being given in connection with

the three efforts, the service was made most interesting.

Giving each missionary branch of the church a chance to report each month is a very good stimulant for our band leaders to hold before their classes when the Report cards are passed out. Where the whole church

What's the Matter With the Churches?

MEN are eager in researches
To discover, if they may,
What's the matter with the churches,
Why so many stay away,
Why so much degeneration,
Dereliction, and dismay;
What is wrong with civilization
In this scientific day.

Do you really want to know it?
Listen to me if you do,
For experience will show it
To be lamentably true.
We've put commerce on the speedway
And religion on the shelf;
While the few still stand for piety,
The many worship self.

Souls are bought and sold for money,
Everything is up for gain;
Honor, love, good faith, and justice,
All are smothered with yellow stain;
He who gets most is the smartest.
Where king mammon has his reign.
What's the matter with our country,
Cities, homes—aye, life itself?
We've put business on the highway
And religion on the shelf.

Nations disregard their pledges;
Statecraft holds them in its grip
While it drives its golden wedges
Through the rights of ownership,
And by right of might superior
Snatches the tax-bowed on the hip.
God forgive the mammon hunters
Who belie the Christian name,
Who for greed have stained the peoples
Deep with bloodshed, war, and shame.

God forgive the recreant peoples
Who permit such things to be!
God of right, have all Thy children
Unto Baal bowed the knee?
Shall not Christians rise for justice,
Honor, right, and equity?
Have we sold for mammon's pottage
Our blest birthright of the free?
Nay, that's not the question now,
Take it home—Jo, God and mammon,
Unto which one do you bow?

What's the matter with the churches?
God, unite them to Himself,
Put religion on the speedway
And all evil on the shelf.

—H. B. Grose, D. D.

listens to a live missionary report once a month, the band leaders have little trouble in getting their members to report. We will find that half the battle of summer reporting will be won when our missionary leaders keep right after an "All Out Working Program" through the summer.

L. A. REYNOLDS,
*Home Missionary Secretary,
Upper Columbia Conference.*

A Good Year in Upper Columbia

EVERY activity of ours is carried on with one end in view, the winning of souls. In distributing tracts and papers, in giving Bible studies, and in every other branch of activity, the ultimate end toward which we were working was souls. We rejoice that 75 per cent of our membership had an active part in the total results. Our workers, with the faithful co-operation of the members of our churches, added 490 members during 1941. This is the largest number ever recorded in the history of the field.

We have a faithful corps of workers in the Upper Columbia Conference. Soul winning and evangelism is the keynote of all our work. We appreciate the faithful, loyal work of our lay preachers and hundreds of laymen who have given Bible studies. During the year 1939 our laymen gave 7,139 Bible studies; during 1940 the number increased to 16,733; and during 1941 26,015 Bible readings were given. The studies given by our laymen in 1941 more than doubled those given during 1939, and the percentage of increase is 364 per cent. We know the number of Bible readings given definitely affects the number baptized. If a Bible worker should give 15 studies a week, it would take 30 years to give this many studies; or, stated differently, this is equivalent to 30 Bible workers giving 15 studies a week for a year. This is truly a marvelous record. Wouldn't it be wonderful if we would double this again? It can be done!

Our goal for 1942 is 700. Let us pray and work, and work and pray, and again unite as workers and laymen to do greater things in soul winning than ever before.

L. E. ESTEB, President,
Upper Columbia Conference.

Ciskowskiism in the Churches

PASSING his physical tests last July, John J. Ciskowski (pronounce it as you please) was accepted by the United States Army, and the city of Pittsfield, Massachusetts, came face to face with the task of filling eight positions which he held, namely:

1. Clerk of Licensing Board
2. Clerk of Park Commission
3. Clerk for Inspection of Buildings
4. Clerk of the Inspector of Plumbing
5. Clerk of Inspector of Wires
6. Clerk of Sealer of Weights and Measures
7. Pittsfield Agent for Civil Service
8. Pittsfield Agent for Labor Service

We refer to the matter, not to publish the gifts and versatility of Mr. Ciskowski, nor to praise him for his energy or ambitions, but merely to illustrate the danger in any city or organization's placing so many eggs in one basket. But municipal officers are not the only offenders along that line. Just look at the average church-officer list when the annual nominating committees have done their work and the vote of the churches has placed its seal upon it. Ciskowskiism is written on every page.

Writing from a thirty-year observation, I feel safe in asserting that it is not Mr. Ciskowski's fault entirely. He was not seeking office, or desiring martyrdom. He filled so many places because, in comparison with the many church members, only a very few are willing to serve. Very few in the church are willing to pull more than their own freight, preferring to "let George do it." You see a pastor of a church of four hundred members elected as M. V. leader, his wife Sabbath school superintendent, his son as something else. Another pastor's wife is treasurer and clerk, etc.

If I understand the Lord's plan correctly, conference workers should be trainers of members to lead out, and thus should leave behind a well-trained, experienced leadership when they move on. Otherwise they weaken the church. Intelligent members should recognize this and not draw upon the pastor and his family for duties as church officers. Nor should some members, because they are gifted along lines of leadership, be loaded down with too many offices. I grant

that it is often harder to pick out, train, and develop leadership than it is to perform the task oneself. Nevertheless it is our business to bend every energy in training members to carry on in our absence, or at least without

one acting in the capacity of several church officers. When we fulfill our duty in this respect, we may expect that a healthy, vigorous church leadership will be the result.

GEORGE BUTLER.

How the Message Came to Me

Friendliness

How did I come to leave skepticism, you ask? That is the story of a faithful young man who believed the statement of Proverbs 18:24: "A man that hath friends must show himself friendly."

One day at school Jay Johnson, my schoolmate, came to me and said, "Earle, will you come with me to our church to hear a returned missionary? He has a wonderfully interesting story to tell."

I turned to him in disgust and said: "Jay, I have never been inside a church in my life, never have heard a prayer, and I never expect to. Why, a man who believes the Bible is a fool, and his preacher is either a fool or a crook. For if he is simple-minded enough to believe the Bible, he is a fool; and if he does not believe the Bible, but preaches it, he is a crook."

Upon his defenseless head was then poured the cream of the scores of skeptical books in our library. At last I paused in my tirade. I had insulted him, his minister, and all Christians, and hoped for an argument. I had been reared on controversy.

Right here most men would have decided that I was too ill-mannered as well as too prejudiced to bother with, and would have left me without more ado. But not Jay—he was a friendly chap. He would not be insulted, and he would not give up!

I was surrounded with triple-plated armor of prejudice. I boasted that I was a freethinker. I was neither free nor a thinker, but I did not know it.

Jay easily put his finger through the weak spot in my armor. He praised me! He said, "I see you are a great reader."

Forgotten was my love of argument, forgotten my skepticism, in delight over his words.

"Yes," I exclaimed, "I'm an omnivorous reader; I'll read anything."

I was a liar, but did not know it. I would not read the Bible or anything in favor of the Bible. And my friend was too polite to call attention to the fact. He had a better plan.

I had set a trap for my own feet, and he closed it. Said he, "Would you read a book if I bring it to you?"

Having bragged that I would read anything, what could I say but yes?

Friday he brought a book of seven hundred big pages. The size of the volume did not daunt me, but the title did. It was "The Great Controversy Between Christ and Satan." I was sure that neither one ever lived; so how could there be a controversy between them? And worse yet, it was written by a woman!

But I had promised to read it, and so that evening I began. To my amazement the first chapter was about the fall of Jerusalem. I was fond of history; so I endured the Scripture quotations to get the history. It was so fascinating that I protested when my father took the light away from me at two o'clock Saturday morning, for I was deep in the fascinating story of Luther.

At daylight Saturday morning I was at it again. All day Saturday, even at the table, I read. Again well past midnight my father took the light away. With daylight Sunday the book was in my hands. By midnight Sunday the last word had been read.

I neither believed nor disbelieved the message of the interesting volume. But there were some most amazing statements that all evidence supported. I had always supposed that when Tom Paine and Bob Ingersoll and other skeptics said the Bible taught an eternally burning hell for all rejected sinners, they were correctly stating Bible doctrine. I now found that they were not. Still further, I had

lived for a number of years in the home of my aunt, who was a Spiritualist medium, and I was amazed at the accuracy of the two chapters, 31 and 34, on this subject.

Monday morning I took the book back to school and gave it to my friend. His face fell. He thought I hadn't read it.

"Have you read it?" he asked.

"Yes, clear through," I replied. He told me afterward that he thought I was a gorgeous liar. But he soon found out that I was not, for I began enthusiastically to give him a synopsis of its contents. Every now and then I saw a blank look on his face, and had a horrible suspicion which was soon verified: he had not read the book himself!

He had been reared a Seventh-day Adventist, and, like too many who are born in Adventist homes, took our excellent literature for granted.

Well, when I learned that Jay had not read the book, I began to tell him what an amazingly interesting book it was. Here was a wonder indeed: a skeptic trying to convince a Christian of the value of his own literature!

When he promised he would read the book, and asked me if I would read another book if he should bring it, I asked him:

"Have you read it?"

He smiled sheepishly, but said that he had. I said that I would. Next day he brought a still bigger book than the first. It was called "Thoughts on Daniel and the Revelation," by Uriah Smith.

This book I read with thrilling interest. For two years he furnished me with everything in English published by the Adventists. I noticed the "History of the Sabbath," by J. N. Andrews, advertised in the back of one of the publications. I sent for the book, and found it a mine of information.

That was how the message came to me—an atheist and an infidel! I thank the Lord for a patient Christian friend, and for our excellent literature.—*Earle A. Rowell, in Australasian Record.*



Swedish Literature

It is just forty years ago that a copy of our Swedish *Signs of the Times*, or *Zion's Watchman and Her-*

ald of Truth, as it was then called, printed at Battle Creek, was put into my hands by an elderly Seventh-day Adventist sister, who one day came to do some work in the place where I was working in the city of Chicago. The paper bears the date 1895, the year the writer left the shores of Europe for America, and is still treasured as the most precious document that I have in my possession, next to the Bible. After I had become interested in the truth, she brought me a number of our tracts, and finally several large books were secured. Through the reading of this literature and the influence of the Holy Spirit, I gave my heart to Christ and accepted this truth, and in a few months was ready for baptism without ever having attended any Seventh-day Adventist church services, lectures, or Bible studies.

G. E. NORD,

Associate Secretary, Bureau of Home Missions.



A Bundle of Tracts in a Logging Camp

YEARS ago an Adventist sister resided in a heavily timbered country in northern Minnesota. Adventist neighbors were few and scattered for miles around. It did not seem that there was much opportunity to do missionary work. That winter her husband hired a company of men for work in the logging camp. She did not see much of these men, for they stayed in camp. But in the spring, before they left, she visited them and offered them some tracts. One man seemed more interested in religious literature than the others, and she gave him a small package of well-sorted tracts. He put the packet in his pocket, took it back to his home in North Dakota, and turned the tracts over to his father, who was a Baptist lay preacher—in fact, the only preacher within hundreds of miles on the plains of North Dakota. This lay preacher eagerly read the tracts, and then began to preach from them to his congregations each Sunday. As a result, people in the community began to keep the Sabbath, and in the spring a number were baptized. In due time a Seventh-day Adventist church was organized, and today not only one, but three churches, are in that place. Of that

family that became Seventh-day Adventists, there are five ordained ministers, of which the writer is one. In addition, there are a large number of people rejoicing in the truth today because of the literature given out by a humble isolated sister.

R. H. WENTLAND,

Home Missionary Secretary, Colorado Conference.



A Mother's Consistent Life and a Tragedy

It was back in 1900 in New Zealand that God spoke to my heart in a very startling way. The business world had great attraction for me. I had made an encouraging start, and, as is the case with many others, prospects were good. My mother had been in the message for about ten years, during which time she had passed through very great trial and hardship. The truth had done much for her, and her consistent life, and her faith and courage in every trial, made a deep impression upon me. I knew that what she believed and loved must be the truth.

At this time I was a member of another Protestant body. I took an active part in all church activities, but I was unhappy. Months passed by, and the Holy Spirit continued to plead with me to obey the Lord. I felt that I could not yield my many friendships, my business, and the church.

But at that time a tragic event took place. One of my older brothers, who with my mother was rejoicing in the message and had often pleaded with me to yield to the claims of God's law, was suddenly snatched away from us by accidental drowning. My mother and the other members of the family were grief-stricken. "Why should this have happened?" was the great question. Then like a flash across the heavens came the sudden conviction—"He died for you." Yes, not only my brother, but also my Saviour. They died for me.

When my brother's casket was lowered slowly into the tomb, I surrendered my heart to the Saviour, and there in the quietness of that cemetery the peace of God filled my soul, and I kept the following Sabbath. My mother's tears of grief were turned into tears of joy.

I then engaged in the colporteur work, and later entered our denominational college. After the completion of my course of study, I entered the evangelistic work; and now, as I look back over the years, I have every reason to praise God for His unspeakable love and for accepting and using my unworthy life in the advent message.

H. E. PIPER, Secretary,
Australasian Union Conference.

Copy of "Present Truth" Found in the Woodbox.—A woman, employed as a nurse in a private home, found a copy of the little paper entitled *Present Truth* thrown into the woodbox. The paper had been sent through the mail to the home, but had not been removed from the wrapper. She opened the paper and found that it dealt with the four great beasts of the eighth chapter of Daniel, and became deeply interested. She read and reread the pages, and then lent the paper to a person who desired to read it, but, to her sorrow, the paper was not returned. However, the impression made on her mind by the explanation of the meaning of Daniel's vision could not be effaced, and the woman earnestly prayed that God would send someone who could give her further light.

Some months later this nurse called at the office of a Seventh-day Adventist doctor. While waiting for an interview, she talked with the office nurse, and in the course of conversation referred to the paper she had read and her desire to learn more about the prophecies of the Bible. The office nurse was careful to take accurate note of the woman's name and address, and within a few days a lay Bible worker was made acquainted with the situation and lost no time in calling on the inquirer. An appointment was made for Bible studies to begin at once, and it was a joy to see how eagerly this woman grasped every point of truth. Then a series of evangelistic meetings began in the church, conducted two nights in the week. Not one meeting did this woman miss throughout the series, and when a baptismal class was organized, she was one of the first to join. This woman is a very intellectual person, a registered nurse, and is now a full-fledged Seventh-day Adventist, rejoicing in the blessed hope.

The Cooking Class

Fundamental Principles in Dietetics for the Homemaker

"There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook."—"Testimonies," Vol. II, p. 537.

LESSON II CLASSIFICATION OF FOODS

BY MRS. A. G. GAYLORD

HOSEA tells us that we perish "for lack of knowledge." When we realize that 90 per cent of disease is caused by faulty diet in this civilized land of ours, we sense the force of this statement. When the knowledge of the human structure is understood, we sense more keenly our need to conform to the laws of nature, so that the body can carry on its work without embarrassment.

Food Factory

In the vegetable kingdom we have a great food factory which transforms the sixteen mineral elements found in the soil into a form whereby it can be utilized by the body to build bone, muscle, tissue, blood, and nerves. Iron, for example, cannot be utilized by the body in its natural form, but as it is taken up into plants, a chemical change takes place in this great food laboratory whereby this important mineral can be supplied to the animal kingdom. These sixteen chemical elements are built up into seven food classes, as follows:

"CLASS I—*Carbohydrate*, made up of the chemical elements carbon, hydrogen, and oxygen, includes all starches and sugars, and is a fuel food. Its combustion in the body produces heat and energy. The carbohydrates make up a large part of the food value of grains, fruits, and vegetables.

"CLASS II—*Fat* is another, but more concentrated, fuel food, also containing carbon, hydrogen, and oxygen. This food element we have in butter, oils, fat meats, nuts, egg yolks, olives, the alligator pear, the soybean; also to some extent in other legumes, in grains, and in vegetables.

"CLASS III—*Protein* is the muscle and tissue builder. It contains, in addition to carbon, hydrogen, and oxygen, another very important chemical element called nitrogen, by reason of which it is often spoken of as nitrogenous food. Protein also contains variable amounts of other chemical elements, as sulphur, phosphorus, and sometimes iron, but its distinctive element is nitrogen. This food is found

in a pure state in egg white, in the casein of milk, and in lean meat. In a combined form it makes up part of the food value of grains, vegetables, legumes, and nuts.

"CLASS IV—*Vitamins*, our knowledge of which is still somewhat limited, are doubtless the substances out of which the body makes its internal secretions, digestive enzymes, and the ferments of vegetative life processes. They are found in raw and fresh vegetables, fruit, raw milk, the outer covering of grains, and raw meat.

"CLASS V—*Salts*, both organic and inorganic, are made up of many different chemical elements, and are necessary for blood making and tissue building, . . . and for the maintenance of the proper alkalinity of all body fluids. They are found principally in fruits, vegetables, grains, and milk, and are located with the vitamins largely under the skin of fruits and vegetables and in or near the outer covering of grain.

"CLASS VI—*Cellulose* is really a carbohydrate, but being practically indigestible, is placed in a class by itself. It makes up the woody framework of fruits and vegetables. Its value is in its bulk, which by its presence prevents too great food concentration and mechanically stimulates the bowel, thus aiding in normal intestinal peristalsis.

"CLASS VII—*Water* plays an important part in the many chemical reactions and tissue changes continually going on in the body; it holds the various salts in solution; it makes up the principal part of all body fluids and secretions; and, as a circulatory medium, it helps to make it possible for the body to regulate its own temperature."—"The Home Dietitian," by Belle Wood-Comstock, M. D.

"*Mineral Salts.*—The mineral salts of chief importance are calcium, phosphorus, and iron. A large supply of lime is needed in body building. It is necessary to make bone, to clot blood, and to enable muscles to contract. It also protects the body against infection by building a wall around invading germs—thus preventing their spread and growth. Calcium and phosphorus function together in the body. They are found in every living cell and play a part in nearly all of the life processes. They are important in helping to maintain immunity from diseases. Rickets in early life is due largely to an improper balance of calcium and phosphorus. These minerals work closely with the vitamins, especially vitamin D. Calcium and phosphorus function with vitamins D and C to maintain normal

(Continued on page 13)

Weekly Church Missionary Services

JULY 4—To Qualify as a Witness

Key Thought for Leaders: "Ye are My witnesses, saith the Lord, that I am God." Isa. 43:12.

Our text clearly states our commission—"ye are . . . witnesses." It also announces whose witnesses we are—the Lord's witnesses; and further, we are told concerning the character of our testimony—"that I am God."

Have you ever been in court and observed the seriousness of the witnesses on the stand? Their testimony is a vital factor in the settlement of a case in which often life or death is involved. A witness whose testimony holds in court is one who knows from personal experience what he is talking about. Everything of a hearsay or guessing nature is quickly ruled out. Only that which has been actually seen and heard by the witness is of value in earthly courts. And the same is also true of witnesses for God. We may not be summoned to appear at a certain time in a certain place to be a witness for God, but the entire life is one unending court session, and by words and acts the Christian bears witness to the reality of God and His saving and keeping power.

"All who would enter the city of God must during their earthly life set forth Christ in their dealings. It is this that constitutes them the messengers of Christ, His witnesses."—"Testimonies," Vol. IX, p. 23. "The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself."—"Acts of the Apostles," p. 19.

"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing."—"The Desire of Ages," p. 840.

JULY 11—The Meaning of Stewardship

Key Thought for Leaders: "It is required in stewards, that a man be found faithful." 1 Cor. 4:2.

A steward is a servant to whom is entrusted the care and management of important affairs. Stewardship is an honorable and trustworthy calling. The Christian steward is one who has been "allowed of God to be put in trust with the gospel." Therefore, as stewards, it is expected or required that we be "found faithful." Not merely to be faithful, but to be *found* faithful. That involves the test of life, of experience. We do not know faithfulness before there have been trials. The steward must know trouble, temptation, wrongs, insults, and must have surmounted them successfully before it can be said that he is found faithful.

From the Pearl Harbor disaster we may draw a pointed spiritual lesson in being found faithful in our stewardship. The stewards of our national affairs at Pearl Harbor were not "found faithful" in the hour of crisis, but instead were found guilty of criminal negligence. But are not we guilty of even greater criminal negligence when we, as Christians, know that souls are doomed to eternal destruction and yet withhold the warning and fail to point out the way to

safety? So often it is true in our stewardship, that we are so engrossed in our own selfish plans and pursuits that we fail to follow our Captain's orders, and do not realize and properly evaluate the seriousness of the matter. The "parable of the unjust steward" is the forceful story lesson left on record for our admonition. (See Luke 16:1-13.)

JULY 18—Ambassadors for God

Key Thought for Leaders: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

Jesus sends forth the truly converted person as His ambassador. People who have lived in foreign countries understand with what authority the governments clothe their ambassadors. While in a foreign land, the ambassador represents in his person the authority, power, and dignity of his government. His countrymen in a strange land may rightly look to him for counsel and protection, for to them he is the personification of their government.

Such are the powers vested in the ambassador of Christ here upon earth, and it is stated that "he that toucheth you toucheth the apple of His eye." Zech. 2:8. He who would bring others to Christ must himself be at peace with God. How pertinent, therefore, the injunction, "be ye reconciled to God." An ambassador ceases to be such if he fails to fulfill the demands of his high office. Only by being faithful ambassadors of Jesus Christ can we hope to retain the high privileges which the divine call confers upon us, who are commissioned to bring into the pathway of obedience such as have been alienated by sin from the privileges of the kingdom of heaven.

As "ambassadors for Christ," our business in this world is well stated in the words of the hymn:

"I am a stranger here, within a foreign land;
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King.

"This is the King's command: that all men, everywhere,
Repent and turn away from sin's seductive snare;
That all who will obey, with Him shall reign for aye.
And that's my business for my King."

JULY 25—Missionary Experiences

Key Thought for Leaders: "All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness."—"Christian Service," p. 89.

We find comfort in this assurance that "nothing else in this world is so dear to God as His church;" that the "church is the one object upon which God bestows in a special sense His supreme regard" ("Testimonies," Vol. VI, p. 42; "Acts of the Apostles," p. 12); but let none overlook the fact that the "individual members" of the church are subjects of heaven's special interest. Upon each one rests an ever-watchful eye, to see what he is doing to enlighten those in darkness.

Friends, what has "all heaven" seen in your going out and coming in during the last four weeks—or perhaps during the past week, or this very day? The record is kept. No human eye can perceive the motives which actuate each life and the faithful discharge of individual

responsibility in the opportunities which cross our pathways. But it is well to review our experiences, and it is most cheering to all church members to speak of them to the glory of God.

There is a beautiful simile brought to view in the writings of God's messenger, as follows: "The church is as a garden in which is a variety of flowers, each with its own peculiarities. Though in many respects all may differ, yet each has a value of its own."—"Testimonies," Vol. VI, pp. 333, 334. The missionary experiences related today will be as a beautiful bouquet of different flowers blooming in the garden of God. There is need of keeping the soil of our hearts mellow by the refreshing showers of the Holy Spirit, that our lives may blossom and scatter the fragrance of heaven to counteract the miasma of sin.



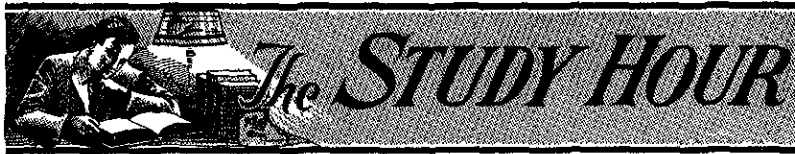
Classification of Foods

(Continued from page 12)

body processes. Without any one of which abnormal conditions may be brought about. The chief sources of calcium and phosphorus are milk, nuts, egg yolks, leafy vegetables, and fruits. Whole-grain cereals, legumes, and milk are good sources of phosphorus.

"Iron.—One of the three most important minerals of the body is iron. Our body, it is said, contains enough iron to make a tenpenny nail. The body suffers if this supply is diminished. This mineral is found in abundance in green leafy vegetables, especially spinach and dandelion and fresh legumes, such as string beans, Lima beans, peas, and lentils. It is also found in abundance in some fruits, whole-grain foods, and nuts such as almonds.

"Miscellaneous Minerals.—The rarer minerals, such as iodine, sulphur, magnesium, silicon, and others, play a part in body processes but are not so well understood. Iodine functions largely through the thyroid gland. This gland controls the rate of metabolism as well as growth and nutrition. A lack of iodine in the body produces an enlargement of the thyroid gland known as a simple goiter. Too much iodine causes hyperthyroidism, a condition of too rapid metabolism. . . . At the present time the daily iodine requirement is not definitely known. Since the total iodine content of the body is small, the daily requirement would necessarily be small."—"Food for Life."



"THE CROSS ABOVE THE CRESCENT," by Samuel W. Zwemer (1941). 292 pages. Price, \$2. Doctor Zwemer has written a score of popular books on the validity, necessity, and urgency of missions to Moslems. In this book we have his mature convictions and experience, after fifty years of study and travel. The seventeen chapters concern first the character of Islam and some of its teachings; then follow chapters on the present situation in the Moslem world, with special attention to particular areas which, because of their importance or neglect, have escaped notice. The last five chapters describe methods of evangelism and the nearest way to the Moslem heart. Doctor Zwemer retains in this book his masterful style, which has characterized his other excellent volumes. It is likely that this book will prove a revelation of the problems of missions to Moslems.

"THE HEART OF THE NEW TESTAMENT," by John B. Champion, A. M., Th. D., professor of Christian doctrine in the Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania (1941). 227 pages. Price, \$1.50. This book is the result of fifty years of experience and teaching of the word of God. Doctor Champion has the knack of portraying to his readers the deep and great things of God and God's plan for man. This present volume, which is the eighth he has prepared, has come out of the cumulative experience and study of his life. He finds that the heart of the New Testament is the redeeming sacrifice of God in Christ. And when we think of this we are thinking of the greatest of subjects. Very carefully and skillfully Doctor Champion leads our thinking along these channels, dealing with the blood as the example of sacrifice, the Person and the priesthood of Christ, the new covenant in twofold meaning, and finally with the indwelling by the Holy Spirit. This is a very worth-while book.

"A HARMONY OF THE BIBLE," by Adam Fahling, pastor of the Martini Evangelical Lutheran church, Detroit,

Michigan (1941). 237 pages. Price, \$3. This is just what its name implies, and the author has spared neither time, thought, study, labor, nor patience, in arranging and compiling this harmony of the Bible. It will be of real value as a timesaver, and of great benefit to theological students in colleges, as well as teachers and pupils in Christian schools, pastors preparing their sermons, and intelligent readers of the Bible. It is dedicated to all students of the Bible, workers in the church, and brethren in the Christian ministry, who wish to examine any event in the earthly life of Christ in its proper setting, probable sequence, and in a clear, readable form. A distinctive type face has been employed for the individual Gospels, so that the reader can readily see from what particular Gospel the paragraph or section is taken. The text of the Gospels has been brought out into small sections, so as to place the entire material of any event before the reader for easy comparison. It is attractively and helpfully divided into chapters covering the various phases of our Lord's ministry.

"SIGNIFICANT WOMEN OF THE BIBLE," by A. C. Pease (1941). 135 pages. Price, \$1. The author, with keen analytical power and distinct originality, makes the reader recognize that the women of the Bible about whom he writes were faced with life's problems, just as we are today, and that they had to solve those problems just as we do today. The Biblical characters Mr. Pease deals with in this book are: Eve, Sarah, Rebekah, Rachel, Miriam, Deborah, Delilah, Ruth, Hannah, Esther, Mary, and the hospitable women.

"WIVES OF THE BIBLE," by W. B. Riley, pastor of the First Baptist church, Minneapolis, Minnesota (1938). 119 pages. Price, \$1. In this volume Doctor Riley in his unique and original way sets forth the lives of women who lived many years ago, in a way that seems to make them live before our eyes.

His applications are to the point, quite vividly stated; and these sermons, eight in number, abound with effective illustrations. The characters dealt with are: Eve, Sarah, Lot's wife, Jezebel, Bathsheba, Job's wife, Mary; and there is a chapter entitled, "As Is the Mother, so Is Her Daughter."

NOTE.—The five books reviewed in the preceding paragraphs are published by Zondervan Bros., Grand Rapids, Mich.

We call attention to the book reviews which appeared in the June issue of the GAZETTE, covering the following titles: "The Sureties of the Saints," "Clara Barton: Daughter of Destiny," "Voices of Liberty," "Does God Answer Prayer," and "Not Now but Afterward," and wish to state that all these books are published by Zondervan Bros., Grand Rapids, Mich. Through oversight, the publishers' name was omitted.—EDITOR.



ASSIGNMENTS FOR TWENTY-EIGHTH WEEK

July 5-11

Volume: "The Desire of Ages"
"In the Outer Court"
"On the Mount of Olives"
"The Least of These My Brethren"

July 5...	621-623	July 9...	633-636
July 6...	624-626	July 10...	637-639
July 7...	627-630	July 11...	639-641
July 8...	630-633		

ASSIGNMENTS FOR TWENTY-NINTH WEEK

July 12-18

Volume: "The Desire of Ages"
"A Servant of Servants"
"In Remembrance of Me"

July 12...	642-644	July 16...	653-655
July 13...	644-649	July 17...	655-659
July 14...	650-651	July 18...	660-661
July 15...	652-653		

ASSIGNMENTS FOR THIRTIETH WEEK

July 19-25

Volume: "The Desire of Ages"
"Let Not Your Heart Be Troubled"

July 19...	662-664	July 23...	673-676
July 20...	664-668	July 24...	676-678
July 21...	666-671	July 25...	678-680
July 22...	671-673		

ASSIGNMENTS FOR THIRTY-FIRST WEEK

July 26-Aug. 1.

Volume: "The Desire of Ages"
"Gethsemane"
"Before Annas and the Court of Caiaphas" (1st 6 pp.)

July 26...	685-686	July 30...	694-697
July 27...	686-688	July 31...	698-700
July 28...	688-690	Aug. 1...	700-705
July 29...	690-694		



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

July

Using "Gazette" Topics

SOCIETY officers should never forget the purpose of the Missionary Volunteer Society meeting. Briefly stated it is:

1. To deepen the spiritual life of youth.
2. To educate the young people in skills and knowledges which will promote growth mentally, spiritually, and in Christian service.
3. To mold the attitude of young people.
4. To give experience in delivering talks in public. Many young people have received their first experience in public speaking in the M. V. Society.
5. To inspire our young people to serve.

Those who provide material in the CHURCH OFFICERS' GAZETTE for M. V. Society meetings keep these things constantly in mind. The society executive committee, in planning the society meeting, therefore, should also keep these things in mind. The topics for the meetings throughout the year are worked out very carefully, something of a cycle being followed. It is not expected that every society should use all of the material provided in the GAZETTE, but every society is expected to build its meetings around the topics suggested for the meeting. If better material than that in the GAZETTE is available to the society, by all means that should be used. If it is not, then the material in the GAZETTE should be used. But unless the society executive committee follows the definite policy of presenting the topics outlined by the Department Council and presented to the society officers through the medium of the GAZETTE, there will be a tendency for the society meetings to run toward one or two subjects, and the young people will not receive a well-balanced and well-rounded body of material through the year. Therefore, use the topics suggested in the GAZETTE. A. W. P.

Vitality.

OFTEN, if the vitality of a society runs low, it is well to consider our resources. It is a good suggestion to study the Missionary Volunteer pledge—what it means to live it. Study the purpose of the society and of each

band in it. Go over the membership list, and ask each member to renew his pledge of loyalty. Make sure that they all understand it.

Take up the bands. Revise their membership lists. See that every member joins one of the bands. Discuss briefly in the executive committee the work of each band with the band leader present, and urge faithfulness in working and in reporting experiences. Ask each member to make it his slogan to "Help Somebody Today." That slogan will solve many problems.

But when the tide is once turned, the executive committee must keep before their eyes a high ideal for their society. They must determine to make it indispensable to the members, to the church, and to the community. It is said of the Epworth League that "it must create a demand for itself and its products, or it will go down." The same is true of the Missionary Volunteer Society, and the executive committee can and must create this demand for their society and for the good that it can do. Once there was no demand for anthracite coal; the first miner could not sell it, but now people pay big prices for it. When a society proves in its service that it fills a great need, every church will make room for it, and every community will welcome it.

As officers, magnify your office by seeing how much work, instead of how little, you can do. Obtain helpful suggestions from the conference Missionary Volunteer secretary, from other societies, from your own church

officers, and from parents. Then if you add to all of this the grace of continuance and keep on in the spirit of the Master, your society will not fail. It will succeed, and because its members daily "live to bless others," it will become indispensable to the community.—E. W. Dunbar.

S. D. A. Books in Public Libraries

It is estimated that there are about 6,500 public libraries in the United States, besides public reading rooms in such associations as the Y. M. C. A. Many, many of these do not have our helpful books. "Steps to Christ," "The Desire of Ages," "The Great Controversy," and others of our denominational books would be appreciated. Mission books that tell of the progress of our message in foreign lands, and a history of our denominational organization and work, such as "Origin and Progress of Seventh-day Adventists" or "The Story of the Advent Message," would be enlightening to the public mind. One of our workers gave a stereopticon lecture at a public school. The teachers and the boys and girls were astonished at the extent of S. D. A. mission work, and one of the teachers asked if she could give a donation to such a wonderful work. A young man in a barbershop, conversing with a Seventh-day Adventist customer, asked if we had a book that told of our denominational work. He had often wondered. And more directly on the point of placing books in public libraries is this experience:

"I presented to the city library two copies of the book entitled, 'Belief and Work of Seventh-day Adventists.' The librarian received them very graciously, and stated that she had been called upon numerous times for authentic material on Seventh-day Adventist teaching."

This type of missionary work presents an excellent opportunity for your Missionary Volunteer Society. Our periodicals, the *Watchman*, the *Signs*, and our *Youth's Instructor*, also would be welcome literature in many public reading rooms.

A Motto

"REACH all you Can for Christ.
Teach all you Reach for Christ.
Win all you Teach for Christ.
Enlist all you Win for Christ.
Train all you Enlist for Christ."

Our Junior Problem

MISUNDERSTOOD! This youth with pent-up powers,
This awkward problem of the day's long hours!

Misunderstood, he shows a careless air,
And torments all with, "Say, now, that's not fair!"

He prowls the streets, or raids the pantry shelf,

Conundrum to the world and to himself,
Seeking his hero-man to imitate.

Hungry for true example—this his state!

But understood, his restless energies
Are harnessed into manly tendencies;

Yes, understood, there's something grand
beneath;

That challenged fairness hates a man's defeat!

Responds to walk life's cleaner road with you,

An aim in mind, at heart a purpose true;

He drapes his plans with noble youth's ideal,
He's tasted of the good, this life is real!

—Louise C. Kleuser.

A Gratitude Box

WHY not have a Gratitude Box this month into which young people may drop little notes of appreciation for the love of Jesus, what service in the church means to them, and their determination to serve better? They need not be signed. Read a few of these in the meetings.

Vacations for Others

THE summer is the ideal time for the Christian Help Band or the Sunshine Band or your entire Missionary Volunteer Society to look around and see how many vacations you can give to others who need them right in your home community—a few hours, a day, or longer. Some may be in definite need of a vacation, and may not recognize that they need a change. Some may find it impossible to plan a vacation unless they have the co-operation of others to relieve them of their duties. Be watchful and helpful, real Christians!

The Society Library

THE Missionary Volunteer library is a success largely because the librarian (or educational secretary) makes it so. The Reading Course books may be purchased, but much is lost unless there is a librarian to care for the books and to direct their use.

But important as it is to care for them and to keep them in circulation, there is even a larger part that the librarian can act. These Missionary Volunteer Reading Course books are only samples, as it were, of the reading that the young people ought to do in order to make their lives rich and full. In this world of books there are so many from which to choose that we must know, in some measure at least, how to select and cull the most beneficial ones. The librarian who, by instruction in the society meetings or by individual help, plants in the heart of the Missionary Volunteers a real love for reading helpful books, has done much toward molding their after-lives. When a young person has completed the Reading Course books, the librarian can suggest other books that she thinks will appeal to that person. One librarian found that her young people were not interested in reading. She procured a few small but good books, and instituted a reading club. Soon the members began to experience the thrill of completing the reading of an entire book, some of them for the first time in their lives, and they enjoyed it. Then the very ones who had felt they had no time for reading, or who were not interested, began to ask for books to read.

Following are some simplified rules for keeping your Missionary Volunteer library:

1. THE BOOKS IN THE M. V. SOCIETY LIBRARY:

- a. M. V. Reading Course books.
- b. Books from the Spirit of prophecy.
- c. Other good books—reference, nature, history, travel, biography, etc.

2. WORK OF M. V. SOCIETY LIBRARIAN:

- a. Enter books in library. This process includes:

- (1) An accession notebook in which to list all books received for library, with entries. For example:

Accession No.	Title	Author
1. (and on, as many books as you have in the library)	"Climbing Upward"	D. A. Ochs

Date Received	By Whom Given
Jan. 1, 1942	Purchased

- (2) Open the book. (See M. V. Leaflet 35, "M. V. Reading Courses," p. 10.)

- (3) Stamp or print your ownership mark in each book (your M. V. Society name).

- (4) Stick a gummed label on the bound edge or back of the book, 1½ inches from the lower end. Labels should be uniform when books are standing upright on a shelf.

- (5) Print call number on the gummed label: M.V.R.C.—42-S (42 is the year of the course, and "S" means it is Senior). [Or letter directly on back of book with electric pencil.]

- (6) Paste due slip on the last flyleaf.

- (7) Paste pocket and place card inside the back cover.

- b. Instruct Missionary Volunteers how to take care of books. (See M. V. Leaflet 35, pp. 10, 11.)

- c. Help young people to read with a purpose.

- (1) Read books of worth. (Study introduction and table of contents to see if the purpose of the book is to inform and uplift.)

- (2) Read variety of books. (Travel, biography, nature, devotion, culture, science.)

- (3) Remember what you read.

- (a) Jot down points in a notebook.

- (b) Tell others what you read.

- d. Encourage completion of M. V. Reading Courses and obtaining of certificates and awards. (See M. V. Leaflet 35, pp. 9, 10.)

3. SUPPLIES, such as pockets, cards, due slips, and gummed labels, can be obtained from Gaylord Brothers, Inc., Syracuse, New York. Write for a catalogue.

"If I were to pray for a taste which should stand me under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and shield against ills, however things might go amiss and the world frown upon me, it would be a taste for reading."—Sir J. Herschel.

Spare Time Is Like Biscuit Dough

MOST of us, watching mother make biscuit, have seen her gather up the little triangles of dough remaining after the cutter had done its work, knead them together, and roll them out again ready for another batch. This gives us a graphic picture of what can be accomplished by fitting together, like a jigsaw puzzle, odds and ends of spare time, especially when we have a definite purpose in view.

A distinguished New York physician claims to have written a book while waiting for doorbells to be answered.

Emily Post, noted author of books on etiquette and interior decoration, utilizes spare minutes while waiting for trains and buses, for meals to be served in restaurants, and time spent in doctor's and dentist's offices, by keeping up her correspondence with relatives and friends who might otherwise be neglected in the course of a crowded life.

A well-known lecturer admits that he enlarged his vocabulary when he was a young student by taking advantage of odd moments. A word a day was his aim. He studied its meaning and its synonyms, wrote sentences containing it, and brought it into conversation as many times as possible during the day.

Spare moments—and it is amazing how many of them we'll find if we look—are golden opportunities waiting to be molded into whatever form we choose. To waste them is like tossing usable triangles of biscuit dough into the garbage pail! Two minutes here, five minutes there—waiting for dinner to be served, waiting for the music teacher, loitering in bed after the alarm has rung, waiting for an escort or for the bunch to gather. So many fleeting moments on their way toward eternity.

What can we do about them? What do we wish to do?

We can pursue ambitions, indulge hobbies, satisfy intellectual hungers. Even on fifteen minutes a day, by keeping books handy, we may familiarize ourselves with any chosen subject—poetry, drama, architecture, the marvels of modern glassmaking, Oriental rugs, sculpture, handicrafts, interior decoration, philosophy, science. There is no limit to the range of possibilities, to the fascinating new roads we can open to ourselves, the fresh interests we can add to our lives. Whatever interests us, the important thing is to start—and then keep going!—Corinne Updegraff Wells.



Senior Meetings

July 4

The Citadel of Liberty

BY HEBER H. VOTAW

Opening and Devotional Exercises

SONG.
INVOCATION.
SECRETARY'S REPORT.
INDIVIDUAL REPORTS.
OFFERTORY.
ANNOUNCEMENTS.
REPORTS OF COMMITTEES.
PROMOTION OF SOCIETY FEATURES.
RELATION OF PERSONAL EXPERIENCES
IN SERVICE.
SONG.
RESPONSIVE SCRIPTURE READING.
PRAYER.
M. V. PLEDGE, in unison.
DEVOTIONAL CHORUS.

Study Topic

The Citadel of Liberty.

Conclusion

SONG.
BENEDICTION.

The Citadel of Liberty

WHAT is a citadel? "A fortress in or near a fortified city, commanding the city and fortifications and intended to control the city or serve as a final point of defense." It also means in a general way any strong fortress, a stronghold. In heavily armored ships of war it is the protected central structure, which contains the engines, the boilers, and the magazines that hold explosives. Any vital part of the ship is sometimes referred to as the citadel. Before modern inventions had changed the methods of warfare, when locations could not be attacked from the air, wise army leaders usually provided some place to which they and their forces might retire to make a final stand when outnumbered or strategically outmaneuvered. Often such a place would furnish safety until re-enforcements could lift the siege.

It should be noted, however, that the defensive purpose of a citadel is not the only purpose that it serves. Sometimes this particular spot is placed in position to command the city and control it. Usually in olden times it was a high place. If it had no such natural advantage, walls which it would be difficult or impossible for attackers to scale were erected. As the word is commonly used today, it has a much broader application than that which applies only to military affairs.

With the various definitions that we have noticed in mind, it will be easier to study the topic which we have for consideration—The Citadel of Liberty. As applied to the individual, the word "citadel" may mean the heart, the mind. It can be applied to the self. At least it has to do with consciousness, will power, and the right to choose.

When God created man, He made him a free moral agent. All through the history of the human race the power to choose has been one of the most blessed of all man's gifts. While God could have made us automatons—robots—He knew that such service as would be mechanically given or forcibly demanded could offer Him no real pleasure. He has set before the human race good and evil. He has hidden us to choose which we will have for our master. The Scriptures indicate that when one becomes the servant of sin, he is really the *slave* of sin. When one becomes a servant of God through free choice, he becomes free indeed, as say the Scriptures: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. As Christ was talking on one occasion with the unbelieving and rebellious Jews, He said, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. Such passages clearly show that man cannot escape the responsibility of the power of choice.

Sometimes little children pray for God to *make* them good. By this they mean that He should forcibly restrain them from doing the things they know they should not do, that their parents would not like, that God would not approve. But what has been called the "citadel of the soul" is inviolable. Though God could invade its sacred precincts, He will not. If men are finally lost, they will have to admit that it is because of their own choice, not because of anything that God has done.

This wonderful freedom of the soul, which is man's heritage from his Creator, carries with it grave responsibilities. When we recognize that we, and we alone, will have to account for our deeds, we are naturally more careful than we would otherwise be. It is written in the Word that though Noah, Job, or Daniel were in the land—all righteous men, loved of God—not one of them could save his own son or daughter.

Satan has ever sought to force men into evil. He has charged from the beginning that God is unjust. In endeavoring to direct men into the paths of evil, he generally uses some

human agency or instrumentality. The natural heart of man craves power. Authority often leads to an assumption of superior knowledge and to a condition of pride that will brook no opposition. Through Bible times we find record after record of the children of God being brought into conflict with earthly powers because civil rulers sought to occupy the place which belonged only to God. The stories of the three Hebrew worthies and Daniel are familiar to everyone. But not all have carefully noted how subtle were the temptations presented to these sons of God.

Nebuchadnezzar, the Babylonian dictator, had had an opportunity to know about Shadrach, Meshach, and Abednego. They were no mere rebellious aliens. It is true that they had been carried captives from their homeland, but when Nebuchadnezzar dreamed a dream that troubled him so that "his sleep brake from him," it was these men, with Daniel, who sought the God of heaven for a knowledge of the king's dream and an interpretation of it. As a result of this experience the king had recognized their spiritual worth and had "made Daniel a great man, and gave him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." Dan. 2:48. The other three men had also been given positions of trust. Since that night when the king was so troubled with the dream, however, and since the day that these captive Jews had told him the dream and made known its meaning, Babylon had prospered. There was no one to question the might of its monarch.

As his power seemed secure against all enemies, he forgot that his kingdom, symbolized by the gold head of the image of his dream, was to be followed by another nation; so he made an image of his own all of gold, and commanded everyone in the kingdom to bow before it. The penalty for refusal was the fiery furnace. Of course worshippers of the true God, Jehovah, the Israelites in the kingdom, could not obey such a decree. The enemies of Shadrach, Meshach, and Abednego, moved by envy and jealousy of the positions they held, seized upon their loyalty to their God to discredit them before the king. They said, "They serve not thy gods, nor worship the golden image which thou hast set up." Dan. 3:12. When called before the king to answer for what seemed to be insolence and disobedience, Shadrach, Meshach, and Abednego said: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan.

3:16-18. It was not that these men did not believe in civil authority. It was only that they recognized that the God who sets up kings and casts down kings is greater than any king.

When Daniel's test came, a new king, Darius the Mede, was on the throne. Endeavoring to find a way to discredit him before his sovereign, some plotters said: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Dan. 6:5. What a testimony! Daniel was such a good citizen, so loyal to the king, that his enemies, seeking his ruin, could find no way of discrediting him before Darius except by charging that his loyalty to God was treason to the king.

From the days of the apostles down to the present time, loyal servants of God have sometimes found themselves in conflict with the civil authorities. This is not of their choice. The same Christ who bade us to render "unto God the things that are God's" also told us to render "unto Caesar the things which are Caesar's." Each command has the same force as the other. Each has the authority of our Lord behind it. It is impossible to be a good Christian and not be a good citizen. The faithful, God-fearing follower of Christ will be anxious to perform every duty, in order that he may make his contribution to his state, his nation. The paying of taxes, the refraining from lawbreaking, the performance of every civil duty, will be the joy of the Christian. He will recognize that he must render "to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7. He will accept as God's command the words, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

There is altogether too much loose talk about men in public life. Even if one has a question in his mind about the fitness of an officeholder to occupy the post he has, it is well to remember that the office itself is worthy of some recognition and honor. In any land in which the citizens have the great privilege of electing their own public servants, it is possible through the franchise to replace anyone who is incapable or unworthy. The majority of men who hold public office are high-minded citizens. Many serve in local or national offices at a real monetary sacrifice. The calls that are made upon their liberality are so numerous that frequently it is necessary to leave public life in order to recoup personal fortunes. They are not all perfect. There have been and probably will continue to be some who are venal. But they are at least as good as the population at large, and from my observation, in America, I would say they are well above the average, both in ability and in rectitude.

However, the fact remains that all too often the representatives of civil government have departed from their proper sphere and entered into the realm that belongs only to God. When this is done, the Christian has but one course that he can pursue. Said the apostles, when they were commanded to teach no more in the name of Jesus: "We ought to obey God rather than men." Acts 5:29.

In the realm of the spirit, in all things that have to do with man's relationship to his God, he must obey God first. The proper function of the civil government in matters of religion is to provide protection for all. If it were not for civil power, the strong would ever oppress the weak; the majority would scorn any recognition of the rights of minorities. Just governments are ordained to furnish evenhanded justice to every citizen of whatever race or creed.

In the United States there is a provision in the Federal Constitution that forbids Congress from interference in religious matters. Here are the words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*Article I, Amendments to the Constitution.*

In most lands of the world there is no written guaranty of such freedom. The liberties that men have enjoyed in other places have been largely due to the good will or the whim of the monarch or the majority. Not until America came into being had the world ever known a nation which recognized the supremacy of the individual. In the United States, civil government is the servant of the citizens, and everyone, regardless of race or creed, stands equal before the bar of justice. It may be truly said that the United States of America has been a citadel of liberty for oppressed peoples from all the world. To its shores men have fled from tyranny in many lands. Here lovers of right, lovers of not only civil, but soul, liberty, have endeavored to build a place that would always prove a haven to which the persecuted and the oppressed might flee.

The founders of the United States Government were men who had studied carefully all the forms of government that had preceded their day. Having lived close to oppression, they set up safeguards against anything that might be used in the hands of self-seeking men as weapons to oppress others. Every American boy and girl ought not only to read but to study the Declaration of Independence and the United States Constitution. No one can understandingly read these two great charters of freedom and protection without thrilling within.

But above and beyond any political citadel of liberty is the citadel of one's own soul. Here the conflict between evil and good is fought. Here on the battlefields of one's own

heart the decisions must be made. All of us must finally decide whether we will choose temporary, fleeting pleasures, the enjoyment of material things which are transitory and passing, or decide in favor of those things that are eternal. No one can decide for us. Many in our day depend upon some spiritual leader—rabbi, preacher, or priest. Since the United States has entered the war, a number of officials have suggested that the church should give a dispensation to Adventist young men who are in the armed services, so that while our country is in danger they can do work on the Sabbath that in ordinary times would not be required. I understand that the Catholic Church has removed the ban against eating meat on Friday for the members of its communion who are in the United States military and naval forces. Since this is, of course, only a church dogma, and not a law of God, the church may excuse members from obeying it. But where God has spoken and the issue is clearly drawn, men must decide in their own hearts what course they will pursue.

At one time Peter and John found themselves in conflict with the civil authorities. A lame man had been healed. These apostles, in the name of Jesus Christ of Nazareth, had commanded him to rise up and walk. In his joy he leaped and praised God. The occurrence was so wonderful that the people "were filled with wonder and amazement at that which had happened." The apostles were arrested and threatened, and commanded to "speak henceforth to no man" in Christ's name. To this Peter and John replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19, 20.

Christian courtesy to earthly rulers was shown by Paul on a number of occasions. In one case he had spoken sharply to the high priest because he had commanded that Paul be struck on the mouth. When reproved, Paul said: "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people." Acts 23:5. When he spoke before Festus he referred to him as "most noble Festus." But proper courtesy did not lead Paul to sacrifice a single principle. He had a commission from God to preach Christ, the Son of God. He could not refuse to obey God at man's command.

Because the human heart seems to love power, because some men who have occupied positions of great power have demanded more than the Christian could give, a paradoxical situation has often arisen. A law-abiding, country-loving citizen may find himself divided between two loyalties, and the church apparently is forced to face a paradox. Another has expressed it thus: "While the church tradition has unwaveringly upheld the

authority of the state as claiming a divine sanction, it has yet given a foremost place among its saints to the martyrs who have defied the state and died through their disobedience to its laws."

Such obedience to God does not signify disloyalty or treason to one's earthly government. It is only a recognition of the fact that the Christian must render unto God the things that are God's, and that this comes before everything else.

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July 11

Alcoholic Beverages

BY D. W. HUNTER

Opening and Devotional Exercises

SONG: "Church Hymnal," No. 497.

RESPONSIVE SCRIPTURE READING:
"Church Hymnal," p. 608.

PRAYER.

REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

SPECIAL MUSIC.

Study Topics

INTRODUCTION BY LEADER.

"Alcohol—What It Is, What It Is Used For."

"Alcohol—Its Effects on Growth."

READING: "Charged With Murder."

"Alcohol—Its Effects on Speed and Strength."

"Alcohol—Its Effects on Business and Economics."

DIALOGUE: "Who Was Responsible?"

Conclusion

SIGNING OF THE PLEDGE.

TEMPERANCE BAND ORGANIZATION.

CLOSING SONG: "Church Hymnal," No. 499.

BENEDICTION.

* Source material listed in Leader's Notes and Junior Program for this date.

Notes to Leaders

The object and scope of this program is not simply to warn our own young people of the effects of alcoholic beverages, but to bring them to a commitment in signing the temperance pledge. Further, that they themselves, shall become missionaries of temperance, and shall organize themselves into temperance bands to present such programs in non-Adventist churches, young people's groups, such as Christian Endeavor Societies, Epworth Leagues, public schools, Parent-Teacher organizations, and other groups. There is a crying need at the present time for temperance education. Let's see that these programs have a real meaning, that they lead to definite convictions and the carrying out of those convictions!

Pledges.—Have on hand a quantity of M. V. Pledge 4, Temperance, 45

cents a hundred. Order from your Book and Bible House.

HOW TO ORGANIZE A TEMPERANCE BAND.

1. Secure a list of all of those in your society who are interested in temperance promotion. Have them stay after the meeting and select a leader, an assistant leader, and a secretary. This will be one of the missionary bands of the organization, similar in scope to the Sunshine Band or the Literature Band. This temperance band and its officers will be responsible for arranging programs, securing openings, and the presentation of material.

2. Secure program material from W. C. T. U., Y. T. C., American Temperance Society Bulletins, M. V. Bulletins, books such as "Science Speaks to Young Men," by Thomason and Baker, "Plain Facts for Girls and Young Women," by Belle Wood-Comstock, "Facts First," by John C. Almack, "A Clear Case," by Almack, "Straight Thinking," by Almack, "The Cup That Cheers," "The Shadow of the Bottle," etc.

3. Assign individual members definite topics to prepare, readings and dialogues to give.

4. Arrange these into an all-day program presented first in your society or church.

Choose your best speakers and readers and musicians and organize them into a team or teams as the size of your band will permit. Secure appointments to present this material, and see that these appointments are carried out. The leader's talk should present to the societies the scope of activity, making a plea first of all upon the need of temperance in the world today in the face of present crises, and the ability of Seventh-day Adventists to meet this need. See that the program is so designed that it will culminate in having the entire membership sign the pledge, and as many as are interested join the temperance band. Factual material and information may be obtained from the above-mentioned sources.

Charged With Murder

THE following narrative illustrates only too truly the responsibility and the guilt resting upon those who sanction or in any way help to legalize and perpetuate the liquor traffic.

A prisoner at the bar, charged with and convicted of the murder of his wife, was asked by the judge if he had anything to say why sentence of death should not be passed upon him.

A solemn hush fell over the crowded courtroom, and every person waited in almost breathless expectation for the answer.

After a moment's silence, the prisoner arose to his feet, and in a low, firm, but distinct, voice said:

"I have! Your Honor, you have asked me a question, and I now ask,

as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches, and fired the fatal shot that killed the wife I had sworn to love, cherish, and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or condemn the verdict of the twelve good men who have acted as jury in the case, for their verdict is in accordance with the evidence.

"But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife!"

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, and jurors looked at one another in amazement.

The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"I repeat, Your Honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within the bar, the most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before His judgment throne, where we shall all be righteously judged.

"If it had not been for the saloons of my town, I never would have become a drunkard, my wife would not have been murdered, I should not be here now, ready to be hurled into eternity. Had it not been for these human traps, I should have been a sober man, an industrious workman, a tender father, and a loving husband. But today my home is destroyed, my wife murdered, my children—God bless and care for them—cast on the mercy of the world, while I am to be hanged by the strong arm of the state.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will was no match against the fearful, consuming, agonizing appetite for liquor.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy, and our little home was a paradise.

"I was one of those who signed remonstrance against reopening the saloons of our town. One half of the jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloon. By their votes and influence saloons were reopened, and they have made me what I am."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears.

"I began my downward career at a saloon bar—legalized and protected by the voters of the town. After the saloons you allowed have made a drunkard and murderer of me, I am taken before another bar, the *judgment bar of God*, and there you who have legalized the traffic will have to appear with me. Think you that the great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? I, in my drunken, frenzied, irresponsible condition, have murdered one; but you have deliberately voted for the saloons, which have murdered thousands, and they are in full operation today with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but the truth of the Almighty God.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty before God and man for the murder of my wife.

"Your Honor, I am done. I am now ready to receive my sentence, and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes as to your own individual responsibility, so that you will cease to give your support to the dreadful traffic."—*Selected*.

Not only does the Bible declare that no drunkard shall inherit the kingdom of God (1 Cor. 6:9, 10), but it says, "Woe unto him that *giveth* his neighbor drink, that putteth thy bottle to him, and makest him drunken." Hab. 2:15. This shows that not simply the drinker, but all who are instrumental in tempting or influencing him to drink, God holds responsible for the results. They are parties to the act, and sharers in the guilt of its consequences.

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### Who Was Responsible?

THE man in the new roadster swung around the corner on two wheels, threw his brakes on in front of the inn, and disappeared inside. He came out a few minutes later, wiping his lips and looking rather happy, and carefully deposited a package in the pocket of the car. He drove out of town, and was soon doing well over fifty on the highway. Perfect night for a party, he was thinking, and he had plenty of good drink. After all, a little drink never hurt anybody; it made you feel good; so why shouldn't you have it?

The man was feeling so deliciously warm and drowsy that it wasn't any effort at all to drive. Then suddenly the honk of a horn broke upon the air, the roadster swerved sharply to avoid an approaching car, and the next minute the man and the roadster were all mixed up on the side of the road. The man felt a sharp pain in his leg—something seemed to be crushing his chest in—and, then everything was dark and quiet.

While the man was lying unconscious in the white hospital bed, Doctor Common Sense and Nurse Good Sense held a consultation in his room.

"We've got to find out whose fault this accident was," said Doctor Common Sense. "Go and call for all our assistants in here."

So Nurse Good Sense sent for the five Senses—Eyesight, Hearing, Touch, Smell, and Taste. "One of you is to blame for this accident," said Doctor Common Sense, "and we've got to find out who was responsible. Eyesight, why were you so slow? If you had seen the car sooner, this accident would not have happened."

"It wasn't my fault," said Eyesight. "As soon as I saw the car coming, I told Master Mind about it. I did my full duty."

"Then, Hearing," said Doctor Common Sense, "it must be your fault. Why were you so slow in hearing the horn of the other car?"

"I reported to Master Mind just as soon as I heard the horn honking," said Hearing.

"Well, I don't see how it could be the fault of Touch, or Smell, or Taste," said Doctor Common Sense. "We'll have to call in Master Mind."

"Look here, Master Mind," said Doctor Common Sense, "why didn't you pay better attention when Eyesight reported a car approaching and Hearing reported the honking of a horn? Now the man is in the hospital and the roadster is wrecked, all because you were careless."

"Don't blame me," said Master Mind. "I did the very best I could, but I was so ill at the time that I couldn't function properly."

"Ill? What was the matter with you? You were all right when you left home," said Doctor Common Sense.

"Yes, but I began to feel sick right after the man stopped for a drink," said Eyesight.

"And I noticed it was pretty hard to hear everything just right, too," said Hearing.

"Then I think we'd better find out who is responsible for the man's getting a drink," said Nurse Good Sense.

"Why, of course," said Doctor Common Sense, "it must be Smell and Taste, those two tricky little Senses."

Smell didn't say anything, but hung his head in shame, because he knew he had tempted the man.

But Taste looked up defiantly and said, "A little drink never hurt anybody."

"Is that so?" asked Doctor Common Sense. "If it makes Eyesight have a hard time seeing the road, and prevents Hearing from being able to hear well, and gets Master Mind too ill to work properly, and breaks the man's bones as a result, doesn't it hurt somebody?"

"I don't care," said Taste. "When I want a drink, I've got to be satisfied, and I'd like to see anybody keep me from getting it."

"All right, you rascal," said Doctor Common Sense, "you'll see somebody that can keep you from it. So long as the man keeps Common Sense for his doctor and Good Sense for his nurse, you'll have to get along without drink, because they just don't go together!"

Slowly the man regained consciousness. He felt the pain in his broken leg and the soreness of his crushed ribs; he thought of the wrecked roadster and the hospital bill he would have to pay; and finally he came to one conclusion:

"Guess I'd be better off without drink."

And he never changed his mind.—*Louise Olsen Walther.*

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Doing the Impossible

"I WILL either find a way or make one," challenged Hannibal.

"Circumstances! I make circumstances!" exclaimed Napoleon.

"People do not lack strength; they lack will," said Victor Hugo.

"Nothing is impossible to the man who can will," said Mirabeau.

"I trample on impossibilities," said Pitt.

"You can do whatever you earnestly undertake," said Stonewall Jackson.

"Expect great things from God and attempt great things for God," said Carey.

"I can do all things through Christ which strengtheneth me," said Paul.

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### Building the Home

LAY the walls straight and true,  
Home you are making,  
Roof-tree to cover you,  
Sleeping or waking;  
Shelter for wife and child,  
Welcome for stranger,  
Fortress and holy place,  
Guarded from danger.

Set you fair windows for  
Sunlight to enter,  
Hearthstone for friendliness,  
Love for a center;  
Make you the doorway wide  
For kindly greeting;  
Here through long years to come  
May friends be meeting.

Lay them up straight and true,  
Brave wall and rafter;  
Long may they echo to  
Singing and laughter,  
Welcome and Godspeed for  
Homefolk and stranger—  
Thus be your holy place  
Guarded from danger.

—Author Unknown.

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"It is as difficult for a man to admit that he's wrong when he might be right, as it is for him to admit that he might be wrong when he knows he's right."

July 18

Tobacco

BY J. T. PORTER

Opening and Devotional Exercises

SONG: "Kept for Jesus," No. 598 in "Christ in Song."

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

RELATION OF PERSONAL EXPERIENCES IN SERVICE.

SONG: "Give of Your Best," No. 594.

RESPONSIVE SCRIPTURE READING: Proverbs 3:1-7.

PRAYER.

M. V. PLEDGE.

DEVOTIONAL CHORUS.

Study Topics

INTRODUCTORY STATEMENT BY LEADER. (See Notes to Leaders.)

TALK: "History and Use of Tobacco." STUDY: "The Lord Condemns the Use of Tobacco."

TALK: "Physiological Effects of Tobacco."

POEM: "He Smokes."

TALK: "Some Unbiased Testimonials." (See p. 28.)

TALK OR READING: "If You See the Bait, You Won't Bite."

TALK OR READING: "Nicotine Knock-out, or the Slow Count." (See M. V. Leaflet 41.)

POEM: "Behind the Billboards."

Conclusion

SUMMARY AND PLEDGE.

SONG: "Yield Not to Temptation," No. 66.

BENEDICTION.

Notes to Leaders

There has never before been a generation of young people that has had such a barrage of insidious propaganda directed toward it, tending to persuade the youth to start the use of tobacco and thus become enslaved to a habit that is seldom broken.

Adults may feel that having decided firmly against its use in their own lives has tended to settle the question with the youth, but this is not necessarily true. We should be constantly on the alert to educate our young friends to the evil effects of its use and the nefarious methods used by the tobacco companies to promote its use.

It would be well to visit a place where secondhand magazines are sold and purchase copies that have outstanding illustrations of the methods of advertising used. Nothing can be much more effective in presenting this subject.

Suggestions:

1. "Land sakes, I do believe I will

try one." (A grandmother in a rocker.)

2. Comic strips used as advertising appeals.

3. Colored pictures of beautiful young women used for advertising.

Experiment.—If it seems appropriate, a siphon smoker can be used to distill the poisons from tobacco smoke. Such an apparatus is easily constructed from a gallon bottle, a two-hole rubber stopper to fit, glass tubing bent to shape of "V" to hold cigarette while it is being smoked, and sufficient rubber tubing to connect with the jar and to siphon water from the bottle. As the water is siphoned out of the jar, smoke from the lighted cigarette is drawn into the jar and the distillate condenses in the bottom of the bent glass tubing. Condensation can be hastened by immersing the bottom of the collecting tube in a glass of cold water.

Pledge Cards.—Have on hand a quantity of Missionary Volunteer Pledge Cards No. 5—Anti-Tobacco, 45 cents a hundred (through your Book and Bible House), and encourage members to sign them and keep them.

Leaflets.—It would be well to hand to each member present a copy of each of our M. V. Leaflets on Tobacco: No. 41, "Nicotine Knockout," by Gene Tunney; No. 42, "Tobacco, Friend or Foe to Health?" by James J. Short, M. D. Order from your local Book and Bible House.

History and Use of Tobacco

1. Tobacco was brought to Europe in 1558 by Francisco Fernandes.

2. Jean Nicot, French ambassador to Portugal, sent tobacco seeds to France.

a. Nicotine (*Nicotiana*, scientific name) commemorates the name of Nicot.

3. Plant came to Europe through Spain.

4. At first miraculous healing powers were attributed to it.

5. Its use for smoking purposes came to Europe from England.

6. Indulgence in tobacco spread with marvelous rapidity during the seventeenth century throughout all nations.

7. Within the last quarter century the growth of the tobacco habit in all parts of the world, and particularly in the U. S. A., has been phenomenal.

I. Extent of the Tobacco Business.

1. Close to 1,500,000 acres of American land is set out to tobacco plants every year. This land is lost to the production of useful crops.

2. In 1940, according to the World Almanac, \$608,518,433 was collected by the Federal Government as tobacco taxes. This is an increase of 43 per cent over collections for 1934.

3. Americans increased the number of cigarettes used from 25,000,000,000 in 1916 to 183,000,000,000 in 1940.

The year 1941 showed a sharp increase over 1940.

4. This was accomplished by modern tobacco advertising.

a. Tremendously costly radio advertising.

b. Printed advertising.

(1) Secure illustrations from newspapers, comic strips, and magazines.

c. Paid testimonials of all prominent people who can be in any way bought.

5. Why was it accomplished?—To serve interests of individuals.

a. Some of the greatest modern fortunes are built on tobacco.

b. "The workers employed in making snuff, chewing tobacco, pipe tobacco, cigars, and cigarettes number 92,000. They are paid wages of \$70,000,000 a year—an annual wage of about \$760. The sales value of the manufactured product is nearly \$1,250,000,000 a year. . . . Only one dollar out of the eighteen we spend for tobacco goes to labor."

6. A very deliberate and bold appeal has been fostered by the tobacco interests toward our women and children.

a. The "funny paper" appeal, in which the characters are people whom the youngsters look up to. They deliberately represent the tobacco habit as being manly and very desirable. (Secure current examples.)

b. Through the medium of advertisements, beautiful, exemplary, and prominent women represent the tobacco habit as being a very desirable and becoming habit to acquire. (Secure illustrations from current magazines.)

The Lord Condemns the Use of Tobacco

1. The body a temple. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19.

2. Result if defiled: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

3. "The appetite for tobacco, . . . [strengthened] by indulgence, is becoming a warring lust against your soul."—"Testimonies," Vol. IV, p. 244.

4. "Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits which are His."—"Counsels on Health," p. 81.

5. "Women and children suffer from having to breathe the atmosphere that has been polluted by the pipe, the cigar, or the foul breath of the tobacco user. Those who live in this at-

mosphere will always be ailing."—*"Testimonies," Vol. V, p. 440.*

6. "Tobacco, in whatever form it is used, tells upon the constitution. . . . It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence."—*"Counsels on Health," p. 81.*

7. "Its use has deadened the natural sensibilities of body and mind, and he is not susceptible of the influence of the Spirit of God."—*Id., p. 84.*

8. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Physiological Effects of Tobacco

(Based on clinical experience of eminent men)

1. *Effect on growth.* Children working in tobacco factories are very noticeably stunted; everybody has observed the stunting effect on young smokers.

2. *Tobacco poisoning in tobacco workers.* Official statistics issued in 1913 by the state factory in Baden indicate that the death rate from pulmonary tuberculosis is, among workmen, 5.66 per cent against 1.88 per cent among the rest of the inhabitants.

3. *The disinfecting power of tobacco.* It has been demonstrated that tobacco smoke, like any other smoke, has an effect only on bacilli growing on the surface of solid matter, and that its influence on a liquid culture is nil.

4. *The psychological effects of nicotine.* The cerebellar function is not stimulated; from experiments it has been shown that smokers who attribute an increase in intellectual and physical work capacity are victims of autosuggestion; or, the increased heart frequency may seem to produce an increased mental activity.

5. Further notes.

a. More clinical and experimental data on tobacco need to be collected.

b. The immoderate use of tobacco brings on a series of disturbances which are first functional, then organic, and then serious. These disturbances have become much more frequent since the last world war, because of the vast increase in the consumption of tobacco in the form of cigarettes, which encourages excess. Cigarette smoke is inhaled more readily.

c. Further work needed on the action of the aromatic bodies and their action on the heart.

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LET the student take the Bible as his guide, and stand firm for principle, and he may aspire to any height of attainment.—*"Ministry of Healing," p. 465.*

He Smokes

In the office, in the parlor,
On the sidewalk, on the streets,
In the faces of the passers,
In the eyes of those he meets.

In the vestibule, the depot,
At the crowded lecture hall,
Even at funerals and weddings,
And at Christmastime and all.

Signs may threaten, men may warn him,
Babies cry and women coax;
But he cares not one iota,
For he calmly smokes and smokes.

Oh, he cares not whom he strangles,
Vexes, puts to flight, provokes;
And although they squirm and fidget,
He just smokes and smokes and smokes.

Not a place is sacred to him;
Churchyards, where the flowers bloom,
Gardens, drives, in fact, the world is
Just one mighty smoking room!

—Purity Crusader.

If You See the Bait, You Won't Bite

"ADVERTISEMENTS which show beautiful girls, popular, attended by handsome Romeos, smart, sophisticated, socially elite, or professionally successful, daintily flaunting a cigarette, as if that were the magic charm that brought them everything which most girls would admire and want—such advertisements didn't just grow like Topsy.

"The words 'I enjoy them,' prominently placed where you couldn't possibly miss them, or adjectives and situations expressing enjoyment, aren't just accidental. The suggestion of enjoyment is unceasingly being pounded into people's heads until they are induced to try smoking, and then habit does the rest, to the benefit of the tobacco interests.

"Come take a peep into an advertising agency. Here are some veritable gods and goddesses, for they know that they hold human wills, the desires and actions of people, as surely and deftly in their hands as a sculptor does his clay. Superior, indeed, do these people actually think they are, for with a few easy tricks they can pull the strings and make most of the public dance to any tune they wish. Among themselves they say: 'You do not need logic or reason—just work on the vanity, fear, ambition, or other fundamental feelings of the people. That is all that's necessary.'

"Safe they are in their assurance of superiority, so far as it means hooking human wills, as long as the game is played one-sided and only one side knows the rules.

"At the top in the advertising agency is the 'account executive,' the man who lays out the fishing campaign for sales. The artists, higher paid than if they worked for art's sake, and the copy writers not at all literary, but skilled in a peculiar fashion that pays them well, go into a huddle with the 'account executive,' to correlate their schemes. When millions are to be spent, every word, every line, must count to accomplish the desired end, which always is to make people buy. None of this is meant to imply that advertising people are monsters. Many are charming and kindhearted—but business is business.

Grandmother-Sneaking-a-Smoke Ad.

"The quaint old grandmother on the rocker reaching for a cigarette, as she peeps around to see whether anyone is looking, is a good illustration of how advertising does its work. At the top, in italics, are the words, 'Land sakes, I do believe I'll try one!' The unwary public smiles and says, 'How cute! Even grandmother is learning to smoke. Why hasn't she a right as well as anyone else?' That's only part of the bait, but the real hook is completely hidden. Old grandmothers are too few in number, their life expectancy is too short, and their pliability too doubtful, to make them good prospects, worthy of such expensive advertising. The dominant suggestion is to the young girl whose parents may object to her smoking. Unconsciously she is prompted to 'try one' while they aren't looking. Most advertising is addressed to the young or has a youth appeal. The young are the best customers. When they once form the habit they usually become lifetime customers for the tobacco interests.

Cigaretts Ads in Funnies

"The funnies, of course, are to a large extent read by children. A recent cigarette advertisement in a newspaper of large circulation is significant. It portrays a dainty little fairy of a girl who dreams she will become a circus queen. She does, and rides a fiery horse; and in large letters at the end of the comic strip, the credit of realizing her ambition is apparently due to her smoking cigarettes. Appeals to boys through the funnies have likewise been made by connecting great prowess and success

in athletics and sports with smoking cigarettes. There does not need to be a logical connection in advertising, even for grownups, let alone children. The association of ideas is enough. Attention and interest are gained by the pictures and the alluring words of the copy writer—the hook is swallowed without a thought.

Testimonials Written by Copy Writer

"Were it not for the beautiful or interesting illustrations by the advertising artists, and the attractive stuff the copy writers prepare, to catch the attention and dull the reason—a process similar to hypnotism—the cigarette ads would exasperate and nauseate with their repetition of 'do not irritate the throat,' 'get your wind,' 'upset the nerves,' 'cause tobacco breath,' 'kick back,' 'let you down,' and other deleterious things. But when society women, athletes, and screen stars sing the refrain that cigarettes 'do not irritate the throat,' 'upset the nerves,' 'kick back,' and so on, who would admit that smoking does such things? Only the innocent public doesn't know that testimonials are written by copy writers. The advertising profession has seen to it that it has been made an honor to appear in an ad. Why aren't millions spent to tell the public constantly that milk and oranges, for instance, don't irritate the throat or upset the nerves? If the advertising experts weren't sure of their power to put logic out of the way, how would they dare to make such a grotesque statement, for example, as, 'I do not irritate your throat, that's why I am your best friend.'"

"What hope is there to beat the infernal racket of advertising when applied to habit-forming and injurious things like tobacco and liquor? It should not be forgotten that the whole purpose and reason of advertising is to increase sales. So long as advertising continues, you may be sure that drinking and smoking will increase and make their inroads, especially among the young.

"Watch the cigarette and liquor ads, not in the hypnotic state induced by artists and copy writers, but with critical judgment as to the thing that is being sold. And here is an armor of defense: Advertising is based on suggestion and command; its power comes from repeated suggestion and command, the ingredients used in hypno-

tism. Notice how the ads order you to 'get,' 'take,' 'try,' and do things now and right away. But people by nature, as an instinctive protection of their right of free will and individuality, rebel when they realize that they are being commanded and ordered about, and resent above all things being duped.

"If you see the bait, you won't bite!"—From *"Why Women and Children Smoke,"* by Gertrude Charny, author of *"The Royal Road to Learning."*

Behind the Billboards

I READ the tales the billboards tell in colors bright and smart;
I see them by the country roads, in busy town and mart:
A score of feet above the ground, and half a hundred wide
They blaze and scream to passers-by on every highway side.
There seems no mile of roadway now whereon we are not met.
By lovely damsels boasting of some brand of cigarette.
Their lips are red, their skin is fair, their teeth are pearly white—
Their smiles are sweet with joy of life, their eyes are passing bright;
They've found the deepest joys of life, the finest pleasures yet—
And all—presumably—because they smoke this cigarette.

Sometimes as in a dream I see these pictures roll away
And peel from off these staring boards; these happy scenes and gay
Give place to something different far, to scenes that are to be;
And there behind are things that bring deep sorrow over me.
I see the lined and pasty face, the sagging, listless eyes.
The clouded, irritated brow where no contentment lies;
The blooming girl of yesterday has passed, and now I see
A woman, aged beyond her years, her paint a mockery—
With yellowed fingers, tainted breath, with teeth of cloudy tan,
With racing pulse, and trembling hands as of a palsied man.

Ye money-grabbing millionaires who fust the cigarette
Upon the mothers of our race—there shall be judgment yet;
Ye godless, selfish kings of trade who damn our daughters' lives,
And set your curse on those who are to be the nation's wives—
Though men may suffer you today to sow the country down
With billboards, posters, lying "ads" o'er city, farm, and town—
Think you there shall no judgment come? No time when you must pay
For cheapened lives, and tarnished souls, for youth you stole away?
Methinks someday that God will find a depth in lowest hell
For those who start the lying tales these blazing billboards tell

—H. B. Kishpaugh.

TODAY well lived makes every yesterday a dream of happiness, and every tomorrow a vision of hope. Look well therefore to this day! Such is the salutation of the dawn.—From the *Sanskrit*.

July 25

Temperance in All Things

BY M. A. HOLLISTER

Opening and Devotional Exercises

SONG.

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

RELATION OF PERSONAL EXPERIENCES IN SERVICE.

SONG.

RESPONSIVE SCRIPTURE READING.

PRAYER.

M. V. PLEDGE, in unison.

DEVOTIONAL CHORUS.

Study Topics

The Call to Temperate Living
Temperance in *All* Things

Conclusion

SONG.

BENEDICTION.

The Call to Temperate Living

FEW understand the fact that there is to be a physical preparation for the coming of Jesus as well as a spiritual preparation; that we are to prepare our bodies for that event, for the whole man must be prepared. (Read 1 Thess. 5:23.)

A blameless body! What could that mean unless it means a body that is kept free from blame? This undoubtedly would call for temperate living—living as defined by the apostle Paul as one of the graces of the Spirit. We recognize that true temperance simply means that we care for our bodies in a sensible way so as to develop them symmetrically—physically, mentally, and spiritually. Perhaps the sin of every age from the time of the flood and of Sodom down to our own time is eating and drinking and living in excess, a life of intemperance in many things.

In "Patriarchs and Prophets," page 103, is this paragraph regarding the experience of the antediluvians: "As the time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. Those who possessed influence and power were bent on keeping the minds of the people engrossed with mirth and pleasure, lest any should be impressed by the last solemn warning. Do we not see the same repeated in our day? While God's servants are giving the message that the end of all things is at hand, the world is absorbed in amusements and pleasure seeking. There is a constant round of excitement that causes indifference to God, and prevents the people from being impressed by the

truths which alone can save them from the coming destruction."

"It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment. . . . Therefore in order for the people of God to be in an acceptable state with Him, where they can glorify Him in their bodies and spirits which are His, they must with interest and zeal deny the gratification of their appetites, and exercise temperance in all things. . . . God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of body and mind . . . is as essential to a healthy religious experience, to advancement in the Christian life, and progress in holiness, as is the hand or foot to the human body."—*"Testimonies," Vol. I, pp. 618, 619.*

The apostle Paul appeals to us in Romans 12:1, "Present your bodies a living sacrifice." And again he calls a question on our indifference, perhaps: "What? know ye not that your body is the temple of the Holy Ghost?" Again, he directs a conclusion to our behavior, "Therefore glorify God in your body and in your spirit," and, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 6:19; 10:31.

Every act, whether it be an act of sin or an act of righteousness, comes through the direct agency of our physical being. "The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man, and affect his inmost life."—*"Testimonies," Vol. II, p. 347.*

Satan employs the brain nerves to tempt us into sin; God uses our brain nerves to develop character. The brain affects all parts of the human body. Note the experience of Eve when Satan came to her to tempt her, as recorded in Genesis 3:1-6. Satan made use of four physical senses—hearing, seeing, touching, tasting. The result was both physical and spiritual. Hence the need of our being alert to Satan's wiles so that he does not gain entrance to our body temple by means of intemperate desire, through our hearing something we should not listen to, or seeing things our eyes ought not to behold, or handling things we should not touch, or tasting things that we should not allow to pass our lips. What intemperate desires to participate in the forbidden do we have?

The apostle said, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

"Daniel purposed in his heart." It must be heart work with you and me

also. We may even be tempted to seek wrong spiritual influences. Our hearts must be fixed on the purpose that is right. We may desire to yield to wrong mental influences in reading, seeing, thinking, etc. We are admonished by the apostle Paul in Philippians 4:8, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We must watch the approach that the enemy of our souls makes to accomplish our downfall, retaining to ourselves the right to consent or not to consent, for, Satan "cannot compel to sin. . . . The will must consent."—*"The Desire of Ages," p. 125.*

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Temperance in All Things

Seventh-day Adventist youth ought to be far ahead of the average youth in the world, and would be if we practiced temperance in all things in harmony with the instruction made available to us.

Many people believe that the word "temperance" applies only to the use of liquor, and indicates the amount of liquor a person can drink without losing self-control or being accounted drunk. But can anyone be temperate in the use of liquor at all? Liquor is poison; it is a deceiver. One drink alone is intemperance—it is the first step to ruin.

Dr. Victor G. Heiser, in his recent book, "Toughen Up, America!" page 183, says, "The brain soaks up alcohol. If it is in the system at death, it remains in the brain long after it has disappeared from the rest of the body. . . . It acts chiefly on the brain and the spinal cord."

Doctor Heiser also makes these statements regarding tobacco: "One symptom that many experiments confirm is a slowing, then an increase of the blood pressure. . . . Tobacco may have a permanent effect on the heart of a continuous smoker. . . . That tobacco affects the eyes and throat there is little question."

Temperance in living has a far wider implication. Temperance is the moderate use of things that are good and total abstinence from things that are harmful.

Pure air and sunlight are some of nature's restoratives, but extremes in the use of even the life-giving sun-

light may prove harmful. Doctor Heiser has given this caution: "Sun bathing is a habit that may easily be carried to excess. The sun is the most potent of nature's remedies, and, like most strong medicines, should be taken in moderation. . . . Physicians who make use of the sun are careful not to expose their patients to the direct heat." One prominent physician of whom he speaks makes application only in the late afternoon or the early morning. His statement that even the sun rays should be taken in moderation means we should exercise temperance in these things. Other quotations might be given to show the dangerous effect of an excess of the sun's rays upon the skin.

Temperance is a Christian characteristic, for the apostle Peter exhorts us to add to our faith virtue, and to our virtue knowledge, and to our knowledge temperance, patience, etc. Knowledge should lead to temperance, and it will develop patience and all Christian graces. Therefore we should use our good sense in developing our bodies to the very best of our ability by every temperate means and never going to excess, but exercising temperance in whatsoever we do—temperance in the hours of sleep, temperance in study or reading, temperance in exercise, temperance in working, temperance in recreation, temperance in eating; in fact, temperance should be a monitor in our lives with which to measure all our daily acts. We should be temperate in our speech. Truly, many offend here. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. Truly, temperance in our words would be an invaluable asset.

Temperance means self-control. We are to be the masters of ourselves under the guidance of the knowledge and mental vigor with which God has endowed us, and as we accumulate additional knowledge it should enable us to live truly temperate lives. All the actions of our lives may be thus directed.

"Let the wicked forsake his way, and the unrighteous man his thoughts." Again, "Bringing into captivity every thought to the obedience of Christ." Here we note counsel given us in the Scriptures regarding temperance of thoughts, and if our thoughts are intemperate, they may lead us into in-

temperate acts. Someone has said, "The soul is dyed the color of its thoughts."

"A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man."—*"Prophets and Kings,"* p. 488.

The Bible says about man, "As he thinketh in his heart, so is he."

"Intemperate habits of reading exert a pernicious influence upon the brain as surely as does intemperance in eating or drinking."—*"Christian Temperance and Bible Hygiene,"* p. 125.

"It is the special work of Satan in these last days to take possession of the minds of youth, to corrupt the thoughts, and inflame the passions; for he knows that by so doing he can lead to impure actions, and thus all the noble faculties of the mind will become debased, and he can control them to suit his own purposes."—*Id.*, p. 136.

"One of the greatest aids in perfecting pure and noble characters in the young, strengthening them to control appetite and refrain from debasing excesses, is sound physical health. And, on the other hand, these very habits of self-control are essential to the maintenance of health."—*"Messages,"* p. 233.

"If men and women of intelligence have their moral powers benumbed through intemperance of any kind, they are, in many of their habits, elevated but little above the heathen. Satan is constantly drawing the people from saving light to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities, keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small."—*Id.*, p. 237.

"Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body

as well as the mind must have exercise. But there is great need of temperance in amusements, as in every other pursuit."—*Id.*, p. 379.

"The time spent in physical exercise is not lost. The student who is constantly poring over his books, while he takes but little exercise in the open air, does himself an injury. A proportionate exercise of the various organs and faculties of the body is essential to the best work of each. . . . The education of many youth is a failure. They overstudy, while they neglect that which pertains to the practical life. That the balance of the mind may be maintained, a judicious system of physical work should be combined with mental work, that there may be a harmonious development of all the powers."—*Id.*, p. 239.

"It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God."—*Id.*, p. 364.

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being."—*"Ministry of Healing,"* p. 130.

How necessary, then, that we should watch the portals of the mind to see that the enemy of our souls does not find his way in and thus defile our bodies and accomplish our ruin.

In "The Desire of Ages," page 118, is recorded the fact that "in man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death;" and on page 123 we read, "Not even by a thought did He yield to temptation. So it may be with us."

How wonderful that in man's behalf and for our sake Christ conquered that we might conquer. How thankful we ought to be that through Him we can accomplish all things. If Christ controls our minds, then there will be no question about the temperate use of every organ of sense. Thus it is evident that the basis for temperance in all things is self-control, which is accomplished by the Divine

Spirit abiding within. As we place ourselves and our minds under His control, we will be free from the power of Satan, for no man can be compelled to sin unless he first gives the consent of his mind to the enemy of our souls.

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LET it be the study of your life to bless and save others.—*"Messages,"* p. 23.

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THE study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator, and to give them a clearer knowledge of His will. It is the medium of communication between God and man.—*"The Great Controversy,"* p. 69.

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God Is Like That

A FOURTEEN-YEAR-OLD girl lived in far-off Europe. One day God spoke to her heart, and all at once she felt within herself that she wanted to work for God, that she wanted to get a preparation to fit herself to work in the very best way she could for Him. She felt definitely and deeply that she must answer God's call. So she prayed earnestly that God would open the way for her to get to America to secure a Christian education. She passed through many hard experiences, but God was leading her every step of the way, and finally she made her way to America and worked her way through school. Today she is a worker in God's cause. She had heard God's call and had answered. Perhaps you read the story of her life, "It Really Happened," in the *Youth's Instructor*. For her, answering God's call meant being stoned; it meant having her father abuse her; it meant leaving home and going to a place halfway around the world, where she did not know a soul; it meant going hungry; it meant working harder than she had ever worked in her life; it meant loneliness.

But it meant happiness, too, for all the while, her heart was singing, "I am following God's leading!" Knowing that we are doing our duty always brings satisfaction to us.

She was tested. How she was tested! But she stayed close to God, and so of course He stayed close to her and blessed her. Far beyond her dreams He blessed her.

Later her family came to America, and, in answer to her prayers, her father, who had been so abusive, became a loyal Seventh-day Adventist!

God is like that. When one answers His call and remains true no matter what may happen, God does for that one more than he or she ever dreamed.

STELLA PARKER PETERSON.



Junior Meetings

July 4

Citadels of Liberty

BY HEBER H. VOTAW

SONG.
PRAYER.
ANNOUNCEMENTS.
OFFERTORY.
REPORT OF MISSIONARY WORK.
SECRETARY'S REPORT.
SCRIPTURE READING.
TALK: "Citadels."
SYMPOSIUM: "What We Owe to God and to Country."
SONG.
BENEDICTION.

Citadels

A CITADEL is a strong place, a place where men may find safety from their enemies. In olden days generals would often choose a hill, from the top of which one could see a long distance. A watchman was stationed on the top of the highest point where he could see any enemy approaching and could warn his fellow soldiers of dangers that might be near. Sometimes a hill could be found that was so steep on one side that none could climb it, and that had only a narrow path on the other, so that a few men could hold the fort against many times their number. If no such hill could be found near the place that was to be guarded, it was customary to build high walls and station watchmen on these. It is easy to understand how, when bows and arrows and spears were the main weapons, defenders could protect themselves against almost any army if they had high, thick walls behind which to hide. Sometimes men in these forts would have large stones, and when others tried to climb over the walls, they would drop these down on their heads.

Because of the different kinds of citadels and the ways for which they were used in defense, the word "citadel" has come to mean any strong place. Our minds and our hearts are sometimes referred to as the citadels of our bodies and souls. This way of using the word "citadel" is really appropriate, too, because with our minds we are to understand the differ-

ence between good and evil and decide which of these two we will follow.

Our loving Father who created us intended that we should be free to make our own choice about the things that come to us in life. Because He loves us, He has told us that sin always leads to death. But He will not force anyone to be good. God has the power to force obedience, but because He knows everything, He recognizes that forced service could not give Him any pleasure. He is our heavenly parent, and like our earthly parents He wants us to obey Him because we love Him. God *will not* force us to be good, and Satan *cannot* force us to be bad if we hide in the citadel of God's word and Christ's love.

What We Owe to God and to Country

I

As long as men live on this earth there will be times when attempts will be made to force God's children to obey some human being rather than God. There are many Bible stories that set forth the duties that each one owes both to God and to his country.

One time wicked men tried to trap Christ. They sought to make it appear that He did not believe in obeying His government, and they asked Him whether one ought to pay tribute, that is, taxes. In those days, as now, coins had not only something marking how much they were worth, but something to show that they were made by and belonged to the government. Christ asked His questioners to show Him a coin. Then He asked whose face was pictured, and what were the words on it. When they said the face was a picture of Caesar, the king, He said, "Render therefore unto Caesar the things which are Caesar's."

Being true followers of God does not excuse anyone from being faithful in paying taxes or in doing anything else that the government has a right to ask. However, all owe obedience to God as well as to the nation. Christ said to render "unto God the things that are God's."

II

When Babylon was the world's strongest nation, their king led his armies into the land of Palestine and carried away most of the Jewish people as slaves. Three of these men were

arrested because they refused to worship an image which King Nebuchadnezzar had set up. He had made an image all of gold, which he thought was wonderful, and he said that everybody must bow down and worship this image, which represented his kingdom, and if anybody failed to do so, he would be cast into a burning fiery furnace.

When Nebuchadnezzar decided to have people worship his image, he told them that they would be warned when to bow down by the sound of musical instruments. He did not make any exceptions for those people in his country who did not believe in worshipping idols. He said *all* the people of all the nations and languages must worship this image, whether they believed in idols or not.

God's children could not do such a thing. They wanted to be loyal to the king, but they knew that they did not dare to disobey God, for in His commandments He said, "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them."

When the three young Israelites were arrested for refusing to worship the idol and were brought before the king, who was very angry, they said: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:16-18. God protected His children and spared their lives because of their obedience to Him.

III

Daniel had been made an official of the government. Many men were under him. Some of the other officials were jealous, and they tried to find a way to get the king to dislike him. Knowing that Daniel was a very loyal servant of King Darius, but knowing also that he recognized his duty to the God of heaven as being above his duty to the king, they tried to make a plan that would make it appear that Daniel was disloyal.

Daniel was so faithful in prayer that his neighbors must have known about his habits. The king issued an order forbidding anybody in all his country to pray to "any God or man for thirty days" except the king. Anyone who disobeyed was to be cast into a den of lions. Daniel prayed as usual. It was not because he did not know about the king's order; he did know, but he prayed three times every day just as he had before the new law had been signed and sealed. Daniel was such a good man that he

would not have disobeyed the king in any matter about which the king had a right to make a law. But no man has a right, whether he is a king or a president or a czar, to interfere with any man's duty toward his God. And no loyal Christian should ever forsake his God.

IV

At one time as two of Christ's apostles were going up to the temple, they saw a man who had always been lame. Because he could not work, he was lying by the gate to the temple and asking people to give him money. He asked the apostles, and Peter said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Acts 3:6. At once his feet and ankle bones became strong, and he not only walked, but he leaped and shouted with joy. Such a miracle surprised everyone, and a great crowd gathered to watch this man and to see with their own eyes that this man could not only walk, but also jump.

When Peter saw all these people he began to tell them about the power of God and His Son, Jesus Christ, and preached a sermon to them. The religious leaders who were Jews did not want the people to hear about Christ, and so they arrested the apostles and put them in jail. Since so many people knew that the lame man was well, the rulers could not deny it, but they decided to forbid Peter and John to speak any more about Jesus Christ. Of course the apostles could not obey them, and they answered and said, "We cannot but speak the things which we have seen and heard," making it clear that they must obey God. They made this answer though they had been threatened with more punishment if they did not keep still.

It was not very long after that time until the Lord performed other miracles through the apostles. So many people were excited about sick folks' being cured and lame folks' being healed that again the officers arrested Peter and John and again commanded them not to speak any more in Christ's name. But the apostles answered: "We ought to obey God rather than men." Before Jesus left the earth to go back to His Father in heaven, He said to His followers: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. If they were obedient to Christ they could not accept the orders of the rulers who told them to speak no more in Jesus' name.

V

Earthly governments have a right to make laws concerning man's duty toward other men, but they have no right to make laws concerning man's duty toward God.

The Christian must be a good citizen. He will endeavor in every way possible to obey the laws of his government. Cities have a right to forbid people to cross streets in the middle of the block, or to cross when there is a red light before them. States have a right to limit the speed of automobiles. If a man lived on an island all alone, he could drive as fast and as recklessly as he pleased, because he could not hurt anyone but himself. But when he lives in a place where other people live, he must not do anything that would harm them. The United States Government has a perfect right to collect taxes to pay the salaries of its officials, to make dams for irrigation, so that desert land can be made to grow food, to help to destroy insects that would spoil crops, to enforce all laws and punish criminals, etc.

No Christian would ever think of refusing to obey any of the laws made by his city, his State, or his nation, unless such laws interfere with his right to worship God freely. No duty is above the duty which a man owes to his government, except the duty which he owes to God. The Christian will always be obedient and loyal and faithful; He will gladly give obedience. He will recognize that if there were no government, the strong could abuse the weak, and no one could stop them. Some governments give each one the right to worship God as he pleases. But in many parts of the world, God's children are persecuted. Let us all pray for our rulers.

Let us be faithful in our duties to our country and to our God.



July 11

Alcoholic Beverages

BY D. W. HUNTER

OPENING SONG. (Choice from Nos. 127-131 in "M. V. Songs.")

RESPONSIVE SCRIPTURE READING: Page 608 in new "Church Hymnal."

PRAYER.

REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

SPECIAL MUSIC.

INTRODUCTORY TALK. (See Notes to Leaders, p. 19.)

TALK: "ALCOHOL—What It Is, and What It Does."

SYMPOSIUM: "Shall I Use Alcohol?"

READING: "Charged With Murder," p. 19.

POEM: "This Tyrant—Who?"

SPECIAL MUSIC.

DIALOGUE: "Who Was Responsible?" p. 20.

TEMPERANCE PLEDGES.

CLOSING SONG.

BENEDICTION.

* Source material listed in Notes to Leaders, p. 19.

Shall I Use Alcohol?

WHAT DO FAMOUS PEOPLE THINK OF ALCOHOL?

"You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts, but in order that your brain may be kept clear, you must keep your body fit and well. This cannot be done if one drinks liquor."—Dr. Charles Mayo, from "Alcohol and Narcotics."

"He who drinks is deliberately disqualifying himself for advancement. . . . Personally, I refuse to take such a risk; I do not drink."—William Howard Taft, from "Alcohol and Narcotics."

WHAT DOES THE EMPLOYER SAY OF ALCOHOL?

"The use of intoxicants by employees while on duty is prohibited. Their use, or the frequenting of places where they are sold, is sufficient cause for dismissal."—Rule G, Regulations for Railroad Employees.

Henry Ford in *Collier's*, August 6, 1932, said: "All Americans know that liquor and gasoline do not go together. I have never heard anyone suggesting that we repeal the law that drinkers shall not drive cars."

WHAT DO ATHLETES AND ATHLETIC COACHES SAY OF ALCOHOL?

Helen Wills Moody, a world champion tennis player, said, "A glass of beer on the tennis court makes the sight wobbly."

Connie Mack, famous baseball manager, has said: "I will not bother with youngsters who drink, for the game requires quick thinking and clean living." "Old man Booze has put more men out of the game than all the umpires put together."

"Who knocked out Max Baer in his last big fight? Evidently it was not Joe Louis. The *Chicago Herald and Examiner* of June 14, 1935, gave the sequel when it said: 'Max Baer consumes four bottles of beer during his daily training exercises for a big bout.' No wonder his legs were 'groggy' at the end of a few rounds. He that winneth the 'prize' is temperate in all things."—*The Temperance Bulletin*.

MR. ALCOHOL TELLS YOUTH WHO HE IS

"Youth, I am a clear, colorless liquid, with a strong odor you easily recognize. My full name is Ethyl Alcohol. I am a narcotic poison, which means I numb your feelings when you drink me. I make you appear to be what you are not. You think you are rested when really you are more tired. This numbing action of mine lasts for three hours and longer. It is this narcotic property which led King Solomon to say: 'Wine is a mocker, . . . and whosoever is deceived thereby is not wise.' My greatest faults are: I am easy to make,

easy to take, and I deceive all who drink me. People forget I am dangerous because I seldom kill at once—it is a slow death. Keep away from me, boys and girls, for I am dangerous.”—*“Alcohol Talks to Youth,” Hamlin.*

WHAT HARM DOES ALCOHOL DO TO SCHOOL CHILDREN?

“Some studies were made in recent years in Italy to determine the effect of alcohol on school children. The effect of drinking once in a while and daily, was contrasted with no drinking. The study at Brescia, Italy, was made on a group of 3,999 students. And we found out that of 462 nondrinkers one half of them had high grades and only a few of them had poor grades. Of the 1,516 children who drank occasionally only one third had high grades and more than one fourth had poor marks. Of the 2,021 children who drank daily, not one third of them had high grades, a few more than a third had fair grades, but there were twice as many who had poor grades.”—*“Alcohol Talks.”*

HARRY EXPERIMENTS WITH ALCOHOL

Harry's schoolteacher asked him to make some experiments with alcohol, and this is what he found:

“To show whether alcohol results in growth, I have made several experiments,” said Harry. “I shall tell you what these experiments were and the results:

“EXPERIMENT 1: I put 50 cucumber seeds in a 3 per cent alcohol solution, and fifty of the same quality of seeds in moist soil. Only four of the seeds in alcohol sprouted, while forty-six of the seeds in soil grew. Seeds do not grow in alcohol.

“EXPERIMENT 2: I took six strong bean plants in cans. To two of them I gave pure water; to two others I gave a 3 per cent solution of alcohol; to the other two I gave neither water nor alcohol. The watered plants grew fast; the dry plants grew for a few days; but the alcohol plants did not grow at all. This proved to me that alcohol retards the growth of plants. . . . In studies of the growth of more than 20,000 Swedish children, Doctor Laitinen found that children from homes where no alcohol was drunk grew close to 10 per cent more in eight months than did children from drinking families. . . .

“Alcohol, beer, wine, and ale cannot take the place of any food. A person who tried to live on a diet of one or all these drinks would soon starve to death.

“The facts of modern science show that alcohol does not supply food for growth, and that it is harmful to all life forms.”

Let us never touch alcohol, for we want to grow up to be strong, healthy men and women.—*“Facts First on Narcotics,” John C. Almaack.*

This Tyrant—Who?

Who sits a tyrant on his throne?
Who rules the rich, the poor man's home?
Holds countless millions in his thrall?
This tyrant king is Alcohol.

Who rides the highways, rides to slay
A hundred souls, or more, each day?
Casts o'er your auto trip a pall?
This demon is King Alcohol.

Who robs the young of joy and strength,
And reason, too, and leads at length
To prison cell, or hangman's noose?
King Alcohol, alias “Booze.”

Arise and fight to stop this slaughter,
Fight to save our son and daughter;
Slay this monster once for all;
Vote to dethrone King Alcohol.

—J. A. Stevens.



July 18

Tobacco

BY J. T. PORTER

SONGS FOR TODAY: Nos. 130, 22, 46
in “M. V. Songs.”

SCRIPTURE READING: Proverbs 3:1-7.
PRAYER.

OFFERTORY.

INTRODUCTION: “What Am I?”

TALK: “History and Use of Tobacco.”
(See p. 21.)

TALK: “The Lord Condemns the Use
of Tobacco.” (See p. 21.)

TALK: “Some Unbiased Testimo-
nials.”

POEM: “Smoke.”

TALK OR READING: “If You See the
Bait, You Won't Bite.” (See p.
22.)

TALK OR READING: “Nicotine Knock-
out, or the Slow Count.” (See M. V.
Leaflet 41.)

SUMMARY AND PLEDGE.

BENEDICTION.

Note to Superintendents

Under the Senior topic for this date, please read in the Notes to Leaders, p. 21, Experiment, Pledge Cards, and Leaflets.

Some Unbiased Testimonials

That Have Not Been Purchased

1. Herbert C. Hoover, former President of the United States: “There is no agency in the world that is so seriously affecting the health, education, efficiency, and character of boys and girls as the tobacco habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a shortsighted policy, unworthy of a nation of our intelligence.”

2. Dr. Haven Emerson, professor of public health at Columbia University, says that the appalling increases in heart fatalities is due in part to the deleterious effect of tobacco on the heart.

3. Cornelius McGillicuddy, one of the greatest managers baseball has ever produced: “We do everything in our

power to discourage the use of cigarettes among our baseball boys, knowing the great harm that tobacco has done to those in the habit of using it.”

4. Walter Johnson, one of the most successful baseball pitchers: “I strongly advise any boy who hopes to become an athlete to let cigarettes alone.”

5. David Starr Jordan, world-renowned educator: “Cigarette-smoking boys are like wormy apples; they drop long before the harvesttime.”

6. Madame Schumann-Heink, in a talk to a group of college girls: “I want you to know that I have never smoked, and I never will. I think, and I say it with all my heart, that it is a crime that you girls are poisoning your young bodies by smoking cigarettes.”

This list of quotations by prominent people could be multiplied many times.

Smoke

I HAVE walked in summer meadows
Where the sunbeams flashed and
broke,
But I never saw the cattle
Or the sheep or horses smoke.

I have watched the birds with wonder
When the world with dew is wet,
But I never saw a robin
Puffing at a cigarette.

I have fished in many a river
Where the sucker crop is ripe,
But I never saw a catfish
Puffing at a briar pipe.

Man's the only living creature
That blows where'er he goes,
Like a puffing traction engine,
Smoke from mouth and nose.

If God had intended he'd smoke
When He first invented man,
He would have built him on
A widely different plan.

He'd have fixed him with a stovepipe
And a damper and a grate,
And he'd have a smoke consumer
That was strictly up to date.

—Leo P. Krall.

Summary

1. Total abstinence from tobacco is highly desirable for all, but especially for the young, as it is a direct cell poison, and interferes with proper growth and development.

2. The excessive smoking of pipe, cigar, or cigarette is, in most cases, highly deleterious [hurtful or destructive] in its effects both on the muscular and the nervous system.

3. The continuous holding of cigar or pipe in the mouth during many hours each day is one of the causes of cancer of the lip.

4. Tobacco, whether smoking, chewing, or snuff, is irritating to mucous membranes (lining material of mouth, nose, and digestive tract), and is often the cause of chronic inflammation in these structures.

5. Tobacco is a nerve irritant, and in many cases is the basis of serious nervous irritability and instability.

6. Tobacco has a direct action in causing degeneration of the muscles

of the heart and blood vessels, and is one of the immediate causes in the great increase in deaths from heart disease.—*George A. Skinner, M.D., Colonel, Medical Corps, U. S. Army, Retired.*



What Am I?

I am a far too common sight.
I am small and innocent in appearance,
but I contain immense possibilities for working mischief.
I ruin many a football team. No coach will permit players to use me during the season, for I am sure death to wind, speed, and "pep."
I am responsible for innumerable failures in school, and for still more in afterlife.
I can destroy a boy's ambition and will power, and put his brain to sleep.
At my best, I am a worthless thing to spend good money for. At my worst, I injure body, mind, and morals.
The evil I do is incalculable. Still I flourish.
I am the student's worst enemy.
I am the cigarette.

—John Elson.



July 25

Temperance in All Things

BY L. A. SKINNER

SONG: "True-Hearted, Whole-Hearted," No. 51, in "M. V. Songs." PRAYER.

SCRIPTURE: 1 Corinthians 9:24-27.

OFFERING.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

SONG: "Dare to Be a Daniel," No. 48.

POEM: "A Young Man's Prayer."

STORY: "Helene and Her Temper."

MOTTOES: "Think Twice Before You Speak."

"The Mouth of a Wise Man."

"Albert Einstein Was Once Asked." SONG: "True Temperance Boys and Girls," No. 127.

TALK: "Boys and Girls Who Excel."

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

Suggestions to Superintendents

This topic "Temperance in All Things" is a bit difficult to present to adolescents, because it deals with attitudes, habits, manners, and psychological reactions. However, we have tried through these case studies to picture normal, unbalanced lives, and to direct attention to the balanced, even-keel, middle-of-the-road characteristic that should be acquired. This outline of material may be a bit heavy where younger Juniors are left without guidance in arranging the program. It seems advisable that adult leadership be given to a portion of it. The case studies could be presented as a clinic in which an individual explains his symptoms and seeks a remedy from an expert in character formation.

A Young Man's Prayer

God, make me a man!
Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills, he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O make of me a man!

—Harlan G. Metcalf.

Helene and Her Temper

HELENE was really an attractive girl. And her social accomplishments were pleasing, and numerous, and varied—so much so, in fact, that she was invited "just everywhere" during the first weeks of her visit to an aunt in our community.

As we became better and better acquainted, she made frank reference now and then to the fact that she had "a vile temper." Someone laughingly questioned her veracity, and she answered: "Just wait till I really get mad sometime; then you'll see!"

And we did! We did!! Oh, yes, indeed!!!

Helene was one of a fortunate group of several friends who were invited to spend a week end with Irene, whose home was out on the edge of a city suburb. The girls had volunteered to do all the work incidental to their visit, and among them there was only one shirker. Helene managed by clever maneuvering to escape a share in anything like labor. When there was sweeping, or dusting, or bed making, or cooking to be done, she was always—well—*just not there!* Some folks are like that, you know. Now it was the last night of their stay, the last meal had been eaten, and Helene stood in the kitchen doorway looking like a thundercloud. Why? The other five girls had decided that she *must*—this once—wash the dishes!

And they were firm about it, too. "We'll clear the table and stack them, and everybody'll help wipe and put away," explained Grace, "but you are elected to preside at the dishpan."

And then in an instant it happened. I can see the suds splash yet! The silver landed in them with a bang; six plates landed on the floor with a crash which broke all but one; a chair was kicked over; a small whirlwind slammed the door open and shut and went pounding upstairs.

We stood still and looked at each other in consternation. None had ever before seen an exhibition quite like that. Finally and quietly we cleaned up the kitchen and put the dining room in order; then two of us were elected delegates to a peace conference, and set out to see what we could do. The angry girl lay on the bed, face down, her head buried in a pillow. When anyone came near her, she kicked, and bit, and spit, and scratched, until we went out by common consent and closed the door, leaving her alone. Such conduct might have been excused in an untrained five-year-old, but Helene was a young woman of twenty-two.

She did not appear again that evening, and when morning dawned we were up and away without another glimpse of the girl who had made such a disgraceful spectacle of herself. Personally, I have never seen her since that never-to-be-forgotten night. But a few days later she called Rosamond, who was one of us, on the telephone to ask: "Now will you believe I have a temper? I warned you—remember?" Just as if it were something of which to be proud!—*The Youth's Instructor.*

Mottoes

"THINK twice before you speak, and then talk to yourself."



"The mouth of a wise man is in his heart. The heart of a fool is in his mouth; for what he thinketh he uttereth."



The famous Albert Einstein was once asked to give what he considered the best formula for success in life.

"If A is success, I should say the formula is A equals X plus Y plus Z, X being work and Y being play."

"And what is Z?" inquired his interviewer.

"That," he answered, "is keeping your mouth shut."



"Men and fish, if they would keep their mouths shut, would be safe."



Sow a thought, and you reap an act;
Sow an act, and you reap a habit;
Sow a habit, and you reap a character;
Sow a character, and you reap a destiny.

—George Dana Boardman.



Boys and Girls Who Excel

THIS highway is safe if you keep in the middle. Soft shoulders are dangerous on either side and cause serious accidents.

<i>Avoid these</i>	<i>Keep in the middle of the road</i>	<i>Avoid these</i>
A. Eats anything any time.	Enjoys good food at proper time.	Hard to please at any time.
B. Talks incessantly.	Words well chosen.	Too backward.
C. All play.	Work and play.	All work.
D. Loses everything.	Reading well chosen.	Reads nothing.
E. Rude.	Self-control.	Gives up too easily.
F. Bold.	Courteous.	Affected.
	Poised.	Fearful.

There is a nobility about a boy or a girl who possesses self-control. A young person who takes each disappointment and success in stride is admired and applauded by his fellows. There is a quality of balance and poise possessed by a temperate youth that appeals to old and young alike. One of the chief battles of a growing boy or girl is to permit reason to be master over feeling.

CASE STUDY A

A boy feels hungry about 3:30 p. m. If he is weak, unbalanced, and intemperate, he permits his appetite to guide his judgment and he eats a piece of cake. If he has trained his mind in the habits of strength and temperance, he says, "No!" to his appetite and interests himself in the candlestick he is turning on his lathe in the basement shop.

CASE STUDY B

A girl among her associates is noted as an incessant talker. She jabbars endlessly about various unimportant topics. Her contribution to the culture of the group is about the same as the girl who is so backward and shy she seldom utters a word. The member of the group who really is looked to as a leader is the girl who shuns both extremes and speaks few well-chosen words, knows when silence is golden, and guides her speech by a code of caution and purity.

CASE STUDY C

Here is a boy who seems possessed by a mania for work. He gets up early and cuts wood and does the chores. He hurries home from school to go out in the field to cultivate the garden. He doesn't seem interested in relaxation of any kind. When the boys want him to go swimming or hiking, he refuses. Perhaps you think such a boy doesn't exist. At least he is more valuable than the one who does nothing but play, but how much better to balance the work and play program in the interest of a sound nervous system and robust physical health.

CASE STUDY D

This is the case of Helen Q. She is a girl who never reads. She wants to be going somewhere, doing something, facing new adventures every day, even her lessons bore her, and she derives no pleasure from reading. How can I get her to read?

Counsel: The case of Helen Q. is not at all hopeless. She is much better off than one who might read anything, and everything, all the time. Her interests must be discovered. Perhaps someone may spend a little time reading to her in order that she may discover that good books and magazines do contain information and entertainment which she is eager to have. By careful motivation she may develop reading habits, which may add to her enjoyment and ideals.

CASE STUDY E

The next case is that of Edgar S. He is quite normal in every respect, but he is very irritable, and at the least provocation or crossing of his path he flies into a spasm of anger. When he calms down, he is very sorry and apologetic. In these tantrums Edgar acts and speaks in a manner quite foreign to his ordinary behavior. He claims he can't help this weakness, because his father is that way.

Counsel: Some young men think that a display of uncontrolled rage on proper occasions is a mark of excellence in manhood. However, it is well established among authorities on psychology that self-control and self-discipline reveal manhood, while uncontrolled displays of wrath only indicate a "spoiled-child" condition. As for Edgar's statement that he inherited this trait from his father, it is a very feeble alibi behind which he tries to hide. Every boy should strive to be temperate and balanced in his behavior. Spunk and temper of the proper degree are desirable and imperative in a successful life. An iron worker tempers a shovel in order to give it that quality of hardness which will enable it to do its job without bending over or chipping off. In one case, it is too weak and in the other too brittle. Every boy has within his power a will, which may be employed to give him perseverance and stick-to-itiveness, while at the same time it will control the passions at all times and prevent "flying off the handle." In this process of self-discipline the power of Christianity has worked miracles. I recommend that Edgar try this method in order to obtain that self-restraint and poise under all conditions which marks a strong man.

CASE STUDY F

The case of Shirley G. baffles her parents. She has had advantages of

association with refined and cultured people. When in the home of friends and in the presence of strangers she is very polite and courteous. She gives every evidence of most careful rearing. The casual observer believes her to be a very proper girl. However, in her own home she reveals just the opposite. She is rude and impatient with her sister. She even speaks critically and harshly to her mother. Her home table manners leave much to be desired. Her brother feels she is a grouch and a tease. Her father is often amazed as he witnesses the rather regular manifestations of utter lack of basic courtesy in the home. What can we do to help Shirley G.?

Counsel: Shirley G. is typical of a number of girls who use courtesy as a cloak by which to win favor among friends and neighbors. Usually this type of girl detests one who is untrained and crude in her actions, yet she treats those who love her best in a shameful manner. There is here a lack of balance and consistency. True courtesy is not something put on the outside for effect, but something coming from inside, revealing love, regard, and respect. Even though home relationships are more intimate and perhaps require more thoughtfulness and care in order to be polite, a steady effort in this direction will develop a habit of courtesy which will adorn the life at all times and under all circumstances.

CASE STUDY G

Case of Harry P. Harry is troubled by a constant fear. He seems always apologetic about his work and his behavior. He mistrusts his ability to do things. He refuses all responsibility, and shrinks from association with those who might criticize him.

Counsel: There is a very desirable balance between boldness and timidity. It is unfortunate when a boy is so bold that he lacks the sense of propriety and boastfully attempts projects that are entirely beyond his power. It is equally unfortunate when a boy has so little self-confidence that he shrinks from tasks that he might do creditably. To overcome the fear, a boy should choose a hobby that is to his liking. Read books on it, visit others expert in this particular field. As he gradually becomes proficient, his confidence in his ability to create or construct or produce will grow. Careful and tactful guidance on the part of parents and J. M. V. leader will help a great deal. If the boy will take his own case in hand and conquer the handicap, it will not be long until he will be able to shoulder responsibility with the ability to size it up, decide on its possibility of success, and carry it on with perseverance to a happy conclusion. We call this initiative and enterprise and consider it a necessary possession of a successful young man.

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.

At the Bolivian Training School

IN spite of some obstacles and difficulties, the work here at the Cochabamba school has made progress in almost every way. One thing that has given us much to be thankful for is the increase in attendance of students from the local vicinity. In the year 1940 we thought the attendance was very good, and we did our best to give them a good school. This year we matriculated about one fourth more from the local vicinity than last year. The public schools here open about a month earlier than our school, and the parents were required to put their children in school, but as soon as our school opened, they took them out and brought them to us. It costs them nothing to attend the public school, but they prefer to send their children to us, even though they have to pay tuition, because they say they learn something here. The teachers in the other schools are not regular in their work. They stay away from their schools on a very slight pretext and even sometimes come to their classrooms partly under the influence of liquor. The parents appreciate the work we are doing for their children.

The Indians here in Bolivia belong to two tribes, each with its own language. The Aymaras live in the highlands and the Quichuas in the valleys. Cochabamba is in the valley, and around here they speak the Quichua. Practically all of our dormitory students come from the highlands and speak the Aymara. However, all of our work in the school is carried on in the Spanish language. The students who come to the school soon learn the Spanish, but the adult people attending our Sabbath services understand only the Quichua. Last year we conducted a Sabbath school class in their language for those who could not understand the Spanish.

This year we felt we should do more for them. Professor Achata, who speaks the Quichua, started a separate Sabbath school in their language and invited the neighbors to attend. Now we have a good attendance each Sabbath. He also gives a short sermon or Bible study after the Sabbath school. However, about thirty of the day students chose to attend the Spanish section of the Sabbath school.

The government irrigation project which has been under way now for more than a year near our school is progressing slowly, but, I think, surely. Eventually it will flood a large portion of our land, but there will be no flooding this year. However, because of this we have stopped all building projects until we are sure just how the water will affect us. That brought to us a problem. We always plan to use a large part of our student labor in the building program. With no construction going on, we had less work to offer the students who had to earn their expenses. So to take care of our industrial students, we decided to start a rug industry. We had our own wool. We bought materials to make the equipment, including the machines for knitting the rugs. This gave more work to students than any other industry we have, and it has been a success from the beginning. We used all of our own wool and had to buy more. We have had a ready sale for the rugs, and up to the close of the school year we have not been able to fill all our orders. Up to this date, our rug industry has been able to pay for all material, equipment and labor, and shows a profit of a little more than three thousand bolivianos. And in addition to this we have about two thousand bolivianos' worth of rugs in the hands of merchants in Cochabamba to be sold. The Lord has blessed us in this industrial venture.

It has helped out materially in balancing our budget, given profitable labor to a large number of students, and at the same time has taught the students something useful.

There are great opportunities for progress in the future for the school at Cochabamba. For some time we have been without an educational secretary in the Bolivian Mission, but now we have a new secretary. When he gets the work in hand, I am sure the educational interests in the field will be greatly stimulated and the attendance at the school will be increased. This year especially there has been a good fraternal spirit pervading the school, among the students and between the students and the teachers. Already this same spirit has reached out into the field, and we feel that the prospects for a good school next year are favorable. Our efforts in the Harvest Ingathering this year were blessed with good results. We had a large baptismal class, and there was a good response to the leadings of the Holy Spirit during our last Week of Prayer. There is a great work to be done for the Indian youth of Bolivia. Let us all pray that we may take advantage of this time of peace which exists in these countries to carry forward the work there.

E. U. AYARS.

A Unique Sabbath School

WHILE visiting a village in the Telugu field, I was shown a house where we have a Sabbath school member. This member is an elderly sister who accepted the message a few years ago. Ever since her people have been against the stand she took, and are doing all they can to make this sister's life miserable; in fact, they insist that she give up her belief in Jesus and her commandment keeping. The evangelist who accompanied me to her house told the inmates that I wanted to see that sister. At once her daughter replied that her mother was not there; so we walked away. Someone said that the old woman might be inside, but that her daughter might not want us to see her; and I was also told that the daughter had done this many times in the past.

In that house there is a little room in which this sister is locked up ev-

every Sabbath, so that she may not go to our Sabbath school, which is held a few miles away from her home. Our worker visits this sister every Sabbath; and though he is forbidden to enter the house in which she is locked, he studies the Sabbath school lesson with her through a little window in that room. Thus he conducts a regular Sabbath school every week. I have been very much impressed with the love of that sister for the Saviour, and the earnestness of the worker to conduct that one-member Sabbath school in the way he does through a window in order to save a soul for God's kingdom.

I am glad that the time is coming very soon when the children of God will be made free from all such restrictions, and be able to study the word of God with Jesus and the redeemed ones who will meet together from all parts of the world.

E. D. THOMAS.

Seventh-day Adventist Missions in Peru

THE 1940 census in Peru showed that there were 56,854 Protestants in this country. Since the total population of Peru is a little more than 7,000,000, the Protestant element represented less than one per cent of the population. These statistics also indicated how many Protestants there are in each of the twenty-three departments of this country. It was found that by far the largest number of Protestants are in the department of Puno. There the total is 29,833, which represents more than half of all the Protestants in Peru. It is possible that there are a few more Protestants in Peru than the statistics indicate, for people fear mistreatment and persecution if they give their religious belief as Protestant.

The department of Puno is the center of our work among the Quichua and Aymara Indians. Other mission bodies who are operating here have few adherents. There may be a thousand, and to be liberal and more safe, we might concede two thousand. This would thus still leave more than 25,000 who professed to belong to the Adventist mission.

Our church records show that there are only some 6,000 members in the department of Puno. This would in-

dicate that there are more than four times as many who profess and defend the Adventist faith as there are actual church members. These figures show how deep this truth has taken root in that region. Whereas the Protestant percentage for all of Peru is less than one per cent, for the department of Puno it is more than four per cent.

Aside from the Adventists in that department, we have some 2,500 registered members in other parts. So taking all these together, we may safely say that about fifty per cent of all the Protestants in Peru claim to belong to the Adventist mission.

Some time ago I was conversing with a worker of another mission, and he made the remark to me that we must have a very large constituency in the States and other parts of the world to be able to maintain so large a work in Peru and other foreign countries. When we made comparisons, we found that this denomination was more than fifteen times as large as ours. He then asked me how it was that Adventists were able to carry on such an extensive work. I explained to him that our people have a definite message that must go to all the world in this generation, and that they pay their tithe and give offerings to the point of sacrifice so that this program may be carried out. Those in Peru who accept this faith become equally enthusiastic about it, and they pay their tithe and give large offerings, so that the work may extend and grow in their own country. Then most important of all, every one who receives this truth in his heart, becomes burdened to win his friends and neighbors.

A few weeks ago I visited a place situated some 3,500 meters above sea level. As one leaves the coast by train and truck, he rises about 1,000 meters. Then he has to leave the truck, and travel by horseback—rising some 2,500 meters in three to four hours. As we were climbing up the mountainside, we began to see settlements and villages on other mountainsides across the valley, and when we arrived at our destination, we could see villages some thirty miles away across the great abyss over 2,000 meters deep. The brother who had come to bring the horses and accompany me to Paccho had not been baptized, but he told me that he

made a mission trip to these villages and settlements which we saw, and told us of a great interest in most of these places. He was planning to go there again soon. People were hungry to know more of God's word.

But to go down these steep and often very dangerous mountainsides and up the others, means several days of travel, mostly afoot. Thus to make such a missionary trip means more than a week of time spent. But there they are, right in view of his home—those villages and settlements across the valley—and he with several others of that group feels that those people over there are calling for our people to come over and help them.

Perhaps I should complete the picture. This brother was baptized at this time. He was happy, and gave a very touching testimony before the believers. But before the sun rose the next day, this brother found himself in prison. The townspeople, out of spite, had voted that he be responsible for ringing the church bell for mass and feasts and keep the churchyard clean for these feasts. Even though he had protested when this decision was made, no consideration was given to his plea. He naturally refused to do this work, making it clear that this was a religious matter, and he could not have any part in something in which he did not believe.

So now that he was baptized, these wicked people were determined to disgrace him publicly. When I left the town, our brother was still in jail, and I shook hands with him through the prison bars. He had spent a whole day and night in prison already, but he was as cheerful as ever and really happy to suffer just a little for his dear Master who had come to mean so much to him. It is jewels of this kind that are rescued in mission lands, and these will bring eternal joy to those who have helped in making it possible to win them for God's eternal kingdom.

G. F. RUF.

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"In patience and faith let our hearts be still.

'Neath the toils of each passing day;
Let our Father teach us what lessons
He will.

In His loving and merciful way:
'Thus sitting in meekness at Jesus' feet,
As slowly we learn each line,
The bitter and the dark will be clear
and sweet,
Made plain by light divine."