

The Church Officers' Gazette

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No. 8

Saving the Erring Ones in the Church

How to Prevent Apostasies

BY R. ALLAN ANDERSON

THIS church is the body of Christ. It is the object of His supreme regard. For it He laid down his life. And every individual member is precious to Him. Viewed in the light of Calvary, the most unlovely of us is worth more than worlds. We do well to remember this when we are dealing with our brethren. There will come times when the church will need to take action concerning some who have made shipwreck of faith and their names may have to be removed from the church records. But when such occasions arise, and they should be few and far between, then the church should humble herself in prayer before God.

To dismiss a member from church fellowship should be a most solemn and heart-rending experience. Nothing else in human relationships can be compared to it. It is far worse than death, because if a member falls asleep in Christ and we lay him to rest, it is only until "the day break, and the shadows flee away." But, on the other hand, if one who has walked with us in church fellowship loses his way and cuts himself off from the gentle wooing and entreaty of the Spirit of God, and by his own unregenerate life "severs himself" from our company, then it is not for time but for eternity.

Some miracle of grace, perhaps, may restore such a one to the fold, and for that restoration we should never cease to work and pray; but unless that miracle be performed, he is not only lost to our records but lost forever. How terrible, but how true!

Adding and Dropping Members

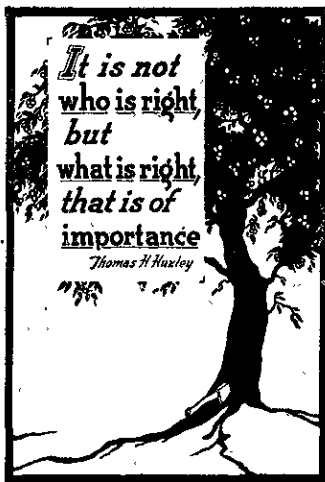
In the light of certain experiences during recent years, one is led to wonder whether as church leaders and members we fully realize these things. Hurrying members into church fellowship in order to build up records in a system of competitive evangelism may be somewhat responsible for the church's failure to recognize the importance of her membership. We are not here attempting to analyze the cause of our losses; rather we are seeking to understand our responsibility to the flock of God—seeking a way of preventing those losses.

Adding or dropping church members is not a small consequence. Mere attendance or nonattendance may be the basis on which Sabbath school membership can

be determined, but that can never be the criterion for church membership. Fellowship in the body of Christ cannot be entered into simply by attending church service. Men and women enter fellowship with Christ and become members of His body by surrendering their hearts to Him and bringing their lives into harmony with His life and His law. They bear witness to these decisions through the rite of baptism. Nor should they be baptized until they have brought forth the fruits of an amended life.

But having entered into covenant relationship with their Redeemer, new members must maintain that experience, and it is the church's responsibility to help them. They are not on probation to see whether they measure up to the standards. This they have already done. Whatever period of testing and instruction is necessary, it should precede baptism. Having been baptized, they are members of the family of God, and as newborn babes, they need the nurture and care of the older members of the family. They have risen from the watery grave to "walk in newness of life." It may be that some are weaker than others. This is to be expected. When little folk begin to walk, we are not surprised if they are a bit unsteady. And if they fall, all the members of the family fly to their aid. Can it be that we are more sympathetic to the members of our own families than we are to the members of the family of God?

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YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

How About Your Crusaders' Corps?

THE Missionary Volunteer Crusaders' plan was inaugurated at the Boulder M.V. Council in March, 1943. It might be well for us at this time to review its purpose and plan of operation. It is designed to train and direct the members of the Missionary Volunteer Society in the art of personal evangelism through missionary work which would be carried on in connection with study. The requirements for this corps are:

1. Study and use the M.V. Crusaders' Bible Course or its equivalent.

2. Read two of the following books: *Fishers of Men*, Review and Herald Publishing Association; *How to Bring Men to Christ*, by R. A. Torrey, Fleming H. Revell, New York; *Individual Work for Individuals*, by H. C. Trumbull, Association Press, New York; *The Passion for Men*, by E. F. Hallenbeck, Fleming H. Revell, New York.

3. Study the books, *The Lay Preacher and His Work* and *How to Give Bible Readings*.

4. Give five Bible readings, preferably to those not of our faith.

The Crusaders' Bible Course consists of twenty-eight Bible lessons which will be used in various ways:

- a. For personal study to qualify the Crusader to present the truth intelligently.

- b. In house-to-house distribution, to arouse interest and create openings for Bible studies or cottage meetings.

- c. As a guide for Bible study outline, to follow when conducting Bible readings or cottage meetings.

- d. To distribute to each person present following the Bible reading or cottage meeting.

- e. As a script or guide when using the M.V. Crusaders' filmstrips. The lessons in the M.V. Crusaders' Bible Course may be obtained through your Book and Bible House. They were prepared for young people by J. L. Shuler and printed by the Southern Publishing Association. Request from your conference Missionary Volunteer secretary a folder listing the titles of the twenty-eight lessons and the prices per set or by the hundred.

Crusaders are encouraged to use the filmstrips in connection with their Bible readings and personal evangelism efforts. Even Junior boys and girls have achieved remarkable results in soul winning by following this plan. These beautifully illustrated and colored filmstrips are available for the twenty-eight subjects of the Crusaders' Bible Course at \$4 each and may be ordered directly from The

Mayse Studio, Post Office Box 25, San Diego, California.

Members of the Crusaders' Corps are encouraged to qualify for the Vocational Honors in giving Bible readings and in Bible evangelism. A good suggestion is for members to endeavor to enroll three friends in the Crusaders' Bible Course; isolated young people pursuing the Crusaders' work are to enroll three persons in the Voice of Prophecy Bible Correspondence Course. Crusaders attempt to make at least one personal missionary visit or "share-my-faith" contact each day.

These are the objectives which, when thoroughly organized, faithfully promoted and sponsored by wide-awake leaders with vision, are bringing new life and purpose to Adventist youth.

E. W. DUNBAR.

The Character Classics

GRATIFYING indeed is the response everywhere to the correlated devotional reading plan, more commonly and more easily referred to as the Character Classics.

1. THE PLAN IS THIS: It is a four-year devotional-reading schedule for Missionary Volunteers.

Year I: "From Manger to Majesty," the four Gospels and *The Desire of Ages*.

Year II: "From Trial to Triumph," Acts to Revelation and *Acts of the Apostles and The Great Controversy*.

Year III: "From Rebellion to Redemption," first half of the Old Testament and *Patriarchs and Prophets*.

Year IV: "From Glories That Fade to Glories Everlasting," last half of the Old Testament and *Prophecy and Kings*.

2. ITS PURPOSE IS THIS: To direct our youth in forming sound personal habits and attitudes of devotion. And more, to familiarize us with the work of Christ and His church as it faces its crowning task and challenge.

3. WHO PROMOTES IT IN THE SOCIETY? The executive committee is responsible for the introduction and supervision. The devotional secretary takes over the weekly sponsoring and maintenance of the plan.

Order M.V. Leaflets Nos. 25-I, 25-II, or 25-III, "The Character Classics," through your Book and Bible House.

E. W. DUNBAR.

The Chorister

THE chorister of the Missionary Volunteer Society occupies a unique position among the officers. His work prepares the hearts of the attendants at meeting for the messages that are to be given.

It is important, therefore, for the chorister to conduct the song service and the songs used during the meeting in such a

way that the musical parts of the service may contribute most highly to the spirit of devotion, consecration, and worship. The song service should always be spirited, and yet it should never be light. The songs and hymns used in the song service in order to prove a blessing to the members must always be of a high order. The competent director will never resort to the use of any melody that is cheap and flippant. If he uses choruses, which are becoming more and more popular, he will select only those that are of a high order and which will help prepare the hearts of all those present for the reception of the Holy Spirit.

The chorister is the officer responsible for arranging for all special musical numbers. He should make sure that all who participate or are called upon to present special music are persons of upright life and character and that the numbers they give are in keeping with the high ideals specified above. He must always bear in mind that the success of the society meeting will be determined very largely by the way his part in the service is carried on.

C. LESTER BOND.

Missions Extension

THE General Conference has set aside the week of September 7-14, 1946, as Missions Extension and Big Week. Seventh-day Adventists are known as a missionary people. We have our mission endeavors in practically every country of earth, but in some of these lands what a small beginning has been made, how few are the workers, and how meager is the equipment! Missions Extension Week affords an excellent opportunity for old and young alike greatly to increase the funds to carry on our foreign mission program.

Many find it possible to sell our truth-filled books and periodicals during this special week, and thus materially add to the money they otherwise could contribute. All those who are employed by the denomination are encouraged during this special effort on behalf of foreign missions to give at least a day's wages, and many of these workers have enjoyed great blessing as a result of doing so.

No doubt when the youth of the church understand that their leaders are giving in this sacrificial way, they, too, will want to contribute as generously. Let us endeavor to do all that we can to make the Missions Extension campaign indeed a Big Week.

C. LESTER BOND.

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THE law of God is the standard by which the characters and the lives of men will be tested in the judgment,—*The Great Controversy*, p. 482.

Quizgram No. 7

A. Do you know which of the following statements are true, and can you cite a paragraph in the leaflet "Duties of Officers" to prove it? Write *T* in front of the true statements and *O* in front of the false.

1. The society executive committee is responsible for the planning of the M.V. Society meeting.
2. The church board should study the community or town in which the M.V. Society is located, and lay plans for the M.V. Society bands to do aggressive missionary work.
3. The M.V. Society devotional features include the M.V. Reading Courses and the Bible Year.
4. The M.V. Society educational features include the M.V. Honor activities and also *The Youth's Instructor*.
5. The band leaders are also called promotional secretaries who promote the M.V. features.
6. Participation in some form of society activity by the individual M.V. is absolutely essential if his interest in the society and the church is to grow.

(L) 9 (O) 9
(L) 4 (O) 8 (O) 2 (L) 1 : answers

B. Below each of the incomplete sentences which follow are words or phrases among which is one which will make the statement correct. Can you choose the right word or phrase?

1. An M.V. "feature" is _____.
a. A face of an M.V. member. b. The Morning Watch. c. The devotional or educational secretary. d. The cross-hatch.
2. A binder containing a copy of each of the M.V. leaflets may be procured from the General Conference Young People's Department for _____.
a. Nothing. b. 99 cents. c. One dollar. d. \$1.50.
3. The material prepared by the Young People's Department of the General Conference for use by the society executive committee in preparing for the M.V. Society meeting is published in _____.

a. *The Youth's Instructor*. b. *Church Officers' Gazette*. c. *Review and Herald*. d. *Signs of the Times*.

4. A society meeting crosshatch is _____.
a. A chart, crossruled to show the names and dates when members have had some active part in the society meeting. b. A game. c. A nesting box. d. A new kind of insignia.

(v) 4 (q) 8 (o) 2 (q) 1 : answers
SOME QUESTIONS TO THINK OVER

1. Does your society executive committee use the material provided in the CHURCH OFFICERS' GAZETTE when planning the M.V. Society meetings?

2. How may a crosshatch be a help in deepening and maintaining the interest in the M.V. Society?

3. What well-known maxim for the society leader to think about may be formed from the following words: preparing, prepare, fails, fail, to, to, is, who, he?
A. W. P.



SENIOR MEETINGS

August 3

Religious Liberty and You

BY HEBER H. VOTAW

Order of Service

DEVOTIONAL FEATURES:

SONG: "Take the Name of Jesus With You," No. 15 in *M.V. Songs*.

PRAYER.

SCRIPTURE.

SOCIETY FEATURES:

SECRETARY'S REPORT.

ANNOUNCEMENTS regarding projects and plans.

REPORTS OF MISSIONARY WORK.

OFFERTORY.

DUET: "My Daily Prayer," No. 22.

SYMPOSIUM: "Religious Liberty and You."

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

BENEDICTION.

Religious Liberty and You

THE difference between truth and error is nowhere more clearly shown than in their opposite teachings concerning the worth and place of the individual soul. The most distinguishing feature of pure Christianity is its doctrine that in matters of conscience man is accountable to God alone.

The Bible offers no plan of mass salvation. Multitudes that no one can number will be saved by the regenerating grace offered through the gospel. But this grace must be accepted and applied by each soul individually. The best-known text in the Bible, John 3:16, contains the words spoken by Jesus Christ to a single truth seeker.

There is an abundance of evidence in the Scriptures that no man can save another. Many texts could be cited, but only one will be quoted: "If I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:19, 20.

God chose these three men at different times to be His outstanding witnesses. They were true to Him in spite of all Satan's efforts against them. In the Bible Noah is called a "preacher of righteousness." Job is called "a perfect man," and Daniel was "greatly beloved" of

God. But even such men could not save their own children. Everyone must accept salvation for himself.

Neither can any man send another to eternal death. "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12:4. How good God is. No man can keep another from eternal life. Wicked men may take our present life, but no one can deprive another of life everlasting.

Every false system of religion that the world has ever seen, whether outright paganism or apostate Christianity, has exalted some person or some priestly guild to a position that belongs only to God. The main work of the Religious Liberty Association is to refute this error, exalt God to His rightful place, and define clearly man's relationship both to God and to his fellow man. It points out the Scriptural teaching concerning the soul liberty that is the rightful heritage of every child of God. This doctrine of soul liberty is an integral part of the particular message that Seventh-day Adventists are now giving to the world.

We speak often of the three angels referred to in the 14th chapter of Revelation. Notice their words. The first said, "Fear God, and give glory to Him; . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Here the true God is brought to view. Here men are admonished to worship Him and Him alone. The last of the three messengers warns in terrible tones against giving worship to a false god and receiving the mark of subjection to his power.

That God intended men to be free in Him and that in matters pertaining to duty to Him, no earthly power has any right to interfere is clearly shown by many passages of Scripture. Let us notice a few. Near the close of Joshua's life this great leader of Israel, evidently fearing that the Jewish people might forget all that God had done for them, said, "Choose you this day whom ye will serve." Joshua 24:15. Later the great prophet Elijah was sent to call the wandering people back to God. Showing that they still must make the choice of whether or not they would serve God, he said: "How long halt ye between two opinions? if the

Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21. Jesus Christ Himself said: "If any man hear My words; and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. God; who could force men to obey Him, does not do it. He wants only the service that comes from a heart that chooses to serve Him.

Man's Relationship to Man

IN organized society it is necessary to have laws to protect the weak from the strong, the minority from the majority; to assure equal rights to all. If man lived alone, the results of any of his actions would be felt only by himself. As soon as two live together, one's privileges must be limited so that equal privileges are not denied to the other. In complex, modern society there are many regulations passed for the good of all that circumscribe the liberties of each. As an illustration: All will admit that it is proper to have laws limiting the speed at which automobiles may travel, and to have stop lights or stop signs installed at crossings where there is heavy traffic. It is for the good of all to have ordinances for the prevention of unnecessary noises near hospitals or churches. It is within the legitimate power of the state to demand that manufacturing plants reduce the smoke from their factories to the smallest degree so that health-giving, disease-destroying sunshine may not be denied to those who live near by. It is perfectly right for government to tax all the people for the support of fire and police departments. No one has a right to ask that he be exempted from the proper functions of civil authorities. "None of us liveth to himself, and no man dieth unto himself." Rom. 14:7.

We are admonished to "be subject unto the higher powers," Rom. 13:1, and we are told to "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom. 13:7.

Our blessed Lord, when asked, "Which is the great commandment in the law?" answered by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Matt. 22:36-39. If a man loves his neighbor as himself, he will not ask for himself anything that his neighbor cannot have. The practice of this love for his neighbor by

any man will make him a good citizen, and every professed Christian ought to be a good citizen.

On an occasion when some who sought to entrap Him asked Christ whether or not taxes should be paid, He answered thus: "Render to Caesar the things that Caesar's, and to God the things that are God's." Mark 12:17.

As we have said, there is a sphere in which civil government properly operates, and there is a respect and obedience which every good Christian will give to civil authorities. But in the realm of man's relationship to God no one has a right to interfere. Whenever the state undertakes to demand obedience that belongs alone to man's Creator, the duty of the Christian is clear.

The Scriptural teaching concerning the duty of man when the commands of government enter the realm that belongs only to God is clearly revealed in the four instances which follow. Two are from the Old Testament and two from the New.

While the people of Israel were exiles in Babylon, the king, Nebuchadnezzar, made a great image of gold and commanded that all should fall down and worship it. When the signal was given by the playing of "all kinds of musick," three children of God refused, not because they sought to defy the king, but because God's commandment forbade the worshiping of idols or the bowing down before images. Their disobedience was reported and they were brought before King Nebuchadnezzar. He gave them another chance but told them that they, if they refused again, would be cast into a fiery furnace, adding, "Who is that God that shall deliver you out of my hands?" Their answer was: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace. . . . But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:16-18.

When Babylon fell, the children of Israel passed into the hands of another great empire. Daniel, who was prime minister, prayed three times a day with his window open toward the capital city of his homeland. Jealous men persuaded King Darius to issue a decree that nobody should ask any petition of any god or any man save of the king. "When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jeru-

salem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10. Daniel was a loyal subject, but he knew that no man had a right to forbid him to pray to the God of heaven. He was so good that those who sought to make trouble for him recognized that the only way they could ensnare him was in the matter of his faithful service to his God. Daniel was cast into the lions' den, but God delivered him.

After Christ had lived upon earth and ascended into heaven, His disciples went everywhere, telling of the things they had seen and heard, and performing miracles through the power of His name. The rulers of the nation called them and told them "not to speak at all nor teach in the name of Jesus." "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:18-20.

While Christ was alive He told His disciples to teach and baptize in His name. The command of the rulers was in direct conflict with the words of the Master. The duty of the disciples was clear. They had to obey God. This time they were released.

They were again apprehended and brought before a council of religious leaders. The high priest asked them, "Did not we straitly command you that ye should not teach in this name?" But "Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:28, 29.

It ought to be repeated that the first work of the Religious Liberty Association is to endeavor to teach all men the truth of the Bible concerning the proper functions of the state and the proper relation of men to the commands of God.

Added Activities of the Religious Liberty Association

In 1863 representatives of eleven Protestant denominations met in convention and organized the National Reform Association. The purpose of this organization was definitely to unite Christianity and the American Government; really to bring about a union of church and state. Probably the founders would have objected to this description, but a study of the announced aims and objects force the conviction that this is so.

Soon after the National Reform Association was organized, its officers and leading members began to press for a

strict enforcement of the various religious laws that were found on the statute books of the different States. The spirit of persecution rose to such a point that Seventh-day Adventists formed the National Religious Liberty Association in 1889. In October, 1889, the first annual meeting was held in Battle Creek, Michigan, with one hundred and fourteen delegates from twenty-one States and two foreign countries present. At this meeting a constitution and bylaws were adopted, and seventy people paid their membership fees.

From that day till this, almost sixty years, the Religious Liberty Association has been actively engaged in seeking the repeal of religious laws now on civil statute books, in opposing the enactment of Sunday and other religious laws, in opposing the use of tax monies for sectarian purposes, and in defending those who have been arrested for violation of religious laws.

Recognizing the power of the printed page, the Religious Liberty Association began at once to print a paper called *The American Sentinel*. This was first published as a monthly. Later it became a weekly. Finally, in 1906, a new name—*Liberty*—with the by-line "A Magazine of Religious Freedom"—was adopted, and this journal has now been published as a quarterly with this title for almost forty years. At the present *Liberty* has a circulation of over 160,000, and during the past few years has been growing rather rapidly. It is hoped and expected that during 1946 the circulation will reach 200,000 per quarter. Besides the regular issues of this journal there have been extras printed to meet special problems. Hundreds of thousands of these extras have been circulated. Tracts have also been prepared dealing with various phases of religious liberty and warning against the evils that follow the attempts to enforce the observance of religious duties by the civil powers. Millions of pages of these tracts have been circulated.

In 1890 a book entitled *American State Papers* was prepared for the Religious Liberty Association by a Chicago attorney by the name of William Addison Blakely. This volume was revised in 1911. Another revision was completed in 1943, and in the present year still further revisions and additions have been made. Since the 1943 edition was completed, several thousand copies have been sold. This book gives in a reasonable compass a fairly comprehensive history of religious laws in the United States. It

is a volume that should be furnished to all city councilmen or State legislators whenever an attempt is made to influence these lawmakers to pass religious legislation. The work of preserving religious liberty is the task of the whole church. It does not belong to the Religious Liberty Association alone.

Anyone who will study the literature which has been prepared and will pray for guidance may give a clear presentation of great principles and help to prevent the passage of laws which may bring persecution.

Present-Day Dangers

In the early days of our history there were stringent Sunday laws with severe punishments provided for violators. Fines, whipping, the stocks, or the cage, and even death, were the penalties for engaging in Sunday labor or amusements. When we became a nation, though the original Constitution sought to guarantee religious liberty by prohibiting the imposing of any religious test for holding office, and though this aim was later fortified by the First Amendment to the Constitution, which says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," the States retained the old religious laws which they had had in colonial times. Some of the colonies even had established churches, and the last of these was not disestablished until more than forty years after the Constitution was adopted. At the present time only four or five of our States have no Sunday laws. While in most places they are not strictly enforced, there has been sporadic enforcement, and such laws always constitute a danger. The bigot seeks to use them to force his ideas of religious requirements upon others regardless of their personal beliefs and convictions.

In the very early days of our national life a few attempts were made to have Congress pass Sunday laws. But from 1830 to 1888, no Sunday bill was introduced into Congress. In the latter year a "bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's Day, as the day of rest, and to promote its observance as a day of religious worship" was sponsored by Senator H. W. Blair. From the time this bill was introduced, down to the present, over one hundred Sunday bills have been presented in Congress. Some have not been seriously considered, but others have passed either the House of Representatives or the Senate. Up to

the present none have passed both branches of the Congress.

Because most of the members of Congress hesitate to consider any bill that makes a specific reference to religion, the advocates of Sunday laws nowadays generally attempt to disguise them as measures providing a day of rest for the benefit of the health of those who toil. It is significant that they always want Sunday for the rest day. The Religious Liberty Association would not oppose a law to give every worker twenty-four consecutive hours of rest every seven days, allowing each one to choose his own day. Such a law would not be religious legislation.

Another danger: The States of the Union, recognizing that a financial alliance between church and state is most dangerous, all provided in their constitutions prohibitions against the appropriation of any public funds for sectarian purposes. But times have changed. At least one State has amended its constitution to permit the use of public school busses for transporting parochial school children. Other States have passed laws to allow this. Still others base their practices upon the rulings of their State supreme courts that paying for the hauling of parochial school children in public school busses is not using public funds for sectarian purposes. Lastly, in a number of places local school authorities wink at violations of constitutional provisions. In some places free textbooks are provided for parochial school children. In other places public school buildings have been given over to parochial school authorities for free use. In many places nuns wear their religious habits while teaching in public schools.

In many public schools religion is being taught and credit toward graduation is being allowed. If tax money can be used in all these ways to advance religion in day schools, why can it not be used to advance religion through Sunday schools?

Calendar change proposed. While interest in attempts to change the calendar ebbs and flows, certain groups with strong financial backing persistently press for a plan that would make the fixed weekly day of rest fall on different days in different years. These groups have set 1950 as the year in which their ideas must go into full effect. This proposal is a most dangerous one.

"Observe Sunday." There is a bill now before Congress to authorize the expenditure of money for procuring dies with the words "Observe Sunday," these words to be stamped on all letters during a cer-

tain period each year. This bill would really mean Congressional approval of Sunday observance. It would be equivalent to an "establishment of religion." While there are no penalties for the failure to observe Sunday, these could soon be added. This bill is only the first step toward a union of church and state.

We are departing rapidly from American principles and American teaching. There are definite efforts being made that would unite church and state. We should take alarm at these developments and do everything within our power to preserve those things which have made our nation a haven for those who have suffered religious persecution in other lands and made it possible for those who live here to worship God according to the dictates of their conscience without fear of persecution at the hands of civil powers.



August 10

Youth for Youth

BY C. H. LAUDA

Order of Service

SONG SERVICE.

OPENING SONG: "Onward Christian Soldiers," No. 67 in *M.V. Songs*.

PRAYER.

SECRETARY'S REPORT.

SOCIETY REPORTING.

ANNOUNCEMENTS.

OFFERING.

SOLO OR DUET: "Someone Is Waiting for You," No. 168 in *Gospel Melodies*.

LEADER'S INTRODUCTION.

DISCUSSION: "You're on the Spot."

LEADER'S APPEAL AND CONSECRATION SERVICE.

CHORUS: "Ride On, Crusaders," p. 13.

SIGNING OF CAUSADE COVENANT CARDS.

SONG: "Twas You Who Invited Me Here," No. 93 in *Gospel Melodies*.

PRAYER.

Notes to Leaders

This service is planned to show the young people their need of knowing the Holy Scriptures and of being prepared at all times to answer the questions, Why are you a Seventh-day Adventist? and What do Seventh-day Adventists believe? We have come to a time when Adventist youth must be ready to go forward in God's name and fulfill our great aim, "The Advent Message to All the World in This Generation." Select a good leader for the discussion, "You're on the Spot." At the close of the service the leader should be prepared to give a good climax to the discussion and really put the society to work with the M.V. Crusader Bible Course, the filmstrips, signing the

Crusaders' Covenant, etc. It would be well to have a copy of the booklet entitled *Helps to Bible Study*, by J. L. Shuler, price 25 cents each through your Book and Bible House. Have a good supply of Youth Crusader Covenant Cards or the Covenant, last page in the red-and-black circular "Be a Missionary Volunteer Crusader," obtainable through your local conference M.V. secretary, to use at the close of this service.

M.V. Crusaders' New Bible Course

The M.V. Crusaders' Bible Course is prepared for Missionary Volunteers, for use in giving Bible studies and conducting evangelistic meetings. Single sets of the twenty-eight lessons, without test papers, may be purchased for 30 cents from your Book and Bible House; with test papers, 40 cents a set; lessons only, in quantity, 100 to 1,000 in unbroken packages of 100, 85 cents a hundred; test papers, 85 cents a hundred. The twenty-eight subjects follow:

1. What Is Coming?
2. The Revelation of God to Men
3. How to Understand the Bible
4. History's Coming Climax
5. Will Christ Come in Our Day?
6. How Men Are Saved
7. The Millennium
8. What and Where Is Heaven?
9. What and Where Is Hell?
10. The Three Steps to Heaven
11. Is There Any Sure Rule of Right?
12. The Two Laws
13. Sign of God in Our Modern World
14. The Search for the Missing Text
15. Christ's Test for Today
16. Where Are the Dead?
17. How Much Do We Owe God?
18. Master Key of Last-Day Prophecy
19. What Is Christ Doing Now?
20. How Near Are We to Judgment Day?
21. Seal of God and Mark of the Beast
22. Is God Particular?
23. Christ's Unfailing Reminder
24. How to Have a Healthy Body
25. The Fold of the Good Shepherd
26. The Spirit of Prophecy
27. Christian Standards
28. The Gateway to a New Life

Special Films

A series of twenty-eight films in color prepared for use with the twenty-eight lessons in the M.V. Crusaders' Bible Course, regular 35 mm. single-frame films, suitable for use with the S. V. E. Tri-purpose Projector and others which use hand-faded films. Order M.V. Crusaders' Filmstrips by number and title corresponding to the lessons listed under the M.V. Crusaders' Bible Course, directly from the Mayse Studio, P.O. Box 25, San Diego, California. Price, \$4 each.

Preparation

1. Join the Missionary Volunteer Crusaders' Corps.

2. Master the M.V. Crusaders' Bible Course.

3. Master the fundamentals of effective speaking, organization of material, and methods of presentation given in the books *How to Give Bible Readings* and *The Lay Preacher and His Work*.

4. Read two of the following books: *Fishers of Men*, Review and Herald Publishing Association; *How to Bring Men to Christ*, by R. A. Torrey, Fleming H. Revell, New York; *Individual Work for Individuals*, by H. C. Trumbull, Association Press, New York; *The Passion for Men*, by E. F. Hallenbeck, Fleming H. Revell, New York.

5. Endeavor to qualify for Vocational Honors in Bible readings and cottage meetings and in Bible evangelism. (See the *Master Comrade Manual*.)

(All books listed are available through your Book and Bible House.)

Service

Endeavor to make one personal approach daily, with the purpose of "sharing my faith."

Enlist at least three friends in the Crusaders' Bible Course, with the purpose of leading them into the fellowship of the church. (Isolated Crusaders may enroll three persons in the Voice of Prophecy Bible course.)

Give at least five Bible readings, preferably to these not of our faith.

Methods

Study the M.V. Crusaders' Bible Course lessons to qualify to present the truth intelligently. . . . Distribute them from house to house. Leave a lesson each week, thus creating opportunities for Bible readings or cottage meetings. . . . Use as an outline when conducting Bible readings or cottage meetings. . . . Distribute to each person present after the Bible reading or cottage meeting, helping to establish readers in the message. . . . Use the M.V. Crusaders' Filmstrips to heighten interest in the Bible study and facilitate the giving of Bible readings. . . . In the M.V. Society meeting tell your experiences in finding openings and in conducting gospel meetings. These oral reports will integrate the Crusaders' movement with the M.V. Society and add greatly to the interest in the meetings.

A Challenge

The M.V. Crusaders' movement is a challenge to you to—

1. Join the M.V. Crusaders' Corps in your society.

2. Deepen your Christian experience.
3. Develop your personal capabilities.
4. "Share your faith" with someone each day.
5. Dedicate your life to world conquest for Christ.

Covenant

Recognizing the present to be a time of supreme opportunity to inspire others with the hope of the soon coming of Christ and to win them to obedience to God's will, I wish to enroll as an M.V. Crusader, and—

I COVENANT, by God's grace, to endeavor to make one personal approach each day with the purpose of "sharing my faith," to study the Crusaders' Bible Course or its equivalent, and to enlist at least three friends in the study of these lessons with the purpose of leading them into the fellowship of the church.

Name _____ Date _____

Leader's Introduction

How thrilling are the words, "The Lord has appointed the youth to be His helping hand."—*Testimonies*, vol. 7, p. 64. And, "Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates." *Messages to Young People*, p. 204. Yes, fellow youth, "God calls upon you to work, work for Him. Make an entire change in your course of action. You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect."—*Ibid.*, p. 207.

So often the words of 2 Timothy 2:15 ring in my ears. I am wondering, young people, if you do not feel, with me, that we have come to a time when we should fulfill this text, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Surely, you and I should know why we are Seventh-day Adventists, and we should be ready at all times to tell others what we believe. To-day we are pleased to bring this need to you through "Dr. M. V." in the topic, "You're on the Spot."

(For large societies this part of the service is best conducted by having a roving microphone with amplifying equipment. Then the one giving this topic will be able to move about through the audience with the microphone, asking questions and making sure that everyone in the audience will be able to hear the answers.)

You're on the Spot

SURELY, we are living in a day and age when we should be fulfilling our great aim, "The Advent Message to All the World in This Generation." The text our leader has used tells us that we are to study the truth, we are to be workmen, rightly dividing the word of truth. Well, just what is truth? The Bible tells us, "Thy word is truth." Yes, the Bible, the Word of God, is truth.

With this text, I would like to have us think of another challenge brought to us in 1 Peter 3:15: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Young people, you and I are to be ready always to give an answer to anyone who might ask us, "Why are you a Seventh-day Adventist?" "What do Seventh-day Adventists believe?" Yes, indeed, while we are traveling, on the way to school, at work, at play, wherever we might be, Adventist youth are to be ready at all times to witness for Christ and to tell others what we believe.

Paul gives us further instruction: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. We are not only to give the message to others, but we are to be an example of real Christian living to the believers as well.

A Missionary Volunteer, having come to the age of military service, received a summons to appear before a judge in one of the large cities. This frightened him. He immediately phoned the conference office and asked that someone come and help him in his meeting with the judge. Plans were made, and on a given day two conference workers and this young man met in the large city. Taking the elevator to the fifth floor of the building, they walked into the courtroom. The judge inquired the young man's name and then asked him to come forward and to leave his friends in the seats at the back of the room. The young man walked to the front of the room, facing the judge. The judge, sitting behind the desk, asked the young man to be seated and then he plied him with these questions: "What is your name? . . . Where do you live? . . . What church are you a member of? . . . I see here by your Form 47 that you are a Seventh-day Adventist. How long have you been a Seventh-day Adventist?"

"All my life," was the reply.

"Why are you a Seventh-day Adventist?"

The young man thought for a moment and then said, "Because ma and pa are." "Fellow youth, why are you Seventh-day Adventists?"

The judge continued, "What do Seventh-day Adventists believe?"

After pausing for some time the young man said:

"They believe in the seventh-day Sabbath, they believe in burying in baptism, that Jesus is coming again soon, etc."

The judge asked, "Where do they get all of these ideas?"

"Out of the Bible."

The judge continued to ply him with questions regarding his beliefs, and we must admit the young man was embarrassed, because he was not qualified to give full replies to all questions.

(At this point, go through the audience, asking questions, Why are you a Seventh-day Adventist? How long have you been a Seventh-day Adventist? What do Seventh-day Adventists believe? Do Seventh-day Adventists believe that Jesus is coming again? Where do they get this idea? Give some of the texts, proving your answers. Quickly move from one person to another, never giving anyone time to give a full answer. In other words, you put them on the spot quickly, and if they don't respond very quickly, go to another one, and another, etc. Otherwise, the service will drag and you will lose the interest that you really want to create in this introduction to the plan which you will be giving your audience shortly. After asking questions for eight or ten minutes, then come to the front of the room and continue.)

Young people, do you not feel, with me, that this service so far has shown to us that we really don't know what we believe? When we are put on the spot, we find it difficult to answer these questions, to give really a good answer, and to give a Bible answer with texts.

I am sure every one of you wants to know the truth, and you want to be able to give it to others, for our great commission is, Go ye. God is planning on youth to help Him in giving this message to a world now. Therefore, I want to bring to you one of the most interesting and best ways of knowing your Bible and being "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Our text emphasizes that we are to be ready *always* to give an answer. Christian youth, we should carry our Bibles with us, and as people ask us questions, we should be able to take our Bible from

our pocket and turn to the texts that will answer these questions.

Let's just say that we were riding in a streetcar and someone sat down by us and inquired, "What's that pin you are wearing?" "Oh, that's a Master Comrade pin, a young people's pin of the Seventh-day Adventist Church." "Oh, you're a Seventh-day Adventist, are you? You believe that Jesus is coming again soon, don't you? Well, I don't; I think the world is getting better all the time, and I don't believe the world is coming to an end."

This would give us a real opportunity, Adventist youth, to tell this visitor exactly what the Bible says. On the inside of the flyleaf of my Bible, I find some notations. Here is *SC*. What could that stand for? Yes, that is for "Second Coming of Christ." It suggests that I begin a study by reading Hebrews 9:28. Here's *M*. That's for "Millennium." Begin with Revelation 20:5. Here's an *A* for "Angels"—begin with Hebrews 1:13, 14. Here is *H*. That is for "Heaven." Begin with 2 Corinthians 12:2. And so on the flyleaf of my Bible here I could have twenty-eight different subjects listed, and just by looking here I could find out what text I should use to begin the study on each subject.

As this visitor has referred to the second coming of Christ, we shall begin with Hebrews 9:28, for *SC* stands for "Second Coming of Christ."

As we read this text we can say, "Just as certainly and surely as Christ was offered on the cross nineteen hundred years ago, just so surely He will appear the second time." In the margin of this text, Hebrews 9:28, I have written in red pencil, *2 SC*. What could that stand for? Yes, you're right. It is the second text on the second coming of Christ, and refers me to John 14:1-3. As we turn to John 14:1-3, in the margin I find *3 SC*. Ah, that points me to the third text which I wish to use, Luke 24:36-43, 50, 51. The margin at this text and all our texts throughout the Bible study points us to the next text, and the next; thus one text leads us to the next until we finish the Bible study.

4 *SC*, Acts 1:9-11. This text tells us the manner in which Jesus went away, and as He went away, He is coming back again; so we can definitely expect Him to come from heaven bodily, literally, personally, and visibly.

5 *SC*, Rev. 1:7. This text tells us that every eye shall see Jesus. He is coming with power and great glory.

6 *SC*, Rev. 6:15-17.

7 *SC*, Matt. 25:31.

8 *SC*, Matt. 24:30, 31.

9 *SC*, 1 Thess. 4:16, 17.

10 *SC*, Phil. 3:20, 21. This tells us that at the second coming of Jesus the righteous will have their bodies changed and made like Christ's glorious body. Then we will have a glorious, immortal body that will never have an ache or a pain, that will never become old and will never die. The coming of Jesus means that we shall say good-by to this world of sin with all its troubles, trials, hardships, and sorrows, and we shall then enter into everlasting happiness and joy with Jesus Christ.

This is our last text on the second coming of Christ and so at the very bottom of this text we write with red pencil, *End of SC*. Don't you really think this is a very interesting way in which to know the Bible? I am sure all of us here will want to join a Bible-marking Band and mark our Bibles with these twenty-eight different topics so that we will be able to answer anyone who asks us a reason for the hope that is within us with meekness and fear.

Yes, just a word or two from a friend or from someone traveling with us will invite us to give a Bible study, so all we shall need to do is to look at the inside flyleaf of our Bible to get the key letter for that subject, turn to the text that we are to begin with; that text leads us to the next, and the next to the next, and so the linking of texts will help us in giving the entire Bible study without a lot of notes except for the little marginal notes that we have placed at each text.

May the Lord help us to be a real witness for Him. May He lead us in being active Youth Crusaders for Him in fulfilling our aim, "The Advent Message to All the World in This Generation."



August 17

Purity of Life. Marriage

BY M. L. ANDREASEN

Order of Service

SONG SERVICE.

SONG: "Yield Not to Temptation," No. 46 in *M.V. Songs*.

SENTENCE PRAYERS.

ANNOUNCEMENTS.

REPORTS OF MISSIONARY WORK.

OFFERTORY.

SECRETARY'S REPORT.

SONG: "I Would Be True," No. 58.

TALK: "Purity of Life. Marriage."

SONG: "Father, Lead Me Day by Day," No. 21.

BENEDICTION: Repeat together Ps. 19:14.

CHORUS RESPONSE: "For the Beauty of Jesus," No. 29.

Note to Leaders

Every month during this year we have been studying one of the Ten Commandments, and thinking of each in its affirmative sense rather than negative entirely. In this time of general moral laxity throughout the world, it is well for us to consider carefully the implications of the seventh commandment, and what it commands us to do along with what it commands us to refrain from doing as we build our lives for the future. The commands of God are all given for our happiness and well-being.

Purity of Life. Marriage

The Seventh Commandment. Ex. 20:14; Matt. 5:8

Too often we look at the outward appearance of a person and judge accordingly. Yet it is possible for a man to have a thoroughly corrupt heart while his public behavior is unblamable. I am not sure but that this is worse than obvious wickedness. Sinful behavior can, at least, be seen, understood, and avoided, while a corrupt heart is deceitful, hypocritical, and doubly dangerous.

John the Baptist was not satisfied with appearances. He laid the ax at the root of the tree. (Matt. 3:10.) Christ also had a good deal to say about making clean the outside of the cup and platter while the inside was full of ravening and wickedness. (Luke 11:39.)

Then, changing the illustration, He called the scribes and Pharisees hypocrites who were like "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. . . . Full of hypocrisy and iniquity." Matt. 23:27, 28.

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

It was this which caused Christ to say that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. It was not the outward act only which Christ condemned; it was the evil thoughts which proceed out of the heart, "murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15:19, 20.

If a man who looks lustfully at a woman has already sinned in his heart, then we are face to face with the important principle that it is not only what a man *does* that is sin but what he *would* do had he the opportunity that counts.

This would convict some otherwise perfectly respectable people.

But we must admit that Christ is right. We have all known persons who were suave, polite, courteous, good company, but who were definitely rotten inside, "full of dead men's bones." As far as one knew from common knowledge, they had committed no overt act, but their smutty stories, risqué allusions, and familiar actions stamp them as unfit companions for the saints in light. The seventh commandment forbids all grosser acts; but it goes far beyond this. A true observance of it touches the innermost thoughts, the hidden springs, and demands purity of source as well as purity of action.

I am sure that few, if any, of our youth here today have committed the grosser sins which the seventh commandment forbids; and that if any have been guilty they have repented thoroughly and decisively. I think I am correct in saying that the overwhelming majority of our young people are clean, straightforward, and wholesome. This being so, what lesson may we draw from this command which God has inserted for the guidance of His people?

God has implanted in the heart of all people longings and desires that, rightly directed, ennoble and enrich life. There is nothing wrong, at the right time in life, to be drawn toward the opposite sex. This is as God intended. Unfortunately, a few have taken extreme positions which have caused some of our young people to feel a certain kind of guiltiness in even talking to the opposite sex. Our schools and institutions are not marriage bureaus; but some young people have taken undue advantage of liberties given them, with the result that restrictions have had to be made which otherwise would have been unnecessary. School authorities—and all of us—regret this, but it is, of course, true that in all relationships of life rules are made for the few who transgress, and the majority is restricted for the sake of the few. This is not to disturb us. We are merely to take it as part of the program and discipline of life.

I once had one of the older students in school come to me with a request. She had been brought up on a large ranch, had managed her own life to a great extent, and was a fine, dependable, capable, trustworthy young woman, used to handling horses and machinery as well as herself. She told me that the change from her former life to dormitory restrictions was almost more than she could

stand. It was nine o'clock on a beautiful spring evening, and why could she not take a walk? She had asked the dean of women, and now she came to me.

I felt keenly the disappointment that would come to her as I confirmed the dean's position. But what else could I do? How could we make a difference between students? I believe I was not very convincing, for she left school shortly afterward, as sweet and good as ever—but we lost a good student.

Life is a matter of adjustment, of directing and controlling one's inclinations. We must all deny ourselves certain privileges for the sake of others. This is vital as a discipline of life.

So it is in the association of the sexes. There are things that in themselves are right and lawful, but which our schools may not permit. Free and open association of the sexes not only is allowed but encouraged. The difficulty arises when courtship and love-making is indulged, generally to the detriment of the very things for which students attend school. Self-control and self-discipline are necessary, and where these are lacking, they must be supplied by an outside source for the good of the institution.

Because of these regulations, some people have the impression that our schools are narrow and bigoted, and that we believe courtship and love are wrong. This is not the case. But it is evident that if young men and women allowed themselves, or were allowed, to follow their natural impulses, little else would be accomplished. This is so patent as to be axiomatic. Love and courtship should have their place, but not in our institutions.

Courtship, lawfully carried on, has certain dangers, and constant watchcare needs to be emphasized. Especially is courtship, carried on in violation of established rules of conduct or institutional practices, a most precarious experience, and likely to end disastrously. The breaking of one rule leads to a weakening of resistance in other lines, and disaster is near. One small escapade may seem exciting and delicious, but something is happening to principle, and the end can oftentimes be foreseen.

It may seem to be a far cry from the breaking of a rule for social intercourse in a school to a breaking of the commandment; but the distance is not so far as it may seem. The willful breaking of a social rule in regard to the association of the sexes has deep roots, and those who do this may easily take one more step which they did not contemplate in

the beginning and which may be very serious. To sneak around in the dark and attempt to avoid being seen leads to the taking of sporting chances, to familiarity, and to a thousand evils.

How different is this from open, frank, free association on a comradely basis, which leads to friendship, love, and resulting marriage. In this both angels and men rejoice. God has so ordered it.

Let the young men abstain from all undue familiarity, and let the young women be quick to resent intimacy. In moral sin the responsibility is usually quite equally divided. All should beware. The long lingering at the young lady's door, the parting embrace and kiss, have no place in the life of the informed and Christian young woman. "Petting," "Necking," or whatever the latest term may be for familiarity—let it not be once named. The young woman can easily—if she wishes to do so—erect an impassable barrier which no one will cross; her firm and intelligent insistence on certain rules will be respected.

Let all consider the fact that behind open sin lie hidden thoughts, unclean desires, depraved or perverted taste. Cleanse the fountain, and the water will be pure. Make the tree sound, and the fruit will be good; lay the ax at the root of difficulty, and healing will follow. May our prayer be: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

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August 24

The Modern Killer

BY H. R. NELSON

Order of Service

SONG.

SCRIPTURE READING: 1 Corinthians 3: 16, 17.

PRAYER.

REPORTS AND ANNOUNCEMENTS.

OFFERTORY.

SPECIAL MUSIC.

TALK: "If Tombstones Told the Truth."

TALK: "Women Smokers."

TALK: "Tobacco and Degenerative Diseases."

TALK: "Tobacco—What Is It? and What Does It Do?" (See p. 15.)

REPORT: "A Medical College Experiment."

EXPERIENCE: "Charles Lindbergh."

TALK: "His Promise."

SIGNING OF ANTI-TOBACCO PLEDGE CARDS.

SONG.

BENEDICTION.

Notes to Leaders

The subject for this program is very important and should be given careful preparation. The present danger to Sev-

enth-day Adventist youth is very real.

If further material is desired, consult the books *The Cigarette as a Physician Sees It*, by Dr. D. H. Kress; *Plain Facts for Girls and Young Women*, by Belle Wood Comstock, M.D.; and *Science Speaks to Young Men*, by George Thomason, M.D.

Leaflets available also through the Book and Bible House are: "Nicotine Knockout," by Geno Tunney, M.V. Leaflet 41; "Tobacco, Friend or Foe to Health," by James J. Short, M.D., M.V. Leaflet 42; "Why Girls Shouldn't Smoke," and "Why Boys Shouldn't Smoke," by Dr. D. H. Kress.

When planning for this program, encourage your Missionary Volunteers to invite their non-Adventist young friends to attend, and give each visitor a leaflet or more than one. Also suggest that the members give these leaflets to other friends and associates outside the church.

Obtain from your conference M.V. secretary a quantity of M.V. Pledge 5 cards sufficient to meet your need. Do this early, so that you will have the cards at the time of the meeting today. At the close of the experience, "His Promise," have the young people sign the Anti-Tobacco Pledge. The signers should be requested to keep the pledge in their own possession, possibly in their Bibles. It will be a reminder and souvenir of their decision made at today's meeting.

Prepare attractive posters, using as a basis "Ten Counts Against the Cigarette."

M.V. PLEDGE 5

ANTI-TOBACCO PLEDGE

For the sake of strength and purity, I promise, with the help of God, never to use tobacco in any form, and to help others to abstain from its use.

Name _____

Date _____ 19____

"If sinners entice thee, consent thou not." Prov. 1:10.

Poster Suggestion

Posters might be made using the following facts as a basis:

TEN COUNTS AGAINST THE CIGARETTE

1. *It is costly.* The people of the United States spend more for tobacco than for their marvelous free public schools.

2. *It is wasteful.* One who begins at twenty to spend \$2.50 a week on tobacco would save \$25,000 by the time he reached sixty-five were he to invest his money at 6 per cent compound interest.

3. *It is a negative influence.* It leads young people into careless company.

4. *It breaks down ideals.* It is helping to reduce our American standard of wom-

anhood to the lower levels of less-advanced countries.

5. *It is money mad.* Cigarette makers have had to be restrained by the Government from publishing untrue statements in our newspapers and magazines.

6. *It is selfish.* Cigarette makers are using the powerful art of psychology to spread the habit among ignorant and helpless peoples throughout the world.

7. *It is unsafe.* It causes fires, accidents, and gasoline explosions.

8. *It is especially bad for indoor workers,* whose supply of fresh air, sunshine, and exercise is often limited.

9. *It causes failures.* It slowly destroys that small margin of superior excellence required by the exacting conditions of today's life.

10. *It is the enemy of progress.* It eats up the surplus of money and health—that small but all-important margin that carries one man or one race beyond another.

If Tombstones Told the Truth

You have seen pictures of military cemeteries near great battlefields.

Upon every headstone is chiseled the inscription, "Killed in action."

If one knew nothing about war, these headstones would be sufficient to impress upon him that war is deadly—that it kills.

How much would you know about tobacco if upon the tombstone of everyone killed by it were inscribed, "Killed by tobacco"?

You would know a lot more about it than you do now, but you would not know all, because tobacco does more than kill. It *half kills*. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question whether it is not sometimes worse to be half dead—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain.

This seems like exaggeration. It isn't. It is well within the truth. You do not know the facts because you are not permitted to know them.

Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away, and years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away and, when they die, the doctors certify that they died of something else—pneumonia, heart dis-

ease, typhoid fever, or what not. In other words, tobacco kills indirectly and escapes the blame.

Always remember that the tendency of tobacco is to destroy.

Don't be fooled by newspaper stories inspired by the tobacco interests about gentlemen one hundred and four years old who attribute their multitude of years to the use of tobacco. . . .

There is no doubt that some men have lived to be very old, notwithstanding the use of tobacco and whisky.

But they are entirely mistaken in believing that it was the tobacco or the whisky that helped them to live long. Here is one proof: Look for all those who were boyhood chums of these aged survivors of tobacco and whisky and who, like them, smoked and drank. Where are they? In graveyards. Tobacco and whisky helped to put the finishing touches upon them.

Nicotine, after you have used it awhile, puts you in a condition to be "bumped off" by the first thing that hits you. If you saw some men undermine a building until it was ready to topple into the street, and then saw a woman hit the building with a baby carriage and make it topple, you would not say the woman wrecked the building, would you? Yet when a smoker dies of pneumonia, the doctor's death certificate gives pneumonia, and not tobacco, as the cause of death. And the tombstone man with his chisel says nothing at all.

What a shock people would get if they went through cemeteries and saw tombstones declaring the fact that this man died of typhoid made fatal by a tobacco-weakened heart, and that man succumbed to nervous prostration because tobacco had shot his nerves to pieces, and another one gave up the ghost because tobacco had ruined his stomach.—LUTHER BURBANK in *The Cigarette as a Physician Sees It*, pp. 6, 7.

Women Smokers

BEFORE World War I it was an uncommon sight to see a woman smoke. Usually such women were considered of ill repute. Not so today. Everywhere women, young and old, are slaves to this habit. But what is the effect of this habit on the women and girls? A few statements from eminent doctors will explain the effects of smoking on the more delicate nervous mechanism of women.

Dr. Hugh S. Cumming, former surgeon general of the United States Public Health Service, has declared:

"The cigarette habit indulged in to ex-

cess by women tends to cause nervousness and insomnia. If American women generally contract the habit, as reports now indicate they are doing, the entire nation will suffer. The physical tone of the whole nation will be lowered. The number of American women who are smoking cigarettes today is amazing. The habit harms a woman more than it does a man. The woman's nervous system is more highly organized than the man's. The reaction is, therefore, more intense. It may ruin her complexion, causing her to become gradually ashen. Propaganda urging that tobacco be used as a substitute for food is not in the interest of public health, and if practiced widely by young persons will be positively harmful."

No girl wants to grow old—at least she wants to look young as long as possible. Will smoking keep the youthful look? Not according to Joseph Byrne, managing director of the National Beauty Shop Owners' Association, when he said:

"The features of women who smoke grow sharper as the nicotine habit fastens on them, the skin becomes taut and sallow, the lips lose their rosy color, the corners of the mouth show wrinkles, the lower lip shows a tendency to project beyond the upper lip, the eyes acquire a stare, and the lids rise and fall more slowly."

If you want to maintain that "school-girl complexion," don't smoke.

But smoking among women has more serious results. The effect on their children is even more baleful. Dr. Charles L. Barber, of Lansing, Michigan, in a paper read before a convention of the American Association for Medico-Physical Research, said:

"A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old."

Womanhood has in the past been the great barrier against race degeneration. Not so for the future. If present trends continue, the race will become physically inferior.

Tobacco and Degenerative Diseases

DR. WILLIAM W. KEEN, one of America's most eminent surgeons, in his eighth volume on surgery, informs us that 40 per cent of the autopsies he conducted on young men under twenty years of age

who fell on the battlefields of Europe in the [first] World War showed degenerative changes in the heart, kidneys, and liver. These young men were physically the best America could produce. Of those who were killed at the age of forty years he says only 10 per cent were found with normal organs. Fifty per cent had confirmed sclerosis of kidneys, liver, and blood vessels. An ordinary medical examination given to these men while living would have failed to reveal these changes that were insidiously taking place.

E. E. Rittenhouse, president of the Life Extension Institute of New York, has said that "43 per cent of the applicants for life insurance in a large American company were declined because of physical impairment indicating the presence or the oncoming of degenerative disease, among whom 90 per cent were unaware of their true condition." According to Dr. Haven Emerson, of the Columbia University, heart disease mortality in the city of New York has increased 187 per cent, and mortality from diseases of the arteries 663 per cent, during the past fifty years.

The poisons of tobacco are indisputably a contributory cause of many of these degenerative diseases that are the great foes of civilization today. The startling increase in the mortality from organic diseases such as heart failure and apoplexy, and the increase in mental and nervous diseases, are without doubt all in part due to the prevalent use of tobacco, especially the cigarette.—*The Cigarette as a Physician Sees It*, p. 11.

A Medical College Experiment

THERE is a very serious effort continually going on at our medical college in Lema Linda, California, to impress the medical students with the dangers in the use of tobacco. At one time a class extracted the nicotine from one package of cigarettes. Pure nicotine is as colorless as water. From this package they secured several drops of this colorless liquid. It was placed on the back of a dog's tongue. This large dog went into convulsions immediately, and in fifteen minutes he was dead.

Tobacco is a poison. You may ask the question, Why doesn't it kill men if it is so poisonous? The answer is, It does kill men—by the tens of thousands. Its constant use weakens many of the organs of the body and causes them to be susceptible to various diseases, especially those of the respiratory tract. Let us be proud of the fact that we belong to a

clean people, and determine ever and always to hold the standard high.

Charles Lindbergh

WHEN Charles Lindbergh made his famous nonstop flight from New York to Paris, he was met at Le Bourget Field in Paris by thousands of cheering, enthusiastic people. One of the first to break through the police lines and rush to Lindbergh's little plane, *Spirit of St. Louis*, was a representative of an American tobacco company. Before Lindbergh's tired eyes he placed a prepared statement which read something like this: "I, Charles Lindbergh, recommend wholeheartedly a certain brand of American cigarettes." There was a place for him to sign. Attached to this statement was a check for \$10,000. The tobacco representative offered Mr. Lindbergh a fountain pen with which to sign the statement, but the "Lone Eagle" refused to sign the document and accept the gift of money.

Why did he do this? Was he not in need of money? Yes, he could have used \$10,000 very conveniently in those early days, but Charles Lindbergh refused to sign the document because he had too much regard for the boys and girls and young men and young women of America who trusted him and looked to him as a great hero.

His Promise

DURING the war years it was my custom to give rides to servicemen who were traveling along the highway. Almost without exception they wanted to smoke. A few would ask permission, but the majority would start smoking without consideration for the driver. This selfish attitude is prevalent among smokers.

One day I picked up a clean-cut soldier of about twenty-nine. His personality was very pleasing, and I found him a good conversationalist. After an hour or so I wondered why he had not pulled out a cigarette. Finally I said, "I see you don't smoke." In reply he said, "I used to smoke some years ago."

I was curious to know why this young man had quit smoking, so I asked him. This was his story:

"About nine years ago my little son was born. At that time I smoked considerably. When my son was about two weeks old, I was holding him in my arms and thinking about his future. I was making big plans for him when suddenly I realized that I might be his biggest stumbling block to success. Of course, I didn't want him to smoke, so there was

only one thing for me to do. Right there I made a promise. My wife didn't think I meant it, but to this day I have never smoked once since that promise was made, nine years ago."

Seventh-day Adventist young people have a similar responsibility. We must not be stumbling blocks to Junior boys and girls. We must set the right example for them to follow. Have you

made a promise to God that you will not touch this filthy weed? No Christian should hesitate to make this promise and keep it sacred before God. Will you make that pledge now for your own sake and for the sake of the boys and girls who know you?

(Distribute the Anti-Tobacco Pledge Card to all young people, Seniors and Juniors. This is M.V. Pledge 5.)



JUNIOR MEETINGS

August 3

Religious Liberty and You

BY HEBER H. VOTAW

Order of Service

SONG: "Take the Name of Jesus With You," No. 15 in *M.V. Songs*.

SENTENCE PRAYERS.

SCRIPTURE.

OFFERTORY.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY WORK.

ANNOUNCEMENTS REGARDING SOCIETY PROJECTS AND PLANS.

MUSIC: "My Daily Prayer," No. 22.

SYMPOSIUM: "Religious Liberty and You." (See Note.)

CLOSING SONG: "Stand Up for Jesus," No. 61.

BENEDICTION.

Note to Superintendents

The symposium given for the Seniors under this date, July 3, may well be adapted by the Junior superintendent to the boys and girls in his society. We would suggest that assignments for talks be made to the older Juniors today. The Juniors are not too young to learn more of this doctrine of religious liberty, for it is an integral part of the particular message that Seventh-day Adventists are giving to the world, and many who are now Juniors may be tested severely on this point. A careful study of this topic today may help to hold many faithful to this important doctrine. M. W. M.

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August 10

Junior Crusaders

BY C. H. LAUDA

Order of Service

SONG SERVICE.

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

PRAYER.

SECRETARY'S REPORT.

SOCIETY REPORT.

ANNOUNCEMENTS.

OFFERING.

SONG: "The Captain Calls for You," No. 75.

TALK: "Know It Now."

TALK: "Juniors, You're on the Spot."

SPECIAL SONG.

TALK: "Juniors, Mark Your Bibles."

SONG: "Missionary Volunteers," No. 83.

BENEDICTION.

Tips for Junior Superintendents

Read carefully the suggestions given in the Leader's Introduction and Notes to Leaders in the Senior topic, "Youth for Youth." Have the supplies as mentioned. It would be easier for you in the Junior societies to organize a Bible-marking Band first before going into the other details of the Youth Crusaders' program.

Know It Now

Does everyone have his thinking cap on? I am thinking of a text in the Bible that starts with the word "Remember." What text is it? [Here let the Juniors guess different texts. Should they refer to your text, then of course you will say "Yes." If not, you will refer to it yourself.] Yes, Ecclesiastes 12:1 is the text of which I am thinking. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Today, in this Junior meeting, our Creator would have us think of Him and study of Him. He says, "Remember now." And so in our meeting we are going to remember Him.

With this text I want us to think of another one found in 1 Timothy 4:12. This is a young people's text, too. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Think of it, Jesus wants each of us to be a real example to everyone else, so

that even those who believe in Him, yes, those who are church members, will see that we are sincere in our Christian life, and they will try to follow Jesus just as we are following Him. Many boys and girls have led a mother, a father, a sister, a brother, a neighbor—yes, other people to Jesus Christ, and Jesus wants you and me to be able to do just that too.

I am wondering whether you know why you are a Seventh-day Adventist. Are you one merely because your father and mother are Adventists? Or are you a Seventh-day Adventist because the Seventh-day Adventists believe the Bible from cover to cover and take it as their way of life?

In 1 Peter 3:15 we have an interesting text which really puts us on the spot. Our next speaker will be using this text.

Juniors, You're on the Spot

Yes, 1 Peter 3:15 tells us that we are to be on the spot all the time, for listen to what we read here: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

How often are we to be ready? Yes, indeed, always. That means when we are at work, at school, at play; while we are on the streetcar coming to school or going home from school. We are to be ready always to answer such questions as these: "Why are you a Seventh-day Adventist?" "What do Seventh-day Adventists believe?" "Do they really believe that Jesus is coming again?" "Where do they get these ideas?" Ah, it's right then and there that you and I should know the Bible so well that we can give the very verses that will answer these different questions. You will remember 2 Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." The Bible tells us what truth is. What is truth? "Thy Word is truth." The Bible is truth, and you and I are to know the Bible and be ready to explain it to others, "rightly dividing the Word of truth."

While I was riding the streetcar to school when I was a little boy, one morning a well-dressed and mannerly gentleman sat by my side. After sitting there looking out the window, suddenly he turned to me and asked, "Bud, where are you going?" "Oh, I'm on my way to church school." Church school—what kind of school is that? "That's the Seventh-day Adventist church school," I replied. "Oh, so you are one of those

Seventh-day Adventists, are you? Well, well, when you get to be a big man like me, you will know that the Adventist belief is foolish, for really any day is all right to keep. All the churches are good; we are just to keep every day alike. By the way, son, what's your name?"

By this time I was very frightened and I wondered whether it would not be best for me to take another seat in the car, but then I thought of the text, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." And I thought of the text that we have used today, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The man then said to me, "Son, why are you a Seventh-day Adventist?" I was just ready to say, "Because my father and mother are," when I happened to think that just two days before our teacher had told us that we should be Seventh-day Adventists because Seventh-day Adventists take the entire Bible as their guide. They believe every word of it is inspired. They believe that Jesus is coming again, and at that time He will put an end to sin; and that we should be Seventh-day Adventists because we believe this message, not because anyone else believes it, but because we know it is the truth, because we have read and studied the Bible ourselves. So after taking a few short breaths I said, "I am a Seventh-day Adventist because Seventh-day Adventists believe the whole Bible truth." This man then said to me, "What do Seventh-day Adventists believe?" I tried to tell him. I told him that the Seventh-day Adventists believe that the seventh-day Sabbath is the Bible Sabbath, that Jesus rested on that day, and it is the day on which He wants us to rest, too. He then said to me, "Why, the seventh day isn't the Sabbath." I said, "Oh, yes, it is. Then I repeated from my memory the fourth commandment. [Have all the Juniors repeat the fourth commandment together.] After I repeated the fourth commandment to this man he said, "Oh, son, that's done away with." I said, "Oh, no, it isn't." Then that wonderful text—I didn't know where it is—came to me, "Jesus Christ the same yesterday, and today, and forever." "Where do you find that text?" he asked. "In the Bible somewhere, I don't know just where."

Boys and girls, I wonder why I didn't know; why hadn't I remembered? I decided right then and there that I would

study the Bible more and know where these different texts are found. The man left me, but as he left, he put his hand on my shoulder and said, "Son, I wish we could ride on the same streetcar every morning together. Keep up your good work. Don't let anyone change your mind."

I feel sure that everyone of you boys and girls is very anxious to know where the different texts are in the Bible, so that you can prove to others exactly what you believe. We have a very interesting plan for you. I know every one of you will be thrilled with it.

Juniors, Mark Your Bibles

It's always well for Christians to carry their Bibles with them. A little pocket Bible is very nice to have. If you have one of these small Bibles, you will want to mark it this way, but if you have no small Bible, only a large one that you have here at school or at home, then you will want to mark that one so you will know just how to follow this plan and be ready to mark that little pocket Bible when you do get one.

On the flyleaf of your Bible on the inside we put some letters. These letters stand for definite Bible subjects. I am thinking first of all of the letters *SC*. They stand for the "Second Coming of Christ." I am thinking of the letter *M*. Let that stand for "Millennium." *A*—what could *A* stand for? Ah, you're right, that stands for "Angels." *H*? Where do you hope to go someday? Yes, you've guessed it, *H* stands for "Heaven." There are many other letters that can represent other definite Bible topics.

Let us think of the first Bible topic now, the second coming of Christ. In the flyleaf of my Bible on the inside I have *SC* then a dash—and the words, "Second Coming of Christ." Begin, Hebrews 9:28.

(Continue by following the suggestions given in the Senior topic under the title, "You're on the Spot," paragraph starting with the words, "As we read this text, we can say—" This will give to you all the different texts, how they are placed in the margin of the Bible, and so on, for the entire Bible study on the second coming of Christ.)



Ride On, Crusaders

(TUNE: Chorus of song, "Ride On, King Jesus," printed on page 12 of December, 1945, GAZETTE.)

Ride on, Crusaders, to victory, ride on
To glory and power and majesty sublime!
Ride on, Crusaders, to victory, ride on
Till Christ shall come and say, "Well done!"
O, conquering ones, ride on!

August 17

Thou Shalt Be Pure

BY W. O. BALDWIN

Order of Service

SONG: "Father, Lead Me Day by Day," No. 21 in *M.V. Songs*.
SENTENCE PRAYERS.
ANNOUNCEMENTS.
REPORTS OF MISSIONARY WORK.
SECRETARY'S REPORT.
OFFERTORY.
SONG: "Yield Not to Temptation," No. 46.
LEADER'S INTRODUCTION.
TALK: "Thou Shalt Be Pure."
TALKS AND RECITATION: "Safeguard to Happiness—Our Homes."
TALK: "Safeguard to Happiness—Personal Honor."
POEM: "Myself," by Edgar A. Guest. (See p. 724 of *Collected Verse of Edgar A. Guest*.)
SONG: "I Would Be True," No. 58.
TALK: "Are You Building by the Blueprints?"
TALK: "Our Code of Personal Honor Requires Clean Habits."
CHORUS: "For the Beauty of Jesus," No. 29.
BENEDICTION, followed by repeating together Psalms 19:14.

Introduction

He heard nothing but the wind whistling, "Forced Landing," as he frantically searched the earth below for an emergency landing spot. His pounding heart told the terror of the second before when the motor of his little plane sputtered to a standstill, freezing the propeller before his very eyes. Then in the very next second he shouted for joy, for sure enough, under his right wing stretched the comforting runways of an Army airfield. The commanding officer watched my pilot friend settle on the huge landing strip, learned of the trouble, and then snapped a stern order, "Do not fly that plane till my mechanics clean the carburetor and free the entire gas line from every speck of dirt; and don't fly a dirty motor any more!"

Juniors, do you think my friend rebelled at such a good command or the friendly help of the Army mechanics? He trembled all over with gratefulness. Did you ever think that it is just that way with God's commandments and His help? The seventh commandment boldly says "No" to the evil which is black, dishonorable, and cowardly.

Thou Shalt Be Pure

Ex. 20:14; Matt. 5:8

WHILE this commandment very plainly says, Thou shalt not be immoral; it means just as forcefully, Thou shalt be pure, and thou shalt guard the foundations of home. If you are a Junior now,

you will be a homemaker someday. God says: Protect your future heritage; be pure. If you are an adult now and have a home of your own already, God says just as plainly: Guard your home with purity.

One of the greatest surprises to Juniors is the truth that every commandment God ever gave is for our own happiness. The only satisfying happiness in the world is enjoyed by people who keep all the commandments of God. They do not worry; no bitter remorse tortures their sleep; they face each day with a smile, knowing they are living nobly and unselfishly.

Is it hard to believe that God would say, "Thou shalt not drink poison"? Does it seem unreasonable that God would say, "Thou shalt not cut thy throat nor stab thy heart through with a knife"? Do you rebel at the safety railings which guard our highways, keeping reckless motorists from being dashed on the jagged rocks of the canyons? Just so every commandment of God is a railing to guard our lives and preserve our happiness.

Safeguard to Happiness—Our Homes

God gave several safeguards to keep our happiness. The best of these is home. The happiest times on earth you have at home. The best place in all the world is home. The word "home" means a thousand things all at once: it means the dearest persons in all the earth—your mother, dad, brothers, sisters; it means picnics, Thanksgiving dinner, and a birthday cake; it means love when you need someone to understand; it means someone who believes in you; it means someone worth living nobly for; it means that happy Friday evening worship hour when the family circle draws closely about you and you sing and pray. There your heart is at peace if you can look each loved one squarely in the eye with pure conscience.

Suppose you are a Junior boy in the home we have been thinking of. Listen to your dad's best wish for you:

IF YOU BUT KNEW

O lad, my lad, if you but knew
The glowing dreams I dream of you—
The true, straight course of duty run,
The noble deeds, the victories won,
And you the hero of them all—
I know that you would strive to be
The lad that in my dreams I see;
No tempter's voice could make you fall.

O lad, my lad, if you could see
About your happy life so free
The towering castles that I build,
With guests of mark and honor filled,
And you the master of each hall,
I know that never deed of shame
Would blot the record of your name;
You would be worthy of them all.

Ab, lad, my lad, your frank free smile
Has cheered me many a weary mile;
And in your face, e'en in my dreams,
Portent of future manhood beams—
Manhood that lives above the small;
Manhood all pure and good and clean,
That scorns the base, the vile, the mean,
That hears and answers duty's call.

And lad, my lad, so strong and true,
This is the prayer I pray for you:
Lord, take my boy and guide his life
Through all the pitfalls of the strife;
Lead him to follow out Thy plan,
To do the deeds he ought to do,
To all Thy precepts ever true;
Make him a clean and noble man.

—MAX HILL.

(Used by permission.)

Safeguard to Happiness—Personal Honor

ANOTHER safeguard God has given us to protect our happiness is a high code of personal honor.

One day in a large Western city I visited a great city bank. I thought Juniors would be glad to learn whether leaders in the business world agreed with teachers and ministers on high codes of living. I asked many people, "Who is the best banker in town?" They all gave the same answer, and so on this day I found the doorway to his bank and entered through those huge marble pillars, walked past rows and rows of tellers' windows, past beautiful mahogany tables, and at last stood before the door marked, "President." His secretary ushered me into a beautiful office, and I sank down into the deep-cushioned elegance of the chairs before his desk. My shoes felt the welcome of lovely rugs. Elegance and wealth seemed to shine from the very walls, but better than all this was the man behind the desk. Here was the man people described as the best banker in town. I couldn't tell by looking at him just what it was that made him better than the other bankers. "Why is it," I wondered, "that people say this man is at the top of the list? It can't be his money, for poor and rich alike tell me he is the greatest banker in town. It must be something I can't see that makes him great."

His kindly eyes and friendly voice made me welcome as he asked the purpose of my visit.

"I have come to talk to you about the greatest investment in the world," I told him. "It isn't dollars. It's worth more than lands and houses. I have come to talk with you about the investment we may make in boys and girls."

I was glad to see him smile warmly, for in that instant I knew he had a great soul, and I began to know the reason his townsmen loved him. He was a great man because he had a great heart. He was a noble soul.

"Mr. Banker," I said, "I talk to young people often. I am a minister, and it may be that sometimes youth feel that we ministers and teachers are one-sided in our thinking. I would like your opinion and counsel on some things. If you were telling juniors the way to happiness, what would you tell them?"

The banker's face registered thoughtfulness as his memory raced through the pages of his life to his own boyhood days. Then he spoke. Earnestly, sincerely, he said, "Tell the boys and girls to live during the day so they can sleep at night."

There it was. In one short sentence he caught all the meaning of pure living—the only way to happiness.

You cannot repeat an impure story today and sleep in perfect peace tonight. You cannot share impurity of any kind and look into your mother's eyes with clear conscience and clear gaze. Even if you could deceive your own mother, you couldn't fool yourself. You know all about you. The law of God is written somewhere in your own conscience and can never be broken without torturing moments with guilt scorpions stinging your heart with stabbing pain. The banker was right! You can't sleep at night with a throbbing conscience. You must live with yourself.

Are You Building by the Blueprints?

It is your privilege as a Junior to dream of the future. Your life is ahead of you, and it is your right to dream of the great things you will do, the home you will have, the places you will visit. All that life holds is before you.

The most glorious part is that you plan more than that, you can plan the kind of person you are going to be. You can draw your own blueprints of the man or woman you will be tomorrow. Let's take a look at your plans. In your dreams you see the one you want to be, with head erect, face glowing with health, a citizen respected for accomplishment, honesty, and nobility. A tingle thrills your heart even now as you think of the person you want to be when you are grown. You would never dream of being anything less than this. Even thieves want to preserve their self-respect.

It is right that you should dream of glorious success and pure nobility. God wants you to do this. That is why He commands purity now, for He knows that you are building now the man or woman you will be tomorrow.

A teacher saw the shady look of guilt in the eye of a little boy one day and

knew that impurity had left a stain. Skillful questions soon found that the little lads had been telling stories that are told only when no one else is listening. A story that has to be whispered isn't worth hearing.

The teacher went to his desk, took out a little box and a paper sack, and invited the little boys to go with him. Question marks flashed from boyish eyes as the little group sat down on an old bench in the schoolyard. Carefully the teacher took the empty bag and said, "Boys, this empty sack represents your mind when you were born into this world. When you boys were tiny babies you didn't know anything, and all that you know now is there because you put it there. Now, boys, this sack will become valuable and desirable or worthless and shameful, depending upon what we put into it."

With this introduction the teacher reached into the box and to the delight of the wriggly little boys took out some luscious-looking jelly beans and chocolate drops that little boys like. Carefully he dropped them into the sack.

"Here you are, boys," he went on, "help yourselves." Little hands went diving through the air trying to get a little fist into the sack long enough to clinch a handful.

"That's enough," said the teacher; "the rest of you wait a minute now while we do something else."

To the sorrow of the candyless boys and utter astonishment of the whole group, the teacher stooped to the ground and, taking a handful of dirt, poured it into the sack. Long-faced, candy-hungry little boys saw the teacher pass the sack around again. But no one wanted candy this time. The teacher didn't have to ask "why," for those little lads were learning one of the great big lessons of life. What you put into your heart will come out. You may have a lot of good things there, but when impurity is put in the good is spoiled.

Juniors, you control the lid to your heart. Choose purity.

Our Code of Personal Honor Requires Clean Habits

THE safeguard to happiness given by your code of high personal honor requires clean habits for health and strong muscles. Every Junior's eyes should sparkle when God tells you how strong and healthy He wants you to be. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. Jesus paid a great price that your soul should prosper.

per. He is just as anxious for your body to be strong.

Remember, our commandment means, "Thou shalt be pure." Now, any practice or habit that is immoral is not pure. There is a scientific reason why God gives us this very wise commandment.

Every Junior here is growing. You are taller every month; the scales show that you are gaining weight; even your muscles are getting stronger. It is the springtime of your life. Deep inside, a great body system is awakening the power of which will give sparkle to your eyes, tone to your muscles, and above all else, strength to your will power and intellect.

If you would know what a great physician has to say about the danger of unclean habits destroying this power, listen to his words: "Unclean habits are the greatest curse to blossoming manhood or womanhood. They take the glow from the cheeks, the brightness from the eyes, and lifeblood from the veins. Nothing so destroys the will power and vital energy; it weakens the intellect and impairs the memory. Such youth lose personal magnetism and attractiveness." God wants you to be strong in mind and body. That's why He says, Be pure.

The pathway of immorality and impurity has led thousands to travel its glittering road to sorrow and shame. The prodigal sold his birthright and wasted it in immoral living and thinking. His last dinner in the pigpen convinced him that the pathway of impurity is a bitter one. How beautiful his father's home looked.

All that is good was there because purity was there. Glorious joy he never knew thrilled his heart the moment he found goodness in his father's house again. Many notorious names in history have traveled the same way of evil. One stabbed a knife through his heart. I don't want to live that way, do you? Another drank poison rather than live longer in impure guilt. That doesn't appeal to me either; does it to you? No wonder our God who wants to shield us, gave us the seventh commandment.

The command "Thou shalt not" of the seventh commandment was not given to keep pleasure from us. It was rather given to give us the deepest joy and highest happiness heaven can give. Snow-white purity of thought and life is the Junior's surest road to a happy home now and a joyous tomorrow.

To all this is added the joyful promise of Jesus, "Blessed are the pure in heart: for they shall see God." I want to be pure, don't you?

August 24

Tobacco Facts

BY H. R. NELSON

Order of Service

SONG.

SCRIPTURE READING: 1 Corinthians 3:16, 17.

PRAYER.

REPORTS.

OFFERTORY.

SPECIAL MUSIC.

TALK: "Tobacco—What Is It? and What Does It Do?"

TALK: "Effects of Tobacco on Growth and Learning."

TALK: "A Medical College Experiment." (See p. 11.)

TALK: "They Never Grow Big."

STORY: "Charles Lindbergh." (See p. 11.)

STORY: "His Promise." (See p. 11.)

SIGNING OF ANTI-TOBACCO PLEDGE CARDS.

SONG.

BENEDICTION.

Notes to Superintendents

Please read carefully the Notes to Leaders in the Senior topic for today, and obtain the leaflets and pledge cards mentioned there.

Prepare attractive posters as suggested on the "Ten Counts Against the Cigarette." Page 11.

We must make this topic as strong and appealing as possible in order that the Juniors may know the facts, understand the effect of tobacco, and pledge for the sake of strength and purity never to use tobacco in any form, and to help others to abstain from its use.

Drill the Juniors so they can give this program in other communities also.

TOBACCO—

What Is It? and What Does It Do?

TOBACCO is a plant belonging to the same family as the potato. Among its relatives are the tomato plant, the red pepper, eggplant, and the deadly nightshade. The leaves of all these plants are thick and juicy and have a rank, sickening smell. All contain poisonous substances and those in nightshade and tobacco are very powerful.

Tobacco contains a clear alkaloid poison which vaporizes easily in the air. It is called nicotine and is one of the most deadly poisons known. A small drop of nicotine on the gums or tongue of a cat will kill the animal. Two drops will kill a dog. A rabbit may be killed instantly by injecting a tiny drop beneath its skin or putting the same amount in its eye. The death dose for a man is from one to two drops.

One writer says there is enough nicotine in a cigar to kill two men. The

amount of nicotine in a cigarette is about 1/5 to 1/6 as much as in a cigar. Quoting Dr. Henry S. Williams on nicotine: "It is one of the most rapid and fatal of poisons. The fatal dose for a man is about 60 millimeter; this is a little less than one grain."

The burning of tobacco, as in smoking, produces other deadly poisons. One of the strongest of these is carbon monoxide. It is a form of gas and is the same as that forced out of the exhaust pipe of an automobile. As tobacco smoke goes into the mouth and nose it contains 1.5 per cent to 4 per cent carbon monoxide. As it comes out it contains .9 per cent to 1.2 per cent of that deadly poison. From .6 per cent to 2.8 per cent has been left in the blood. In the red corpuscles it takes the place of oxygen. It is this lack of oxygen in the blood that makes the smoker short-winded.

The amount of nicotine that gets into the blood varies in several ways. In cigarette smoke is found 80 per cent of the nicotine in tobacco; in cigar smoke 90 per cent.

In *Fortune* magazine for September, 1935, it was said that the cigars and cigarettes consumed every year in the United States filled the smoker's bodies with enough nicotine to wipe out four times the people of the earth.

Poisons are sometimes put on and into tobacco. To kill pests the plants are sprayed with arsenic. This sticks to the leaves and is now and then found in cigars and cigarettes when smoked. Some of the Turkish tobaccos are washed in water in which opium has been dissolved.

You have seen cigarettes advertised with the claim that all nicotine has been extracted from the tobacco. Tests show that this claim is false, and along with nicotine are other poisons formed from smoking.

A nonsmoker may also suffer from tobacco poisoning by breathing the air filled with smoke. He does not get as much of the poisons as does the smoker, but it is a good thing for boys and girls to stay away from places where men are smoking.

Is tobacco of any use? Does it meet any real need? Its use is very slight. Years ago it was tried in medicine but caused many deaths. No doctor prescribes it today. Tobacco will kill several kinds of plant pests, but it will not kill all, for, as you already know, many pests live on tobacco plants. Tobacco waste makes a strong black spray, which, mixed with water, is used to spray rosebushes for aphids. It is a strong poison

and should not be tasted or even smelled. This is the sole use to which tobacco may be put rightfully, and there are other sprays as good and better. Tobacco is a native plant to the Americas and was used by ignorant savages; but to the Christian boy or girl it is a living poison and should be shunned at all times. Touch not, taste not, should be our motto.

Effects of Tobacco on Growth and Learning

THE growth period for boys and girls is to the age of about twenty-ones. If they do not grow during these years they will never grow. If they are stunted during these years they never catch up.

Your growth depends upon doing what is good for you and not doing what is bad for you. What are some of the things that are good for you? Food, a good appetite, health, sunshine, and exercise make for growth.

Does tobacco keep you from using these good things for growth? Yes, it does. Tobacco lessens the appetite for food.

Sunshine aids growth and so does exercise. Tobacco users are more likely to remain idle and keep out of the sunshine and refuse to play. A person cannot smoke while he is playing a good game of football, basketball, baseball, or tennis.

Tobacco often causes headache, faintness, weak muscles, and low pulse. Even the people who produce tobacco recognize that it has a harmful effect on the growth of the boys and girls. The editor of *Tobacco Leaf*, a magazine of the tobacco trade, said, "I do not approve of tobacco for growing boys and girls."

Every State has a law against giving or selling cigarettes, cigars, or tobacco in any form to persons under twenty-one. These laws are passed to protect youth.

Tobacco has a marked effect upon muscular strength. On beginning the use of the drug the person's hands tremble and the muscles of the whole body become slack and weak. An experimenter at the University of Michigan tested his strength on days when he smoked and on days when he did not smoke. The smoking of five cigars caused a loss of 41 per cent in strength and ability to work. In other words, five cigars made him only three fifths the man he was when he was not smoking.

One of the first signs of smoking in a young person is shortness of breath. This is a big handicap to the athlete. It is not worth while to train a smoker, says the coach.

Walter Johnson, one of the greatest pitchers baseball has ever known, said, "During my twenty years in the big leagues I have seen the career of many fine young ball players ruined by tobacco. Cigarettes are very bad, and my advice is to let them alone."

"Two times as many nonsmokers as smokers get on football squads after trials," said Dr. Frederick Pack, of the University of Utah.

"I have tabulated data on 2,500 cigarette-smoking boys," said Dr. McKeever, and they were sallow, sore-eyed, puny, squeaky-voiced, sickly, short-winded, and nervous."

Now we shall consider a little of the effect of tobacco on learning. Smokers do not do so well in school as nonsmokers. Of 400 high school boys those who had never smoked made the best grades. The ten best nonsmokers were 10 per cent better than the ten best smokers.

Careful employers do not like to hire young smokers. They are idle more and are not so keen-minded. In a study of 2,400 smoking school boys in Chicago, it was found that only 6 per cent were doing their work well enough to pass.

All the facts indicate that the boy or girl who smokes is greatly handicapped in growth and learning. These handicaps will lessen their chances for success in life. Christian boys and girls should be aware of the evil effects of tobacco on their bodies and shun every temptation to becoming enslaved with this destructive habit.

They Never Get Big

SOME years ago a well-known lecturer was making a tour of Europe. While in Paris he met a man who had very tiny dogs for sale. The mother dog was normal size. The lecturer wanted to know how this man got these tiny dogs. At first the man was reluctant to tell, fearing the lecturer might become his competitor. After much coaxing he finally told how he produced these dwarf dogs.

"You see, I put a tiny speck of nicotine in their food when they are quite young. Then I put in a little more and a little more, and then they never get big."

"But doesn't the nicotine ever kill them?" the lecturer asked.

"Oh, yes, many of them die; but I get a big price for the little fellows that live."

Not all the boys and girls who smoke die, but they never grow big. Nor do they demand big prices. Their services are not so valuable as that of the boys and girls who don't smoke.

★ Home Missionary Department ★

The Bible Service Training School for Every Member

Suggestive Program for Sabbath, August 3

OPENING SONG: "Give Me the Bible," No. 655 in *Church Hymnal*.

SCRIPTURE READING: John 5:39; 1 Peter 3:15; Acts 17:11.

PRAYER.

ANNOUNCEMENTS AND OFFERING.

SPECIAL MUSIC.

READING: "Food for a Starving World," by M. L. Rice.

DEMONSTRATION of Bible Study by a Layman.

READING: "Preparing for Today's Challenge," by S. M. McCormick.

RECITATION: "Great Is the Task," p. 19.

CLOSING SONG: "Hark! 'Tis the Shepherd's Voice I Hear," No. 625.

BENEDICTION.

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Food for a Starving World

BY M. L. RICE

President, Atlantic Union Conference

THE desire of every church is to increase its membership. Surely, this is a goal worth striving for. We long to see the man power of our churches increased. How often we say, 'If we only had more members to help carry the load.' But our greatest need is not man power; rather, it is spiritual power. Members, as much as we love them, can never solve our problems or do the work of the church unless they are Spirit-filled men and women.

There is a danger, a real one, too, that in our church activities we shall spend our time and energies in things that are of secondary importance, and fail in the very purposes for which the church exists.

None of the activities of the church, important as they may be, are to substitute for teaching God's Word. The only reason the church has for its existence in the world is to teach men the way of salvation. Unless every department of the church is doing this, the church is failing in its purpose.

The world is starving for a knowledge of the truth. Amid these spiritual fam-

ine sufferers are many who are honest and sincere, many who will accept the truth if it is appealingly presented to them.

Chaplain W. C. Taggart, of the U. S. Army Air Forces, recently wrote: "People everywhere are beginning to pray again—really pray, that is. Millions of Americans who in the past relied on themselves are now reaching out for help."

Where can these honest, praying men and women find light? The churches have failed them. The anemic power emanat-

ing from most pulpits has caused them to turn away in disgust. Where there should be power, they find a mere form. Men grope in darkness for light.

The prophet Amos speaks of a great famine that will come to this world, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

Answering the Call

Listening-in on the universal broadcast of the Seventh-day Adventist laity, we catch an oft-repeated strain which may be epitomized as follows: "Yes, I would like to be able to teach the truths of the third angel's message to others, but I am not educated, and under my present circumstances it is not possible for me to take a course of training in one of our colleges."

Such an excuse will not suffice for negligence on the part of any individual church member. This is what everyone is expected to do: "Church members must work; they must educate themselves, striving to reach the high standard set before them."—"Testimonies," vol. 9, p. 140 "We should not let slip even one opportunity of qualifying ourselves intellectually to work for God."—"Christ's Object Lessons," p. 334.

It is to help church members to "educate themselves" that the Bible Service Training Course has been prepared and is now within reach of every member. The new textbook "How to Give Bible Readings" has just come from the press and may be obtained through the usual channels. The instruction has been prepared to help lay members understand how to reach people and interest them in Bible study, and also how to prepare and conduct a Bible study in a concise and effective manner. A full set of brief Bible studies, covering twenty-eight subjects, is included, and references given to many other helps within easy reach.

One of the most important needs of the hour is the organization of a continuous Bible Training Class in every church. Each class calls for intensive study during a period of three or four weeks, at the close of which a neat Bible Training Course certificate is presented to all who complete the course and go forth into the field of actual service. Special helps are prepared for teachers of these classes. When one class "graduates" and enters upon "commencement," another class should be organized. There is no "summer vacation" in the curriculum of the Bible Service Training School. Time is short, and there is no place for loiterers in the Master's vineyard. The question is, "Who have been preparing themselves to go and work in His vineyard?" and immediately follows the statement, "God is not pleased with novices. He wants us to make the very best and highest use that is possible of the talents that He has given us"—"Christian Service," p. 62.

The Bible Training class will help church members to answer the call. Here is an opportunity to qualify for personal soul-winning service which none should allow to slip by unimproved.

—General Conference Home Missionary Department.

Some have speculated as to just how such a famine could come in a world where the Bible is the best seller. The prophecy does not say there will be a famine for Bibles, but rather of "hearing the words of the Lord." In a land filled with Bibles—yet a famine of the preaching of God's Word!

The world is rapidly approaching the fulfillment of this prophecy—a prophecy in harmony with Paul's prediction written over eight hundred years later: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." 2 Tim. 4: 3, 4.

Paul saw fables being substituted for sound doctrine. He saw the results—a weak, insipid, powerless people. One cause for spiritual declension in the churches is an almost complete absence of doctrinal preaching.

God has given this people a definite message to proclaim to the world. Its proclamation cannot be left to another generation, for there will be no other. It is God's last message. To teach it requires two things:

1. A knowledge of what is to be taught and how to teach it.
2. An experience that will enable one to teach effectively.

"Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings."—*Ministry of Healing*, p. 149.

The purpose of the Bible Service Training School is to prepare our church members for their individual part in teaching the message, thus enabling them to answer the challenge of this hour for doctrinal teaching. The course not only includes a review of the doctrines of the church, but is all-inclusive, being so arranged that the members are taught how to impart this knowledge to their neighbors and friends. Here indeed is a noble objective.

Anything that will help prepare our people to teach the truth effectively is worthy of our wholehearted support, our active co-operation. To teach our message effectively, one must know the doctrines of the Bible. Our church members should be the best-informed people on Bible doctrine in all the earth. This can be true only if we are the greatest Bible students in the world. Every mem-

ber needs to review from time to time the great doctrinal truths of our message. It would not be suggesting too much to encourage all our church members, regardless of their education and experience, to review the great doctrines of the Bible once each year. This will not only keep a knowledge of our distinctive message in their minds, but will also keep them in the love of the truth.

It is easy in this fast, sinful age to forget God and grow lax in the study of the Word. Every member could, with great personal profit, join the Bible Service Training School. This is an organization that should be functioning in every church.

How to present the truth in an appealing way, how to transmit the knowledge we have to others, is a science that only a few have learned. Not many have had the opportunity to learn the art of teaching. The Bible Service Training Course is planned so as to give this kind of help.

Notes to Leaders

BEFORE presenting to the church the matter of the training of the members to give Bible studies, careful plans should be worked out beforehand. Be familiar with the material to be used and have it well in hand. The district leader or pastor could perhaps best present the subject and explain the plan of the Bible Service Training School. Be sure to call for the names and enroll all who could and should join the class.

In order to stimulate greater interest in organizing a Bible Service Training class in your church, call for a show of hands of those who have been brought into the truth through personal Bible studies. It would also add greatly to the interest in this type of missionary work to have a layman give a Bible study before the church congregation during the service hour.

Do not lose sight of the real objective of the service today—to stimulate all to engage in Bible evangelism. Enroll both those who have not taken the course and those who desire to review the work. Encourage all who have completed the Bible Service Training Course to engage actively in giving Bible studies.

The General Conference Home Missionary Department has recently revised the book *How to Give Bible Studies*. The new plan outlined for the course will be greatly appreciated by all.

GENERAL CONFERENCE
HOME MISSIONARY DEPARTMENT.

It is not all theory that is offered. Practical demonstrations are woven into the course. In fact, it is learning by doing.

Students are taught how to approach people in their homes, how to secure Bible readers, the sequence of subjects to be presented, how to make up a Bible study, how to give a Bible study, and most important of all, how to bring those who are interested into the truth.



Preparing for Today's Challenge

BY S. M. MCCORMICK

Home Missionary Secretary, Illinois Conference

MAJESTICALLY, the great dirigible *Shenandoah* was flying over the State of Ohio some years ago. Suddenly a severe storm broke, and the captain knew the ship was in danger. Finally he realized that it would be impossible to keep it in the air. Stepping to the microphone of the ship's communication system, he said, "I expect every man to be at his post of duty." As the rescuers extricated the victims from the wreckage of the great airship, every man was found at his assigned post. The two survivors told the world of the captain's last orders. The faithfulness of the men was attested by death.

From the celestial courts of infinite glory to a world one year this month in the Atomic Age come the orders of the great Captain, "Church members are to do evangelistic work in the homes of their neighbors."—*Testimonies*, vol. 9, p. 33. In Adventist churches repeated prayers are offered for the outpouring of the Holy Spirit in the latter rain. This type of work will bring multiplied blessings, causing large numbers to accept this message.

A great movement will characterize the latter rain. "The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God."—*Christian Service*, p. 253. The latter rain will be heralded by a lay evangelistic movement even greater than that of the early Christian church. In those early days the Lord's followers "went everywhere preaching the Word." Acts. 8:4. It was easy for the world to tell "that they had been with Jesus." Acts 4:13. Every great era of the church has been characterized by a strong lay movement.

Some of the greatest Bible characters who were called of God to do a particular

work were laymen—and they did it! Moses was trained to be a Pharaoh; God called him while he was watching sheep. Gideon, a farmer, was called while threshing wheat. Peter and Andrew were educated to be fishermen; God made them fishers of men. Matthew was trained for the business world, and was busy collecting taxes when the Lord called him. Eli-sha had his hands full, plowing with twelve yoke of oxen, when the mantle of the Lord was placed upon him, calling him to greater fields of service.

The testimonies of God's call to church members might be repeated almost without end. "In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men."—*The Desire of Ages*, p. 250. The leaders in the work of God have long recognized the tremendous possibilities contained in using lay men and women as actual soul winners for God. To better equip these consecrated members, the Bible Service Training School has been established.

The Bible Service Training School is a combination of theoretical and practical evangelistic training. This course, which is interesting for either adult or youth, requires that one devote to it only one hour a week for thirteen weeks. Students in the course go to work, contacting homes and giving studies. At least five studies must be given to non-Seventh-day Adventists before the student can receive the graduation certificate. Those who take the course receive something that becomes an actual part of their spiritual existence. A large number recognize the obligation of doing soul-winning work, but they feel so helpless and unequipped that they are reluctant to attempt anything for God. Sometimes an individual attempts something for which he is untrained, and the work comes to nought, thus discouraging the person who attempted the service.

Adventism is built upon a solid foundation of Bible truth. The Bible Service Training School student is thrilled as these Biblical pillars are reviewed, but there is something more. The historical background of this movement, showing how God has demonstrated His leadership again and again by repeated blessings, gives the student a solid background that dispels all timidity and uncertainty as he stands alone witnessing for the truth.

One man of my acquaintance had the background provided by the Bible Serv-

ice Training School. When questioned by his employers regarding the reasons for his peculiar faith, he was able to give an intelligent answer, saying just enough to create in the mind of his questioners a desire to know still more about this "different religion." This brother was fortified because of his Biblical and historical knowledge of the message. He knew how to awaken and develop the interest. His employers are today leading officers in the local church.

There are many who know the message and who could give studies if the proper openings could be secured. The Bible Service Training School gives detailed in-

Great Is the Task

Up in the mountain with Jesus,
Daily we pondered His Word,
Daily we heard His instruction,
Daily our hearts were all stirred.

Firmer grew our convictions
Faith in our message to place,
Stronger to make proclamation,
When friend or when foe we face.

Held to a past full of glory,
Keepers of gems lost from view
Placed in a casket of beauty,
Riches abundant and true.

Great is the task that awaits us
Ere sinks the sun in the west,
Bitter the conflict with evil,
Calling for courage and zest.

Down in the valley with Jesus,
Mingling with sorrow and sin,
Urged by a love that is boundless,
Seeking the sinner to win.

Soon will the struggle be over;
Soon will the labor be done;
Soon will the trials be ended;
Soon will the laurels be won.

Loyal to God and our calling,
Filled with the love of our Lord,
Forth to our tasks we would hasten,
Preaching the truths of His Word.
—H. S. STREETER.

struction as to how individuals may be approached in different ways. The successful missionary must know what and how much to say. Great damage is frequently done by saying too much at a time, or by endeavoring to answer premature questions. It is interesting to note that in the fourth chapter of John, Christ answered only those questions which would develop His purpose, namely, to create in the heart of the Samaritan woman a realization of her need for the Saviour.

In His evangelism Christ used everything possible to illustrate properly His particular point. Today, whether the Bible instructor is a layman or a conference worker, he is competing with the fine entertainment and pastimes offered by the world. Mr. American Citizen can sit at home today with the finest in en-

tertainment at his radio dial. It is therefore to the definite advantage of the soul winner to use every conceivable device that will hold the attention, and at the same time more convincingly illustrate the truth.

In answer to this and other reasons, in co-operation with the General Conference Home Missionary Department, fine filmstrips have been prepared for use in public meetings and in giving Bible studies. A common mistake, however, is the belief that all one needs to do is to run the strip through the projector, read the verses, and the study is given. The fine points of using visual aids, yet holding the interest, are among the most important points covered by the Bible Service Training School. The right use of projector, charts, and other visual aids, is a large study by itself. Every potential soul winner needs to know the fine points so carefully given in the Bible Service Training School.

A sea captain invited a native island chieftain to dinner aboard his vessel. When the necessary preparations had been completed, and the chieftain, with his head men, was seated, the captain folded his hands, bowed his head, and offered thanks for the food. Surprised, the native chief said, "I know the missionaries always offer thanks, but I did not know that other Christians do likewise." The captain of the mighty vessel replied, "You're right, Chief, but you see every Christian is a missionary."

"God will do the work if we will furnish Him the instruments."—*Testimonies*, vol. 9, p. 107. The world is saying, "The way out is the sound of a voice. . . . If we cannot hear it . . . we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."—*Fortune*, January, 1945, p. 27.

God is calling every man and woman, in every church, to be a voice for Him this year. Counsel with your district superintendent, contact your conference home missionary secretary, and organize a Bible Service Training School in every church. "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4.

"WORKING Christians are the happy Christians. You never hear the lark sing sitting on its nest; it sings when out on the wing. So if the churches get nestled down on easy cushions, satisfied with hearing one or two sermons a week, they'll not sing much."

★ Missionary Leadership ★

Every Member a Bible Instructor

IN the threefold message of Revelation 14:6-12 we have enunciated God's last warning to judgment-bound men and women. The immensity of the task involved in the presentation of the message is clearly indicated in the prophecy itself.

To do this work the energy, talent, and devotion of every member of the remnant church is needed. Within the field of lay evangelism there is opportunity for all to labor successfully. God has not designed that a few specialists should accomplish the great work of reform embodied in the third angel's message. It is a task of such magnitude and importance that it calls for the service of all. Every member of the church must be pressed into service.

If every member of the church were a Bible instructor, a grand and glorious work of untold dimensions would speedily be accomplished. And this is the very work that the Lord would have us do.

Light obscured is of little or no value. Speaking to His disciples, Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:1, 2. These words of the gospel prophet never applied to any time or generation with greater force and certainty than to this time and generation.

Ways and means whereby each member of the church may prepare for, and qualify to do, the work of a Bible instructor have already been devised. Through classes conducted by ministers and Bible instructors, and special courses provided by the Home Study Institute of the General Conference, this training may be secured.

The following statements from the messenger of the Lord are a great source of encouragement to faithful laymen, God-fearing men and women. Such men and women are greatly needed as Bible instructors in every community.

"It is not the Lord's purpose that ministers should be left to do the greatest

part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for Him by doing house-to-house work. Sitting by the fireside, they can—if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister."—*Testimonies*, vol. 7, p. 21.

"It is a mystery that there are not hundreds at work where now there is but one. . . . Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality.

"Those who give their lives to Christ-like ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing as they try to help others. They become familiar with the largest plans, the most stirring enterprises, and how can they but grow when they place themselves in the divine channel of light and blessing?"—*Ibid.*, vol. 9, p. 42.

"To every man is given his work,—not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone, a stone that shines, reflecting light to the world. . . .

"If the lay members of the church will arouse to do the work that they can do,

"When God gave His Son to the world, He endowed human beings with imperishable riches,—riches compared with which the treasured wealth of men since the world began is nothingness. Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart."—*Testimonies*, vol. 7, p. 144.

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. . . . Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church."—*Ibid.*, vol. 8, p. 246.

"In visions of the night, representations passed before me of a great reformatory movement among God's people. . . . 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."—*Ibid.*, vol. 9, p. 126.

A knowledge of this precious truth entails a sacred and solemn responsibility. To us has been entrusted the heavenly manna, while multitudes all about us are famishing. What a responsibility! Would to God that the above inspired picture of God's messenger reflected the consecration, action, and devotion of every church and company of believers among us.

H. J. DETWILER, President,
Potomac Conference.

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A Successful Missionary Secretary

"IN every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, 'Ye are the light of the world,' unless the members of the church are actually imparting light? Let those who have charge of the flock of Christ awake to their duty, and set many souls to work."—*Testimonies*, vol. 6, p. 436.

It is possible for a consecrated missionary secretary to be a leading factor in training the members in soul winning. The latent talent in the church needs to be developed. Missionary leaders and secretaries are the ones to seek out this undeveloped power and train it to the glory of God.

A secretary may lament the fact that he can do but little in comparison with the work that is to be done. However, one soul who in earnestness seeks the Lord can accomplish much.

"When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and

thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men. The extensive work will not be neglected. The larger plans will be laid at the right time; but personal, individual effort and interest for your friends and neighbors, will accomplish much more than can be estimated. It is for the want of this kind of labor that souls, for whom Christ died, are perishing.

"One soul is of infinite value; for Calvary speaks its worth. One soul, won to the truth, will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation. Your work may accomplish more real good than the more extensive meetings, if they lack in personal effort. When both are combined, with the blessing of God, a more perfect and thorough work may be wrought; but if we can have but one part done, let it be the individual labor of opening the Scriptures in households, making personal appeals, and talking familiarly with the members of the family, not about things of little importance, but of the great themes of redemption. Let them see that your heart is burdened for the salvation of souls."—*Christian Service*, p. 121.

One individual is able, through the power of Jesus, to turn the tide for good in any church. A missionary secretary wholly devoted to God can do outstanding things for the church.

As the Sabbath school secretary is to the Sabbath school, so the missionary secretary is to the church. When the first Sabbath service is given over to the promotion of soul winning, new life is brought into the church. A good report of such meetings helps very materially. The secretary can render such a report.

A secretary who is constantly watching to see how best to promote the work of God will invariably be an example to all the church in soul winning. This love for the lost will cause him to encourage all the other members to do their part.

"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."—*Testimonies*, vol. 8, p. 246.

Secretary to Encourage Reporting

One of the special duties of a missionary secretary is to get a full report of the missionary work of the church from week to week. At the conference office the conference home missionary secretary scans the mail for reports. By these he determines the temperature of the church. If the report is good, he assumes that the church is not in a lukewarm condition but is a living church. If the report is small, he concludes that it needs help. If there is no report, it may indicate that the church has disbanded and the members moved away.

The secretary is the one above all others to encourage reporting. This is of prime importance. A good report makes the bones fat. As the Bible is largely a report of happenings—and everyone knows the value of this report—it follows that a report is a picture of the activities of the members. The book of Acts is a series of accounts of what happened just after the resurrection of Jesus. We read of those missionary endeavors with much profit and joy. The travels of Paul, the missionary journey of Philip, and the doings of Peter and others inspire us with a new zeal to do more. Just so, a good report from a church is an inspiration to all who read it, putting into their hearts a desire to do more.

The Bible

Thy Word is like a garden, Lord,
With flowers bright and fair,
And everyone who seeks may pluck
A lovely nosegay there.

Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like the starry host:
A thousand rays of light
Are seen, to guide the traveler
And make his pathway bright.

Thy Word is like a glorious choir,
And loud in anthems ring;
Though many tongues and parts unite,
It is one song they sing.

Thy Word is like an army,
Where soldiers may repair,
And find for life's long battle day,
All needful weapons there.

Oh, may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine!

—Selected.

In getting these reports, the missionary secretary co-operates with the secretary of the conference and is a factor in building up the work.

"To the remnant church special instruction is given as to the requirements of God in the matter of reporting:

"1. 'Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soulsaving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor.'—*Testimonies*, vol. 7, p. 19.

"2. 'From week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance.'—*Ibid.*, vol. 6, p. 436.

"3. 'Let those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers; for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who co-operate with Him.'—*Ibid.*, p. 336." (Quoted from Home Missionary Series, No. 4, "Why Report?" pp. 5, 6.)

It would seem that in order to meet all the requirements, a missionary secretary would have to be a superman. Apparently this is true, but a person need not refuse office because he is not all that is called for in the foregoing instruction.

To be sure, in order to be qualified a person needs to be a bundle of ideas, full of energy, and so tactful that no one is ever offended. All of this is desirable, but the outstanding qualification above all others is consecration.

"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby

pledged to be co-workers with Christ."—*The Desire of Ages*, p. 822.

E. A. MANRY,
Home Missionary Secretary,
Southwestern Union Conference.
(To be continued)



Every effort made for Christ will react in blessing upon ourselves.—*Christ's Object Lessons*, p. 354.

LET praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God. Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing.—*Ministry of Healing*, p. 254.

ters, and friends in that lonely Italian village the threefold angels' message. With this thought in mind he returned home.

"He came unto His own, and His own received Him not." This truth in the life of Christ applies also, in a certain degree, to that of Brother Calliari. The joy was great that the son, brother, and friend had returned, but that he had become a heretic was too much for the relatives and the other countrymen. Very soon strong opposition arose. Letters, exchanged frequently at first, are an eloquent testimony to the struggle of our brother in his homeland. Through it all Brother Calliari stood and still stands unmoved in his faith.

It so happened that a letter arrived just at the time when we visited the Hueglis in Switzerland a few weeks ago. To all appearances, this letter had been written by the village priest in rather bad French and was signed by both parents. This letter speaks for itself and gives information of the steadfastness of our brother in the midst of temptations and trials caused by the atmosphere of unbelief in which he has to live. In passing on this letter now I do it for the following reasons:

1. That all our young readers may pray for our dear Brother Candido Calliari, that he remain true and steadfast.
2. That we pray to God to give us strength, in similar conditions, to act as did Candido Calliari and many other men of God of the Bible, of church history, and of our denomination.



BROTHER CANDIDO CALLIARI

The Story of an Italian Internee

IN the summer of the year 1943 an internment camp was opened in Sugiez near Murten. The inmates were mostly Italians. How good they felt to be in somewhat orderly circumstances again and to enjoy the sympathy of the Swiss population.

An Adventist couple by the name of Huegli regarded the establishment of an internment camp there as an opportunity from God for them to do real practical missionary work. Since they needed help in their house and on the farm, they requested the camp administration to supply part-time help from some of the interned Italians. God helped this family in their search for assistance, and a man by the name of Candido Calliari was sent to them.

This young man was very willing and efficient. He knew how to care for poultry, how to paint, how to do farm and housework, and even how to win the hearts of the children as a competent

mother's helper. Sister Huegli especially had made up her mind to win this young man for the Lord. In their conversations she soon brought up different questions, and so it came about that Candido Calliari spent almost all his free time in the house. Thus, the Word of God gradually began to take root in his heart.

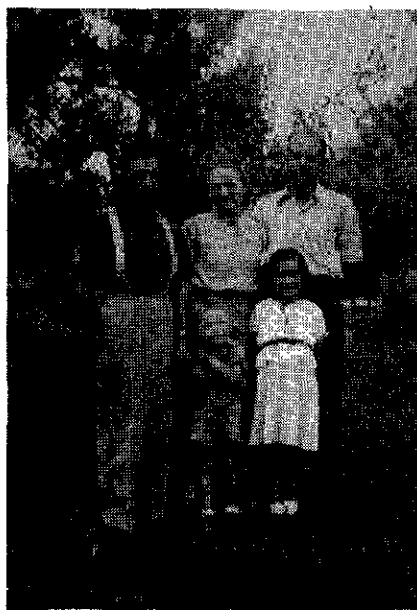
However, the devil, too, was not far away. He saw to it that the ridicule of the comrades who noticed the difference in Candido, as well as temptations of every kind, should reach him. But in the course of time victory after victory was won.

Two events, though of an insignificant nature, were finally to melt the ice. At the approach of Christmas he, like the rest of the members of the family, was handed a small Christmas package. The fact that he, a foreigner, had been remembered, made a lasting impression upon him. Again he saw an example of hospitality in the Huegli family when they took an unknown man into their home and gave him a bed with fresh linen. This, too, was beyond his comprehension. According to his judgment, only the creed, or faith, of this family could account for such treatment.

In March, 1944, regular Bible studies were begun, and on July 1 of the same year Candido Calliari was buried with the Lord in baptism.

In the church at Murten, Brother Candido Calliari was a zealous and faithful member. He was regular in Sabbath school attendance, studied his lessons, and tried to spread the gospel among his comrades and wherever he was.

Now Brother Calliari, with his comrades, has returned to his homeland. On the journey home he again felt visibly the hand of God. It had been his purpose, as stated to his adopted parents as well as to many persons before his departure, to bring to his own parents, brothers, sis-



BROTHER CALLIARI AND THE HUEGLI FAMILY

3. That we make use of every opportunity, to proclaim the Word of God to other people.

"ROMENO 12, November 4, 1945

"SIR:

"Two months ago our son returned from Switzerland, awaited with impatience and apprehension by the whole family and especially by us his parents. His arrival was for us one of the happiest days of our lives. We had hardly dared dream that we would again see this son to make us happy, and we trembled at the thought that a terrible fate might have befallen him.

"But the hand of God had preserved our child in all the dangers that surrounded him and we are always thankful for that. But what a change in our son! His life is no more that of a young man who smiles at a lucky future. He is the most unhappy of his friends, for he does not know the gaiety which is the prerogative of youth. By all his friends he is considered a hermit who despises everything, even the most innocent and inoffensive things. He has found in his life a person who has led him by force where we cannot imagine, and this person now represents the only cause of his disorder and his present stubbornness. This person is you, sir, and it is you to whom we finally address ourselves, that you cease—willingly or by force—to teach him this foolishness, of which no normal man can approve and which cannot be reconciled with the good faith. We do not want to examine whether your religion or ours is the right one. Maybe all the world ignores this religion which you alone declare as the right one. However that may be, our God whom we revere will show our son the way he is to follow.

"We hope that you will cease writing to him on any subject which is mentioned. If we cannot obtain this from you of your own free will, we shall take the necessary measures which our responsibility as parents places on us.

"Sincerely,

"[Signed] ROSINA CALLIARI,
"FRANCESCO CALLIARI."

(This letter and the account of the conversion of the young Italian were sent in by Elder Hans Struve, home missionary secretary of the Southern European Division.)

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Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. —*Testimonies*, vol. 6, p. 483.

Waiting Only to Be Gathered In

AT one of our meetings in Mexico the laymen were giving their testimonies of what the Lord had done for them, when a man came forward. He was of a distinct Indian type, dressed in the style used by farmers from the state of Guerrero.

The old man was bent from continuous use of the plow and from other farm work. He turned toward the audience with a gesture and told the following story:

"My parents died when I was very young, and only my sister and I were left in our family. I loved my sister, as she was all I had in the world. My uncle ill-treated us very much and did not care to have us around. We lived as animals would.

"When I was grown I was a devout Catholic, and really wanted to be faithful to my religion. One night I had a dream, which was most wonderful, and it seemed that a voice spoke to me, telling me that soon I would know the true religion.

"After that experience I would go to the woods and pray and lift up my face to God and talk to Him. I watched and waited, but no one came. I continued to pray and wait. Months passed by, and no one came. One day a Catholic farmer

came, and I thought he would tell me the truth; so I waited and remained near him in the work, but we talked about the farm, the oxen, the horses.

"I waited and wondered what it could mean. Then one day an Adventist brother came to work for me. I wondered whether he was the man who would tell me about the truth. But the first day went by and nothing was said. And the next day we worked together. As noon-time came, this Adventist brother came near me, laid his hand on my shoulder, and said, 'I love the Lord and have known Him and served Him for many years; I want you to love Him, too.' I threw my arms about him and said, 'I have been waiting for someone to tell me of Him. I am so glad you came to tell me of Christ.'"

And then this man became a strong Seventh-day Adventist.

The messenger of the Lord told us many years ago:

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in." —*Acts of the Apostles*, p. 109.

C. E. MOON,
Monterrey, Mexico.

How the Message Came to Me

"I Have Redeemed Thee"

THE spring of 1924 found me on the Blue Mountains, New South Wales, Australia, thrilled and strangely stirred by the glories of nature spread out before me. From the front windows I could see the white buildings of Katoomba, glittering in the sunshine. During the three months I stayed there, that scene daily brought forcibly to my mind scriptures learned long ago in Sunday school, and till then apparently forgotten: "A city that is set on an hill cannot be hid"; "Ye are the light of the world"; "Let your light so shine before men." And then those wonderful words in Revelation—that I had read so often and puzzled over: "And he . . . shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "And the gates of it shall not be shut at all by day. . . . And

there shall in no wise enter into it any thing that defileth." "And there shall be no more curse: . . . And they shall see His face. . . . And there shall be no night there."

Why would these thoughts keep hammering on my brain, and what did these scriptures mean, anyway? Nobody seemed to know; most of those whom I had asked said they were not to be taken literally. Yet didn't it say somewhere, "These sayings are faithful and true?" and "Blessed is he that keepeth the sayings of the prophecy of this book?" Then they must be comprehensible to us mortals. Every time I looked over city or mountain, on rock or rushing water, these and other scriptures flashed through my mind.

"Blessed are they that do His commandments." Well, if I could take those last chapters of the book of Revelation literally, that ruled me out. For years I had spasmodically tried to be "good,"

and miserably failed every time. I had promised my Lord that I would turn over a new leaf on coming to this country, and attend some church service regularly and read His Word; but I had allowed worldly friends to turn me from my purpose. Now I was alone and ill and homesick—yes, and sin-sick, too, though I hardly realized it yet.

My employer had often spoken to me of the Sydney Sanitarium and of the devotion and pleasantness of the doctors and nurses, in spite of their being "rather fanatical" over their "queer religion"; but I had taken all that with a grain of salt. Now she persuaded me to see for myself, explaining how I would receive special treatment for my aches and pains, whereas in a hospital I would just be left to lie there; and this I knew from experience. I didn't care much whether I got better or died, so long as I did one or the other quickly.

When I arrived at the sanitarium I thought the doctors, matron, and nurses were angels, and that somehow I had tumbled into heaven by mistake. When Dr. Freeman told me I might expect to be three months or more getting well, I replied that in that case I had better go to a hospital, as I could not afford to stay for long at the sanitarium. She suggested that I stay the week out and see how I got on, and I thought no more of the hospital. Of my twenty days at the sanitarium I think I could fill a whole record. I was getting about the last few days, and only wished my means would allow me to stay on for several weeks more.

While lying there, I heard many a bit of conversation from the back veranda which was not meant for my ears. I was soon convinced that it was their religion that made these dear nurses so kind and devoted and happy; before I had always thought "religious" people were glum and gloomy. Nothing impressed me more in favor of the message than the behavior of those young people toward one another when they probably little dreamed that anyone took the slightest notice.

When I left the institution, my nurse offered me some *Signs* and *Instructors*, which I accepted only to please her; but when she visited me later in the convalescent home, I was truly pleased to have some more.

The time came when I needed light work in one of the suburbs until I could find a suitable position inland, following my doctor's advice. I had a great desire to get work near my new friends at the sanitarium, yet dared not hope to find

there what could suit me just then. To my great surprise and delight, a very favorable position was offered me only a mile away. I was impressed by this fact that the Lord desired me to keep in touch with the sanitarium people and to learn more of the advent message. I accepted the position, sent to the Signs Publishing Company for a packet of tracts advertised in the *Signs*, and studied for myself.

From the back veranda of this home I had a full view of the sanitarium tower surrounded by a sea of gums, like a lighthouse in the ocean, and again were pictures unveiled in memory's hall as God's

"Thus in their business life Christ's followers are to be light bearers to the world. God does not ask them to make an effort to shine. He approves of no self-satisfied attempt to display superior goodness. He desires that their souls shall be imbued with the principles of heaven, and then, as they come in contact with the world, they will reveal the light that is in them. Their honesty, uprightness, and steadfast fidelity in every act of life will be a means of illumination."—"Testimonies," vol. 7, p. 143.

Spirit pleaded with me to yield myself fully to the Light of the World and the Rock of Ages. Each Saturday morning that tower reminded me that it was the Sabbath of the Lord, and many a time I stood arguing with it as to my ability to keep the true Sabbath in a workaday world; indeed of any ability of mine to be a consistent Christian at all. I turned to other denominations for a while, seeking an easier way out, but I was conscious that there was only one way; it was straight and narrow, high above the world. The battle raged for some weeks.

The time came when I reluctantly paid my last visit to the sanitarium and those whom I had learned to love there. The battle in my heart was still going strong, and I felt I must make a final decision before leaving the district; yet I was incapable of doing so. After my treatment some of the nurses took me to their room for a little visit. We had a season of prayer before saying good-by; then I stayed alone in the room for a few minutes till the dinner bell should ring, as my friends were on table duty. I had revealed nothing of my inward struggle to them. My eye fell on their "promise box"; we had often used it together, and now the thought came to me that I could decide the question by drawing one of

these little papers and abiding by what I should find thereon. I had asked the Lord to give me His answer to my question on the paper that I should pick. I was so thunderstruck with the result that I felt quite dazed for a while. I had drawn Isaiah 43:1: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine." At last I said, "Well, Lord, you will have to keep me, because I know I could never keep true myself." The battle was won at last, and I was at peace.

And now after fifteen years in the advent message I can truthfully say that the advent family is the best family to belong to in all the world; and I shall ever thank my heavenly Father for His keeping power and for the wonderful way in which He led me to accept this message. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"—CECILE F. GUIOT in *Australasian Record*.

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How I Became a Seventh-day Adventist

ONE of our fine Christian doctors in Santa Ana, California, gives us this inspiring story:

"When I was nine years old two neighbor children (Seventh-day Adventists), who were visiting their grandparents across the alley from our house, asked my younger sister to go with them to Sabbath school. She went and became so enthusiastic that she urged mother and the rest of the family to go too. We did, and enjoyed it so much that we continued attending and were finally baptized."

There is no finer missionary project that we can pledge ourselves to carry on during 1946 than to put forth every effort to take some non-Adventist to Sabbath school with us every Sabbath. Let us urge the boys and girls to bring other children with them. Let us fill our churches with non-Adventist friends on the Sabbath.—WARREN N. WITTENBERG in *Pacific Union Recorder*.

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Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. . . . By living to minister for others man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men.—*Christ's Object Lessons*, p. 328.

Weekly Church Missionary Services

August 3

A CONTINUOUS BIBLE SERVICE TRAINING CLASS IN EVERY CHURCH

Key Thought for Leaders: "Those who are truly converted must become more and more intelligent in their understanding of the Scriptures, that they may be able to speak words of light and salvation to those who are in darkness and perishing in their sins."—*Testimonies*, vol. 9, p. 121.

The first impulse of the child of God should be to save others, especially those of his own household and community. Foreign mission experience will come later. Andrew "first findeth his own brother Simon, . . . and he brought him to Jesus." John 1:40-42. "Philip findeth Nathanael, and saith unto him, We have found Him. . . . Come and see." John 1:45, 46.

Jesus instructed the healed demoniac to 'go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. . . . And [he] began to publish . . . and all men did marvel.' Mark 5:19, 20.

To share with others our spiritual blessings, to have a definite desire to work for God, to develop a soul burden for the lost, should be our first and loftiest ambition. But "every worker should be understandingly efficient. Then in a high, broad sense he can present the truth as it is in Jesus."—*Ibid.*, vol. 7, p. 70. This means that "the greatest help that can be given our people is to teach them to work for God."—*Ibid.*, vol. 7, p. 19. In fact, "every church should be a training school for Christian workers. Its members should be taught how to give Bible readings."—*Ministry of Healing*, p. 149. "Church members must work; they must educate themselves, striving to reach the high standard set before them. This the Lord will help them to reach if they will co-operate with Him."—*Testimonies*, vol. 9, p. 140. This educational program should be constant.

The Scriptures say, "Ye shall know the truth, and the truth shall make you free." John 8:32. We are to know the truth, to become thoroughly acquainted with it. This knowledge will enable us to give to "every man that asketh you a reason." 1 Peter 3:15. This knowledge is available to every church member through the Bible Service Training Course, which consists of instruction in doctrines and denominational history. The training of lay Bible instructors by this class should be a part of the missionary program of the church. As fast as one group is trained, they should be placed in the Bible Readers' Band, ready for service. The class then recruits others, and thus continues its work of training Bible instructors for the church.

"We are to give the last warning of

God to men."—*Gospel Workers*, p. 353. "A well-balanced work can be carried on best when a training school for Bible workers is in progress" throughout the year. (*Testimonies*, vol. 9, p. 111.)

C. S. JOYCE.

August 10

HOW TO FIND OPENINGS FOR BIBLE STUDIES

Key Thought for Leaders: "My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it."—*Testimonies*, vol. 9, p. 34.

The greatest factor in successful missionary endeavor is the personal equation. Human society is made up of individuals. Our contacts with our neighbors and business friends give us opportunities to make impressions. How important then that we be careful and helpful.

"Visit your neighbors in a friendly way, and become acquainted with them." *Review and Herald*, May 13, 1902. "Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. Keep watching."—*Ibid.*, March 13, 1888. "Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. Invite them to unite with you in song and prayer."—*Ministry of Healing*, p. 152.

It is well to recognize our opportunities in times of sickness, reverses, disaster, or death. As Christians, we function naturally during these emergencies. People look to us for succor and help. We must not disappoint them. Our Dorcas Societies and welfare agencies have always been a "savour of life unto life." Our thoughtfulness and the work of God make a good mixture. In fact, "one of the most effective ways in which light can be communicated is by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth."—*Testimonies*, vol. 6, p. 428.

In other words, take advantage of every personal contact. Cultivate friendships in the neighborhood and in the business world. Use literature judiciously and copiously. Lend books from your library, scatter radio logs, and encourage the use of the Bible correspondence courses.

Keep the fires of lay evangelism aglow in the church by promoting an aggressive missionary program the year round. The

church well organized, with definite plans to guide and every member assigned his post of duty, will find many opportunities to give Bible studies. The simple performance of our Christian duty will arouse interests.

A guest speaker from a non-Adventist organization was expected at one of our churches in Wisconsin some years ago. He arrived early and saw the weekly missionary service function. The missionary leader had many plans for active missionary work. The members were co-operative and active, and reported experiences that touched this man's heart. He said, "This is what I have been waiting for, and I am interested in a church that has a missionary program like the one your church is fostering." Following Bible studies and baptism, this man became very active in the progressive missionary work of the church.

C. S. JOYCE.

August 17

THE USE OF TRACTS IN EVANGELISM

Key Thought for Leaders: "Church members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost."—*Christian Service*, p. 147.

The reasons for the use of gospel literature, especially tracts, in the field of evangelism are legion. "There are many places in which the voice of the minister cannot be heard, places which can be reached only by publications,—the books, papers, and tracts that are filled with the Bible truth that the people need."—*Ibid.*, p. 153. Unless we scatter tracts, then, some will never know of Christ and His salvation. Since lay evangelism plays such an important part in propagating the truth, church members are bidden to "preach the Word," and to carry with them always a package of select tracts, which are to be given out as they have opportunity. (*Ibid.*, p. 151.)

There are many advantages in the use of tracts. First, they are usually briefly written, which calls for simplicity and directness. Second, there are no contrasting personalities to erect barriers or prejudices. Third, tracts do not argue. Fourth, they are inexpensive and always handy when a pocket or place is dedicated to their daily use. And fifth, many souls have been won to Christ and the church through their use.

Not only do individuals benefit personally from the reading of tracts, but also whole communities and even nations have been known to heed their messages and turn to God. In Nicodensia a passing Christian worker left a tract with one of the natives. Seventeen years later he returned to find a church of more than forty members in that place, and a Protestant community of more than 200. In China a group of eight churches sprang up—the result of faithful tract distribution. In every continent where the gospel has gone, thousands rejoice in Christian fellowship because of the faithful use of tracts.

These spiritual missiles are likened to thistledown which the winds of the Spirit carry where we least expect, and a rich harvest of souls is in the making. "What marvelous seed we bear in our hands! These printed words never waver or flinch. They never dodge or display cowardice. They never change their testimony or compromise their witnessing. They never tire or become exhausted. They never lose heart or become discouraged."

The power of a tract is underestimated. Think of that young Frenchman, Admiral Coligny, wounded and in a hospital, who was converted by a tract and later became the leader of the Reformation in France. His nurse read the same tract, as did her lady abess, who was also converted, fled to Holland and married William of Orango, the champion of Protestantism in the Netherlands. Can we afford to ignore the potency of the humble gospel tract? Use them in tract racks, carry them on your person for use at every opportunity, and place them in your correspondence. Scatter them like the leaves of autumn. C. S. JOYCE.

August 24

MISSIONARY EXPERIENCES

Key Thought for Leaders: "Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence."—*Testimonies*, vol. 5, pp. 460, 461.

Opportunities to do good sometimes come from unexpected quarters and when we least expect them. Some years ago an earnest lay worker was busy with a Home Workers' set in her neighborhood. She knocked at a door about ten o'clock in the morning. The only reply was a feeble "Come in" from the rear bedroom. As she opened the door, a scene of disorder and confusion met her eyes. "What a housekeeper," was her first thought, but when she found the housewife in bed quite ill, she saw her opportunity to be helpful rather than professional. She at once set down her case, attended to the personal needs of the patient, washed dishes, swept floors, and started dinner for hungry school children soon coming. Of course, the good housewife and mother smiled when the house was in order, and our missionary worker went on her way without selling a book. Later, however, she had the privilege not only of selling her books to this grateful family but of winning them to the truth.

"In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse,—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home."—*Ministry of Healing*, p. 194.

One of our good church members recently moved from the West Coast to western Idaho. He could not be content to enjoy the blessing of the truth by him-

self. His ranch was situated in a very fertile valley, and busy as were his neighbors he decided to help answer his own prayers. Yes, he had prayed that he might be a channel of light. He purchased a projector and a set of still films on the message, and made evening appointments with his neighbors. At the time of the last report four families were still studying, and he expects them to be baptized this summer.

"There is work to be done for those who know not the truth, just such work as was done for you when you were in darkness. It is too late to sleep, too late to become indolent do-nothings. To everyone the Householder has given a work. Let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving many souls."—MRS. E. G. WHITE, in *Review and Herald*, June 10, 1880.

C. S. JOYCE.

August 31

THE HOME BIBLE STUDY LEAGUE

Key Thought for Leaders: "The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave His disciples when He sent them out on their first missionary tour."—*Testimonies*, vol. 9, p. 34.

Don't's and Do's

A FEW Don't's and Do's may help to guide in accomplishing the most in the ten minutes allotted to the weekly missionary service.

DON'T allow the Sabbath school time to exceed the limit.

DON'T consider the missionary period a time for sermonettes.

DON'T kill time by making church announcements.

DON'T indulge in setting forth petty theories.

DON'T exceed the time allotted—not even a few seconds.

DON'T allow the ten missionary promotion minutes to be stolen for other purposes.

DON'T forget that a successful ten-minute service requires more thought than a service occupying thirty minutes.

DO systematize your program and make every minute count for precision and dispatch.

DO collect the missionary reports.

DO follow the suggestions in the CHURCH OFFICERS' GAZETTE.

DO study how to make *this brief service so intensely interesting that every member of the church will want to attend.*

And by all means—DON'T be discouraged and DO cheerfully persevere!

W. A. BUTLER.

From the very beginning the use of gospel literature in connection with the giving of Bible readings has been advocated and practiced. "Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls."—*Testimonies*, vol. 9, p. 123.

This type of service necessitates a completely organized plan, involving workers, territory, leaflets, and follow-up endeavors. Since the church has a definite work to do (Matt. 28:18-20; 24:14; and Rev. 14:6-10) and a limited time in which to do it, it is well that we perfect a plan that will reach the most people in a thorough manner in the shortest possible time. Our Saviour went from house to house, doing personal and systematic work. The Spirit of prophecy says, "House-to-house laborers are needed. The Lord calls for decided efforts to be put forth in places where the people know nothing of Bible truth."—*Counsels to Teachers*, p. 540.

There are areas in all our conferences, whole counties, perhaps, that are accessible to our churches by personal visitation or the mails, that must be evangelized, and by our laymen. It is our task! Why not organize to do it now?

No plan is better adapted to seeking out the honesthearted in a systematic way than the Home Bible Study League plan. Naturally, any plan should be thoroughly studied by the church board and recommendations made to the church as to territory to be worked, whether by mail or house to house, the kind of literature, and the cost involved. There are two plans suggested: First, the extended plan that would cover sixteen to eighteen weeks, using four introductory pieces of literature, letters, return cards, etc., and twelve to fourteen leaflets on the doctrines, followed by Bible studies. Second, the brief course, including four introductory leaflets, letters, and enrollment card for the Bible Correspondence Course. The type used in the church will be determined by the location of the church and the counsel of the local conference home missionary secretary.

"The pen is a power in the hands of men who feel the truth burning upon the altar of their hearts, and who have an intelligent zeal for God, balanced with sound judgment. The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere."—*Life Sketches*, p. 214.

C. S. JOYCE.



Divine Leadership

"IN EVERY human being Christ discerned infinite possibilities. He saw men as they might be, transfigured by His grace. Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith."—*Education*.



Department of Education



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

Looking to the New School Year

Are All the Children In?

ARE all the children in? The night is fall-
ing,
And storm clouds gather in the threaten-
ing west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest.
The thunder crashes; wilder grows the tem-
pest.
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the
hearthstone.
Are all the children in?

Are all the children in? The night is fall-
ing,
When gilded sin doth walk about the
streets.
Oh, "at the last it biteth like a serpent!"
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against tempta-
tion!
Are all the children in?

Are all the children in? The night is fall-
ing,
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy cham-
ber,
And tarry there a space."
And when He comes, the King in all His
glory,
Who died the shameful death our hearts
to win.
Oh, may the gates of heaven shut about us,
With all the children in!

—ELIZABETH ROSSER.

Notes to Leaders

It is a pleasure at this time to an-
nounce the topics for consideration by
the Home and School Associations for the
1946-47 school year. These appear in the
box on this page. As previously stated,
these topics are not mandatory, but we
believe that their study by all will prove
helpful and will have a unifying influ-
ence. No detailed program outlines are
given for the meetings, since each leader
should have freedom to arrange and
adapt the material to the local needs. It
is usually planned to present three or
four articles which develop the topic
from different angles. It would not be
wise always to have these articles merely
read at the meeting, though there might
be occasions when that would be the best
way to present the thought. In most
cases, however, the articles should be
used as the basis for well-prepared talks,
stressing the points brought out in the
respective articles.

For any meeting to be a success, the
program must be well planned—and a
Home and School meeting is no exception
to this rule. Then proper announcement

must be made of the meeting, early
enough for the patrons to plan to be pres-
ent. Resolve now that your meetings will
be held regularly each month, and that
every detail of each program will be
planned as carefully as you know how.

The articles presented in this issue of
the GAZETTE contain a definite message
for every parent; yes, every church mem-
ber. If your church does not hold a reg-
ular Home and School meeting during
August—and many do not—talk with
your pastor or elder about using the ma-
terial at a regular church service or at
prayer meeting. The time has come for
us to be very much in earnest about this
business of educating our children for
Christ, and the larger part of this educa-
tion is to be gained in the homes and in
the schoolroom where so much of the chil-
dren's time is spent.

If each church member would read care-
fully Brother Mathews' article, "A Kid-
naper Is at Large!" I am sure the Lord
would roll a burden on every heart to *do*
something about this situation. It is just
as important to save the children grow-
ing up in our homes as it is to go out
and bring strangers into the fold! As a
Home and School leader, can you hon-
estly say that you have done everything
in your power to make Christian educa-
tion available to *every* child connected
with your church? The other two arti-
cles contribute good suggestions for the
action that is needed.

As the regular Home and School meet-
ings start again this fall, it would not
be out of place to review the objectives
of the Home and School Association, as
they are stated in Educational Leaflet
No. 38, "Home and School Association:
a School for Parents," page 18. Some
of these objectives will form the basis of
study for future meetings.

This is also the time to start new
classes in the Home Education courses.
For those who have not yet started a sys-
tematic study of these lessons, we again
present and urge the Introductory Course
in Home Education. Following comple-
tion of this, there is a choice of three
courses: Education of the Little Child,
Home Education of the School Child, and
Social Education of the Adolescent. Your
educational superintendent will gladly as-
sist you in organizing this work. Ask
him for Educational Leaflets 37, 38, and
40, which explain the work and just how
to get the most from it; how to keep the
necessary records; and when, how, and
to whom to make reports of your organi-
zation and work. If you have completed
the study of one course, be sure that the
questionnaires are filled in and returned
to the Home Study Institute, so that cer-
tificates may be issued to your members.
Then place the order for the number of
lessons needed in the new course to be
taken up next, so that no time will be
lost in getting to work. Everything
worth while takes time and effort, and
the Home Education work is no excep-
tion. The leader of the Home and School
Association should encourage and spon-
sor the study program, though it is
proper to appoint others to conduct the

Topics for 1946-47

September

The Nazareth Public Library

October

Making Physical Examinations
Effective

November

Thankfulness in Action

December

Family Recreational Reading

January

Providing School Equipment

February

The Prudent Man Versus the
Simple

March

Music in Home and School

April

Personality and Character

May

Teaching the Value and Use of
Money

June

Summer Plans and Guidance

July

Educational Day Program

August

Looking to the New School Year

actual classwork in the various courses.

As to the benefit of a definite study program for parents, let me share with you one leader's reaction:

"We are looking forward to another school year when we shall again take up the Home Education program. A very fine spirit of co-operation has existed this year between the elementary school and the homes. To my mind, this has been due in no small measure to the influence of the study groups and the Home and School Association. It is a joy to work with co-operative parents and teachers."

We shall be thinking of each one of you leaders—though we may not know you by name—and praying for you and your work as we plan the material that goes into the programs month by month. If we can serve you in any further way, please let us know.

FLORENCE K. REBOK.

A Kidnapers Is at Large!

BY G. M. MATHEWS

HAVE you heard the awful news? There's a kidnaper loose in our community! And he's set his heart on our Seventh-day Adventist children! In fact, I've heard he's *determined* to kidnap *every one of our children*! And, what's more, he has a lot of efficient helpers. Some are easily recognized as his agents, but there are others—well, you just don't know.

Reports from our good Protestant friends—Methodists, Baptists, Presbyterians, etc.—tell of heartbreaking events. Right now seven of every eight of their children are being stolen out of the Sunday school before they reach fifteen years of age!

J. Edgar Hoover warns us that the whole "country is in a deadly peril—a creeping rot of moral disintegration is eating into our nation. In the last year 20 per cent more boys under twenty-one were arrested for drunkenness; 26 per cent more for disorderly conduct; 17 per cent more for assault. For girls the figures are even more startling: 39 per cent more for drunkenness; 64 per cent more for prostitution; 124 per cent more for vagrancy."

But that isn't all! This kidnaper is taking thousands upon thousands of Seventh-day Adventist boys and girls every year—yes, snatching them right from our homes, our Missionary Volunteer Societies, our Sabbath schools, our churches! Last year eight thousand Seventh-day Adventist Juniors reached the

age of baptism—we baptized about half of them! The figure seems to be pretty constant—we baptize only about half of our children. But Satan and his agents do not give up even when they are baptized. They "are determined to enlist the youth under the black banner that leads to ruin and death."—*Counsels to Teachers*, p. 165.

The number of apostasies among our youth shows alarming increase. Many still in the church are unconverted, nominal members—a ready mark for this hater of everything decent, lofty, and spiritual. The sad truth is, he's catching our children and youth faster and more permanently than many of us think. These youth of ours are the prizes in a titanic struggle that is growing fiercer with each passing day. Truly the crisis of the ages faces our youth, the heritage of the church, the hope of the future. Can the church remain inactive in this life-and-death struggle?

As we said before, some of these agents of the great kidnaper are easily recognized, while others are not. All recognize the liquor and tobacco interests as the right-hand men of this group. Commercialized entertainment is probably a more effective agent for our children and youth than even liquor or tobacco. This is truly an unfortunate age for children, if character building is to be attempted at all. With the breakdown of the American home, with corrupt companions everywhere, with comic books that effectively teach vice and worldliness, with the movies and reading matter "filled with roadhouse speech and barnyard morals," with crime, violence, sex offenses, intemperance, and lawlessness at the epidemic stage and rapidly increasing; yes, and with juvenile delinquency at the crest of the crime wave—surely these *recognized* agents are to be watched, and our children thoroughly protected.

There is another effective agent of the great kidnaper which some Seventh-day Adventists refuse to recognize as such. I refer to public school education. It should be somewhat embarrassing to us to discover that the great national champion of this truth is the editor of *The Christian Century*, Dr. Charles Clayton Morrison.

Dr. Morrison warns that Protestantism is doomed in America unless the secularist influence of the public schools can be changed. He writes, "For every adult won through preaching, ten of the church's children succumb to the secularist influence of the public school system." He points out that in these schools the chil-

dren and youth come into contact with every social interest save one—*religion*. It is taboo! Youth, therefore, make the natural inference that religion is not important, or only marginally so, and grow up in religious illiteracy. Dr. Morrison goes on to say that the home and the church cannot compete successfully with the secularist influence of the public school system. The public school has the child five days in the week; the church one or two hours once a week. The school deals with him on a basis of strict discipline, and confronts him with a system characterized by traditional prestige, professional skill, and scientific method; the church and the home often fall far short in these respects. Then, too, the schools do not simply leave a vacuum with respect to religion. Indeed, many of them are surrendered to the sectarianism of *irreligion*. Secularism is substituted for religion as a basis for character, and the pupils are taught that religion is unnecessary to the fruitful abundant life, and, indeed, was invented as a sop to the ignorant to comfort them in their hopeless situation! He comes to the challenging conclusion that Protestantism in America is doomed unless religion can be taught in the public schools; or, failing that, Protestant churches *must establish schools of their own!*

This is the studied opinion of a great Christian leader in 1946. What if this were from our own leaders, and we had no schools in 1946! What would happen to the Seventh-day Adventist Church? Aye, what would have happened to it long ago? Whence would have come our workers, our ministers, our missionaries? Oh, how thankful we should be to our heavenly Father for giving us this great system of Christian education—yes, giving it to us near the beginning of our movement, to be a source of continued blessing. How many thousands of children have been saved by the church schools! Yes, saved for Jesus, saved for their parents, saved to serve this great advent movement! And in the closing scenes of this work the children are to have a major and more glorious part. God has selected this generation for especial honor in bringing His work to a glorious conclusion, and it is our high privilege to prepare them for this.

With the honor, the privilege, comes terrible responsibility. Is this a CHURCH school? Is *every member* sharing in this noble and important enterprise? Are we all pulling together, sharing the expense, sharing the planning, sharing the work and the responsibility of this enter-

prise to which God has given a high priority? Is the CHURCH convinced of the absolute necessity of providing a Christian education to *every one* of its children? Have we provided a good school? Is it large enough to accommodate all our children? Do we have enough teachers so that they are not overloaded and thus unable to meet our objectives in establishing and maintaining this school? Have we provided sufficient high-grade equipment for teachers and pupils? Do we keep it in good repair? If not, let us set about to do that.

Now, we are ready to launch a Child Ingathering campaign. Let us organize just as we do for Ingathering. Furthermore, let us train the solicitors carefully, provide them with lists of names and addresses of all the children of the church, and lead them in earnestly urging those responsible for these children to place them in the church school in harmony with God's plan for their education. To accomplish this, we may need to help some parents and guardians in solving their problems. Let seemingly unsolvable problems be presented to the church for study and prayer. God will help us to find the way.

Dear friends, let us thank God for what He has led us to accomplish. But the task is unfinished—there are many children yet to save and train. The needs are great and require immediate attention! Every day increases the gravity of the problem. Let us reconsecrate ourselves to God wholly, and ask Him to show us "the manner of service demanded of . . . [us] at this time of peril. The lambs of the flock must be fed."—*Counsels to Teachers*, p. 42. "Who then is willing to consecrate his service this day unto the Lord?"

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A Prayer

To take that little life of plastic clay
And mold it by the touch of godly skill
While Heaven watches me!
To be to it the essence of an aim
That daily grows into My Maker's will,
Is task enough for me!

To be to that small life a teacher fair,
Inspiring daily progress for the true,
Is sweetest human task!
To open eyes to see life's hidden things,
Unlocking treasures old and treasures new,
This service, Lord, I ask!

I ask of Thee, O Master of fair arts,
Wisdom and tact to guide that stubborn bent
For Thine omnipotence!
I pray that I may never disappoint,
But be a teacher true—and yes, a friend
And hold his confidence!

Then let him see in me the living truth,
And hourly draw from me a love to know
These mysteries of Thine!
I set aside the wisdom of the sage,
Of master, and of pedagogue—for, oh,
He must know things divine!
—LOUISE C. KLEUSER.

Let's Do It Today—Tomorrow May Be Too Late

BY J. E. WEAVER

"Of all sad words of tongue or pen, the saddest are these: 'It might have been!'" Yes, how sad it would be if we Seventh-day Adventist parents came up to the gates of the kingdom without our children, and then suddenly realized it *might* have been different had we made the effort and sacrifice to place our children in our own Christian schools. Yes, it might have been, but now it is too late to change it! What remorse and self-condemnation would engulf us! We parents go into the kingdom and leave our children behind? Unthinkable, you say; impossible! No, not impossible. It may be the experience of many who do not take seriously their personal responsibility for the salvation of their children.

Thank God, it is not yet too late. There is still time and opportunity for us to work for the children in our homes. But we should do it with certainty and promptness today, because tomorrow *may* be too late. In general, our schools are today better organized, equipped, administered, and supervised than in the past. True, we are using some elementary teachers who ought to have more training for their work, but because of the great dearth of properly qualified teachers and the earnest appeal for help in this crisis, a number of young people have responded. It has been thought that our children would be better off in the atmosphere of a Christian school under a devoted, sincere, though incompletely prepared Christian teacher, than in a secular school and under the influence of a teacher who may not even believe in God.

It is startling, when we stop to think of it—the change in the content and spirit of education in this country during the past one hundred years or less. We scarcely realize how far we have got off our course until we see where we were in education, and check that against where we are today. C. H. Benson, writing in *The Moody Monthly* of June, 1939, gives a rather clear picture:

"The founders of America believed that the Bible should be taught in the home, school, and church. Less than one hundred years ago the home was recognized as the world's greatest university, and the most important study in its curriculum was the Bible. But the American home is no longer the center of the spiritual and religious life

of the family, and fathers and mothers cannot be depended upon to assume their responsibility as religious leaders.

"There was a time when the school teacher was a religious instructor. It is almost unbelievable that the American public school system owes its existence to the intensely religious Puritans of colonial days. The first textbook of the American public school was the Bible, and for years large portions of the Scripture were considered 'profitable for instruction.' The Puritans felt that reading, 'riting, and 'rithmetic were essential for the knowledge of the Scriptures, but today we are teaching the three R's without a recognition of their relationship to religion."

Present conditions of delinquency in this country are undoubtedly due in large part to weaknesses in the home, and the failure of the school to teach and practice the principles of God's Word. J. Edgar Hoover, director of the Federal Bureau of Investigation, has given considerable study to conditions that contribute to juvenile delinquency, and he feels that the home is the first line of defense for the youth. He says that the churches have a vital responsibility, and that "today, more than ever before, it is imperative that the churches take the necessary steps to reach our youth and draw them closer to church influence." Mr. Hoover then puts his finger on a third factor when he says that "another institution on which we must depend for the proper instruction and guidance of our youth is the school. The once prevalent philosophy that 'teaching information is a sure road to reformation' has long since been consigned to the limbo of the forgotten past. It is not sufficient for teachers merely to teach facts. They have the responsibility of also inculcating ideals and enthusiastic ambitions in the minds of the youth whose lives they mold. A teacher is as capable of inspiring a student as is a preacher, and she should portray, both in precept and in practice, the fundamental ideals of the beatitudes, the Ten Commandments, and the golden rule."

If those who are dealing with youth and their problems in a somewhat secular way see the need and value of the spiritual forces of the home, the church, and the school, how much quicker we should be to discern the needs of our own children and young people, and to make provision for them through our own Christian schools. We know that "the true object of education is to restore the image of God in the soul."

(*Testimonies*, vol. 5, p. 322), and that "a knowledge of God is the foundation of all true education and of all true service." (*Ministry of Healing*, p. 409.) Our schools are founded upon these eternal principles, but if our children are to profit from them, *they must be in these schools.*

We know, too, that it pays to send boys and girls and young people to our own schools. It has been found that approximately nine out of ten youth who attend our elementary, secondary, and higher schools become thoroughly grounded in the message, remain true to it, and many of them become active workers in the church. The other side of the picture shows that of the young people of the church who get their education in secular schools, only about one in ten remains faithful to the message after his school days are over. Surely, it pays to follow the counsel of God through His messenger and place our boys and girls in our own schools *today*. Tomorrow may be too late!

The poem "A Little Girl's Plea" gives a message which I pray may touch each parent's heart:

"Daddy, please send me to church school—
It's starting next Monday, you know;
Then I can learn 'bout the Bible.
Daddy, please, may I go?"

"Do not ask me again, child;
I've told you the answer before—
I can't spare the money this year;
Your daddy is just too poor."

"Besides, you are taught the Bible
By father and mother, you know,
So it really doesn't matter
To which of the schools you go."

So she kissed him and said, "Good night,
Daddy,"
And went to her little bed;
She knelt by its side to tell Jesus
All that her daddy had said.

Each night she had prayed about church
school,
That her daddy would let her go there,
Believing that ere Monday morning
Her Jesus would answer her prayer.

Her daddy tried reading his Bible,
Then finally went to his bed,
But the child's earnest petition
Kept running through his head.

And lo, he dreamed 'twas the Sabbath,
And he sat in his usual place;
The people were gathering for worship,
A serious look on each face.

After a moment of quiet
While the minister knelt in prayer,
The door to the children's room opened
And an angel bright stood there.

"Christ and His angels are in here,"
Said the angel with solemn face;
"He has come to judge His people
And decide upon each case."

"The books are being opened;
I shall call each one by name,"
Said the angel. Then he closed the door
And silence reigned again.

"Daddy, what does the angel mean?
Did you know he would come today?
If he should come and call my name,
I wouldn't know what to say."

He tried to answer his darling,
But his voice was dry and choked.
Her heart grew even more afraid,
As into his pale face she looked.

"Where are the lambs?" asked the angel,
"The flock that was given to thee—
I am calling the name of Mary,
Entrusted to Martha and Lee."

"O Daddy, please go with me,"
She pleaded, and clung to his hand.
But the angel tenderly whispered,
"Each one alone must stand."

He watched her follow the angel,
With anxious, troubled heart.
"What have I done to prepare her?" he
cried,
"Oh, that I had done my part!"

How could he face the Saviour?
The thought was too great, it seemed.
It wakened him from his sleeping.
To find it was all a dream.

"Thank God!" he fervently whispered,
"I still can do my part.
My daughter shall go to church school,
Where they teach head, hand, and heart."

He watched his child peacefully sleeping,
Unconscious that ere midnight came,
Her Jesus had answered her pleading
By sending her daddy a dream.

—Author Unknown.

Blessed Are the Parents Who Study

BY MRS. EVERETT N. DICK

I ONCE overheard a mother say to a friend, "Oh, I haven't time for all these newfangled ideas about mothers' taking study courses. I'm too busy. Besides, I think if the Lord gave us our children, He'll give us sense enough to bring them up." I wanted to answer, "Yes, you are right—He will; *but* He expects you to do your part, too."

The mere biological fact of parenthood does not bring with it a special endowment of wisdom and knowledge and skill, of patience, tact, and courage needed to train and direct the life of a little child. Blessed are the parents who study to show themselves approved, workmen that need not be ashamed of the training they have given their children. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6); "but a child left to himself bringeth his mother to shame" (Prov. 29:15).

"This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the 'way' the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the great Teacher lessons of obedience to His will."—*Counsels to Teachers*, p. 108.

At the beginning of the 1945 school year, the Home and School Association of the College View church entered upon an intensive program of interesting par-

ents in the Home Education classes. Appeals were made to parents of school children through the Home and School meetings, personal visitation, telephoning, and the church bulletin. Personal letters were written to parents of adolescents, to young homemakers, and to new mothers, setting forth the necessity and the benefits of the Home Education classes and inviting them to join.

Four study groups were organized, with a capable mother selected to lead each. These were busy mothers, but they were eager to study further themselves, and were willing to lead out in the study groups so that others might share with them in the benefits. The response was most gratifying.

The Introductory Course in Home Education had the largest enrollment. At the conclusion of this course the members were so enthusiastic that they voted to continue their meetings and take up bird study so that they might be able to lead their children in this interesting branch of nature study. Their leader is a Master Comrade, and is preparing them to qualify for a Vocational Honor in bird study. During the summer they will study flowers and other nature subjects. In the autumn they will continue with the study course, Education of the Little Child.

Is it worth while? Do the Home Education courses pay? Scores of parents who have taken time out of their busy lives to study and prepare for the biggest and most important responsibility they have—parenthood—testify enthusiastically to the value of the training. And their boys and girls are developing into the kind of young men and women who are needed in the world today—men and women of steadfastness and devotion, who can carry responsibility and fill whatever place God has for them in the work of the world. Yes, dear parents, it pays rich dividends, both now and in the world to come.

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Parents Speak

"I have been deeply impressed as to the specific directions given in the Spirit of prophecy regarding the parents and their work. . . . We cannot study too deeply."—*Virginia*

"I cannot begin to write how much these lessons mean to me. If I am to teach my children, I must study and be prepared myself. I cannot impart that which I do not have. It is a great responsibility to fit my children for the Kingdom of God. These lessons have pointed out how this may be done. I am looking forward to the next course."—*Massachusetts*

Saving the Erring Ones

(Continued from page 1)

Helping the Weak

The counsel of the apostle Paul is pertinent: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15:1. Notice the suggestion. There will be some who are "weak," but we are to bear their "infirmities." He goes further, for he says in chapter 14, verse 1, "Him that is weak in the faith receive ye, but not to doubtful disputations." In other words, don't hold a weaker member at arm's length while you dispute his case in pharisaical attitude. Rather bring him into the warm embrace of friends. It requires no spiritual grace to criticize a weaker brother. It is the very essence of human nature to blame and dispute. But we are not to deal with our church members on the human level. We have been made "partakers of the divine nature" (2 Peter 1:4), and should manifest a concern for the weak, surrounding them with strength, sympathy, and brotherly love, considering ourselves, lest we also be tempted. This is Christianity.

The number of members that are dropped from our records every year is alarming. Many of these slip away with little or no effort to restore them. Some trifling incident causes someone to stay away from church for a few weeks. And because the church elder, perhaps, or some other leading officer is involved, no particular effort is made to pray with or restore the absent one. A year or more passes, and there is no change. Then his name is discussed by the board, and a recommendation comes to the church that he be dropped. There is no weeping, no prayer and fasting, no searching of heart on the part of the church officers to see whether the cause lay with them. Instead he is treated with indifference, and the gap is widened until recovery is almost impossible.

How different is the Lord's method! When our cases were in the balance, He threw Himself into the breach. He saved a world by the sacrifice of Himself. The example of Moses also is a challenge to us. He was so united to his people that he pleaded with God to remove his own name from the book of life if God could not save those he was called to lead. (Ex. 32:30-32.)

Caring for the Flock

The hardest souls to win are those who once walked with us, but who, because of some misunderstanding or mistreatment,

have become discouraged or grown callous. There is little doubt that by care and prayer we could save at least twenty-five per cent of our apostasies each year. We could even exceed that if as church leaders and conference workers we would humbly accept the challenge and address ourselves to this task. Of what use is it to bring people in the front door of the church while we permit many members to slip out the back door?

Our members need more than correction; they need care. Confidence and love on the part of the shepherds will do more than censure and discipline. The flock must be led, not driven. These words of Jacob reveal the real shepherd spirit: "The children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. . . . I will lead on softly, according as the cattle that goeth before me and the children be able to endure." Gen. 33:13, 14.

A shepherd must be courageous, but must also be kind; fearless, but full of faith—faith in God and faith in his fellow men. Even when correction is necessary, he must reveal the spirit of the Master, of whom it is recorded that tears were in His voice while He uttered His most scathing rebukes. He knew how to "lead on softly." We are told that "had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did."—*The Desire of Ages*, p. 254.

Congregations are built by love, not legislation, by sympathy, not censure. Diotrephes, of whom John writes in his third epistle, was notorious because he cast people out of the church. The spirit behind his actions was the spirit that loved "to have the pre-eminence." 3 John 9. That is the spirit of the man of sin. But no Diotrephes spirit must be found among us. God condemned it then; He condemns it now.

Can it be that in this waiting, watching time there are leaders in our churches who by their harsh words are actually wounding, discouraging, and driving away weak souls? The critical, dictatorial spirit is not the spirit of Christ. The Good Shepherd giveth His life for the sheep. The missing member was of more concern to Him than the ninety and nine already safely in the fold. How does the absent one affect us? It usually costs much in money and effort to bring a member into the church. And we rejoice when souls come to a knowledge of the truth. But a hundred or a thousand

members saved from apostasy are worth as much or even more, because an apostate is a constant advertisement against the cause of God.

As church officers, Sabbath school teachers, and Missionary Volunteer leaders, we dare not rest content until all our members and our erstwhile members are safely in the fold. Let the leaders in Israel take the initiative. Let us be hunters of souls. Let us be more ready to shield than to blame.

Christ's spirit in the heart of our church leaders will save many an apparently hopeless case. Remember that it is love that wins. Let us, then, seek His spirit as we go out to reclaim the careless and discouraged. But more, let us determine to find them before they become too disinterested, for every absentee is a potential apostate.

Modern Waldenses of Korea

BY KIM SANG CHIL
Seoul, Korea

I AM sure that all whose faith has been established in this message have heard about the Waldenses who lived in their secluded valleys and the caves through the long period of the Dark Ages, because of their belief in Bible truth. We have had exactly the same experiences here in Korea during the period of the war.

As the war became more and more critical, the Japanese army did its best to get the Korean young men and women into places of service in the war effort. The mission organization was dissolved by order of the Japanese Government. Churches were ordered to close their doors, and not even two or three people were permitted to gather together.

When the war came, there were 8,000 Sabbathkeepers in Korea, 3,500 of whom were baptized. Many of these fled to the mountains or to isolated regions, with their families, in order to keep their faith.

Among those who had this experience we learned of a group who had escaped from the near-by cities and towns into the high mountains in a district about eighty miles from Seoul. There they met together and organized a Sabbath school. They worked all day to make their living by cutting timber and making charcoal. As the veil of twilight dropped over the valley, the people came together; and there, seated on the grass, they worshiped before the throne of the Almighty, who alone knew their situation—He who had never failed His children in all ages.

Thus about sixty believers associated together for a period of three years, during which time they never failed once to hold worship on the Sabbath. Had the war continued a few months longer, they might have been found and forced into service.

Praise to our God, who keeps His children as the apple of His eye! When found in the mountains they seemed so poor and unworthy; yet they were all safe under God's protecting wings, while at the same time many of the valiant youth of the country were losing their lives in the battle lines.

"No Business on Saturdays"

BY E. L. LONGWAY

IN the Chinese city of Foochow lives our good brother Wei Nan-lin. Brother Wei is a shoemaker by trade. He learned his trade some years ago under the tutelage of an expert craftsman, and has his little factory equipped with fairly modern machinery, as things go in China.

My first introduction to Brother Wei came about in July, 1942. I had made the long trip from back of Swatow, in Kwangtung, up the coast on foot for fourteen days. Shoes made in Chungking and repaired on the trip proved to be most uncomfortable, so that by the time I reached Foochow, walking was real misery. At Foochow the brethren arranged for my entertainment in the home of a Pentecostal missionary who lives very near our church. This good man noted my plight and said, "Why don't you get some good shoes made while you are here in Foochow?" My reply was uncomplimentary to native shoemakers in general, but this brother continued to urge me, saying: "Yes, but here in Foochow we really have an excellent shoemaker. He is a member of your church. Four years ago he made me this pair of shoes I'm wearing, and I've not been able to wear them out. They really fit my feet, as you can see."

It was easy to find Brother Wei's place of business. He has a large frontage on one of the main streets of the city, and painted in big letters across the shop front in both Chinese and English is this notice: "No Business on Saturdays." The Lord has blessed Brother Wei, so that while there is "no business on Saturday," it is especially good on other days of the week. He employs several workmen, some of whom are church members. Those not of our faith are required to attend church services, and his aim is to bring all his workmen to a knowledge of the truth, and to convert them to Jesus.

Special Days and Offerings

August 3

Home Missionary Day

Topic: Bible Service Training School

August 10

Second Sabbath Offering for Missions

Notice: The Rehabilitation Offering this year will be combined with the Mission Extension Offering September 14.

Don't Forget

DON'T FORGET that on the second Sabbath of each month the church offering is for foreign missions. This plan, we fear, is not being carried out in some churches and is receiving little attention in others. As a result the second Sabbath offering, which might and should be one of the main sources of income for our mission fields, now forms but a mere trickle in the flow of our dimes and dollars to the waiting mission lands.

There are many Seventh-day Adventist people who do not attend Sabbath school and therefore they are missing the blessing that comes from giving a regular mission offering every week. Special appeals should be made to such members to remember the mission fields through the monthly second Sabbath offering and thus share in the blessing that comes in mission giving.

So again we request our church officers, **DON'T FORGET** the mission offering on the second Sabbath of each month.

Through Brother Wei's influence, and to a great degree financed by his contributions, a branch church has been established in that section of the city, and a second beacon light is thus burning in the old city of Foochow.

Recently C. H. Davis came through from South China and brought along some new shoes made by Brother Wei for various members of the mission staff here in Chungking. With each pair of shoes Brother Wei sent along two boxes of his special brand of Nan Lin shoe polish. On every box of shoe polish Brother Wei has printed in both Chinese and English, "No business on Saturdays."

In these difficult times, when we find it hard to keep in touch with various parts of the China field, it is a comfort to know that whatever happens there will still be those who will do "no business on Saturdays."

Please remember to pray for Brother Wei, and for the many faithful church members scattered over this land.

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THE Biblical declaration that the end of the world will come suddenly is driven home to us with fresh meaning: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. II Pet. 3:10.

The writing on the wall of threatened doom and destruction can now be read clearly by all thoughtful men.—The Archbishop of York.



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