

The Church Officers' Gazette

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THE STARLESS CROWN

"They that turn many to righteousness [shall shine] as the stars forever and ever." Dan. 12:3.

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose:
I thought whilst slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my room.

A gentle touch awakened me, a gentle whisper said,
"Arise, O sleeper! follow me," and through the air we fled.
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went; my soul was wrapt in silent ecstasy.
I wondered what the end would be, what next would meet mine eye.
I knew not how we journeyed through the pathless fields of light
When suddenly a change was wrought, and I was clothed in white.

We stood before a city's walls, most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold.

It needed not the sun by day, nor silver moon by night;
The glory of the Lord was there, the Lamb Himself its light.

Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glittering crowns from every clime were there.

And some that I had loved on earth stood with them round the throne,
"All worthy is the Lamb!" they sang, "the glory His alone."

But fairer far than all beside, I saw my Saviour's face.
And as I gazed, He smiled on me with wondrous love and grace.

Lowly I bowed before His throne, o'erjoyed that I at last
Had gained the object of my hopes, that earth at length was past.

And then in solemn tones He said, "Where is the diadem
That ought to sparkle on thy brow, adorned with many a gem?

I know thou hast believed on Me, and life through Me is thine,
But where are all those radiant stars that in thy crown should shine?

"Yonder thou see'st a glorious throng, and stars on every brow,
For every soul they led to me they wear a jewel now;
And such thy bright reward had been if such had been thy deed,
If thou hadst sought some wandering feet in paths of peace to lead.

"I did not mean that thou should'st tread the way of life alone,
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to my bright home of rest,
And thus, in blessing those around, thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul which long I feared to break;
And when at last I gazed around, in morning's glimmering light,
My spirit fell, o'erwhelmed amid that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below—
That yet another hour was mine, my faith by works to show,
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.

And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself, but Him who died for me!"
And graven on my inmost soul, this word of truth divine,
"They that turn many to the Lord, bright as the stars shall shine."

—Published without credit in the Review and Herald, June 7, 1864.



YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

Something New Added

REPORTS are coming in from various union and local conferences that the new devotional reading guide is just what the young people have been wanting. The Character Classics—a four-year plan—will deepen your devotion to God and His cause.

The correlated reading plan is needed to direct us in building firm personal reading habits and attitudes that will stand in the crucial controversy between right and wrong. The four-year plan will give a much-needed opportunity to our youth for a better understanding of Bible history and doctrines, and of the prophecies, for the book pages of the daily reading assignment are so arranged as to correspond with the chapters of the Bible which deal with that subject.

Make application to your conference M. V. secretary for all those who have completed any one year's reading of the Character Classics and he will issue an Achievement Card, a facsimile of which is shown on this page. This card is accepted in lieu of the Bible Year requirement in the Master Comrade Class.
E. W. DUNBAR.

To Officers of School Societies

THE M. V. Society in your academy or college occupies a unique place in your conference or union conference. It is not merely another society in a church, and your officers are not merely local society officers. Your influence and the influence of your society reaches out into the field in a very definite way to mold the thinking and practices of the churches in the territory of your school.

The young people in your school regard your society and you as examples. What you do in your society becomes a kind of standard for that field. Your work as an officer becomes more than a society matter. It is in a very real way a conference trust and you have a very real responsibility to the officers of your conference. Therefore, counsel with the conference M. V. secretary regarding your plans for the year. Perhaps he has some suggestions which will greatly increase the effectiveness of your leadership and the effectiveness of your society as a factor in the Missionary Volunteer work in the field.

Keep the true objectives of the M. V. Society, and the M. V. Pledge, before you and before your society.

Organize your society into prayer and service bands in such a way that young people returning to their home churches will sense the important place of these bands in the life of the local church.

Endeavor to make every society meeting contribute to the fulfillment of the true objectives of the society.

See that your society executive committee functions regularly and intelligently. Study the work of the executive committee as outlined in M. V. Leaflet 4 and discuss together the work the committee should do. No society can function any better or be more successful than its society executive committee functions and is successful. As is the executive committee, so is the society.
A. W. P.

Temperance Day, September 16

LET'S get ready for it; and lay plans to make it the best ever. Our country is apparently on the threshold of the worst crime wave any of us have ever witnessed. Liquor and tobacco are playing their characteristic role in undermining the morals and morale of youth. In this crisis hour let us hit these evils with all our power. Your conference M. V. secretary will be able to give you good help in preparing a forceful, timely program of action. Remember September 16!

E. W. DUNBAR.

The Society Executive Committee at Study

MANY Missionary Volunteer Society leaders and other officers fail in their leadership because they do not know what is expected of them or how to do what they ought to do. Ignorance foredooms a leader to failure. The society executive committee ought therefore to plan definitely to have committee meetings for study and discussion of their society problems and also the problems of young people.

In the first place, every officer ought to be familiar with the literature the Missionary Volunteer Department has published regarding his particular work. In the second place, he ought to have a pretty clear idea of the work and aims of his fellow officers. The committee therefore should study together and discuss the plans and suggestions found in the M. V. Leaflets published by the General Conference M. V. Department, especially M. V. Leaflet 4, *Duties of Officers*.

M. V. Certificate 10

THE CHARACTER CLASSICS Achievement Card

This Certifies that _____
has satisfactorily completed the _____ year's
(1st, 2d, 3d, or 4th)
reading of the Character Classics, a devotional
reading plan of the Young People's Society of
Missionary Volunteers.
Issued at _____ Date _____

M. V. Secretary

M. V. Secretary

Conference

Union Conference

A complete set of M. V. leaflets can be secured in a binder for \$1 by ordering directly from the General Conference Young People's Department and enclosing the money.

Study the notes to officers and the weekly topic material in the CHURCH OFFICER'S GAZETTE, M. V. books, *Messages to Young People*, and the conference M. V. bulletin material. Read the Youth's Instructor reports of what other societies are doing.

A thoughtful study of these materials will make the society officers skilled leaders and sound counselors of the young people of the church.

Let the leaders of the society plan their regular committee meetings in such a way that at least once each month time can be given to study and discussion of some particular phase of society work, to study the reports of the various band leaders and promotional secretaries in the society in order that all may plan intelligently regarding the work for the unconverted youth in the church and in the neighborhood, and that they themselves may be wise, efficient leaders.

The conference M. V. secretary will be glad to help leaders plan their society committee meetings in such a way that they may be educative, stimulating, dynamic.
A. W. P.

You Can Do It, Too

ONE afternoon two young men were returning to their homes after conducting a Bible study, and as they crossed the street they observed a woman seated on her front porch, busily engaged with her sewing. One of the men said to the other, "Here is another prospective opening for Bible readings. Let us see if we can obtain access to this home."

So they briskly entered the gate and mounted the steps and stood before the surprised woman. They introduced themselves, and one of the men said, "We are engaged in gospel work and wonder if you might not be interested in having us come to your home one evening each week to conduct a Bible study." While he talked he drew from his brief case one of the charts depicting prophetic symbols. He continued his conversation, telling the woman that these interesting characters were all described in the Bible and their meaning definitely portrayed. At once she became intensely interested and said, "I surely would like to have you come." Today that woman is a Seventh-day Adventist because of that personal approach and the Bible readings which were held thereafter.

What these young men did members of your society can do. They may not find an opening for Bible studies in just the same way. It may come through the

distribution of literature, possibly through a systematic distribution of the Crusaders' Bible lessons. In every church there are young people who with a little coaching will enter upon a work of this kind and be thrilled by the interest developed and the fruit borne from their efforts. In every society there should be a class prepared for and carrying on such work as this. The group may be small but it can accomplish much where earnest work is done. If you are not now conducting work of this kind in your society, why not discuss the matter with your executive committee and plan for it at once?

C. L. BOND.

How to Make the M. V. Meeting Go

THE day and the hour for the Missionary Volunteer meeting have arrived. Now, how to make the meeting go!

Check.—The executive committee should be there from fifteen to thirty minutes before the time scheduled for the meeting to begin. It is a good idea to check over everything, such as temperature, ventilation, arrangement of chairs, supplies, leader's table, hymnals, piano, decorations, and the complete organization of the meeting.

Welcome.—See that the ushers know their work. This is a valuable part of training for service in the church. Missionary Volunteers should train young men and women to usher properly. Someone must be at the door *always* to welcome those who come. Shake hands? Perhaps a warm smile and a pleasant greeting in a clear voice may mean as much as a handshake, but both are good. Make people feel that it was good to have come even as far as the door, and to want to go right on in. Pass them on to the ushers who will show them to seats if they so desire. In any case, the usher should see that they have the hooks and equipment necessary to enjoy the meeting and to participate in it intelligently—hymnal, Bible, report blank, or other printed matter.

Prayer.—Just before the meeting opens, the executive committee should be in a prayer circle, asking God's help, without whose benediction nothing worth while was ever done. Do not let the officers come in at the last minute and rush into the meeting without prayer together, if you want to get real results.

Time.—For a few minutes before the time for the meeting to begin, quiet music will be helpful. At *precisely* the time announced the officers should enter and take their places. Few things contribute more to the success of the meeting than a prompt beginning. Young people like to see things begin and close on schedule. Do not wait for late arrivals. They will arrive later and later. Make them come on time by beginning on time, even if there is only one individual present.

On the Side Lines.—During the meeting the executive committee is responsible for seeing that it does not fail. Even with the most careful preparation a meeting sometimes gets out of hand and goes to pieces. It is the job of the officers, and especially the chairman of the meeting,

to see that this does not happen. It is like coaching a team—may be just as exciting. After most careful training the coach must still be ready to save the team. The executive committee is the coach of the society. If any meeting fails it is the committee's fault. They must not let the participants down in their inexperience or in their lack of self-confidence. A tactful word, a quiet suggestion, an inconspicuous signal will often make things right not only to the gratitude of the speaker but to the glory of God. The leader must be ready, when everything is dragging, to step in and save the day.

Good Things Ahead.—Before the meeting is over announcement should be made of future meetings with as much of a preview of the meeting as may be wise. Much study should be given in making this announcement as attractive and intriguing as possible.

After the Meeting.—Some societies hold a brief committee meeting with the participants of the society meeting to encourage them on the good points of their work, to point out errors, and to have a word of grateful prayer that God may bless what was done and thus lead all the society to better things ahead. It is not out of order for the committee to make a checkup with the plans for the next meeting. Is the program in order? Are the parts being prepared? Is the publicity ready? Who will be the ushers for the next meeting? A society will gain in popularity in the church, and especially with the janitor, whose favor is not to be despised, if after the meeting the room is put in order. Special features should be removed and stored. Much material can be used again and again in other connections. The society should have storage space allotted to it for its properties. Flowers that have been used on the leader's table or about the room should be taken to the sick, to the hospital, or to shut-ins. E. W. DUNBAR.



The Last Hour

THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower.
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work while it is called Today,
Constrained by love, endowed with power,
O children, in this last, last hour!

—Clara Thwaites.



WHEN the judgment shall sit, and the books shall be opened; when the 'well done' of the great Judge is pronounced, and the crown of immortal glory is placed upon the brow of the victor, many will raise their crowns in sight of the assembled universe and, pointing to their mother, say, "She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation."—Mrs. E. G. White, *Messages*, p. 330.

Helping to Answer the Prayer of the Heathen

[Two young people should take part—one reciting the story and ending with the appeal; and the other reciting the prayer of the heathen from some obscure corner where she cannot be seen but can be heard distinctly.]

THE SADDENING SCENE

'Twas a saddening scene in that far-off land,
Where the blight of sin and the gloom of death
Gripped every soul like an iron hand
And seared their hopes as with demons' breath;
When a dark-skinned mother with feeble child
In anguish of doubt and a haunting fear
From her lonely house in the Solomons wild,
Cried out for help from a doom so drear.

I can hear her sob as she pleads in vain
That the spirits of air and water and tree
Will hear her cry and will ease her pain
As she bows herself on bended knee.
And methinks I can hear, like a fiendish laugh,
The demons' glee while they mock her woe,
And all hope falls like a broken staff
As despair, like a lance, pierces through and through.

And then, as the voice of hope in the dark,
Came the thought of God that is over all;
And, startled, she paused in her grief to hark,
For it seemed that a voice had given a call,
Then she thought of the message that spoke
Of love
That the doctor had given, whose skin
Was white,
And told of the God in the heaven above
Who could help those in need and who
Always did right.

And then, from a heart that again dared to hope,
Burst a plea to the One who is ready to hear,
And the cry, weak at first, but swelling with hope,
Grew confident, strong, as she wrestled with fear:
Would He hear her—the Great One—and help in her grief?
Dared she think that the Mighty would reach out to save?
Just listen, as pleading she begged for relief
And that her sick babe might be spared from the grave!

THE HEATHEN MOTHER'S PRAYER

O God of all people, the Maker of earth,
Can you listen to me, a poor heathen by birth?
Is it true that your love is for one and for all,
And black folks like white folks may dare on you call?
O God, if you hear me, most humbly I pray—
Please save my wee babe and show me the way.

The spirits don't help me; they leave me to die.
O God of all people, please hear as I cry.
Send someone to help me and show me the light,
So dread is the future, so dark is the night.
O God of all people, can heathen dare hope?
Is there life for us outcasts who in darkness still grope?

OUR RESPONSE TODAY

O Comrades, M. V.'s, it's to you and to me
That this cry is sent by our Master above.
He bids us to answer and help to set free
The slaves of the devil, who know not God's love.
Today let us gather that others may go;
Thus help the poor heathen where'er they may be
And send them the message of hope that we know,
That the light of the gospel may shine o'er the sea.

—William W. Rice, Adapted.



SENIOR MEETINGS

September 2

Stephen Nelson Haskell

BY ANDREW NELSON

Order of Service

OPENING EXERCISES.
DEVOTIONS.
REPORTS OF MISSIONARY SERVICE.
OFFERTORY.
TOPIC: "Stephen Nelson Haskell."
CLOSING EXERCISES.

Stephen Nelson Haskell

STEPHEN NELSON HASKELL was born April 22, 1833, in the town of Oskham, Massachusetts. His parents were members of the Congregational Church. He was married when just under 18. A year later, in 1852, he heard his first advent sermon and became deeply interested. To everyone he met he talked of that sermon. A neighbor asked him why he himself did not preach, and he replied that he would if his friends would bring together an audience. His friends did so, and young Haskell, not willing to "back down," as he said, repeated the sermon he had heard.

In the following year Mr. Haskell resolved that if he received the evidence that someone had been converted under his preaching and wished to be baptized, he would give himself to preaching. That summer he was sent on a preaching tour to Canada. He held a ten-day meeting at Carrying Place, five miles from Trent. The schoolhouse was crowded, and many stood outside at the open windows. He was so busy each day preparing his sermons for the evening meeting that he had not time to visit with the people and learn how they responded to his messages. But while he was on the road to another appointment a man in a farm wagon overtook him and invited him to ride. The man told him that he and his wife had attended his meetings and had been converted and desired to be baptized. Some days later he returned to the place where he had held the ten-day meeting, and found twenty-five persons who gave evidence of conversion. He took this as a sign that he was called to preach.

In the same year he met William Saxby at Springfield, Massachusetts, who told him about the Sabbath, and he bluntly replied, "If you want to keep that old Jewish Sabbath, you can do so, but I never shall." However, William Saxby was tactful, and waited for the opportunity he desired. He was a tinsmith for the railway and his shop was near the station. When young Haskell landed at the station, hardly knowing what to do with his trunk, Mr. Saxby kindly offered to store it in his shop. He also invited the young man to his home for the evening.

In later years Elder Haskell told us, "He took me home with him, and hung up a chart illustrating the three messages, the sanctuary, etc., . . . and gave me, in short, a synopsis of present truth." Brother Saxby gave him the tract "Elihu on the Sabbath," which was the most familiar Sabbath tract we had in the early days of the message. Stephen Haskell was bound for a port on Lake Consecon in Canada; but five miles this side of his destination he left the boat and went off alone to settle this Sabbath question. He wrote, "I got off at Trent, and went to the woods and thus spent the day in reading my Bible and praying on the subject. Finally, before night, I came to the conclusion that according to the best light I had, the seventh day was the Sabbath, and I would keep it until I could get further light. So I have kept it over since."—*Review and Herald*, April 7, 1896.

A few months later Elder Joseph Bates met this young man at his home. He preached to him and his wife from breakfast till dinner, and then again till evening. The same night he addressed the believers in the little church. This schedule was followed for ten days, at the end of which time Mr. Haskell felt that he fully understood the doctrine of Seventh-day Adventists.

In 1870, at the first New England camp meeting, which was held between South Lancaster and Clinton, the four States—New Hampshire, Massachusetts, Rhode Island, and Connecticut—were organized into one conference. Elder Haskell was ordained to the gospel ministry and chosen president of the newly formed conference.

Elder Haskell had entered the work in 1854, at the age of twenty-one. He originated the missionary society and the tract society idea and the Bible reading plan and gave the first Bible reading. He organized the first missionary society and the first tract society.

The General Conference at its session held in November, 1884, adopted a resolution recommending that Elder Haskell go to Australia as soon as possible and superintend the establishment of a mission there. Elder J. O. Corliss and others were to be associated with him in this work. A firm foundation was laid, and a great work has been accomplished in that field.

Elder Haskell was the first representative of our church to be sent on a world-wide tour to study the great missionary problem that confronted Seventh-day Adventists. He gave a report of his two-year missionary trip around the world, and imparted to the conference much valuable information respecting openings of various kinds for labor in foreign fields. His description of the situation led to earnest thought as to how we could perform our duty to those who "sit in darkness," and have not the light of the gos-

pel. Elder Haskell labored in England, Denmark, Norway, Sweden, Switzerland, New Zealand, Australia, and Africa. His preaching had the true ring of the Seventh-day Adventist message.

Elder Haskell was not only a great preacher, but also an author. His books are: *The Story of Daniel the Prophet*, *The Story of the Seer of Patmos*, *The Cross and Its Shadow*, a *Bible Handbook*, and the *Bible Training School*, a monthly magazine.

The last few years of his life were devoted to literary work and to the conducting of Bible studies at camp meetings and other large assemblies. He was a firm believer in and a great student of the writings of the Spirit of prophecy.

He went to his rest in 1922, at National City, California, and was interred at Napa, California.

September 9

Daniel 7

BY E. W. DUNBAR

Order of Service

OPENING SONG: "We've a Story to Tell to the Nations," No. 80 in *M. V. Songs*.
REPEAT M. V. I'LDGGE with bowed heads, continuing into opening prayer.
PRAYER.
SECRETARY'S REPORT.
MISSIONARY REPORTS.
OFFERTORY (call for missionary report blanks).
SPECIAL MUSIC: "Look for the Waymarks," No. 671 in the *Church Hymnal*.
LEADER'S INTRODUCTORY REMARKS.
BIBLE STUDY.
TALK: "The Challenge of the Judgment."
SPECIAL MUSIC: "The Judgment Has Set," No. 482 in the *Church Hymnal*.
ANNOUNCEMENT of next week's plans.
CLOSING SONG: "Will Jesus Find Us Watching?" No. 102 in *M. V. Songs*.
BENEDICTION.

Leader's Introductory Remarks

SATAN has always tried to blind the eyes of young people to the importance of present truth. He is just as ready to do it today as at any time in history. It is our purpose in this meeting to build our program upon the seventh chapter of Daniel. This chapter is very important to Seventh-day Adventists. Its message had a tremendous influence in the development of this people one hundred years ago. Today, Daniel 7 is strategically important to us, for not only does it vividly portray the breath-taking scenes of the investigative judgment, but it also outlines the historical development of the attempted change in God's divine law. It presents with unimpeachable authority the exact identification of this system which has, by manipulating the law of God, brought such confusion into the world. Our first speaker will give us a brief and comprehensive review of the entire chapter, emphasizing the high points which every Missionary Volunteer should understand and appreciate in these closing days of the world's history.

Bible Study

(To the one who conducts the study: Read Daniel 7:1-8, giving a short interpretation of the term "beasts," meaning "kings." (See Dan. 7:17.) The "sea" like "waters" in prophecy represents peoples, nations, multitudes. (See Rev. 17:15.) Following this, call for the reading of the four texts

—Daniel 7:4, 5, 6, and 7. Each of these may be typed on separate slips of paper and previously handed to four young people to read. If you wish to go a little further, you may work up the interpretation of these four verses from *Thoughts on Daniel*, pages 106 and 107, and include a summary of the interpretation with each verse. Having the young people themselves present these verses with interpretations will increase their interest in the Bible study.)

IN Daniel 7 these four beasts were used to represent the same four world powers which were symbolized by the four metallic divisions of the great image of the second chapter of Daniel. (Daniel 7:17, 18, 23.) The lion, the bear, the leopard, and the terrible nondescript beast represented respectively Babylon, Medo-Persia, Grecia, and Rome. The ten horns on the fourth beast represented the ten kingdoms of Rome. (Dun 7:24.) These came into power in the period of A. D. 351-476.

The little horn, which arose after the ten horns (Dan. 7:7, 8), is shown to represent some religious power which would rise to supremacy in Western Europe after 476. This cannot refer to any other power than the Roman Papacy. In verse 25 the prophecy declared that this little horn power, or the Roman Papacy, would attempt "to change times and laws."

The American Revised Version renders this statement "He shall think to change the times and the laws." The setting of this statement in the prophecy makes it clear that this papal power would attempt to change certain appointed times as given by God in His law.

The only "times" mentioned in God's law of the ten commandments are in the Sabbath commandment, which requires the observance of the seventh day or the last day of the week. This Sabbath precept speaks of six days and the seventh day. It informs us how to count time by the seven-day week. Since the prophecy declares that this papal power "shall think to change times and laws" and the Sabbath precept is the only commandment in the law which refers to "times," it is evident that this Catholic power was to attempt to change the Sabbath. God charges this power with the responsibility of attempting to change His Sabbath.

WHAT DID GOD SAY OF THOSE WHO SHOULD BREAK ONE OF THE LEAST OF GOD'S COMMANDMENTS AND TEACH MEN SO TO DO? Read Matthew 5:19. From this, it is evident that the entire code of ten commandments is binding in the Christian dispensation and that Christ had no thought of changing any of them.

DOES THE PAPACY ACKNOWLEDGE THAT IT HAS CHANGED THE SABBATH? It does. Please note these words from a Catholic authority, Rev. Henry Tuberville, of Douay College, France: "Question.—How prove you that the church hath power to command feasts and holy days? Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

Again, notice this admission by Rev. Stephen Keenan, on page 174 of *A Doctrinal Outchism*: "Question.—Have you any other way of proving that the church has power to institute festivals of precept? Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

DO PROTESTANT AUTHORITIES ACKNOWLEDGE THE SAME? They do. "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor, of course, any Scriptural obligation."—*The Baptist Watchman*.

So we see that the observance of Sunday by the Protestants is a homage they pay in spite of themselves to the authority of the Catholic Church. How thankful we should be as Seventh-day Adventist youth that we know this important truth of God's Word, which requires of us strict obedience and loyalty to the true Sabbath. Do you not agree with me that as Missionary Volunteers, we should be familiar with this prophecy? May the Lord help us to keep our light shining in a world of darkness.

The Challenge of the Judgment

IN our leader's opening remarks he mentioned that Satan is ever ready to blind the eyes of young people to the importance of present truth. One of these vital present truths is given vivid description in Daniel 7. I refer to the important work of the investigative judgment. To introduce this subject, let us read Luke 12:35-37, 40. You will notice that we are admonished here not to get ready for the coming of Jesus, but to be ready. In Volume VI of the *Testimonies*, page 406, we read: "The return of Christ to our world will not be long delayed. Let this be the keynote of every message." To what return of Christ does this refer? Before answering that, let us read Mark 13:32-37. What coming is here referred to? The answer is found in Volume II, page 190:

"Jesus has left us word, 'Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.' We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'"

This gives a picture of the closing of probation, when Christ intercedes for sinners in heaven. The close of probation is certainly the most important event facing this organization of young people.

WHAT VIEW OF THE JUDGMENT SCENE WAS GIVEN DANIEL IN THIS IMPORTANT CHAPTER WE ARE STUDYING? Dan. 7:9, 10.

WHO OPENS THE JUDGMENT AND PRESENTS OVER IT? Dan. 7:9.

WHO MINISTERS TO GOD AND ASSISTS IN THE JUDGMENT? Dan. 7:10.

WHO IS BROUGHT BEFORE THE FATHER AT THIS TIME? Dan. 7:13.

WHAT DOES CHRIST, AS THE ADVOCATE OF HIS PEOPLE, CONFESS BEFORE THE FATHER AND HIS ANGELS? Rev. 3:5.

During this judgment scene both the righteous and the wicked dead are still in their graves. The record of each one's life, however, is in the books of heaven, and by that record our character and deeds are well known. Christ is there to appear in behalf of those who have chosen Him as their advocate. (1 John 2:1.) He presents His blood as He appeals for their sins to be blotted out from the books of record. As the place of judgment is in heaven, where God's throne is, and as Christ is present in person, it follows that the work of judgment is also in heaven. All are judged by the record of their lives, and must answer for the deeds done in the body. This work will

not only decide forever the cases of the dead but will also close the probation of all who are living. After this Christ will come to take to Himself those who have been found loyal to Him.

AFTER THE SUBJECTS OF THE KINGDOM HAVE BEEN DETERMINED BY THE INVESTIGATIVE JUDGMENT, WHAT IS GIVEN TO CHRIST? Dan. 7:14.

Read Matthew 24:42-44. What coming is here referred to? The answer is found in *The Great Controversy*, page 491: "The righteous and the wicked will still be living upon the earth in their mortal state,—men will be planting and building, eating, and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.' Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men."

This goes even further to indicate that the transcendent event for which young men and women must be preparing is the close of earthly probation. May God help us to be ready when our names come up for investigation.

The Ledger of Heaven

OH, the wonderful ledger the angels keep!
And the watchful eyelids that never sleep,
And the tireless penmen that watch and weep

Over the words they write!
How oft are the hearts of the angels pained,
And how oft are the pages soiled and stained!
How much is lost and how little gained
In struggling for the right!

And every deed of my life was there—
The careless word and the honest prayer—
And some of the pages were white and fair,
And others were soiled with sin,
And the thoughts of my heart that were long concealed
Were written down and all revealed;
And, oh, how I wished that the book were sealed,
And the record were hid within!

My soul, how oft have the angels wept
Over the shameful record kept,
While the daughters of Zion have idly slept,
Nor dreamed of their fearful doom!
Oh, haste, for the moments are passing fast
Ere the summer is ended, the harvest past,
And the ledger of heaven is read at last,
And the King of kings shall come!

—Mrs. L. D. Avery Stuttle.



Speakin' o' Friends

THERE are folks you may meet
As you pass on your way—
Sort o' fair-weather folks,
Who are friendly today,
And then, when tomorrow
Brings trouble to you,
They speak as the merest
Acquaintances do;
But all of my pathways
Somehow seem to end
With YOU—bless your heart—
My everyday friend.

—Edgar Guest.

September 16

Beverage Alcohol and Tobacco

BY GRACE CLIFFORD HOWARD

Order of Service

SONG: "Water, Pure and Free," No. 129
in *M. V. Songs*. (Women's voices.)

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

ANNOUNCEMENTS.

SONG: "To Make Men Free," No. 131.
(Men's voices.)

STUDY TOPIC: "Beverage Alcohol and Tobacco."

SONG: "In the Name of Christ as King,"
No. 130.

BENEDICTION.

Beverage Alcohol and Tobacco

ONE of our Midwestern psychologists, Dr. Albion King, has recently said that there are five reasons why man drinks. The same reasons also offer an explanation of why man smokes. These five reasons are: (1) the primitive need for excitement; (2) the modern need for relaxation; (3) the desire for sociability; (4) the natural formation of habit; (5) the desire for escape. Doctor King states that each reason is representative of a fundamental need of the human spirit.

Man has two distinct natures—one of the flesh and the other of the spirit. Led by the Spirit of God, the higher nature is developed, and the basic emotional and impulsive nature, the "flesh," is restrained and kept in the background. Sensitive feelings and inhibitions of the acts of the lower nature are developed. The higher brain centers control such desirable behavior, and through these centers creative reactions are brought forth, as seen in the finest music and art, in science, and in the spiritual life. The nature given over to the "flesh" demands emotional gratification, is impulsive, and tends to be primitive and to have basic reactions. The barbaric or "fleshy" side of man harks back to the wild orgies of primitive tribes where liquor is used freely in ceremonies and feasts to create a changed atmosphere from the everyday world and to give a false feeling of elation and superiority.

Modern man gets tired of the monotony of life. He, too, finds alcohol the means of quick relief from the humdrum that surrounds him. He soon becomes a new personality after the use of liquor. He feels elated, capable of great feats, a superman for a time, and he thinks he can perform tasks better than ordinarily. In this latter judgment he is wrong; he only imagines he can do better, for his performance, by actual test, is almost invariably inferior to that which he did before imbibing the liquor.

Many people look upon alcohol as a stimulant and think they are more brilliant after its use. In reality alcohol is a narcotic poison and only dulls critical judgment so that the person is greatly pleased with his own performance.

We are living under intense pressure

today. In the army men must be in constant action for long periods; in the defense plants thousands are working to capacity seven days a week. It is no wonder that those under such strain look for a way of escape from nervous tension. They soon find that alcohol furnishes that escape, and the result is too often a state of drunkenness.

Each workday I ride for a number of miles on a bus which plies back and forth to a defense plant. On the return trip the first stop is to permit the workers to obtain a supply of beer, which many of them imbibe on the long ride home. (It is of interest to note that the transportation company has an agreement with the management of the defense plant that no stops for alcoholic liquor may be made on the way to work; neither are the employees permitted to bring liquor into the plant.) Often those who have not bought liquor will have it forced upon them by their enthusiastic drinking friends, and doubtless many a man has taken his first drink under such social pressure.

Alcohol is not expected, by those who know, to improve mental or manual output. The worker who returns to his job either under its influence or with a "hang-over" is bound to hinder production. The war effort is daily slowed down in proportion to the number of alcohol-dulled workers who return to the plants. Alcohol indulgence cannot be credited to all soldiers or defense workers by any means, and we might better understand the reason for this resorting to liquor when we realize the inability of many to find the necessary relaxation through association with the right kind of friends, through good books, or through the development of creative interests. Soldiers and defense workers are often away from home, away from the environment that kept them balanced and happy, far from friends and the cultural things of life. Only the Spirit of God, fostered by a good early training and a staunch determination to follow those high ideals, can hold a person to the right path under such circumstances, and too few have had these privileges.

Not long ago, on visiting a hospital for inebriates, I came across an old friend. Ashamed to be found there, he quickly made the excuse, "It's social drinking that gets me." It is often hard to say no, when one is caught in an environment of social drinkers, but it is usually through the avenue of social drinking that the alcoholic habit is formed. Alcohol furthers sociability in that it reduces the whole group to a common level, where each one is uninhibited and exceedingly pleased with his own conversation and actions. Carried further, intoxication often lets loose the otherwise restrained emotions—selfishness, jealousy, and feelings of hatred may appear, and the drinker may be quick to take offense. What began as a pleasant social occasion may result in a drunken brawl.

Alcohol creates an appetite for intoxicants. After the first drink, a second seems in order. On one steamship line that plied between our shores and France before the war, the first drink at the cocktail bar was always a free one. The management knew that if only the first

drink was taken, the second and third, and perhaps more, would follow. After the second drink the inhibitions seem to give up trying to regulate conduct, and the third drink and sometimes many more may follow in quick succession. What the drinker at first intended as only pleasurable relaxation may too often result in deep intoxication.

To say that alcohol is a foe of the Holy Spirit is another way of stating that it is antagonistic to the higher nature in man. Alcohol numbs the brain—first, that part which apprehends higher things and through which the Holy Spirit communicates. The intoxicated person automatically shuts himself away from the pleadings and leading of the Spirit by closing the one avenue through which communication can take place—through the higher centers of the brain.

There are then definitely two reasons why the Christian should not drink: first, because alcohol deadens and poisons the brain and closes the door to the entrance of the Holy Spirit; second, because by drinking, a person often influences others to do likewise and thus shuts them away from higher influences. In those stormy days, when nothing but a faith in God and belief in His keeping power avail, the person who would shut himself away from this saving power of the Holy Spirit and would cause others to do likewise, is unwise, selfish, and thoughtless.

Another poison in which men and women indulge freely is tobacco. Its widespread use today makes it seem strange when one refuses a cigarette. Almost the first act, in meeting a friend or a new acquaintance, is to pass around the cigarette case. It furnishes something in common, ties the two in a common interest, and for this reason is a habit that, once formed, is hard to break. It seems to have deep social significance.

One psychologist claims that the cigarette, cigar, or pipe in the mouth is but a harking back to babyhood and the nursing bottle, which makes smoking seem like a very infantile procedure.

While smoking is supposed to quiet the nerves, in the end it results in making them more jittery than ever. One young medical student who smoked used to test himself daily. Extending his arm and hand forward, he watched to see if his fingers trembled. On the mornings when he found them unsteady, he made the resolution not to smoke for a while. He realized that cigarettes were "getting" his nerves and that if he wanted a steady hand for laboratory procedure, he had better leave tobacco alone.

Not too much experimentation has been carried on with tobacco, but from present findings, it would seem that smoking is especially unwise for the expectant as well as the nursing mother. From an aesthetic point of view, many dislike seeing a woman smoke. You will notice that in nearly all cigarette advertisements in which a woman's picture appears, she is holding the cigarette in her hand and not in her mouth.

A recent article appearing in *The Reader's Digest* states that, despite the claims of the makers of various brands of cigarettes to the contrary, tobacco *does* cause nausea with the beginning smoker which

interferes with digestion. Gradually the system builds up an immunity to nicotine, as it does to certain other poisons taken in small doses. Moreover, smoking irritates the throat. Even the much-advertised brand of cigarettes which claims no throat irritation cannot justify its claims, according to the Federal Trade Commission.

Experiments carried out on young students have shown that cigarette smoking is inimical to good scholarship. A South American investigation seems to indicate that the tars deposited on the tissues by tobacco smoking predestinate cancer. The heat produced in the stem of a pipe, it is claimed, can cause an irritation on the lip that sometimes results in cancer.

As is alcohol, so is tobacco, a poison. The Christian knows that he has no right, just for selfish reasons, to knowingly introduce into the body a poison that will harm it. He knows that he is not his own but has been "bought with a price." He has no right to indulge in selfish gratification of fleshly desires. For this reason alone, if there were no others (and many others have been cited), the Christian can find no possible excuse for indulging in either alcoholic drinks or tobacco.

Mother

BACK of every achievement
Is a mother's face;
Back of every great deed
Is a mother's prayer.
Back of every hero
Who wins a hard-fought race—
Look! You'll find
A mother there.

—Selected.

My Mother's Hands

MY mother's hands are lovelier than any hands I know.
Although they bear some scars and cuts, I am still thinking so.
There may be whiter skin than theirs, and fingers shaped more fine,
But of all hands on earth, give me the hands of mother mine.

They do for me what none would do of all the hands on earth;
They soothe me in my sufferings and guide me in my mlrth.
They've worked for me full many a day and many a lonely night;
They show me things that I should see—yea, all that's true and right.

They tuck me in my bed at night in such a tender way!
They've taught me how to foid my hands when we together pray.
What mother's hands do mean to me can never half be told,
But this I know, they're lovelier than diamonds and gold!

—F. Steinmann.

JOCHEBED was a woman and a slave Her lot in life was humble, her burden heavy. But through no other woman, save Mary of Nazareth, has the world received greater blessing. Knowing that her child must soon pass beyond her care, to the guardianship of those who knew not God, she the more earnestly endeavored to link his soul with heaven. She sought to implant in his heart love and loyalty to God. And faithfully was the work accomplished. These principles of truth that were the burden of his mother's teaching and the lesson of her life, no afterinfluence could induce Moses to renounce.—*Education*, p. 61.

September 23

"As the Stars for Ever and Ever"

BY J. E. NELSON

Order of Service

OPENING SONG: "Brightly Beams Our Father's Mercy," No. 628 in *Church Hymnal*, No. 480 in *Christ in Song*, No. 181 in *Gospel in Song*, No. 79 in *M. V. Songs*.

PRAYER.

ANNOUNCEMENTS AND REPORTS.

OFFERTORY.

LEADER'S REMARKS.

MEMORY GDM: Daniel 12:3.

TALK: "Personal Work by Individuals."

CHORUS: "Lord, Lay Some Soul Upon My Heart," or some other chorus on soul winning.

TALK: "Organized Personal Work."

SONG: "Will There Be Any Stars?" No. 626 in *Church Hymnal*, No. 552 in *Christ in Song*, No. 83 in *Gospel in Song*.

BENEDICTION.

Note to Leaders

The purpose of this program is to instill in the hearts of the youth a greater desire to do personal soul winning. If possible, choose young people who have had experience in personal work to give the talks, and allow them ample time to prepare. Ask other consecrated young people to relate their experiences in personal soul winning. Plan with your pastor or district leader to carry out more fully the personal soul-winning or Crusader program in your society. Additional material may be found in *M. V. Leaflets 5, Glorious Partnership in Soul Winning*, and 20, *Personal Work*. Ask your conference *M. V. Department* for these leaflets if you do not have them.

Personal Work by Individuals

DID you ever keep a record of the hours and minutes spent on yourself? Try it and you will be surprised to see how much of one's time is used for personal attention. The Bible says there is a time for everything, and it is only right that each person should have some time to take care of his own personal needs—his own private devotion, reading, study, and personal matters.

Our personal work, however, should not all be lavished upon ourselves, as that would lead to a narrow, selfish, and secluded life. Every Missionary Volunteer should set aside a definite amount of time each week for personal work. If this is done, God will provide opportunities we little expect. It is said that D. L. Moody, early in his Christian life, made the resolution that he would never let a day pass over his head without speaking to at least one person about Christ. Many very thrilling experiences are on record to show that he was faithful to his resolve. To the Adventist youth of this day God has entrusted the sacred knowledge of the truth, and in Volume IX of the *Testimonies*, page 30, we read: "God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time."

Some may ask, "Why is it so difficult to do individual soul winning?" Just because it is the most effective work for Christ, the devil opposes it most bitterly and always will as long as he is permitted to oppose anything good. Satan will de-

vote his chief energies to trying to discourage us in personal work. He tried to discourage Jesus, but he failed to do so. Jesus' life was devoted to personal work, Pharisees, tax collectors, merchants, fishermen, cultivated and outcast women, soldiers, lawyers, lepers, beggars, publicans, sinners, the poor, and the maimed were all subjects of His personal work. Shall we not as Missionary Volunteers begin now to be more faithful in our personal soul-winning endeavors? Let us set apart some time each week for definite personal work for our unsaved friends—perhaps a visit and a personal talk, lending a good book, giving a Bible study, or taking some young person to Missionary Volunteer meeting, Sabbath school, or church services. There is a great future for Adventist youth.

Organized Personal Work

EVERY young person should be vitally interested in evangelistic efforts. Why? A successful effort means souls turned to righteousness—additions to the church. Many of these will be young people who will become active Missionary Volunteers. It is always a thrill to see young people added to the church. These new youth give added life to the Sabbath school, Missionary Volunteer Society meetings, service bands, and social activities. In many an evangelistic effort youth have been reached by our young people that could not be reached in any other way. Some of our ministers conducting efforts today were led to the truth through some Adventist youth's making the personal contact at the right time.

"Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbathkeepers, but for those who are not of our faith?"—*Christian Service*, p. 34.

Do the Missionary Volunteers of your church belong to Prayer and Personal Workers' Bands? Are these bands functioning? Why shouldn't Adventist youth have the best organization in the world to work for souls? Young people are not barred from winning souls in any of their activities. Socials, if rightly conducted, will lead young people to God. Prayer bands will be the means of drawing on the power of God for that certain individual you would like to see saved. Missionary Volunteer meetings lead youth to Christ. Sabbath school classes reach unsaved youth.

In working in groups or as individuals, we should make personal contacts for best results. There are many who can be won only by being talked to alone. A young man who was recently baptized in a city church had attended several efforts by evangelists but had never taken his stand during any of these meetings. When asked what it was that caused him to join the church, he replied, "My Sabbath school teacher [a member of the Senior Missionary Volunteer Society] asked me to accompany him on an errand to the country. We went alone. While on this trip he talked to me about world conditions and the coming of Jesus, and told me how anxious he was that I become

a Christian and join the church. Before we had returned from the trip, I gave my heart to Jesus—I couldn't help it."

A drover who lived upon the Western prairie went from home to sell some cattle. After disposing of the cattle and making some purchases, he noticed that it was late. It might have been more prudent for him to have stayed in town until morning, but he felt anxious to get back.

Before he was a mile from town and while he was in the midst of the wildest bit of road on the way, night had settled down dark as pitch. While he was still five or six miles from home, the storm that had been brewing broke, and the rain fell in torrents. Suddenly he heard a little cry, like a child's voice. He stopped and listened. He heard it again. He called, and it answered him. He could not see a thing, but he got down and felt about in the grass, called again, and again was answered. Then he began to wonder. He was known to be a drover, and to have money about him. He thought it might be a trap to catch him and rob and murder him. He was half inclined to run away. But once more he heard that piteous cry, and said, "If any man's child is hereabouts, I am not the man to let it lie here and die."

Then, to tell the story in his own words: "I searched again. At last I thought of a hollow under the hill, and groped that way. Sure enough, I found a little dripping thing, that moaned and sobbed as I took it in my arms. It seemed tired to death and soon cried itself to sleep against my bosom. It had slept there some time when I saw my own windows. There were lights in them, and I supposed my wife had lighted them for my sake; but when I got into the dooryard, I saw something was wrong. Neighbors were in the house, and my wife was weeping. When I asked the trouble, one of the neighbors replied, 'Nothing now, I hope. What is that in your arms?' 'A poor lost child,' I said. 'I found it on the road. Take it, will you? I have turned faint!' I lifted the little sleeper and saw the face of my own child. My little girl had wandered out to meet 'papa,' while her mother was busy, and for her they were lamenting as for one dead.

"It is not much of a story, neighbors; but I think of it often in the nights and wonder how I could bear to live now if I had not stopped when I heard the cry for help upon the road."

Young people, we cannot afford to let opportunities for personal work pass by. We may not realize it now, but when we reach our heavenly home, then we shall look back and feel as the man in the story: How could I bear to live now if I had not stopped when I heard the cry for help? All around us fellow youth are crying for help. Will our Missionary Volunteer Prayer and Personal Workers' Bands answer the challenge?

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"Your machinery is in reverse when you try to raise yourself by lowering someone else."



JUNIOR MEETINGS

September 2

S. N. Haskell

BY C. A. RUSSELL

Order of Service

OPENING EXERCISES
DEVOTIONS.
REPORTS OF MISSIONARY SERVICE.
OFFERTORY.
TOPIC: "S. N. Haskell."
CLOSING EXERCISES.

S. N. Haskell

S. N. HASKELL, "Uncle Stephen," as he was familiarly called by those who knew him best and loved him most, was born in Massachusetts in April of 1833. When only nineteen years of age he began preaching with the First-day Adventists, at the same time supporting himself by making and selling soap. Through a friend living at Springfield, Massachusetts, who was a Sabbathkeeping Adventist, he first heard of the seventh-day Sabbath. After talking with this man for a while, Mr. Haskell said bluntly: "If you want to keep that old Jewish Sabbath, you can do so, but I never shall."

William Saxby, a tinner by trade, was tactful. His shop was near the railroad station. He told young Haskell that he could store his trunk in his tin shop until he found out just what he was going to do. Then he invited him to his home for the evening. In speaking of this in later years, Elder Haskell said, "He took me home with him, and hung up a chart illustrating the three messages, the sanctuary, etc., . . . and gave me, in short, a synopsis of present truth." Elder W. A. Spicer, author of *Pioneer Days of the Advent Movement*, in telling the story says: "The young man saw that he would have to study to find out what to say about such things. He was just then bound for the Canadian border. William Saxby gave him the tract, 'Elihu on the Sabbath,' which was one of the most familiar Sabbath tracts we had in earlier times. Stephen Haskell was bound for a port on Lake Consecan, in Canada, he told us; but five miles this side of his destination he left the boat and went off alone to settle this Sabbath question."

Writing of this experience in the study of the Sabbath question, Elder Haskell said:

"I got off at Trent, and went to the woods, and thus spent the day in reading my Bible and praying on the subject. Finally, before night, I came to the conclusion that according to the best light I had, the seventh day was the Sabbath, and I would keep it until I could get further light. So I have kept it ever since."

THE FATHER OF OUR TRACT AND MISSIONARY WORK

It is not surprising that Elder Haskell became very much interested in the circulation of our tracts and other literature, since it was a tract which had much to do with bringing the truth of the Sabbath to him. He settled in the little town of South Lancaster, Massachusetts, and there became interested in some pioneer work in tract circulation and missionary work through correspondence. In 1869 he led out in the organization of what was called the Vigilant Missionary Society. The idea spread, and similar societies were organized in many of our churches, and the members set to work for friends and neighbors in scattering the printed page and in following up work through letter writing and personal work. Thus Elder Haskell has justly been called the father of our tract and missionary work.

Elder Haskell led out in the founding of South Lancaster Academy, now Atlantic Union College, from whose halls have gone scores of young men and women to the uttermost parts of the earth, bearing the message of truth.

In 1885 he led the first company of workers to Australia and New Zealand. A little later he was called to England, where he led in establishing our publishing work in London. He was the first representative of Seventh-day Adventists to travel around the world to present to our people everywhere the importance of organizing the whole church for missionary work.

As a writer he is well known among us as the author of *The Story of Daniel the Prophet*, *The Story of the Seer of Patmos*, and *The Cross and Its Shadow*. Probably no man among us has been a more diligent Bible student. He also spent much time in attending camp meetings, conferences, and other important gatherings giving Bible studies. He always preferred the early morning hours for these studies.

At the time of the 1922 General Conference in San Francisco he was able to attend and frequently sat upon the rostrum and assisted in the services. Shortly after this his health began to fail, and in October of that year he passed away at the age of eighty-nine years.

My own personal recollections of Elder Haskell are those of a sturdy, square-shouldered man, a little more than average size. He had a friendly smile and a merry twinkle in his eye. His studies were clear, logical, and forceful. He gave me the impression of vigor and strength, both of mind and body. A truly great and lovable man was our "Uncle Stephen."

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"Do not worry if you are not living in luxury. Live in triumph."

September 9

The Junior and His Church

BY MARJORIE WEST MARSH

Order of Service

SILENT PRAYER.

REPEAT IN UNISON: Psalms 122:1.

SONG: "Soldiers of the Cross," No. 70 in *M. V. Songs*.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

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

SCRIPTURE: 1 Timothy 4:12.

POEM: "What About You?"

MEMORY GEM: "Junior Church Workers."

TALK: "Built Into the Wall."

TALK: "Shining Members."

STORY: "The Useful Member."

DISCUSSION: "Our Place in the Church"

CLOSING SONG: "Missionary Volunteers," No. 88.

REPEAT IN UNISON: "The Junior Pledge," emphasizing point 6.

BENEDICTION.

Notes to Superintendents

We worship Jesus in our society by serving Him. That is the only way we can show our love. There are two sides to a Christian life. They are worship and service. A Christian life is not complete without both. We come to church and Junior meeting to study how to live, and to show to the world that we are not ashamed to confess Him; and we spend the rest of the time living as the Bible teaches.

Poster.—In the center of a poster board paste or draw a picture of your church. Above it letter (in large size) the word "MY" and under the picture letter "NEEDS ME." In the previous meeting ask the Juniors to think of all the ways possible in which they can be of service to the church, either carrying responsibility or assisting the adult members. Today call for their ideas and a discussion of each. The material under "Our Place in the Church," may be useful in this discussion. Finally, summarize the thoughts presented in resolution form—"What I Can Do for My Church This Year."

See *M. V. Leaflet 11, Society of Junior Missionary Volunteers.*

Junior Church Workers

"CHILDREN can be acceptable missionary workers in the home and in the church. God desires them to be taught that they are in this world for useful service. . . . They can be trained to do missionary work that will prepare them for wider spheres of usefulness."—*Messages*, p. 225.

Shining Members

A TRAVELER in a European village discovered a beautiful custom. At night she saw the people going to church, each carrying a little bronze lamp, which he placed in a socket by his pew. The soft light of the lamps was the only illumination for the service. If a member was absent, there was a dark space!

We do not carry lamps to church, but we do send forth light. When we are absent, there is darkness in our stead. The more people at church and at our Junior Society meeting, the greater the inspiration. Many small lamps together make a great and beautiful light. And, what is more, Juniors can shine for Jesus every day and night of their lives.

What About You?

If all the others came like you,
Would there seldom be a vacant pew?
Or would the opposite be true,
If all the others came like you?

If all the others gave like you,
Then how much giving would your church do?
Would the bills be paid as they fall due
if all the others gave like you?

If all the others worked like you,
Then how much service would your church do?
Would the Master's plans be carried through
if all the others worked like you?

—*Author Unknown.*

Built Into the Wall

MANY excuses for not joining the church have been given, chief among them being, "I can be just as good a Christian out of the church as in it." But are those who give this excuse right?

H. O. Spelman has told the story in this way:

"The pastor and recant deacon
Sat by the glowing grate;
The pastor drew out a living coal
And left it, alone, to its fate.

"As the deacon watched the coal grow gray,
And blacken, and lose its light,
'Don't say a single word,' he said,
'I'll be there Wednesday night.'"

A bricklayer who applied for membership in a church gave his reasons as follows:

"I used to think that I could be as good out of the church as in it. I felt that I was as moral and upright and had as clean a character as the next man. But one day while I was working on a building I saw a brick lying on the ground. It was a new brick, but it had been lying there for several weeks, and was dirty, neglected, and useless.

"There's Henry Crane," I said to myself as I looked at that brick. 'You think you can be as good a brick out of the wall as you could in it; but what good are you doing off there by yourself? If you were in the wall, as you were meant to be, you'd be of real value.'

"So I made up my mind I would not be like that brick any longer. That is why I have come here to join the Lord's people, that I may be built into the wall and have a place in the building of God."

The Useful Member

"YES," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain; and the minister says I know how the church feels in not having the use of all its members. I've never thought before just what being a member of the church meant, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let someone else do it. When I was through with work at home and with what things I liked to do outside, then I was willing to do something in the church if it was the kind of work that suited me.

"I guess I've been about as useless a member to the church as this sprained hand is to me, all stiff and crippled and

refusing to bend more than an inch or two. There are lots of things I need to do, but I can't use this member to do them, that's certain. I guess that is the way the minister felt about me."—*Selected.*

Our Place in the Church

TODAY Juniors are thinking in terms of their local churches and the Seventh-day Adventist denomination to which they belong, and are trying to measure up to what the church expects.

Five things in general the church expects of the Juniors: reverence, loyalty, Christian practices, church membership, and sharing in the church's interests.

1. *Reverence.* The church as an organization, as a building, with its message, its equipment, its ministry, is different from anything else in the world. Since every part of the church has to do with God and holy things, Juniors should be reverent in their attitude toward these things and in their thinking about them.

2. *Loyalty.* Juniors should love their church so much that they can be depended on to support it by faithful attendance at its meetings, by defense of it against attacks, and by carrying its teachings and spirit into everyday living.

3. *Christian practices.* Juniors should be expected to participate in public and private prayer, to read the Bible, to witness for Christ by word and deed, and to do personal work for other people.

4. *Church membership.* Juniors are expected to demonstrate the reality of their Christian experience by joining the church and participating in its work and worship.

5. *Sharing in the church's interests.* Juniors are expected to share in the whole program of the church, including missionary work, teaching, financial support, recreation, soul winning, study, etc.

NOTE.—In planning for this meeting, ask the Juniors to give advance thought to the following questions:

1. Why do boys and girls attend the various services of the church? Do they want a part in the activities?
2. What are some of the activities of our church in which Juniors are given complete responsibility?
3. What are some of the activities of our church in which adults share the responsibilities with Juniors?
4. Are we given co-operation at every point possible? If not, why not? Is it our fault? Is it the fault of the adults?
5. What place in our church can we fill that we are not now filling?

Church Etiquette

1. Come early.
2. Never pass up the aisle during the reading of the Scripture lesson. You distract others and destroy the effect of the Word.
3. If the sermon has begun, take a seat near the door, even if you are a prominent member.
4. Be devout in every attitude—the church is not a theater. You came to worship God, not to whisper, lounge, or sleep.
5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of a pew and expect others to crawl over you to reach a seat.
6. Help to make strangers welcome. If they have no book, share your own with them.
7. Always remember that strangers are the guests of the church members. Treat them with the same courtesy that you

would if they should visit you in your home.

8. Never put on your wraps during the last hymn—they will still be there after the benediction.

9. Never rush for the door after the benediction as if the church were on fire.

10. Remember at all times that you are in the house of the Lord.—*Religious Digest*. (Reprinted from *The Ministry*. Adapted.)



September 16

Alcoholic Drinks in Wartime

BY GRACE CLIFFORD HOWARD

Note to Superintendents

This material will prove effective if the several sections are presented as a symposium by members of the society, preferably older Juniors, the superintendent making the introduction. Charts may be secured from your local W. C. T. U., Allied Youth, or Y. M. C. A. to use in connection with "Alcohol and the Senses," "Alcohol and Fatigue," and "Alcohol and Muscular Control."

Songs: See Nos. 127-131 in *M. V. Songs*.

Introduction

ALCOHOL is both a poison and a narcotic. Mankind enjoys introducing this particular poison into the body because of the effects which it produces. Through this means man can forget his troubles temporarily and be relieved of the nerve strain of the daily grind. Many enjoy forgetting the reality of everyday life and imagining themselves for the time being to be heroes or successful businessmen. Alcohol can produce such a state of mind, but it will also produce many other mental conditions which, especially in wartime, it seems most unpatriotic and unfortunate to foster.

During the last war, legislation was passed that protected the soldier from the use of alcohol. It was considered unpatriotic to offer a man in uniform a glass of liquor. Unfortunately such conditions do not obtain today, and the transportation of alcoholic beverages to the soldier at the front is considered so important that shipping space is used which might well be used for more important material. Thus the minds of men become confused on important issues.

The more one studies the alcohol problem, the more he realizes what a wise provision it is that forbids the drinking of alcoholic beverages by those who wish membership in our church body. He who serves God must have a clear mind, not one confused by alcoholic drink. Also he who would serve his country best, will keep his mind clear of this insidious poison and narcotic.

Alcohol and the Senses

THE keenness of the senses is dulled by alcohol. A person cannot see nor hear so well after using it; he cannot tell the fine shades of difference in the taste of certain substances so readily, nor can he distinguish differences in touch so well.

The higher part of the brain especially is dulled by alcohol—that portion in

which reason, judgment, and contemplation are lodged—hence, the user does not understand so readily the meaning of the things he sees, nor can he understand so quickly the commands given him.

This is a mechanical war, and for this reason, if for no other, those engaged in it need clear brains. Aviators particularly and all those handling mechanical equipment need full use of all mental faculties in order to perform their tasks efficiently. "In almost every kind of work or play, alcohol lessens speed and skill and increases errors and accidents," say Bogen and Hisey in *What About Alcohol*, page 54.

On a certain "defense bus" carrying workers between a metropolis and outlying rural towns, the accommodating bus driver often stops on the way home to let his riders buy a bottle of beer, but on the way to work he will never stop for that purpose.

"We have a distinct agreement with the company that we will not stop for the purpose of purchasing alcoholic liquors on the way to work," says the driver.

This company, engaged in defense work, wants the benefit of the best work these men can perform and realizes fully that drinking alcoholic beverages—even beer—will prove detrimental to a good day's work.

Alcohol and Fatigue

THERE is probably not a soldier on any of our fighting fronts today who does not know what it means to be physically tired. We become tired because the lactic acid, formed in the muscles by exercise, is not removed quickly enough and because the sugar supply, from which the muscles receive their energy, is decreased. Many a football coach has handed out cubes of sugar between periods to give his men added energy.

Alcohol in the system slows the process of lactic acid removal still further, and the drinking person becomes tired more quickly even after less work. It has been observed that on long marches it is the man who has been recently imbibing alcohol that falls out first. "No matter which muscles are used or in what form they are tested, the use of alcohol leads to the slowing and weakening of their action."—*What About Alcohol?* p. 45.

Alcohol and Muscular Control

DID you ever try to stand perfectly still for a number of seconds while your feet were close together? You probably found that before long you were swaying from side to side, at least slightly. A person who has been using alcohol cannot stand thus nearly so long as a normal individual. The intoxicated person has poorer muscular control, so that he is unsteady in standing. He moves less directly and wastes energy in unnecessary and useless movements. Such a person uses more muscles than are necessary and thus uses more energy than is required.

Normally, through the process of co-ordination, one group of muscles functions in conjunction with another group

in any complicated action, such as walking, driving a car, or swimming. Alcohol almost always interferes with this. Often the drinker thinks he is performing an act better than usual, but in reality, he is showing an inferior performance. The alcohol not only has interfered with his co-ordination, but it also has caused his judgment to be impaired as well.

Impaired muscular movement or poor judgment in carrying out orders in wartime produces inefficiency and could easily mean the life of the individual and those dependent on his performance in a given action. Alcohol is known to slow reaction time—the time that elapses between a stimulus to act and the actual performance of the act. This means that an intoxicated soldier would take longer to execute an order than a sober one.

Alcohol and Marksmanship

EXPERIMENTS have been carried out to determine what effect alcohol may have upon marksmanship. Swedish experiments showed accuracy of marksmanship was decreased after taking from 34 to 44 grams of alcohol in a 40 per cent solution. Experiments carried out in Bavaria under the direction of the Minister of War showed the same thing. In this experiment 20 selected marksmen were used. Altogether 27,000 shots were fired at a target 200 meters away. Over a period of 16 days each of the 20 men fired 10 shots 8 times a day. After the first trial for the day a drink was given each soldier. Sometimes this was water, whereas at other times it was a beverage containing 40 grams of absolute alcohol. Other shooting trials were given 5, 25, and 45 minutes after this dose. After the noon-day meal a like series of tests was given. Decrease in accuracy in the morning trials after the alcoholic drink was 1 per cent, 9 per cent, 3 per cent, 1 per cent, and 2.5 per cent.

Taken after a hearty meal, the alcohol given in the afternoon did not have so great an effect, and the afternoon experiments did not show such large decreases in accuracy. The trial shots taken 5 minutes after the drink showed an increase in accuracy of 0.7 per cent, but at 25 minutes a decrease of 2.5 per cent was noted, and at 45 minutes the decrease was 0.6 per cent.

This experiment does not show continuous action after the use of alcohol. Time elapsed between the shots. In heavy, continued fighting, the detrimental effects of alcohol would probably be demonstrated to a greater degree and also the element of judgment, so necessary in actual combat, would probably be impaired.

Alcohol and Extreme Climates

MANY of our soldiers are engaged in warfare in hot climates. "All the really great Army surgeons and leaders have borne witness to the danger of alcohol in the tropics," says Dr. Courtenay C. Weeks in *Alcohol and Human Life*. "In 1917, Ferguson said, 'To administer spirits to a soldier under a burning sun as an article of food or preparatory to duties of fatigue or exertion, is about as

judicious as it would be to give him a blow on the head."

"Heat strokes and sunstroke are certainly predisposed to by taking alcohol before exertion, and medical opinion is unanimous with regard to the danger of taking alcohol before sunset [in the tropics]," says Doctor Weeks.

In the colder climates, soldiers have to be exposed to elements that are predisposing to pneumonia. But alcohol is even more predisposing to this particular disease than the elements. The drinker is not aware of lowered body heat and he fails to exercise to keep warm. He becomes chilled without knowing it.

"Alcohol, even in small doses, reduces the resisting powers of the body," said the late Doctor Laitinen.

It is well known that drinkers' wounds heal more slowly. This is important both in an army and among defense workers. The person who is losing extra days through extended hospitalization is not aiding his country.

In arc welding, the operator sometimes experiences what is known as flashes. The direct ray from the arc readily burns the eyeball, which becomes dried and exceedingly painful. It has been noted that those who drink, experience a longer period of pain than those who do not.

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September 23

Juniors Reap What They Sow

BY K. D. JOHNSON

Order of Service

SONG: "Missionary Volunteers," No. 83 in *M. V. Songs*.

PRAYER.

OFFERTORY.

SCRIPTURE: Galatians 6:7-10.

TALK: "Juniors Reap What They Sow."

SONG: "Scatter Seeds of Kindness," No. 568 in *Christ in Song*.

POEM: "How to Be Happy."

STORY: "Jimmy Gets Paid."

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

BENEDICTION.

Notes to Superintendents

The leader should be sure to ask the Juniors in advance to bring collections of both weed seeds and useful seeds. Some sort of prize might be given to the one who brings the largest variety.

The person who gives the talk may have various ones read the Bible verses.

Juniors Reap What They Sow

THIS morning we're going to talk about planting and harvesting. There's a text in Galatians 6:7 that says, "Whoever sows a man sowing, that shall he also reap." That's a familiar text, but it's very true.

How many of you brought along a collection of seeds? That's fine. Let's see who brought the most kinds. (Speak of the various kinds of seeds that the Juniors have brought.)

First let us talk about the *weed seeds*. Just as surely as you plant them you'll have a harvest of weeds. And that isn't all. Some of these weeds cause a lot of trouble. Here's a burdock, for example. I well remember how thick they grew in our woods back home on the farm. Every time we sheared the sheep we were docked on the

price of the wool because there were so many burs in it. Yes, and the burs caused the dog much trouble. It seemed as if he never could get all of them pulled out of his tail. How happy the dog was when I took time to assist him with his problem. Yes, and the sandburs and cockleburs are a nuisance in about the same way. I've seen cattle out in eastern Colorado who were crippled for months as a result of just one little sandbur. There are types of plants or weeds which cause suffering or death when eaten. Among these are the Jimson weed, locoweed, and larkspur. None of us would take time to plant weeds, for the harvest of weed planting is sure to be weed seeds.

Now let us talk about *useful plants and seeds*. What is it that is often called the staff of life? Bread. From what is most bread made? Wheat. It is really thrilling to drive through the country and see wheat being harvested. Those fat kernels are used as a main food by millions of the people of earth. Yes, wheat is important. And remember this—you must plant wheat if you expect to harvest wheat. "Whoever sows a man sowing, that shall he also reap." Perhaps we ought to talk about a very common garden seed next—peas. That's one of the most common, and really almost everybody likes to eat fresh early green peas. It's fun to plant them and it's fun to eat them. If you want to harvest peas, you must plant peas.

Jesus Himself brought out this fact when He declared, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16. Jesus not only was thinking of the plants which we see about us, but He also was thinking of the plants and seeds of character. Just as surely as we plant character weed seeds in our lives we are going to reap the fruits that go with those weeds. Just as surely as we plant good character seeds we'll reap the good.

Let us notice a few persons in the Bible who planted character weeds. I think Jacob is a good example. When he was just a young man he planted a weed called dishonesty. Read Genesis 27:19, 20, 24. Notice also that he had to reap the fruits of dishonesty. Read Genesis 37:31, 32.

Another character weed is pride. Why was it that Lucifer was cast out of heaven? Because he planted pride and allowed it to grow. He began to reap the harvest of pride when he was cast out of heaven, and he will finish reaping when he is eternally destroyed. It's a terrible thing to sow character weeds, for the sower will have to reap accordingly.

We Juniors realize that the cigarette-smoking, whisky-drinking, and reading cheap-literature habits are weeds that we would not want to plant or harvest.

Let us think on the happier side—of the good seeds which every Junior young man and woman will want to plant in order that there may be a happy harvesttime.

Plant seeds of truth. We live in a time when we hear a lot about freedom. Jesus promised that the truth will bring freedom. Read John 8:32.

Plant obedience. Obedience is simply commandment keeping. If we'll keep the commandments we'll have more real fun in this life. And that isn't all—we'll have life everlasting. Read Revelation 22:14.

Plant kindness. You'll bring yourself a harvest of joy, and at the same time you'll bring joy to others.

Plant loyalty. When young Esther was faced with the great problem of whether or not to go before the king to ask for the life of her people, she showed that she was loyal and brave. Read Esther 4:16. What sort of harvest did she reap for her loyalty and bravery? She saved her life and the life of her people.

We could go on and name a long list of good character seeds that will yield us a joyous harvest if we plant them. Really, there are so many good seeds to plant that there should be no time to trifle with weeds. May God help us Juniors to plant and cultivate the good seeds, so that we may get the most fun out of this life and meet Jesus with joy at the harvesttime.

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THE system of education established in Eden centered in the family.—*Education*, p. 33.

Jimmy Gets Paid

JIMMY MCKAY and the Thayer twins were having great fun swimming in the cool waters of the irrigation ditch, and between swims they rolled around on the warm sand, wishing and talking of work for the summer months.

"Doesn't seem to be much that boys can do," said Jimmy, "but grandma says to keep looking; they'll be wanting a good boy sometime, somewhere."

With this the boys were again in the water.

Suddenly Roy rolled out onto the bank, "Hi, you," he called in a loud whisper. "Come on out—the cop's coming."

"The cop?" Jimmy looked up in surprise. "What do we care?"

Just then a khaki-dressed man appeared at the top of the bank, and for a moment gazed at the boys in silence.

"Caught you in the act, didn't I?" he declared in anger. "You Thayer twins I know—warned you last year—but who's this new fellow?"

Jimmy stood up. "I'm James McKay, and I didn't know it was forbidden to swim in the ditch."

"Where's your parents?" the officer inquired. "They should have told you."

"They're in China. I live with my grandmother, sir," Jimmy replied.

"Missionaries, well these fellows might have let you know," said the man, looking grimly at the twins. "It's against the law to swim in any irrigation ditch, fifty dollars' fine for the second offense each year," he added. "No one drinks this water between here and town, but law's law, and you better mind your P's and Q's if you know what's good for you," and he walked away.

"It's a good thing he doesn't fine us for first offense," remarked Jimmy, and the boys started home.

The next day Jimmy was trying to read a book when he heard the twins call, "Come on, Jim. Water's fine and no cops today."

"You fellows aren't going in again—after yesterday, are you?" exclaimed Jimmy.

"Sure thing. The cop comes only once every year. Don't be a sissy, come along."

Jimmy considered. It was a hot day and the temptation was great. Then remembering—he straightened up. "Sorry," he declared, "guess I'll not go."

An hour later two dripping boys paused in front of Jimmy's gate and began to taunt him. The next day the twins went to the ditch and didn't stop for Jimmy. He wondered if he was acting like a silly hoy. When lunch was over he took his swimming suit, and he and Rags started for the river. It was half a mile away and the other boys didn't like the walk, but Jimmy didn't mind and soon reached the last juniper scrub, where he paused and got into his swimming suit.

He had a good swim. Rags was good company, but he missed the boys. The only excitement was that he saw the hat of the mill owner's daughter floating downstream and sent Rags to rescue it.

It so happened that all three came home about the same time and met by Jimmy's gate.

"Been to the river?"

"Yes! But say, did the cop come back today?"

"Naw!" Roy's tone was full of disgust. "We told you he never comes but once a year—we've lived here six years, and no one's ever been really arrested yet."

"Too bad," remarked Jimmy frankly. "I don't think much of him as a policeman. He's not up on law enforcement."

That evening the *Daily* want column held this startling sentence. "Wanted: a boy to help in City Park. See Charles Mason at Park Hotel."

The Thayer boys had been watching that column for weeks, and here was their chance at last.

It was not difficult to find Mr. Charles Mason, who was mowing the lawn at the park.

"Oh!" exclaimed Ray, as he looked at the giant trees and cool lawn. "Won't it be great to work here?"

"Sure will," said Roy, and the two sped over the soft grass.

"Wall, you boys ain't the first that's been to see me," said Mr. Mason dryly, as he listened to their request for work. "And I don't mind telling ye, I haven't hired none of 'em yet."

"Oh, then you'll take us, won't you, Mr. Mason?" coaxed Roy. "We're twins and work together, so we'd get a lot done."

"Oh, I know who ye be! Got a friend who knows ye, too. Guess I can't hire ye though, no more'n the rest."

"Why not?" asked both boys at once.

"Wall," said Mr. Mason, "how'd I know if ye'd mow grass straight and honest, and if ye'd weed the flowers right when my back was turned?"

"Oh, we'd work on the square," they promised.

"Donno. Talk's cheap. If a feller won't keep the law in one point, he mightn't in another."

"But we're not lawbreakers," protested Ray indignantly. "We never—the boy thought of something and stopped suddenly."

"Ain't, eh! Folks might differ about what's lawbreakin' and what ain't. Who's that comin'?"

"It's Jimmy McKay," answered Roy.

"Thought so. Knowed Jimmy's pa when he warn't as big as you. Mighty square feller he was, too. Hello, Jimmy! Want a job?"

"Good evening, Mr. Mason," replied Jimmy as he joined the party. "Why—yes, I sure would like this job with you. But I guess you were intending to hire someone else."

"Nope. Glad to take you though, if ye'll come. Want only law-abidin' folks to work with—seen too many of t'other kind in my day. Be here tomorrow 'bout seven?"

"Yes, indeed, I will. And thank you, Mr. Mason." And Jimmy wondered how such good fortune had come to him.

"What's it all mean, fellows?" asked Jimmy of the boys after the old man started off with his mower.

"Just what he says, I s'pose," admitted Roy. "He wants folks that keep the law to work for him, and I don't know's I blame him."

"Maybe it pays a boy to knuckle under,

even if he doesn't get arrested," Ray put in.

"Dad always said it did," Jimmy replied simply.

And a letter written that night told a loving-hearted father and mother in China how it had paid Jimmy to keep the law, even in so small a thing as swimming in the irrigation ditch.—*Abbreviated from Opal Lenore Gibbs in Christian Youth.*

How to Be Happy

ARE you almost disgusted with life, little man?

I'll tell you a wonderful trick That will bring you contentment, if anything can— Do something for somebody, quick!

Are you awfully tired with play, little girl? Wearied, discouraged, and sick— I'll tell you the loveliest game in the world— Do something for somebody, quick!

—Author Unknown.



Natalie's Rose-Colored Spectacles

NATALIE came in like a whirlwind and threw her books on the table so carelessly that they knocked over her grandmother's workbasket and almost upset a bowl of flowers.

"I'm so sorry, Granny!" she exclaimed as she knelt down to pick up the scattered spools and pins; "but everybody is so horrid!"

Granny, who had been amusing Natalie's little sister, Helen, smiled. "Well, dear, why is everybody horrid? What's the matter this time?"

"Oh, I don't know! Miss Raymond was so cross, and we couldn't play a lovely game because Rose Thompson wouldn't stay to make up an even number! And Mr. Giles says he won't let us play in his fields any more. It's too bad!"

"What a tale of woe!" replied Granny. "Now, I wonder why Miss Raymond was cross. I think I can make an easy guess. A class of little girls and boys who don't know their lessons and very often don't pay the attention they should can be very trying sometimes." She glanced shrewdly at Natalie, and Natalie looked away quickly.

"Ah, Granny has put on her rose-colored spectacles again, I know!" came mother's merry voice as she paused in the open doorway.

Natalie looked at Granny curiously. Her spectacles still seemed to be just the same ordinary gold-rimmed ones, and the glass was just ordinary glass. Mother must be mistaken!

"No, she hasn't!" said Natalie. "I didn't know she even had a pink pair."

"Wearing rose-colored spectacles is a fanciful expression for seeing the good side of everything and everybody," explained mother.

Granny laughed. "And a much happier place the world would be if we always wore them," she said. "Natalie was complaining that Miss Raymond was cross, and Rose Thompson spoiled their game because she wouldn't stay to play,

and Mr. Giles won't let them play in his fields any more. Learn your lessons thoroughly tonight, Natalie, and be as good as you can be in school tomorrow, and see if you don't notice the difference in Miss Raymond. And poor little Rose! How hard that child works! Her mother is so delicate, and she has three little brothers and a sister to look after. No wonder she doesn't get much time to play. And now, that leaves Mr. Giles. I wonder if anybody ever leaves his gates open for the cattle to get out," Granny suggested.

"I'm afraid we *did*—once or twice," faltered Natalie.

"Well, perhaps if you went and told him how sorry you all are and that you will be very careful in the future, you might not find him so cross as you think."

"Granny, dear, you are such an understanding person! I'm going to see if I can't grow a pair of rose-colored spectacles, too," declared Natalie.

That evening Natalie took particular care with her home lessons before she went out; then she went to see Rose Thompson, and found her washing her little brothers and sister and putting them to bed. Rose was very busy indeed.

"I'm sorry," said Rose, "but I'm too busy to come out. Even after they're in bed I have the peas to shell for tomorrow's dinner and some ironing to do."

"Let me help, and we'll do the work in no time!" exclaimed Natalie; and it really was surprising how quickly the girls did it, and how much jollier the game seemed afterward.

Natalie picked a neat bunch of flowers and put them on her teacher's desk the next morning, and she noticed the glad little smile on Miss Raymond's face when she saw them. Natalie knew all her lessons, and really couldn't understand why she had ever thought Miss Raymond was cross, she was so gay and sweet now.

Then there was Mr. Giles. When she went and timidly told him that they *had* left the meadow gate open, but they wouldn't do it again, he patted her shoulder and said, "I was waiting for you to come and tell me about it; I thought you would."

"I'm afraid I wouldn't have come if it hadn't been for Granny's rose-colored spectacles," she said truthfully, and told him all about what Granny had said.—*Daphne Lacey.*



"A NEST of robins, that is all,
A swaying in the breeze;
But sweet the lesson that they bring
To one beneath the trees.

"How trustfully they snuggle down
Within their nest so warm,
And go to sleep without a fear
In sunshine and in storm!

"When they awake they open wide
Their little mouths for food,
Expecting fully that they'll soon
Be filled with something good.

"And they're not disappointed, though
They are so weak and small,
For there is One who hears their cry,
And satisfies them all."

—Author Unknown.

★ Home Missionary Department ★

Missions Extension Rally Day—Twenty-fourth Campaign

"Be Ye Therefore Ready"

BY I. H. EVANS

ACCORDING to the Scriptures there will be a people ready and waiting for their Lord when He comes to this earth the second time. The prophet Isaiah puts these words into the mouths of the peculiar people who will be both ready and waiting to welcome their returning Lord, as they look heavenward to see Christ descending in power and glory: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation." Isa. 25:9.

There is no fear in this language. It resounds with triumphant joy and exultant happiness. These waiting ones claim Christ as their God and Saviour, and they know that He is coming to take them to the heavenly home that He has prepared for them. What song can the ransomed ever sing more full of supreme delight than this song of redemption: "Lo, this is our God; we have waited for Him, and He will save us: . . . we will be glad, and rejoice in His salvation"? Most of us hope to be among the ready and waiting people who will sing that sweetest of all songs.

What Does It Mean to Be Ready?

What, then, does it mean to be ready for our Lord's return? What special preparation must we make in order to be ready at that time? Why is it so important, so vital, that we be in a different spiritual state then than has been demanded of the church at any other time?

In the first place we are commanded by Christ Himself to be ready. Speaking of His second coming, He said, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44.

This solemn warning implies that the condition of being ready must precede the coming of our Lord. There is no time to get ready after He is seen in the clouds of heaven. The door of mercy will then have been forever closed.

In view of this fact these exhortations from Christ deeply concern us as a people and as individuals. They belong to our day and to us. Nothing can be more important to our souls than to take heed to these commands, for our very salvation is bound up in heeding them. As Paul said to the devout believers in Thessalonica, so we can say to ourselves at this time, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

To be ready does not mean that we shall be like the world, or like any other people living at that time. Will being ready apply to some special doctrine held by those in this condition? No. This fitting up, this readiness, is a spiritual work, wrought on the heart by the Holy Spirit. This condition of being ready and waiting for our Lord must include a preparation that will cleanse us from all sin and wickedness. We must have been washed in the fountain prepared for all uncleanness; our sins must have been confessed and forgiven, and the righteousness of Christ our Saviour imputed to us. Then, with a re-created heart, regenerated and renewed by faith

in Christ Jesus, through the ministry of the Holy Spirit, we can say, "Lo, this is our God; we have waited for Him, and He will save us."

When the Lord has to do with the preparation, we may rest assured that we have been accepted in the Beloved. His life answers our life; His righteousness has been imputed to us; our preparation to meet the Lord has been made. Now, having been prepared, we must retain our justified condition through continual prayer and faith. The pleasures of this world have no appeal to us, for we have been born again. We now have a new heart, and are new creatures in Christ, who live not after the flesh but after the Spirit. Like Paul we will be able to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Am I Ready?

The most important question that we can settle at this time is, Am I ready for that great day? How insignificant is every other question in theology, in finance, in official position, even in service, compared to this greatest of all questions, Am I ready for the coming of the Lord? We are now living in the time of preparation. To each individual what matters anything else if he is not prepared to meet the Lord at His coming? If any one of us is not ready himself, then why should he worry about the faults of others? They may repent of their failures, and find mercy with the Lord, while we continue in disobedience.

Someone may say, "If God does the work of preparing the soul, let Him do it without any interference." But O man! God will never prepare your soul for heaven without your personal surrender and earnest prayers. You have the entire question in your own hands to settle as to whether you will be ready or unready when Christ shall come. Your dearest friend cannot settle that question for you. In this vital matter you are the master of your fate; yours alone is the

Suggestive Program for Sabbath Service, Sept. 2, 1944

OPENING SONG: "In the Glad Time of the Harvest," No. 539 in *Church Hymnal*.

SCRIPTURE LESSON: Mark 4:1-20.

PRAYER.

MISSIONARY REPORT.

READING: "Be Ye Therefore Ready," by I. H. Evans.

READING: "Now Is the Time," by W. A. Scharffenberg.

CLOSING SONG: "Lift Up the Trumpet," No. 541 in *Church Hymnal*.

Important! See Notes to Leaders, page 16

decision as to whether you will be saved or lost. The moment you surrender your all to God and cry to Him for forgiveness, that moment the Lord accepts you and adopts you into His family. As long as you refuse thus to surrender, so long are you in a lost condition.

An Experience

At a large union meeting the pastor of a church with an average attendance of a thousand or more came to the brethren for an interview. He said, in effect: "Not a soul in this place suspects that I am not a Christian; but, brethren, unless I can find help, I am a lost man. I pray; I conduct family worship; I attend the weekly prayer meeting; I preach twice a week, pay my debts and tithes, and give offerings; but my soul has not a single hope. I know that I am lost unless I can find help. I have wished to make this confession for some years, but have not had the courage."

He then broke into sobs and wept until it seemed he could not endure more agony. We all wept who were in the room. After a few scriptures were read, and we had talked, we had a season of earnest prayer. The Spirit of God came into that man's heart, he renewed his covenant with the Lord, and for years he kept his faith, rejoicing in the Lord for his salvation.

His Coming Is Near

Look about you and see on every hand the signs fulfilling that proclaim Christ's second advent. Can you doubt that His coming is near and hasteth greatly? World conditions everywhere proclaim the imminence of that event. Not in one nation, but in all the world, war on an unprecedented scale is taking its toll of human lives. Scarcely a home is untouched. As never before men's hearts are failing them for fear and for looking after those things which are coming upon the earth. Wealth has been heaped up till a few men hold control over fortunes that once would have been worth far more than a whole kingdom. Knowledge is increasing; new inventions are now astonishing the whole world; news is flashed from one end of the earth to the other with the rapidity of light. Men "run to and fro" with such speed as to stagger the imagination. Only recently men have crossed this continent in less than six and a half hours. Unrest among laborers is widespread. Organizations of all sorts are greatly multiplied. All these things point to one conclusion—that we are nearing the end of all earthly things.

A New Experience Is Necessary

In view of the nearness of Christ's second coming, is it not time now, as never before, that we prepare to meet the Lord by the surrender of self and a deeper, fuller consecration? The Holy Spirit does the work we need to have done, and it is performed when we make a full surrender to the Lord. Our wills, our ambitions, our property, our desires, must be yielded wholly to the Lord. The instant we do this we are prepared for the kingdom of heaven. Then we can say we are waiting for our Lord's return.

In this spiritual preparation and ex-

perience time does not count. When the crucified thief turned to Christ in his agony, saying, "Lord, remember me when Thou comest into Thy kingdom," Jesus answered: "Verily I say unto thee, Today shalt thou be with Me in paradise." Luke 23:42, 43. Without lapse of time, Christ gave the repentant sinner the assurance that he would be saved. So to each of us—forgiveness is ours as soon as we confess our sins and ask for cleansing. John makes this thought clear in his record of Christ's words: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath

1944 Missions Extension Projects

CHINA DIVISION

War emergency relief for our medical, educational, and publishing work \$ 30,000

SOUTHERN ASIA DIVISION

Vincent Hill School
 Science, library, and music equipment \$ 1,000
 Northeast India
 Girls' dormitory—Khunti 1,000
 Boys' hostel—Karmatar 1,000
 Dispensary and nurses' quarters—Jowai 5,000
 Northwest India
 Hapur classroom extension 1,000
 South India
 Vadavathoor school and workers' quarters 1,000
 Tamil high school relocation 6,000
 School for depressed classes—Travancore 10,000
 Western India
 Kolhapur middle school 3,000
 Patan Kadoli school and teachers' quarters 1,000
 30,000

SOUTHERN AFRICAN DIVISION

Angola Union Mission
 Boys' dormitory—Cuale 800
 Girls' dormitory—Lucessse 800
 Water system—Bonga Hospital 900
 Congo Union Mission
 School building at Ngoma 3,500
 Dispensary unit at Gifwe 2,000
 East African Union Mission
 Motorboat for West Kenya 1,500
 South African Union Conference
 Rand Academy 15,000
 Southeast African Union Mission
 School building for Luwazi Mission 1,500
 Malamito Hospital equipment 2,000
 Zambesi Union Mission
 School building Chimpempe Mission 1,000
 Kitchen and laundry for girls' compound 1,000
 30,000

SOUTH AMERICAN DIVISION

Chilian Training School
 Rebuilding girls' dormitory and electric light plant 5,000
 Uruguay Academy
 Administration building 5,000
 North Brazil Union Mission
 Belém Clinic 12,000
 South Brazil Union Mission
 Sao Paulo Clinic 4,500
 Boys' dormitory and administration building—Taquara School.. 3,500
 30,000

INTER-AMERICAN DIVISION

Medical Institutions 25,000

PROVISIONAL DIVISION (Operated by General Conference)

Medical and educational work in Syria and Iraq 25,000
 Total \$170,000

NOTE.—The goal for the 1944 Missions Extension offering was set at \$150,000. You will notice that the requests that have been approved by the respective division committees, as well as the General Conference Committee, total \$170,000. We are moving forward by faith, feeling confident that our people will respond to this call and give liberally, so that we may have an overflow of \$20,000 to meet these needs.

everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

Effects of This Preparation

This heart preparation involves the adjustment of all alienations between us and our families and our brethren. Who can hope for forgiveness if he will not forgive those who have offended him? Who can expect mercy who will not grant mercy to one who has wronged him? The prayer that Christ taught His followers is universal in its scope. "Our Father" includes the thought of the Fatherhood of God and the brotherhood of all men through Christ. We are all one family in Him. "Forgive us our debts, as we forgive our debtors"—this is what Christ taught us to pray. There must be forgiveness in our hearts of every wound we have suffered from others if we are to hope for forgiveness and pardon.

Winning Souls

We are living in a lost world, a world in rebellion against our Lord and Saviour. It is our privilege to become ambassadors to the lost and perishing, to lead them to Christ. We can do this by personal contacts, by giving Bible readings, by visiting the lonely and ministering to the sick, by giving of our means and distributing literature. Let us heed the command: "Go ye therefore, and make Christians of all nations." Matt. 28:19, margin.

Not all will accept salvation, nor did they when Jesus Himself was on earth. After His sacrificial offering of Himself as the Lamb of God, only a few believed; and it was through the activity of His followers that the gospel reached the pagan world. Those who accepted Him were taken under the special watchcare of the Holy Spirit. They went from house to house and witnessed for Christ.

In these last days, when the gospel is soon to triumph, believers should show themselves ardent and zealous as no other people have ever been. To the advent people is committed the finishing of the gospel work on earth. Soon the Lord will return to gather His redeemed ones to enter into their inheritance. If ever the church should be active in the work of soul winning it is at the present time, when doubt and unbelief and every form of heathen philosophy are permeating not only the world but also many professed Christians.

We are told that in Leningrad, then St. Petersburg, Russia, there stood an old church building where once a year a striking ceremony was held. Each mem-

ber would bring a candle. When all was ready, each person held his candle for lighting. At a given signal the first candle was lighted, then it lighted another, and soon the whole cathedral was illuminated. Thus each member was impressed with the importance of bringing one soul to Christ during the year.

The souls we lead to Christ will be our richest eternal reward, next to Christ and our own salvation. It will be a joy that will never fade or pass away to look into the faces of those whom we have helped to find Him. The Lord will welcome any sinner whom you can persuade to accept Jesus as his Saviour.

Giving of Our Means

Our field is the world. "Go ye therefore, and teach all nations," is our Master's command. September 9 has been set aside as the day when an offering is to be taken for the extension of our foreign missions. Many a mission field has been greatly benefited through our annual Missions Extension Offering. In these fields institutions have been established that have greatly encouraged our people and strengthened the work. Schools help to train our young people; sanitariums and hospitals minister to the sick and afflicted; publishing houses prepare truth-filled literature. All these institutions have greatly strengthened and established our work in these lands.

There are many sections of the world field where the advent messenger has already entered that are calling for help. Our offering next Sabbath will greatly assist these newly entered territories in carrying forward the work of the Lord. May our offering be a liberal one, so that institutions may be established and our missionaries supplied with the necessary tools to carry on the work of the Lord effectively. In this way we may each one have an active part in winning souls for the kingdom of God.

Are you ready and waiting for your Lord's return to gather to Himself His faithful children? Should you see Him coming in the clouds of heaven, with all His holy angels, would your heart leap for joy? Could you say, "Lo, this is our God; we have waited for Him, and He will save us"?

"Thy coming, Lord, is near at hand;
Prepare our hearts for that great day;
Let every sin at Thy command
In Jesus' blood be washed away."

Let us each seek this preparation. How many of you will consecrate your all to the Lord, making a full and complete surrender, and seek Him with all the heart at this time?

Now Is the Time

OUR 1944 Missions Extension campaign is at hand. If there was ever a year when we felt impressed to present our world-wide needs to our people for the extension of missions, it is this year. Never have the calls been so urgent and the appeals so earnest as at the present time. Calls are coming in from Inter-America, South America, Africa, China, India, and many other parts of the world field—calls for new schools, new dispensaries, new hospitals, more doctors, more nurses, more teachers, more missionaries.

Due to the war, our staff of workers in most of these fields has been greatly depleted. Missionaries are carrying heavier burdens now than ever before. Certainly we should do all we can, while the doors are open, to assist those who are carrying on the work in these lands. Let us never think of retrenchment, but let us move forward, strengthening the work in the fields that have already been entered, and laying larger plans for advanced work in new fields, establishing institutions that will stabilize, strengthen, and train workers for this cause. At the Fall Council last year we appropriated for foreign missions the largest amount in the history of this denomination. Approximately seven million dollars was appropriated to our world-wide work. The receipts from the Missions Extension offering assist in making up this budget. The projects listed on page 14 to extend and to strengthen our world-wide work have been approved by recent action of the General Conference Committee.

We are now requesting our people everywhere to contribute liberally in the interest of our Missions Extension program, so that these various requests may be carried into effect.

May the Lord richly bless our people everywhere as they contribute to the cause of foreign missions, and may this year's offering be a liberal one.

W. A. SCHARFFENBERG.

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Have Faith and Courage

HE who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men; and He will bring to confusion the counsels of them that plot mischief against His people.—*Testimonies, Vol. V, p. 754.*

★ Missionary Leadership ★

Notes to Leaders

SABBATH, September 9, has been designated as Missions Extension Victory Day—the day when the Missions Extension offering is to be received in all our churches throughout the North American Division.

It would be well for our church elders and leaders to study carefully the article by Elder I. H. Evans, "Be Ye Therefore Ready." He emphasizes the importance of making first things first, of getting ready for the great events that are right before us. Not only are we to put away all sin and prepare our hearts for the soon coming of Christ, but we are to consecrate our all for the finishing of the work. This gospel is to go to every nation, kindred, tongue, and people. Let us emphasize the importance of consecrating our all for the finishing of the work. The funds raised in connection with the Missions Extension campaign are used—

First, for the building and equipping of publishing houses, so that the message can be published in printed form, like the leaves of autumn, wherever the gospel message is sent.

Second, for the establishment of dispensaries, sanitariums, and hospitals in mission lands. Our medical work has often served as an entering wedge and may be truly recognized as the right arm of the message. Much of Christ's time and effort were devoted to healing the sick and ministering to those in need. The establishment of medical institutions breaks down prejudice and adds great prestige to our work in mission lands.

Third, for the establishment of educational institutions. We are endeavoring to build up an indigenous work in our mission lands. Therefore, training schools must be established. Our young people must be gathered together and educated and trained to take their places as leaders among their own peoples.

The Missions Extension offering, therefore, is used for the building of publishing houses, the establishment of clinics, sanitariums, and hospitals, and for the construction and equipping of our educational institutions in mission lands. The items listed in this year's Missions Extension projects will greatly strengthen our world-wide work.

A special newsheet containing inter-

esting incidents, experiences, and stories of the fields that will be benefited by this year's Missions Extension offering will be in the hands of our pastors, elders, and church leaders by Sabbath, September 2. We suggest that our leaders emphasize the importance of loyalty on the part of our people at this time.

If a symposium is planned it would be well to supply the various individuals who are to take part with copies of the articles appearing in the GAZETTE as well as the material in the "Newsheet." Assign a specific topic to each one. The program should be well organized and should not exceed forty-five minutes in length.

Let me emphasize again the importance of our people in the homeland standing by in this hour of crisis and giving liberally for the advancement of missions. Time is very, very short. What we as individuals do to get ready to meet our Lord must be done quickly, and what we as a denomination do to finish the work of the Lord must also be done quickly.

Before the offering is taken it would be well to conduct a special consecration service and engage in a season of prayer, asking the Lord to impress each one regarding his individual responsibility in giving to this year's Missions Extension offering. There may be some present who are not prepared to give a cash offering. They should be given an opportunity to make pledges and arrange for payment at a later date. Still others who may have come prepared to give have been impressed that they ought to give more than they had originally planned to give. These should also be encouraged to sign a pledge card. It is hoped that our Missions Extension offering this year will be the largest in all our history. For years we have talked of a per capita offering of \$2. Let us try this year to do our utmost to make it a \$5 per capita day.

Encourage every member to invest in a Missions Extension bond. Urge each member to designate clearly on his tithe and offering envelope or on his Missions Extension pledge the amount of his offering, so that the appropriate Missions Extension bond may be presented at a later meeting.

Let it not be said of Seventh-day Adventists, "Too little and too late." But

let us encourage our people everywhere to contribute liberally to the 1944 Missions Extension campaign and make it the best in all our history. May the Lord richly bless our church leaders as they plan for the 1944 Missions Extension Day program.

W. A. SCHARFFENBERG,
Associate Secretary,
Gen. Conf. Home Miss. Dept.

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Training Our Churches for Soul-Winning Service

(Concluded)

HAS God outlined a plan to remedy the situation? He surely has. "That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Testimonies, Vol. IX, p. 117.*

The best-known way in which to follow the above instruction is to reach every church through a convention or an institute, for no better way of training a church in the art of soulsaving has ever been devised. A good plan to follow is to invite representatives from all the churches in the district to some centrally located church. This home missionary secretary should have his itinerary so well worked out that his whereabouts is known by the constituency, and as the various centers are visited the members are aware that there is a movement on to help people in becoming more proficient in the greatest of all sciences, that of soulsaving.

After Wednesday night is devoted to the prayer meeting, Thursday night can well be used in counseling with the missionary committee. Every item that is to be presented to the church during the convention should be reviewed, and the sanction of the committee gained. Generally it is well to have the actions taken down, and also have them approved by the church body on Sabbath. Friday may be employed in visiting the sick and members of the church, followed by a

consecration service on Friday night. All day Sabbath can be given to convention work. Sunday morning can be used in demonstrating how to visit people, giving out literature, and in some cases giving Bible readings. Sunday night hold a church service in which all the neighbors can be invited to join. In the convention work special emphasis should be given to distributing literature, giving Bible studies, and the Dorcas work. Other items should be taken up also. This suggestive program can be arranged according to local conditions.

The missionary committee of each church should meet often—that is, at least once a month—to lay plans, review the progress that has been made, and suggest advanced moves. Often after the members of a church have been inspired to do more missionary work, the committee fails to function, and without the proper encouragement the members fail to go forward in carrying out the plans given them. The conference home missionary secretary needs to keep the church officers informed as to conference plans and the need of activity. God has given unto every man his work, and commanded the porter to watch.

Every conference has a number of individuals who have completed the Bible Service Training Course outlined by the General Conference. However, as we contemplate the plan of God, it can easily be seen that we must do more to enroll all our people in the course. The instruction to us is, "Carry the Word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, 'Search the Scriptures.'"—*Christian Service*, p. 144. It is God's plan that the Bible should be taken to every man's door. This will require the services of every church member. In all our churches there should be a continuous class in how to give Bible studies. As soon as one class receives the certificates, another should be formed.

In the near future persecution will be upon us, and our Master has told us what to do at that time. "Keep right on with your missionary work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause."—*Id.*, p. 164. In the picture given to Sister White of God's people "hundreds and thousands were seen visiting families, and opening before them the Word of God."—*Testimonies*, Vol. IX, p. 126. In the providence of God great responsibilities have been placed upon the churches. "God expects His church to discipline and fit its

(Continued on page 19)

★ Missionary Activities ★

The Home Bible Study League in Action

THE phrase "Home Bible Study League" is merely a compact grouping of words indicating a methodical, systematic distribution of literature. This Home Bible Study League method of literature distribution has been with us many years and is as valuable today as ever. We are told through the Spirit of prophecy that "in proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given."—*Prophets and Kings*, p. 263. This is no less true in the distribution of literature than in any other phase of missionary endeavor. The tide of literature distribution swings back and forth from tracts to *Present Truth*, to *Signs of the Times*, etc. With each of these changes our people rejoice to see our literature in a new dress, with a new appeal, designed especially to meet the particular needs of the passing days.

This rejoicing is found not only in the hearts of our people, but the recipients of the literature also feel that here is something new and different, something up to date, with real eye and heart appeal. Last year throughout the North American Division, with very few exceptions, the fields put on a mighty program of distributing the book *Belief and Work of Seventh-day Adventists*. In certain sections of the field this was done through what might be classified as Home Bible Study League methods.

This year vast sections of the North American Division are streamlining and bringing up to date the Home Bible Study League in the following manner. The organization mentioned is being followed throughout the Atlantic Union Conference at the present time. We have chosen the book, *Prove All Things*, written by Elder M. L. Rice—a book dealing with the fundamentals of this message and written from long years of evangelistic and executive experience. By special arrangement with the Review and Herald Publishing Association, we have been able to secure 552,000 copies of the book to the end of March. The union conference has first of all subsidized the book one cent a copy; the local conferences have then subsidized the book a cent and a half a copy; and our people have paid five cents.

But you ask, Is this Home Bible Study League work? The answer is emphatically yes, for the book, as it is placed in the church, is distributed gratis in a systematic house-by-house, block-by-block, town-by-town, city-by-city way. Before the book leaves the church there is placed in it an enrollment card for the 20th Century Bible Correspondence Course, which course in the Atlantic Union Conference is conducted in each conference office under the auspices of the home missionary department in a regular Bible Correspondence School.

As the book leaves the publishers it contains a statement offering further reading matter and the address of the publishers. The arrangement with the publishers is that all requests sent to them will be forwarded to the conference office concerned. Thus, as our people take the book from home to home they are not only offering the people additional reading matter, as we have done through the regular Home Bible Study League, but they are going further and offering a free enrollment in a wonderful, new, up-to-date "20th Century Bible Correspondence Course." That this new-style literature is readily accepted for Home Bible Study League work is indicated by the fact that one of our districts with 142 members has already taken 37,500 copies of the Crisis book, *Prove All Things*. Many other districts have taken 15,000 copies or more.

But you say, Is it not too expensive? The answer is no. *Prove All Things* has approximately 44,000 words, and to provide the same number of words in other literature would cost as much or more than to provide this well-written, beautifully illustrated Crisis book. We have this statement from the Spirit of prophecy, relative to the distribution of literature "designed to break down prejudice—and that is the prime purpose of this book:

"I have been shown that the publications already have been doing a work upon some minds in other countries, in breaking down the walls of prejudice and superstition. I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the evidences so wonderful and new to them, and would open their Bibles with a deep and

new interest, as subjects of truth that had been dark to them were made plain, especially the light in regard to the Sabbath of the fourth commandment. As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them, and impressing their minds with the truths contained in the publications they had been reading.

"I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing He was doing for them before they called upon Him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy."—*Life Sketches*, pp. 214, 215.

Never were the demands for Adventist literature more insistent than today. Never were men and women more eager to read, and surely we need to distribute our literature in a systematic way, that we may sow well the territories in which we have been assigned to labor.

We purpose during 1944 to cover vast sections of our territory with this book, either delivering it in person, or mailing it to every home and apartment, and seeing that it is placed in the hands of every individual. We find that our people respond in a marvelous way to this great opportunity of placing not a tract, not just one issue of a periodical, but a fine, up-to-the-minute Crisis book in the homes of our missionary territory at such a reasonable price. Our union committee is firmly behind the program. Our local conference executive officers, departmental secretaries, and conference committees are co-operating in a marvelous way to see this program through, and we believe that this method of carrying on the Home Bible Study League will, through uniting the distribution of literature and conducting the Bible Correspondence School, bring wonderful results.

We have baptized through this method of procedure ninety-seven converts in the Atlantic Union Conference within the past year. We believe in the Home Bible Study method. We believe in our literature and in its systematic distribution, and are praying for a large harvest of souls.

The plan mentioned above does not preclude the use of *Present Truth*, *Signs*

of the Times, *Watchman*, *Message*, and other of our truth-filled literature. It is just the swing of the pendulum and the introduction to our people of some new modern literature, definitely appealing to the readers, tearing down prejudice and establishing the great cardinal truths of our doctrines. We already know of a number who have accepted the truth through the reading of this book.

We believe in the Home Bible Study League, remembering the statement from the Spirit of prophecy: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. VII, p. 140.

R. J. CHRISTIAN.

★ News From Soul Winners ★

Sabbathkeeping Under Difficulties

THE late Mrs. Brahmanandam worked in the Giffard Mission Hospital in South India for a number of years both as matron and as Bible woman, until ill-health forced her to take rest. When she was released from her work in the hospital, she went to Madira in the Nizam's State in South India, to see some of her relatives, during which time she worked for the people in this place and acquainted them with the truth she loved so dearly. She was a very active sister, and spared no pains to work for these people. She organized a small Sabbath school, which stands as a memorial to her last effort on earth to save souls for the honor of her Saviour and Life-giver.

These Sabbath school members were Baptists, and Mr. George was an important person among them. When the Baptist missionary and the local pastors heard that George and his friends were keeping the Sabbath, they did not know what they could do to bring them back to their church; so they called them to their mission compound and asked them about their new faith. They tried their best to win them back to the Baptist Church, but they could not give George and his friends any satisfactory statement from the Word of God to prove that their new-found Sabbath was wrong.

They said that the Seventh-day Adventists were separated from Christ because they were not worshipping Him on the day on which He was resurrected, to which George replied that the Bible taught that the people who do not keep His law are really separated from His love. The missionary stated that the Sabbath was given for the Jews only, but Mr. George proved to him that it was given not only for the Jews but for all the people in the world. Since the

missionary was no longer able to continue his baseless and unscriptural arguments with George, he said that the Seventh-day Adventists were bad people, that they were dissatisfied and separated from the organized churches, that they would never help him, because they do not have money or schools or organized churches in India, and that they might leave him helpless and go away at any time. Mr. George said, "Adventists may leave me helpless, but I will not leave the truth." Then they thought that they would get George and the others back by causing them a lot of trouble. The local pastor of the church stirred up the whole village against these few believers. As our believers were few in number, their opponents influenced the government officers, saying that our people were disturbing the peace in the community. They were not permitted to use the village well, and had to sink their own well.

It was my privilege to visit these believers one Sabbath. As I was preaching to this small crowd, suddenly I heard some people shouting and singing at the top of their voices. In a short time I saw about twenty strong young men coming toward us. This was nothing but a mob to disturb our meeting. As our house was on the roadside, they could come very near to us. When they came to our place of worship, I stopped preaching. They formed a circle and sang for a long time, until they were all tired and went home. Then I continued my talk a little while and advised our people not to retaliate but to be patient with them. Now our people are not troubled as they were some time ago.

Mr. George, who is about twenty-eight years of age, is very active and enthusiastic. He is working in a mill. Because of his good nature and reliability, the owner of the mill has granted him leave

on Sabbaths. His young wife is as enthusiastic as he is in keeping the Sabbath and in paying tithes. Now these dear ones have been baptized and are happy in the truth. Mr. George's friends are also getting ready for baptism. The urgent need of these believers is a worker and a place of worship, but we are sorry to say that the calls at present are so many that we are not able to help these new believers at all.

Dear brethren and sisters, right now there are many openings in this field of ours. We do not know what the future holds in store for us, but signs around us show that if these are not helped now, it may be too late, for very soon India may be numbered as one of the countries whose doors are closed for evangelism.

P. J. KELLY.

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Training Our Churches for Soul-Winning Service

(Concluded from page 17)

members of the work of enlightening the world."—*Id.*, Vol. VI, p. 431.

No matter how well a building is wired for lights, and no matter how expensive the light fixtures are, there will be no illumination unless the switch is thrown. The officers of the church, in a way, are like that switch. If they remain inactive, then not much is accomplished by the church members.

A change is sweeping through our churches. Signs of an awakening are seen in many places. This is as it should be, and as it has been foretold.

"Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Id.*, Vol. IX, p. 126. This quotation pictures to us God's people in these last days, giving the last message. They have heeded the call and are fearlessly giving the message.

The work that can be done has been described in Volume VIII, page 246: "We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for all who truly believe in Him. If the lay

members of the church will arouse to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, we shall surely see of the salvation of God. Wonderful

revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."

Just now it is training that the churches need. Many will work if they are taught how to begin.

E. A. MANRY.

Weekly Church Missionary Services

September 2

MISSIONS EXTENSION LITERATURE

Key Thought for Leaders: "We are living in a time when a great work is to be done. There is a famine in the land for the pure gospel, and the bread of life is to be given to hungry souls."—Christian Service, p. 152.

In connection with the Missions Extension offering that is received annually in order that our overseas work may advance, many loyal believers have grasped the opportunity to extend our home front and strengthen local stakes while lengthening the mission cords.

Some have given of their own means, but others have preferred to sell truth-filled literature to persons outside our faith, thereby giving the message at home, while at the same time procuring funds from the sale of gospel literature with which to make a good contribution for work in mission lands.

Year by year special Crisis Series books have been brought out to meet current needs. This is true in 1944. Two very timely topics are discussed by able authors. Elder L. H. Christian presents *Prophecies of Rocs and Religion* in a telling and interesting way, while Elder F. D. Nichol, in his vigorous style, presents much-needed information on the topic of temperance under the caption *The Case Against Liquor*. Our people should sell these books to friends and neighbors and strangers. You will read Elder Christian's very revealing book with great interest. Your soul will be stirred. Be sure to place a copy in the hand of each relative of yours, and circulate Elder Nichol's up-to-the-minute book as a special means of helping combat the liquor evil.

Other literature is available—many books in the Busy Man's Library. Our beautiful and helpful regular periodicals, *Watchman*, *Message*, *Life and Health*, and *Liberty*, are readily sold. A better plan than to sell single copies is to secure subscriptions; then the messages in the paper come regularly for the period of time paid for.

May Heaven help us to enter this wide door of present opportunity which may be closed soon. While lengthening the cords by our Missions Extension offering, let us strengthen the home stakes through wider literature distribution.

R. G. STRICKLAND,

September 9

SHARING OUR BLESSINGS

Missions Extension Offering

Key Thought for Leaders: "God imparts His gifts to us that we also may give, and thus make known His character to the world. . . . God expects no less from us than He expected from His people anciently. The great work for the salvation of souls must be carried forward."—Christ's Object Lessons, p. 300.

"We do not well; this day is a day of good tidings, and we hold our peace." These are the words of the four lepers from the besieged and famine-stricken city of Samaria after they had satisfied their own needs in the deserted camp of the Syrians. In their first excitement and surprise at finding that the Syrians had fled, leaving behind rich stores of supplies and equipment, these lepers thought only of satisfying their own personal needs. They not only provided for present needs but also for future needs. However, it was not long before there was forced home to their consciences the needs of the starving people of Samaria, and they expressed their convictions in the words quoted above.

We may draw a lesson from their experience. Here in North America we have been richly endowed with both material and spiritual blessings. We have been spared the horrors of war which have come upon so many countries. None of our cities and villages have been bombed and laid waste. None of us have had to flee from our homes because of invading armies, and we have not suffered famine and pestilence, which so often follow in the wake of war. While we may be deeply conscious of the fact that a great war is in progress, yet we are not affected by it as are those countries which have constituted fighting fronts.

General prosperity prevails, and there is little unemployment. Wages are high, and the products of farm and shop bring good prices. The tithe income of our conferences shows that our church members are sharing in this prosperity.

Young people in North America are surrounded with educational advantages. Where denominational schools are not available there are public schools. People who are sick or need dental attention can usually find the help they need near at hand. Churches and religious institutions are in almost every city and town and none need be ignorant of the gospel.

How vastly different are conditions in many of the countries we count as mission lands! Schools are few, and in some countries the only schools are those operated by missionaries. Doctors, nurses, and dentists may be miles and miles, yes, hundreds of miles away—too far to be reached by the rank and file of the people—hence sickness and disease are on every hand. Heathen temples and wayside shrines are found instead of churches. The gospel is unknown, and few there are to make it known. These few often labor with meager and limited facilities.

In order that the work of our missionaries may be strengthened and enlarged, the Missions Extension offering is intended to supply much-needed equipment and facilities. In some countries it will provide dispensaries and medical supplies, in others, new printing equipment, and in still others, schools and educational facilities. Also, mission homes will be provided.

Even when all these needs have been supplied, none of our mission fields will enjoy anything like the advantages which we have here in the homeland. However, the supplying of them will mean much in the onward march of our mission program. Let us share our blessings with others, for only as we do so will our faithful and self-sacrific-

ing missionaries be able to reach the maximum result from their labors. They and the people for whom they labor need the help that only our gifts can supply. Let us therefore be liberal in the Extension Fund offering.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

H. H. COBBAN.

September 16

OUR RESPONSIBILITY IN THE TEMPERANCE WORK

Temperance Literature

Key Thought for Leaders: "Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"—*Counsels on Health*, p. 482.

We need only to look around us to be convinced that the above statement regarding the evils of drink is true, but the question we should bring to every Seventh-day Adventist today is, Will you accept the "solemn responsibility" to help eradicate it? It is not enough that we sit by and decry the appalling tragedy—we must do our utmost to keep it down, to put it out of our own communities. It is only by beginning right at home that we can expect this needed reform to spread throughout the nation. We want our boys in the armed forces to return to a clean America.

The best method of combating such an issue as this is to *educate*—to open people's eyes to the evil results of the liquor traffic. To accuse is only to antagonize. To tell "sob stories" arouses the emotions for the time, but such a method does not make a lasting appeal to common sense and sound reason for all time.

One of the best methods to help people become temperance-minded is to use our special temperance number of the *Signs of the Times*. The editor tells us that there will be a fine issue this year. Be sure to obtain a large number for distribution in your community. Price, \$17.50 a 1,000; \$2 a 100.

Many of you have sent out the leaflet reprint from the *Congressional Record* in which Congressman Bryson quotes a speech by C. S. Longacre. If Congress has not adjourned when this date arrives, then you should immediately enlarge your efforts to get this leaflet into the hands of officials, friends, and neighbors while there is still time. The leaflets come with franked envelopes; thus you can mail them with no postage costs. Price, \$4.50 a 1,000; 45 cents a 100.

Then, there is the regular quarterly *Temperance Bulletin* prepared by the American Temperance Society of the General Conference. You should place a standing order for quantities of these for distribution by mail or personal visit each quarter. Price, \$5 a 1,000; 75 cents a 100. This *Temperance Bulletin* has many friends both inside and outside the Seventh-day Adventist denomination, but sometimes we wonder whether our own people appreciate its value as much as the non-Adventists. Many express themselves as does the general secretary of the United Temperance Society of Connecticut, Inc., quoted here: "Thank you so much for your *Temperance Bulletin* for the first quarter of 1944. I think it is a very fine piece of work, and I am reprinting it in the June issue of the Connecticut *Citizen*."

All the above items may be ordered through your local conference Book and Bible House. Be sure to place your order early.

Space does not permit us here to tell of inexpensive books that you could distribute judiciously among the officials of your community, but keep in touch with the temperance secretary of your conference. The American Temperance Society of the General Conference will be recommending items to him from time to time. Let us make this temperance work a regular feature—not just on temperance day.

AMERICAN TEMPERANCE SOCIETY.

September 23

MISSIONARY EXPERIENCES

Key Thought for Leaders: "In the miracle of feeding the multitudes with a few loaves and fishes, the food was increased as it passed from Christ to those who received it. Thus it will be in the distribution of our literature. God's truth, as it is passed out, will multiply greatly."—*Christian Service*, pp. 153, 154.

A call was being made for volunteers at our church in Peiping to take our truth-filled Missions Extension books and sell them to friends and neighbors. Sister Chu was one of the first to rise to her feet to respond to the call of the Lord for aggressive warfare. She chose for her territory an area around the church and began her work the very next day, faithfully canvassing from door to door. After selling books in one home she asked whether all the members of the family were well, and was told that one—a young woman about twenty-eight years of age, who had been a helpless invalid for twenty years—was dying. Many doctors had held out no hope for her recovery. Sister Chu begged to see the daughter, and was admitted into the bedroom. Her heart was touched with sympathy and tender love as she saw the emaciated form of the invalid. How she longed to see the power of God displayed in healing for this discouraged and helpless girl. She said, "If you would only believe in Jesus, I would pray for you and He would heal you." Her faith had risen to the occasion and in turn faith was begotten in the heart of this girl, who had at first only cried out, "No, there is no hope for me; all the doctors say there is no hope." But Sister Chu insisted that Jesus is the Great Physician, that He had created the world, and that He could restore the health that she had lost. As hope was springing to life in the soul of this young woman, Sister Chu knelt by her side and prayed as only she could pray, for she knew her God and loved Him.

God heard her prayer and saw fit to perform a miracle of grace. Three months later this girl was able to stand up in church and dedicate her life to the work that Sister Chu had been doing—going from home to home with the message of life to a dying world. This girl made a very successful worker. Thus Sister Chu's labor of love did not end with the selling of the Missions Extension book in the home of unbelievers, but that book brought forth fruit—a harvest for the Lord. Missions Extension does win souls at home and abroad!

The Harvest

MIDST the clouds of heavenly glory
Christ will call in kingly tone,
"Lo, I come the seed to gather
That each one on earth has sown."
Seeds we sow of love and kindness
To uplift the weary heart,
Urging sinners in their blindness
From all guilty sin depart.

Such are daily steps to Jesus,
And are grains of precious wheat.
But neglect to lighten darkness
Is the tares that bring defeat,
Cheating souls of God and heaven
And the loss of heavenly bliss;
For around us souls are drifting
To their doom and hell's abyss.

Oh, awaken! Toil and labor;
Sow the seeds of truth and right
Ere Jesus comes to reap the harvest,
Bringing forth our works to light.

—B. McKinley.

September 30

BRING SOMEONE WITH YOU TO SERVICE

Key Thought for Leaders: "Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near, to protect, to comfort, to heal, to instruct, to inspire."—*Testimonies*, Vol. VI, pp. 307, 308.

We sing with a great deal of enthusiasm the familiar song, "Win One." It is a good song to sing, but how much better it would be if we would always put it into practice. One of the best ways to "win one" is to bring him to Sabbath school and church service or to a series of meetings. We all have friends whom we know well. With just a little encouragement those close friends of ours will not decline an invitation to go with us to divine services. Too many times they wonder why they are not invited. Many would gladly go if they had the opportunity, especially after a whole-hearted invitation has been given. The best way to "win one" is to show an interest by taking him to the place of worship.

Very few persons who are not members of the church will go to Sabbath school and church of their own accord. Usually there must be an outside or impelling motive, and that motive power is usually a church member. There are a few self-starters, but too many need a member of the church to start them on the way. Sometimes it takes just a hint, a word, a suggestion to start a friend, a neighbor to attend divine services.

When there is conducted a protracted series of meetings, we discover that many times there are more people attending the meetings from personal invitations than there are from reading handbills and newspaper advertising. In giving a personal invitation, make this suggestion, "If you do not have any way of going, I shall be glad to come and take you to the meetings." An invitation of this nature is hard to turn down, and many times it takes the first meeting to get our friends started. Having attended once and having received wholesome food, they will come again.

No better home missionary work can be performed by our church members than that of inviting and bringing friends and neighbors to Sabbath school and church. Missionary work of this kind will win more than "one" to the message.

We should think not only of those not of our faith but also of church members who cannot attend church unless they are taken by someone. Circumstances make it impossible for some members to attend church unless someone takes an interest in them. It may be that those good folks live on your route to church; give them a helping hand.

When we travel on the road we are glad to give hitchhikers a ride—soldiers in uniform and others. Let us not forget our duty in taking our friends to a place where they can get spiritual food and encouragement to live a Christian life here, with the promise of a home in the earth made new.

We make it a practice to find those who are interested in the message of God. If they cannot attend church because of circumstances, we take the family or arrange for someone to do so. The wife in one family taken to church in recent weeks is now preparing for baptism. It pays big dividends to watch for opportunities and take advantage of them. It costs very little, but the results are glorious.

If all the members of the church would watch and pray for souls, and bring "one" to Sabbath school and church and other services, it would be surprising to see the harvest of souls won in a short time.

Remember, "Bring Someone With You to Service."
L. G. JORGENSEN.

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CHARACTERS are built—they don't grow.

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.

★ Department of Education ★

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

Polishing Stones for the Temple

Co-operation

The Teacher's Morning Prayer

ANOTHER day has dawned, another long full day,
But ere I go to teach, O God, to Thee I pray,
I thank Thee for the will, the power, the blessed right
To lead their mortal minds in ways of truth and light;
And yet I feel how small, how futile all my power
Unless Thou grant Thy help and grace to me each hour.
Teach me that I may teach; and by Thy grace, I pray,
Let me not dim for one the brightness of this day.
Grant me Thy wondrous love that I may touch their souls,
And turn their eager hearts to high and noble goals.
Give me, for I am frail, Thy patience so divine
That I may deal with them in tenderness like Thine.
Let me be kind to them—the dull who often call;
The trying, restless ones: the weakest, poorest—all!
Oh, let me not forget that for each little one
An angel ever pleads before Thy holy throne!
Grant me Thy strength, Thy love, Thy wisdom deep and free,
So shall the day be bright and blest, for them and me.

—Anna B. Meyers.

Notes to Leaders

For the programs we shall present for the Home and School Association meetings this school year 1944-45, we are indebted to Mrs. R. L. Huhbs, wife of the Atlantic Union educational secretary. Much thought and study have been given to the preparation of these, in addition to the benefits gained from a directed presentation of the topics.

Character building is a most important subject, which deserves study at any time. Some may not agree with the "order of importance" in which the traits are presented, but we have elected to follow the outline resulting from answers to a questionnaire sent to some seven hundred leading citizens. This is their combined opinion, with the thought that the characteristics here listed are comprehensive enough to include all desirable traits.

Since "parents should keep ever before their minds the object to be gained,—the perfection of the characters of their children," shall we not enter earnestly and prayerfully into the study of these and related character traits—especially ways and means of developing them.

Careful planning and preparation in advance will assure successful meetings.

Do not wait until the beginning of the calendar year to start the work of the Home and School Association, but begin promptly at the opening of school, and share in the help and blessing derived from each study.

Make sure that the Home Education classes are duly organized to begin work at once, and that the secretary makes out the opening report and sends it in promptly to the local conference educational superintendent—on Home Education Form B.

Success and happiness to you all as you take up the work of a new school year.

FLORENCE K. BEROE.

First Meeting on Character Study

I. MAKE a real effort to *start well*.

a. Select your best talent for this important meeting. Make request early enough to get the conference president, educational superintendent, school principal, or pastor—someone who is strong for Christian education and who is a good speaker.

b. Endeavor to have every adult member of your church present at this first meeting.

c. Have some good special music.

II. Suggestive thoughts for introductory talk.

(Five minutes, or not more than ten, by the leader or someone who has made special preparation, on "Importance of Character.")

a. Need of character.

The world recognizes the need. Educators recognize the need; try to teach it.

Their handicaps: they have long ago turned away from the Bible, the only true standard of character. *Testimonies*, Vol. IV, p. 312.

Do we recognize our great opportunities?

Read these quotations and refer to the summary on the blackboard:

"Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today."—*Education*, p. 225.

"The Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life."—*Testimonies*, Vol. IV, p. 312.

b. What is character?

May be a vague term. Break it down into specific traits that we may better understand it and study it. After much study, the following list of character traits has been compiled. All desirable traits may be classified under these ten:

1. Co-operation
2. Self-control
3. Self-reliance
4. Courage
5. Tolerance
6. Honesty
7. Ambition

8. Loyalty

9. Perseverance

10. Reverence

Our plan is to study these traits, month by month, from the "only perfect standard of character," the Bible, and from the writings of the Spirit of prophecy. These are like a magnifying glass—they make the great principles of the Bible stand out more clearly.

III. This month's specific topic: Co-operation.

(Source material: Chapter on "Co-operation" in *Education*.)

a. Meaning of word: Co-operating or working together for common benefit.

b. Co-operation is God's way.

c. Lucifer, or Satan, was the first to refuse to co-operate. Non-co-operators are his followers.

d. Chances for success in this life depend upon ability to co-operate.

e. Success in anything depends upon co-operation: government, business, the church, the school, the home. Man's accomplishments come only through co-operation with God. *Christ's Object Lessons*, p. 82.

f. Not born with trait of co-operation; it must be taught. Habit acquired through training: playing games, singing, marching, playing in orchestras or bands, working with parents.

g. Co-operation is the foundation of character. *Ibid*.

h. Co-operation must begin in the home with father and mother. *Education*, p. 283. (Divorce and broken homes show lack of it.) Invaluable in the home training. *Id.*, p. 285. "In the formation of character, no other influences count so much as the influence of the home."—*Id.*, p. 283.

i. How the home and the school may co-operate.

1. Eliminate criticism. *Id.*, pp. 284, 285.

2. Teacher visit homes—learn conditions, strengthen ties with pupils, learn to deal with different dispositions and temperaments. *Ibid*.

3. "Let parents and teachers take hold of the work together."—*Counsels to Teachers*, p. 156. "The teachers in the home and the teachers in the school should have a sympathetic understanding of one another's work, . . . striving together to benefit the children; . . . and to develop characters that will stand the test of temptation."—*Id.*, p. 157.

j. Study Bible examples of co-operation.

1. Building the tabernacle.
2. Building the walls of Jerusalem.
3. Miracle of feeding the multitude—disciples' part.

k. Extent of accomplishments through co-operation with God.

"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."—*Christ's Object Lessons*, p. 333.

Thomas Jefferson on Conduct

"GIVE up money, give up fame, give up science, give the earth itself and all it contains, rather than do an immoral act. And never suppose, that in any possible situation, or under any circumstances, it is best for you to do a dishonorable thing, however slightly so it may appear to you. Whenever you are to do a thing, though it can never be known but to yourself, ask yourself how you would act were all the world looking at you, and act accordingly. Encourage all your virtuous dispositions, and exercise them whenever an opportunity arises; being assured that they will gain strength by exercise, as a limb of the body does, and that exercise will make them habitual. From the practice of the purest virtue, you may be assured you will derive the most sublime comforts in every moment of life, and in the moment of death.

"If ever you find yourself environed with difficulties and perplexing circumstances, out of which you are at a loss how to extricate yourself, do what is right, and be assured that that will extricate you the best out of the worst situations. Though you cannot see, when you take one step, what will be the next, yet follow truth, justice, and plain dealing, and never fear their leading you out of the labyrinth, in the easiest manner possible. The knot which you thought a Gordian one, will untie itself before you. Nothing is so mistaken as the supposition, that a person is to extricate himself from a difficulty, by intrigue, by chicanery, by dissimulation, by trimming, by an untruth, by an injustice. This increases the difficulties tenfold; and those, who pursue these methods, get themselves so involved at length, that they can turn no way but their infamy becomes more exposed.

"It is of great importance to set a resolution, not to be shaken, never to tell an untruth. There is no vice so mean, so pitiful, so contemptible; and he who permits himself to tell a lie once, finds it much easier to do it a second and third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions.

"An honest heart being the first blessing, a knowing head is the second."—*From a letter to Peter Carr.*

The Key to Success

BY FREDERICK LEE

ONE of the most inspiring verses found in the Psalms is this: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1. The key words are "brethren," "together," "unity." The picture these words present is that of a group of people—men, women, and children of diverse personalities, activities, and ideas—finding some common interest that brings them "together" in some unified work. This is a fine picture of what the church should be.

The word "together" can be spelled another way: "co-operation." There can be no "together" and "unity" without "co-operation." How is it possible to have a united, peaceful home in which are many members, or a contented, happy church with a blending of many personalities, unless through a spirit of co-operation?

"Co-operation is not a one-way street. The traffic goes both ways. There must be a yielding of ground on the part of all who pass this way. If one presses too far over on the other man's side, there will be difficulty and perhaps a wreck and someone hurt. Everyone must realize that there are certain bounds to his activities, and that co-operation ends when they break over those bounds.

If this quality of life is important in the ordering of government and society, it is doubly so in the training of children, who are the material out of which society is made, or composed. The child of today is the man or woman of tomorrow. If the child should suffer for lack of co-operation in any sphere of his early life, he will be deformed in character, possibly to the extent of becoming a threat to society.

The dire results of the broken home, the disrupted church, the troubled school because of the breakdown of co-operation, is not the disgrace it brings upon the home, the church, or the school; but the conflicts and even rebellion that it starts in the life of a child. All too often a whole life is worse than ruined merely because of the whim or fancy of an unco-operative adult.

Above all places on earth the church should be a living demonstration to the world of what the power of God can do for and through men and women. Everywhere we hear of quarreling and open warfare. We have it among the nations, between capital and labor. We see it in society. The church should be, in every department of its activity, a quiet retreat from the tumult of unrest and bickering that threatens to engulf the world because of the selfishness, greed, and envy of men.

Perhaps the most delicate relationship of any to be found in the church is that between parents and the church-operated school. Unless everyone recognizes that the school and the home make a unit in the training of children, the child will suffer. Parents and teachers must work together in the spirit of fellowship and understanding. They should be looked upon (in a figure) as a team of horses harnessed together to plow a field in which there may be sticks and stones and stumps to hamper progress. If parents

and teachers will steadily pull together, under the counsel and direction of the pastor, whose sympathies are with both members of the team and whose purpose is the cultivation and salvation of the children, then great feats will be performed, difficulties will be overcome, and wonderful success will attend such efforts.

Co-operate and succeed; each go his own way, casting critical eyes at the other, and something worse than failure may result. The results of failure to deal properly with children are observable in the multitude of broken homes and the rapidly rising tide of juvenile delinquency in this country and elsewhere. Pressing the point further with regard to the youth lost from the church, ask some why they left the church when they reached the age of independence, after having grown up in professedly Adventist homes and attended Adventist church schools. Take note of their answers. All too many, if they answer frankly and truly, will say that there was too much wrangling and bickering in the home, the school, and the church: father and mother at odds with each other, with the teacher, or with the pastor or associate members; or perhaps the teacher failed to understand a mischievous child, or constantly had difficulty with parents or school board. These are the things that cause many to stumble.

Once the spirit of friendly co-operation is established among parents, teachers, and pastor, almost any obstacle can be overcome—financial, disciplinary, and those that have to do with the moral and spiritual growth of the pupils.

Let us think of parents, teachers, and pastor as a partnership for the purpose of training the children of the church. The only possibility for success is through co-operation. Here are a few rules for success in such a partnership:

1. Nothing should be done or said to break down the child's confidence in any member of the partnership. Never should parents criticize the teacher in the child's hearing.

2. Information about a child should be shared in a spirit of mutual, sympathetic interest and desire to help him—and one another.

3. The members should come to know one another through visits in school and home. Parents and pastor should know personally how the teacher is conducting the school. The teacher and pastor should understand the status of the homes represented.

4. Each member of the partnership should know and believe in the basic principles of Christian education; that is, they should thoroughly know the business for which they formed the partnership.

A study of the chapter on "Co-operation" in the book *Education* will emphasize these and other points.

One of the earliest messages given to this people through the messenger of the Lord were the words: "Press together. Press together."—*Testimonies*, Vol. 1, p. 114. If ever we needed to be reminded of the vital importance of this admonition, we need to in these present troubled days. Pressing together is the very essence of co-operation.

The Story of a Chain

AN old blacksmith lived in the heart of a great city, and all day long people could hear the clanging of his hammer upon the anvil, and they knew that he was forging a chain. Now and then idlers dropped in to watch his work, and as they saw how faithful and patient he was, and how he would never pass over a link until it was absolutely perfect, they laughed at him, and told him that he would get ever so much more accomplished if he did not take so much pains. But the old smith only shook his head and kept on doing his best, making every link as strong as if the whole chain depended upon it. At last the old man died and was laid away in the churchyard; and the great chain which lay in his shop was put on board a ship. It was coiled up out of the way, and for a long time no one noticed it.

But there came a fierce, wild night in winter, when the wind blew a gale, the rain dashed down in torrents, and vivid flashes of lightning darted across the heavens. The ship toiled through the waves and strained and groaned as she obeyed the helm. It took three men at the wheel to guide her. Finally the anchor was lowered, and the great chain went rattling over the side of the deck into the gloomy waves. At last the anchor touched bottom, and the chain made by the old blacksmith grew taut and stiff as a bar of iron. Would it hold?

That was the question everyone asked as the gale increased. If one link, just one link, was imperfect and weak, they were lost. But the faithful old smith had done his best on every link. Each had been made perfect, and this night his work defied the tempest. When at length the waves were stilled and the sun rose, the vessel was safe with all the precious lives on board.

What had saved the ship? The chain, you say. Well, yes; but what was the quality that had been wrought into the chain? Yes, fidelity. And what a parable that is of our daily character building. Link by link, hour by hour, deed by deed, we fashion it, so that when temptations come it will stand the test. One weak spot, and we shall be wrecked by that one imperfect link. But if we are faithful in *all*, we can hold fast to the anchor of our souls.—*New York Observer.*

The Road to Character

BY FLORA H. WILLIAMS

NOWADAYS much is said about how to feed and care for the human body. We must admit that many people keep about as far as possible away from right care. Nevertheless, the principles remain the same. It is important that the right *kind* of food be given in right quantities, at right times, and in the right way—not one meal a day that lasts all day, thus causing the stomach to work without rest. The consumption must be deliberate, not with nervous haste, and not when too tired. If these cautions are followed there will be good digestion and a consequent building up of a healthy body.

Just so with mental health. If we de-

sire good mental development in the child, or in ourselves, the mental food must be good. Our minds as well as our bodies grow by the food we give them. If we would be strong and clean mentally we must feed the mind with clean food.

The brain tires, as does the stomach, and must have periods of rest. When one is physically tired he cannot do his best work. Just so the best mental products do not come from an exhausted brain. It must have proper food, exercise, and rest to produce the best results. The idle mind is not disciplined to do good work. "An idle brain is the devil's workshop."

What are the products of the brain? Thoughts; and whether they are good or evil, worth while or worthless, depends on the kind of food that has been given through the avenues of the senses. We see, hear, taste, smell, feel. And by the impressions carried through these senses to the brain, thought is produced. Thought is put into action, actions repeated make habits, and the sum of our habits is our character. Thus by our thoughts our character is determined. The wise man said, "As [a man] thinketh in his heart, so is he." Then how much time have we for the frivolous, the light and trifling, the questionable joke, the jazz, the novel, the funny (?) paper, and much that comes over the radio? We are held accountable for our use of time and for the product of our brains.

To keep our thoughts true and noble is of prime importance. It is necessary, then, for our eyes to see, our ears to hear, our other senses to act upon only those things which are good. But sin and wrong are all about us. How can we help seeing and hearing things that are not good? One has aptly said, "You can't prevent the birds from flying over your head, but you *can* keep them from building nests in your hair." We cannot avoid seeing or hearing some things that we do not want to see and hear, but we can keep from letting our minds dwell upon them, for it is thus that we make a deep impression on our consciousness. We must build up a barrier of right principles; we must erect righteous ideals, and thus learn to love good and hate evil.

Parents should consciously work on each virtue individually in building ideals. We cannot say with one grand sweep, "Son, do what is right." That is good in its place, but son must first *know* what is right relative to each moral principle. Build about him a fence of high ideals, with *individual stakes in it*, and by the daily life and teaching help him to depend on his heavenly Father for the power to conquer every evil tendency.

We are building day by day
In a good or evil way.
And the building, as it grows,
Doth our inmost souls disclose.
Till in every arch and line
All our hidden faults outshine.

Do you ask what building this
That can bring both joy and bliss?
That can be both strong and fair?
Lo, its name is character.
Then build it well, whatever you do,
Build it straight and strong and true;
Build it high and clean and broad,
Build it for the eye of God.

—*Author Unknown.*

Parents' Relation to Teacher

"By hasty, unfounded criticism the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless. Their criticism and censure of the school management encourage insubordination in the children and confirm them in wrong habits.

"If criticism or suggestion in regard to the teacher's work becomes necessary, it should be made to him in private. If this proves ineffective, let the matter be referred to those who are responsible for the management of the school. *Nothing* should be said or done to weaken the children's respect for the one upon whom their well-being in so great degree depends."—*Counsels to Teachers*, pp. 161, 162.

"If the parents would stand pledged to sustain the authority of the teacher, much insubordination, vice, and profligacy would be prevented. Parents should require their children to respect and obey rightful authority."—*Testimonies*, Vol. V, p. 89.

Rules

For the Teacher

- Exercise forbearance and patience.
- Maintain discipline.
- Consult with parents willingly.
- Never override authority of school board.
- Consult with school board when in doubt on any matter of policy.

For the Parents

Do not criticize the teacher before anyone. (The child will hear it, sooner or later.)

Do not under any circumstances go to school while in session and "jump on the teacher." (If you do not care about the influence of such an act on your child, remember your duty to your brother's children.)

Help the teacher to understand your child's peculiar problems, but do not expect her to cater to the child's every whim.

You have committed your child into the hands of the teacher during the school period, and the teacher has rightful authority during this time. Trust her to do her very best.

Do not ask for special favors for your child, but teach him to take just what the others get.

Consult with school board when in doubt on any matter of policy. [From a bulletin prepared by a local elder, and distributed to teacher and parents; 1943.]

NEITHER the church school nor the college affords the opportunities for establishing a child's character building upon the right foundation that are afforded in the home.—*Counsels to Teachers*, p. 162.

It is in the home that our boys and girls are to be prepared to attend the church school. . . . Diligent, faithful instruction in the home is the best preparation that children can receive for school life.—*Counsels to Teachers*, p. 150.

Calendar Reform Again

THE proposal to reform the calendar, once defeated before a committee of the League of Nations, has come to life again.

It is now proposed to put a new calendar into effect with the year 1945.

There is agitation in Congress for its adoption. The President and the Secretary of State are being asked to promote it for world approval at the peace table.

The proposal has gained the support of numerous commercial, social, and civic organizations. It is being vigorously promoted by a well-financed World Calendar Association, Incorporated. The propaganda for it is skillful and effective.

To inaugurate the new calendar with the least disturbance, a day, date, month, and year have been chosen "when both the old retiring and the new incoming calendars glide smoothly together." This has been fixed for December 31, 1944.

This date falls on Sunday. But the name Sunday will be taken from it. It is really Sunday, but it will be called an extra Saturday. It is really the first day of the week, but it will be counted "no day." It is really December 31, but it will be called December W. That is not what it is at all, but it will be called that in order that the new year may begin, and all following years may likewise begin, now and always, with Sunday, January 1.

So the day following Sunday, December 31, is actually Monday, January 1, but it will also have its name and place in the week removed, and be given another name and place. It is really Monday, the second day of the week. It will be promoted to be Sunday, the first day of the week.

And thus the year 1945 will start with a lie, a pretense, a sham. All the days will masquerade under false names, and occupy places in the week belonging to other days. And so it will continue, and grow increasingly worse.

In 1945 Monday will pretend to be Sunday. In 1946 the real Monday will lose its place of pre-eminence and become Saturday, while Tuesday takes its place as Sunday. In 1947 Wednesday will become the first day of the week and take Sunday's name, while the real Sunday becomes Thursday. In 1948, a leap year, both Thursday and Friday will become Sunday, Thursday for the first six months, and Friday for the last six months. In 1949 Saturday, the seventh day, will become Sunday, the first day.

In 1950 the days will resume their original names and places. But not for long. In 1951 the dizzy, confusing whirl of deception and lies will start all over again.

Those who are faithful, consistent observers of Sunday on the ground that this day is to be religiously kept as a memorial of Christ's resurrection will not abandon their conscientious conviction just because starry-eyed enthusiasts have been successful in having their sacred day renamed Saturday. They will insist on keeping the real Sunday, now come to be called Saturday.

Those who are faithful, consistent observers of the seventh day, on the ground of the divine law that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," will not abandon their deep-rooted and conscientious practice just because their Sabbath is the calendar Friday. They will insist on keeping the real Sabbath, now come to be called Friday.

Those who are indifferent religionists will quite readily accept the calendar change and observe, or at least go to church on, the day designated Sunday, which is not Sunday at all.

Consequently, in 1945 orthodox Jews and Seventh-day Adventists will keep Friday; consistent Sunday observers will keep Saturday; indifferent Sunday observers will keep Sunday.

And in 1946 the calendar days kept by these three groups will be Thursday, Friday, and Sunday; in 1947, Wednesday, Thursday, and Sunday; in 1948, first six months, Tuesday, Wednesday, and Sunday, last six months, Monday, Tuesday, and Sunday; in 1949, Sunday, Monday, and Sunday; and in 1950, Saturday and Sunday. Certainly not a pleasant development to look forward to.

It should not be necessary to point out the economic, social, and educational disabilities consistent religionists would be subjected to under such a contingency. Who would want to give employment to a man who would require Sabbath off on a different day each year and two different days each leap year? What school would put up with pupils who would have to be given different days off each year on religious grounds?

The forces of religion, all religion, should be marshaled to combat this wicked proposal. It is against religion. It is anti-Catholic, anti-Jewish, anti-Protestant, antireligious. It is a sacrilegious attempt to change God's times and God's laws. It should be exposed for what it really is.

We ask all our ministers and teachers and other workers to exert their influence, in the church, in the school, in the press, against the adoption of the World Calendar. We solicit their active co-operation in all the proposals to be announced through our papers by the General Conference endeavor to defeat this dangerous and confusing change of calendars.

CARLYLE B. HAYNES.

It Pays to Teach Little Children the Bible Verses

IN China's far west a young Bible woman came, wanting to tell her story. "But don't think I amount to anything," she said, "or that Jesus would pay any special attention to me."

As a child, Dora Li had attended a mission school. She learned by heart many Scripture verses. She left the school, married young, lived the ordinary unthinking life. When she was ill, lying in bed semiconscious, those Bible texts kept coming to her mind. She repeated them aloud. Her father was angry. "Stop it!" he commanded. "But I cannot help it; they repeat themselves," she said.

Recovered, she brought her husband to believe in Jesus. Soon after, he died. On his deathbed he forbade the relatives to call the heathen priests, but after death the parents arranged the customary funeral. Mrs. Li was troubled in conscience, knowing she could not take a wife's customary part in the ceremony of worshipping the husband's spirit. She was but a girl in age, and timid. "But when the moment came," she said, "something made me stand and tell them of my belief in Jesus, and explain that I could not take part in worship of spirits. I was astonished to hear myself speak. So were all. Even the priest said, 'That is right. She is a Christian, and you must excuse her.'"

So the young woman maintained her faith. Later she sought and found mission training for the Bible work.

W. A. SPICER.



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