

The Church Officers' Gazette

VOL. 34

FEBRUARY, 1947

No. 2

The Simple Way of Life

BY JOHN EDGAR HOOVER
*Director, Federal Bureau of Investigation,
United States Department of Justice*

(One of the Readings for Christian Home Day, February 1)

THE arrest of Martin, age thirteen, for burglarizing a service station resulted in the solution of twenty-three other burglaries. Martin's criminal activity did not start at the age of thirteen. He was first arrested at the tender age of three for breaking windows. From the time he was ten years old he had been arrested intermittently for larceny, burglaries, and shoplifting. The boy's criminal activities, according to his own admissions, were "just for the fun of it" while his parents believed that he was attending the movies.

Martin's parents were not poor. He came from a home of adequate circumstances. His home environment was bad because of his parents. What chance did Martin have in a home split by marital hostility? How could a father who was a drunk and a mother who was lazy, immoral, and neglectful hope to carry out their responsibilities as parents? Where, in such surroundings, could Martin absorb the necessary lessons of honesty and decency so essential to prepare him for his adult life?

Most of you, I am sure, would pity Martin because he lacked the care and guidance needed to mold his behavior along correct social lines. He deserves your pity. He also deserves hope—hope that he will quickly recognize the folly of his antisocial ways and prepare himself for his future as an adult American.

We cannot afford to lose good citizens. Every time a youngster embarks upon the road of mischief and petty crime, he is preparing himself to graduate into the ranks of seasoned criminals who care little for your rights or mine. Every time we sit idly by and watch the young boys and girls in our neighborhood become other Martins, we are, by our indifference and apathy, allowing lawlessness to influence our social order.

The problem of crime takes on some mighty serious aspects when we deal with cold, hard facts. Over a million and a half major crimes a year in the United States do not make an item which can be easily brushed aside. It makes all of us realize that about every twenty seconds a major crime is committed in this country. It has to bring home to you the realization that murders, manslaughters, aggravated assaults, robberies, burglaries, larcenies, auto thefts, and scores of other crimes are plentiful, and no community, rural or urban, is free from them.

In attacking the multiple problems of World War II, and in focusing our present attention on reconversion at home and adjustment throughout the world, many Americans have failed to notice the ever-increasing rise in crime. Many communities have ignored the problem to the detriment of the young. The nation's record as a whole is nothing to be proud of in this respect. We have allowed boys

and girls under twenty-one years of age to lead the criminal parade. We have failed to guide their actions and thoughts, with the result that unbridled youngsters have run the gamut of every illicit experience.

Unguided and unsupervised children result when mothers and fathers are too busy with other things to discharge the duties placed upon them by parenthood. Love, interest, care, and attention are constant needs for youngsters, and they should receive these worth-while benefits in large doses from the family.

Family unity is a moving factor in our social order. If it is strong, it adds strength to the citadel which is our nation. The ideal family is the epitome of honesty, determination, and achievement. The decent family demands a respect for law and order, for ethical forms of behavior, and for orderly processes of government. The truly American family recognizes that obedience to the laws of God necessarily signifies obedience to the established laws of our democracy. The just family maintains a standard of discipline which is sadly needed in many of our homes today. The righteous family not only is instrumental in teaching children to walk and talk, but also infuses in their hearts and minds the lessons so necessary to prepare them for participation in everyday life.

(Continued on page 30)



YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

Preparation for Missionary Volunteer Week of Prayer

MARCH 8-15, 1947, is the official date for celebrating the Missionary Volunteer Week of Prayer in all our churches and societies. This year these meetings have tremendous significance. Thousands of Adventist young people have returned to their home churches and to our schools from the battle fronts of the world. These young men are seeking for the true source of religious power in their lives. Many of them are our strongest leaders. For their sake and for the sake of thousands of Adventist youth who are expecting spiritual guidance and uplift at this season of the year, this Week of Prayer must be prayerfully and carefully planned. Society officers, let us lay these advance plans for this important week:

1. Mention it frequently in our meetings.
2. Announce in detail the church plans for this week. Co-operate closely with the church board in laying aggressive plans for the conduct of the Missionary Volunteer Week of Prayer in your church.

3. Pray frequently and earnestly in the society meetings for the success of Missionary Volunteer Week. Plan for prayer bands. These should be organized in advance of the regular Week of Prayer.

4. Executive committees should secure a census or survey of the unconverted youth in the families of the church.

If a minister is not provided to lead out in the Missionary Volunteer Week of Prayer meetings, the young people's leader should co-operate with the church board in laying effective plans for regular meetings to be conducted by the members. Put forth every effort to win the unconverted.

Vital Factor in M.V.'s Life

NOTHING is more vital to the youth than the influence of the home. Our work for Christ begins with the family, in the home. The first lessons of life are learned in the home, and much depends upon the nature of the instruction given.

There are numerous problems confronting the church at the present time, but many of them may be solved by a revival of true godliness in the homes of our people. If the home life and training are what they should be, the members will be in their places for the various services of the church. They will take an active part in the missionary endeavor of the church, and through their faithfulness there will be a constant stream of funds turned in to the treasury

1907—1947



THE years between 1907 and 1947 add up to 40. Those years have been the most important for our Adventist young people. Those years testify to great vision and noble sacrifice.

How long ago seems the meeting at Mt. Vernon, Ohio, when the foundation of our young people's work was laid, yet how short a time for so much to be accomplished.

Today young people are on the march to the ends of the earth to help "finish the work of the gospel in all the world." Today we have an army of 200,000 youth whose purposes belong to Christ. Today indelible statistics speak for an evangelistic program that is destined to mark high in the annals of Missionary Volunteer history.

There is still much to be done. We are looking to the youth leaders on this fortieth anniversary to set the pace. Step out on a program that will match the faith of our leaders of forty years ago!

for the support of God's work. Such a revival would result in a greatly increased attendance in our denominational schools, from the primary grades to the college, and would thus place about many of our youth a hedge of protection and helpfulness of which they now know nothing. In fact, if the home life is meeting God's ideal, the problems confronting the youth of the church will be practically solved.

Many of the youth do not recognize the fact that they have responsibilities to bear in helping to make the family life within the home what it should be. They need to have brought to their attention the fact that "the highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest. Here they can show self-denial and self-forgetfulness in caring and doing for others."—*Testimonies*, vol. 3, p. 80.

February 1 has been set apart by the General Conference as Christian Home Day. Special programs for that day have been arranged for the church service and the Missionary Volunteer Society meetings. It is hoped that these programs will be given in the respective services and that both old and young will be greatly benefited by them. It would be well to advertise these services at least two weeks in advance by public announcement and by posters, so that all may be encouraged to attend.

Master Comrade Clubs

THIS boost for Master Comrade Clubs is written in Grand Rapids, Michigan, one of America's booming cities. It is a city a little larger than the average and has an Adventist church that is booming too—booming with young people. There are several reasons why, of course, but the outstanding one is the Master Comrade Club. Thirteen joined the club, and thirteen finished. The club was organized in February and ran through the summer months, thus providing social and recreational opportunities not only for the members but for the young people who had returned to their home church after the school year.

The investiture service was held in September and was a beautiful one indeed. Three hundred and twenty-three M.V. honors were earned during the eight months the club was in operation. The members worked especially for the children who did not have church school privileges and provided for them M.V. class opportunities they never would have had otherwise.

It is interesting to study the membership of this Master Comrade Club of this church. The leaders were the church elder and his wife, who is the church treasurer. An executive of an oil business and a chemist were members, also. The pastor's wife was among the enthusiastic. The church now has a total of twenty Master Comrades, and there are more to come.

A fine Adventist church forty-nine miles away has caught the spirit of its sister church and has organized a Master Comrade Club. This good influence will be felt by the youth of that church. Young people will be saved to the kingdom because of it.

Churches, M.V. Societies, colleges, and academies, we appeal to you to take advantage of this educational feature of the Young People's Department. We need leadership.

Master Comrade Clubs provide leaders for your young people. They also offer the best in social activity. Do not put it off. Organize now. Follow the "how" as outlined in the *Master Comrade Manual*.

GENERAL CONFERENCE
YOUNG PEOPLE'S DEPARTMENT.



"BELIEVE that there is nothing too small to do well."



"A good many housees ought to be remodeled into homes."



"THE light that shines farthest shines brightest nearest home."



SENIOR MEETINGS

February 1

Home Building

BY ARCH A. O. DART

Order of Service

SONG.

SCRIPTURE READING: Matthew 7:24-27.

PRAYER.

SPECIAL MUSIC.

REPORTS.

OFFERTORY.

TALK: "Building on the Sand."

POEM: "The Home Builders."

QUIZ: "Desirable or Essential."

EXERCISE: "Selecting Material for the Home."

CLOSING SONG.

BENEDICTION.

Building on the Sand

EVERY home that is not built on the Rock is built on the sand. It may look just as secure as those built on the Rock, but what will become of that home? Can the members of that household be happy? The time to think about these things is before the home is established, before he proposes, yes, even before you keep company with one who is not a Seventh-day Adventist. It is a law of psychology that if one keeps company with another he is likely to fall in love. You and I know the young people who are married today to individuals whom they vowed, when they first met them, they wouldn't have "on a Christmas tree." If you keep company you may fall in love and say "Yes" when he says the right word. Then when someone warns you about marrying an unbeliever you will invariably use one of these excuses: But my case is different, or, He is more sincere than many who pretend to be members of the church, or, He has promised not to interfere with my religion at all.

Just for your information, may I tell you that hundreds, even thousands, long before you have said, "My case is different." That is, they said this before they found out the real meaning of living in a divided home.

It hardly seems necessary to answer the second excuse, for anyone who is really sincere will be a Christian in name as well as in deed. The greatest hypocrite in all the world is the one who claims that the reason he does not join the church is that there are hypocrites in the church. He would lead one to believe that he is better than church members.

He has promised not to interfere with

your religion? Impossible. How can a couple be united when they are divided? Two people could not be further apart than one who is a Christian and one who is not. The marriage ceremony does not change the heart. The one who promises not to interfere with another's religion does not know what it is to be a Christian, or else does not know what it is to be married, for a Christian is a Christian all over, and one who is married is married seven days a week.

TROUBLE ZONES

Here are just a few of the trouble zones that are joy-killers to the divided home. (The following questions are directed to the woman but are just as applicable to the man.)

BREAKFAST: What shall it be this morning—ham and eggs, or fruit, toast, and cereal? Shall we have coffee and Postum both?

WORSHIP: What shall it be—worship by yourself, or no worship at all?

MORNING WORK: Do you hide his cigarettes, refuse to clean out the ash trays, make it as uncomfortable for him to smoke as you can? Yes? Does that make him happy, and are you happy? On the other hand, do you make it easy for him to smoke? At least, you never say a word to him. Let him smoke in the house and fill the air with poison. Are you happy knowing it is injuring him?

SCHOOL: Where are the children going to school? To church school, of course. Fine. But is he happy about it, willing to send them across town, willing to pay tuition? Oh, he put his foot down on that foolishness, did he? So you are sending them to public school this year to be trained by the world, for the world. If they are trained for the world, where will they spend eternity? Can you be happy with such a thought? It has been estimated that nine out of ten coming from Seventh-day Adventist homes attending public schools give up their faith in God.

MONEY: What about the tithes and offerings? Do you plan to pay tithe on the money he earns? Or can you be happy using money that is not tithed when God calls it robbery? Are you willing to accept life and health and all the blessings that Heaven bestows without giving offerings to His work?

DINNER: Do you plan to prepare two distinct meals every day of your married life? Or are you going to prepare only one? Whose desires are you going to follow, his or yours? If his desires are met, are you going to prepare food that God has forbidden? Are you going to set upon your table food that tends to drunkenness and not to health and life? Or do you plan to force your husband to eat something that he does not want? Do you think that either arrangement would draw you together and cause your life to be happy?

RADIO: What programs will be heard in your home, theatrical performances, jazz music, boxing match reports, sacrilegious jokes? Can you be happy while listening to this? "Fools make a mock at sin." Prov. 14:9. Or, you don't plan to have this in your home. You will just nag him until he consents to your way. Can one of you be happy while the other isn't?

LIBRARY: What magazines and books will be on your shelves? You plan to have no voice in the matter; let him buy what he likes. Is not the money for the family partly yours, and should you not have a voice in the spending of it? Can your mind grow and develop unless you feed it good, wholesome food? Will God be pleased with you if you allow your mind to become dwarfed and enfeebled by cheap reading?

ENTERTAINMENT: Where will you go for your entertainment? He likes the theater, the show, professional sports that God calls a species of idolatry. Can you be happy going to places that God has warned us never to enter? On the other hand, can you be happy always going your separate ways?

SOCIALS: What will you do at socials—dance, be a wallflower, play bridge, drink a cocktail, or bear looks of scorn?

Of course you plan to be an active worker in the church. A Christian is always a worker. Just as surely as there is a place in heaven for you, there is a work for you to do here on earth. Marriage is to enable one to be a better, more successful worker. Will marrying an unbeliever aid you?

SABBATH SCHOOL CLASS: So you plan to be a teacher in the Sabbath school. That is fine. Will your unbelieving husband be interested in your success? Will he be able or even willing to assist you in any way, look up ancient customs, find relics from Bible lands, plan a social for your class, rejoice with you when a member gives his heart to God and is baptized?

CHURCH WORK: You are willing to be the Missionary Volunteer leader, or church clerk, or a deaconess. Will he be willing for you to attend the church board meetings that take you away from home at night? Will he insist that he needs the car at that time? Can he give you counsel in your work and help you to improve? Will he be proud of you when you do your work well?

CHRISTIAN JOY: Do you plan always to go to church alone? Are you thrilled by the thought of the Week of Prayer, camp meeting, Ingathering, when you must be alone all the time? Can you be happy when the Holy Spirit is poured out and your husband is left out? Can you rejoice at the coming of the Lord when you know he will be lost?

There is a reason why the Lord has plainly told us, "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—*Testimonies*, vol. 5, p. 363. There are only two classes of people in the world: those who love God and are His friends, and those who do not love Him and are counted as His enemies. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14.

Desirable or Essential

THERE is no purpose in marrying unless one will be happier by so doing—not happier during the honeymoon only, but during the rest of one's life. To be a successful companion, one must have certain qualifications. Every young person ought to know what these essential ones are, cultivate them in his own life, and select for a companion a person who has them.

The one conducting this quiz can emphasize as many thoughts as he cares to emphasize when he reads the correct answers. The main purpose of this quiz is to help our young people understand which qualifications are essential and which are only desirable.

If possible, mimeograph enough copies to go around. Explain that whereas all these qualifications are desirable, ten of them are essential. The game is to select the ten essential ones. Each person is to read down both lists and mark each attribute either "D" for desirable or "E" for essential. One list is about men and the other about women, but both men and women should answer both sets. Each set has twenty statements, which means that each correct answer counts five points. It may be of interest to see whether the men or the women score the higher in your society. Remember, an individual with all ten "E" qualifications and not a single "D" qualification will make a far better companion than one

The Home Builders

THE world is filled with bustle and with selfishness and greed. It is filled with restless people that are dreaming of a deed. You can read it in their faces; they are dreaming of the day When they'll come to fame and fortune and put all their cares away. And I think as I behold them, though it's far indeed they roam, They will never find contentment save they seek for it at home.

I watch them as they hurry through the surging lines of men, Spurred to speed by grim ambition, and I know they're dreaming then. They are weary, sick, and footsore, but their goal seems far away, And it's little they've accomplished at the ending of the day. It is rest they're vainly seeking, love and laughter in the gloam, But they'll never come to claim it, save they claim it here at home.

For the peace that is the sweetest isn't born of minted gold, And the joy that lasts the longest and still lingers when we're old Is no dim and distant pleasure—it is not tomorrow's prize. It is not the end of toiling, or the rainbow of our sighs. It is every day within us—all the rest is hippodrome— And the soul that is the gladdest is the soul that builds a home.

They are fools who build for glory! They are fools who pin their hopes On the come and go of battles or some vessel's slender ropes. They shall sicken and shall wither and shall never peace attain Who believe that real contentment only men victorious gain. For the only happy toilers under earth's majestic dome Are the ones who find their glories in the little spot called home.

—From the *Collected Verse of Edgar A. Guest*. Copyright, 1934. Used by permission of The Reilly and Lee Company, Chicago, Illinois.

with all ten "D" qualifications and two or three "E's" lacking.

HE

1. He is a true Christian.
2. He is handsome.
3. He has good health.
4. He has a car.
5. He is industrious.
6. He is a good swimmer.
7. He is from influential family.
8. He is economical.
9. He comes from a good family.
10. He loves children and home.
11. He will inherit money.
12. He has completed college.
13. He is honest.
14. He is employed.
15. He is aspiring.
16. He is popular.
17. He is courteous and refined.
18. He is pure and noble.
19. He is a leader.
20. He has superior intellect.

(ANSWERS: "E's" are Nos. 1, 3, 5, 8, 9, 10, 13, 15, 17, 18.)

SHE

1. She is a true Christian.
2. She is pretty.
3. She has good health.
4. She is a good cook.
5. She enjoys home work.
6. She plays a musical instrument or can sing.

7. She can sew.
8. She is economical.
9. She can use a typewriter.
10. She is gifted in art.
11. She comes from a good family.
12. She loves children.
13. She will inherit money.
14. She is neat and tidy.
15. She is a college graduate.
16. She is courteous and refined.
17. She is modest and virtuous.
18. She takes active part at socials.
19. She is popular.
20. She is one or two years younger than her fiancé.

(ANSWERS: "E's" are Nos. 1, 3, 4, 5, 8, 11, 12, 14, 16, 17.)

Selecting Material for the Home

EVERY house is as strong as the material used in its construction, and every home is as strong as the ideals and principles upon which it is built. Here is an exercise which can be used to emphasize some of the essential principles necessary to a successful home.

Pass out slips of paper and ask everyone to write the numbers one to twenty in vertical line. Read both the a's and the b's to each proposition and then after each one say, "Those of you who think the first statement is correct put an a by this number, and those of you who think the second is correct put a b." Each one should do his own work, no questions or help given. (A proposition may be re-read.)

Now go back and read the correct statements. Each correct answer is worth five points, making it possible to score one hundred if all twenty are answered correctly. It may not be possible to discuss each item suggested in this quiz, but the leader conducting this should select the questions he feels are the most vital for his society. Be sure each person knows the correct answer to each proposition before the meeting closes.

1. a. A person's chief concern should be to get a good companion.
b. A person's chief concern should be to be a good companion.
2. a. A person should decide before he falls in love whether or not the other person would make a suitable companion, for love is blind.
b. After a person is in love, he is better able to decide whether or not the other person would make a suitable companion.
3. a. No one who is in debt should think of marrying.
b. Marry someone who can get you out of debt.
4. a. Do not marry anyone until you know the relatives.
b. If you are really in love it matters not what the relatives are like.
5. a. To be engaged is a convenient way to have a steady partner.
b. To be engaged means specific preparations for the marriage are being made.
6. a. An engagement of a year or less generally brings the happiest results.
b. An engagement of several years is very desirable.
7. a. Every engaged couple should read

Ministry of Healing and other books dealing with marriage.

- b. Every engaged couple should spend all their spare time with each other.
8. a. An engagement is as sacred as the wedding.
- b. An engagement is *not* as sacred as the wedding.
9. a. A "justice of the peace" wedding is as good as any for a Christian couple.
- b. A Christian couple should be married by an ordained minister of the gospel—if at all possible.
10. a. The wedding should be a secret. It is a pleasure to surprise everyone.
- b. The wedding should be announced beforehand. It is a pleasure to have friends and relatives rejoicing with you.
11. a. The ideal honeymoon is a sight-seeing trip, including as many places as the groom can afford.
- b. The ideal honeymoon is a quiet retreat.
12. a. The newlyweds should live by themselves.
- b. In order to get ahead financially, the newlyweds should live with his or her relatives.
13. a. After the wedding the bride should have nothing to do.
- b. It is essential for the bride to be purposefully employed.
14. a. After the wedding each one should endeavor to convert the other to his way of thinking.
- b. After the wedding each one should adjust himself to the other's way of thinking.
15. a. When difficulties arise, seek the advice of relatives and friends immediately, before the trouble gets worse.
- b. When difficulties arise, keep them to yourselves and work them out together.
16. a. The first thing to establish in the new home is a charge account.
- b. The first thing to establish in the new home is the family altar.
17. a. The best policy is to buy what furniture you want and pay for it by the month.
- b. The best policy is never to go in debt for a thing—shun debt as you would the leprosy.
18. a. Happiness is assured if the husband and wife *are* agreed on a plan.
- b. Happiness is assured if the husband and wife plan in harmony with the principles laid down in the Spirit of prophecy.
19. a. After the wedding it is unnecessary to express words of affection. You belong to each other then.
- b. After the wedding it is more necessary than ever to show your love in word and deed.
20. a. Let it be your first aim to make a pleasant home.
- b. Let it be your first aim to have a model house.

Correct Answers

- | | | | | |
|------|------|-------|-------|-------|
| 1. b | 5. b | 9. b | 13. b | 17. b |
| 2. a | 6. a | 10. b | 14. b | 18. b |
| 3. a | 7. a | 11. b | 15. b | 19. b |
| 4. a | 8. b | 12. a | 16. b | 20. a |

February 8

God's Care and Protection for His Cause and His People in the Far East

BY THOMAS A. PILAR

Order of Service

SONG.
CALL TO PRAYER.
REPORTS.
OFFERTORY.
SCRIPTURE READING: Psalms 46.
SPECIAL MUSIC.
REMARKS OF THE LEADER.
TALK: "The Wrath of Man Praises God."
SONG.
TALK: "He Lives to Declare the Work of God."
CLOSING SONG.
REPEAT TOGETHER: "I shall not die, but live, and declare the works of the Lord." Psalms 118:17.
"Surely the wrath of man shall praise Thee." Psalms 76:10.
BENEDICTION.

Remarks of the Leader

BIBLE records are fraught with important lessons for us to learn, on how God cares for and protects His cause and His people. In days of old the saints of God went through fiery trials. Some suffered torture and death; others were miraculously saved from both. When it serves God's cause best, He permits His saints to suffer and to die, but if He sees that it is for His glory to save His people from torture and death, He saves them from these things.

The experience of John the Baptist (Mark 6:14-29) is an example of how God's saints may suffer death innocently. God permitted it, for we are told in *The Desire of Ages*, pages 224, 225, that "for the sake of thousands who in after-years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience. . . .

"Of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."

Then we have the case of Peter, who was shut in prison to be put to death the next day, but he was providentially delivered by the angels of God. (Acts 12:1-17.)

We also have the experience of the three worthies (Dan. 3:14-28) who were thrown into the fiery furnace heated seven times hotter than usual, but God delivered them. There was Daniel, thrown into the lions' den (Dan. 6:16-23), but God saved him from being eaten by the hungry lions.

And so God at times saves man from death, those who may not know Him at all, so that they may find the wonderful God and Saviour of mankind.

And when the unbeliever finds Him and recognizes His power that saves from death, from the awfulness of sin, then he should live to declare the wondrous works of God and the power of Him who can save man from sin and death. The man who is saved and lives the truth in his daily life before many witnesses leads others to find the way to Jesus. Such an incident was fulfilled in the experience of Paul. The Lord converted him and he lived to glorify God in his life and turned many to righteousness. That is the purpose and the trend of thought in the topic for today.

The Wrath of Man Praises God

ONE of our ministers who was trained in our college in the Philippines, with his wife, was sent to conduct a tent effort in one of the towns located in the northern territory in the Philippines. All went well at first, but the time came when the enemy of the message began to oppose and persecute the minister. But he was not daunted and discouraged. He knew that God was his refuge and strength, a very present help in time of trouble, and he relied on this promise.

There was one man among the group of opposers who was exceedingly bitter against the message and the worker. He was a very large man physically, well built and strong. At times he would come near the meeting place with his gang. When the worker was conducting his night meetings, he would also shout at the top of his voice in derision and ridicule following every word the minister said. This was annoying. The minister bore patiently with him and prayed earnestly for him. This man was exceptionally bitter, because he was the recognized leader of the Philippine Independent Catholic Church in this town, and, what made it worse for him, his wife was becoming interested in the Seventh-day Adventist message. She went to the meetings from night to night to listen to the preaching, and this made the man very angry. He was seeking an opportunity to harm the minister bodily and to destroy his work.

One Friday evening after the service in the tent, this opposer's wife came to the minister and requested to borrow his Bible and *Sabbath School Lesson Quarterly*, as she wanted to attend the Sabbath school the next morning. Before this time the worker's wife had been visiting this good woman in her home and giving Bible studies, which she readily accepted as truth. The Bible and the *Quarterly* were heartily given.

Early the next morning someone called at the door, and the minister's wife

went to meet the caller. But she drew back quickly into the room and told her husband to meet the man. The minister came out, and there before him was that man who was bitterly opposing the truth. He had in his left hand the borrowed Bible and in his right hand a bolo (very big knife). With a very fierce countenance, coupled with an angry voice, he looked at the minister sternly and said, "Why did you give your Bible to my wife? I do not like you to give anything to my wife. I do not want your wife to come to the house and visit my wife again. Take your Bible," and he threw it with a loud bang on the floor, "or else—" and he held the hilt of his bolo tightly. The minister and his wife were speechless. They went to Sabbath school that day, but the angry man's wife did not go. The minister, his wife, and the new Sabbathkeepers understood. They all prayed earnestly for the man and his wife, that somehow the Lord would touch the man's heart and he would permit his wife to continue in her faith.

The day of baptism came. This woman wanted to be baptized, too, but her husband swore that if she should insist, he was going to persecute every believer and he would drive her out of her home. He also made a threat that as soon as the minister left the place, he was going to scatter the believers of the new church. But the brethren constantly prayed for the man and his wife. He was an influential man in the community and had quite a following.

When the pastor moved away, there were fifteen baptized members, and a little church building was erected. This incident took place in 1938.

In December, 1945, when peace had been declared, and traveling was safe in that section of the Philippines, the minister wanted to see what had become of that church and the believers, for during the past four years, owing to the war, that particular section of the field had been cut off from communication. Much to his joy and surprise he found that the church building had been enlarged to twice its former size; there were sixty church members, seventy-five Sabbath school members, and a church school carrying seven grades of work. This all happened during the war years. But beside all these encouraging incidents, one thing truly gave the minister an unspeakable joy when a man came forward with his wife to greet the visiting pastor. There was a broad smile on his face; then tears came down from his

eyes. But who was he? This was the young man who was the unwelcome caller on this minister six years ago, who threw the borrowed Bible at the pastor, who held a big sharp shining bolo before his face, who bitterly opposed the baptism of his wife, who tried several times to disturb the night meetings during the effort, and who made a threat to persecute the few believers when the worker had moved away to Manila. But the brethren constantly prayed for him. His wife firmly stood for what she believed. God prevailed! And this man, without any one of the brethren daring to approach and talk with him about his salvation, went to the Sabbath school by himself. After he had made a start he continued going. At first the brethren dreaded his presence, but they found out that he was earnest. They prayed for him; the young people visited him. He was baptized and became a very earnest member of the church. It was through his help, coupled with the effort of the brethren, that the church has greatly increased her membership and enlarged her border.

Thank God! The truth prevailed. The Spirit of God still works mightily in the hearts of men, even during the hectic days of war. That church is a live church today, ever increasing her membership, active in her missionary work. Two other companies of believers were raised up through the missionary activities of the young people in this church.

"Surely the wrath of man shall praise Thee." Psalms 76:10.

He Lives to Declare the Work of God

"I SHALL not die, but live, and declare the works of the Lord." Ps. 118:17.

One of our ministers of the Philippines visited a church in Tárlac, a province in central Luzon. The leader of the young people in that church was quite active and this impressed the visiting minister. He, then, asked the young man how long he had been a member of the Seventh-day Adventist Church and how he came to know the message.

Mr. G is the son of a local elder of the Methodist church in his town. He heard the Seventh-day Adventist message when he was fourteen years old, but he did not heed it. About the close of 1942, when the Japanese Army had already occupied the Philippines, he went to a province in central Luzon, Philippines, to do farming work for some rich men. When the planting season was over, he wanted to earn some money. He

then came to one of the Japanese garrisons in Bongabong and served as a cook. There were two other boys with him, working in the kitchen. All went well. But one day a young man was brought into the camp with his hands tied behind his back. He was terribly tortured by the Japanese military police until he was groaning with pain. The one question that was asked him was, "Who are your companions? Tell us." This was a guerrilla soldier. He was caught and the Japanese authorities wanted him to tell all his companions. As he was groaning with pain and hard pressed with the question, he said in his delirium, "The three boys who are cooking here are my companions. They are guerrillas like me."

The Japanese military police immediately seized the three boys—poor innocent boys—tied their hands and feet, and tortured them until they were unconscious and half dead. The torture was carried on for three days. On the fourth day the three innocent boys and the captured guerrilla were marched outside to be killed. They could hardly walk, but they were forced to go. This was their last day; this was their last hour. As they marched slowly, Mr. G was repeating the Lord's prayer audibly, and his two companions were following him. At this time he remembered the Seventh-day Adventist preacher whom he had heard several years before. He remembered the law of God, the Sabbath especially, and he knew that he had not been keeping it. He remembered all his sins, and he knew that he was not prepared to die. He prayed, "O God, if you will save me this once, I promise to find the way to life and obey Thy commandments. But if this is my last, I beg Thee to forgive all my sins and save me (thinking especially of the second coming of Christ as he had heard it from the Adventist preacher) when Thou shalt come to resurrect the saints." And the march to death continued silently and slowly with labored steps.

When they reached the place, they were ordered to stand at the brink of their common grave. The Japanese soldier who was to kill them had his bayonet fixed. He ordered the four to kneel down with their backs on the common grave. Mr. G was constantly repeating his supplication to God to forgive all his sins. "O God, forgive me! Forgive all my sins! Jesus, my Saviour, save me." All had their heads bowed down. He closed his eyes. In a moment the bayonet thrust was made, and the real

guerrilla fell down in the pit. Then came Mr. G's turn. The Japanese soldier was cleaning his bayonet, so the eyewitnesses reported, before he was to make his second thrust. Mr. G, with bowed head, was waiting for it. "Oh," he said, "that awful moment!" But a shout was heard in the distance. Everyone turned around and looked. There was a galloping horse drawing a rig carrying a Japanese officer. He was waving a white handkerchief, shouting at the top of his voice and extending three of his fingers. The agent of death stood at attention, waiting for the order. When the Japanese official reached the place, he spoke to the soldier in Japanese.

What was it? Oh! What a joy! The three innocent men must be saved. They were brought back to camp, given food, treated for their bleeding wounds, and after two days they were all released.

"What did you do when you were released?" asked the minister.

"I left the place hurriedly. I forgot all the pain and suffering that I had, and the one thing I had in mind was to find a Seventh-day Adventist to teach me the way to obey God, for I knew and recognized that God answered my prayer," was his reply. He did not follow the road. He walked through the rice fields and over the hills. He did not know where he was going, but his one earnest prayer was that he would find a Seventh-day Adventist home. He had gone about fifteen miles that day, and when he came to the first village, he stopped at the first house and requested something to eat. He was thirsty and hungry. The family treated him kindly and sympathized with him in his suffering. They told him that God had granted him a new life and admonished him earnestly to find God, obey, and serve Him.

That very home where he stopped was a Seventh-day Adventist home—a direct answer to his prayer. He stayed there for several months, was taught the message, and he soon asked for baptism. The nearest minister was in the Northern Luzon Mission with headquarters about fifty miles away. He bade good-by to his benefactors, and set off in search of the minister to baptize him.

After four days he reached the headquarters, but was disappointed because the minister had left that day to conduct an institute in the home town of Mr. G. He covered his last lapse of the journey, which was about 150 miles, partly walking, and partly riding where riding was available in those days.

When he came to the church, he found that the institute had begun. He found the minister, told his whole story, and was warmly welcomed by the brethren. That day he was baptized.

Then he returned to his home that he had left about two and a half years before. He told his people about the terrible experiences through which he had gone and the wonderful way by which God saved him from death. His family were glad to hear the wonderful story of his deliverance. But when he said that he was already a Seventh-day Adventist, all his people were angry at him, especially his father and mother. They almost cursed and scorned him. His father was a local elder of the Methodist church; all his people were Methodists. How disgraceful that he should become a Seventh-day Adventist. His father and mother were determined to make him give up his foolishness. But it was not foolishness to him.

After he had stayed in his home a few weeks, the parents decided that he should either give up his foolish faith or leave the house and never come back again. He was very sorry for this treatment, but he could not give up the Sabbath—yes, the Seventh-day Adventist faith. He knew that the Lord saved him in answer to his prayer, in order that he should find the truth and obey God's commandments. He put his few belongings in his suitcase, and one morning after family prayer, bade good-by to his father and mother and sisters and brothers. He told them that he could not do otherwise, because he loved the Lord and desired to follow His guidance. He walked down the road and waited for a ride. Very soon one of his brothers came running to him. He begged him to come back, for the parents were weeping bitterly. He returned and stayed with his people, lived the truth in his daily life, and as a result, one of his brothers and one sister are now baptized and are members of the church.

Also, his father and mother are now deeply interested, as well as several of his relatives. He told the minister that it was only a question of time and his parents would be baptized into the truth. "And, now, pastor," he said with his face beaming with joy, "God saved my life from death, and I live to declare the glory and saving power of the Lord."

Brother G is an active soul winner today and an active young people's leader. His supreme desire is to use the humble talents that God has given him to win souls for Christ.

February 15

Crusading for Christ in the Business World

Order of Service

SONG: No. 625 in *Church Hymnal*, "Hark, 'Tis the Shepherd's Voice I Hear."

PRAYER.

SECRETARY'S REPORT.

OFFERING.

TESTIMONIES STUDY: "A Challenge to Businessmen."

TALK: "The Christian in Our Modern Business World."

EXPERIENCE: "A Searcher for Truth Rewarded."

EXPERIENCE: "Jews Do, Why Don't You?"

TALK: "What You Can Do."

SONG: No. 629, "If Any Little Word of Mine."

BENEDICTION.

Notes to Leaders

This is the first in a planned series to be known as "Crusading for Christ in the Vocations." Not all young people are called to God to be ministers or Bible instructors, but all are called to be soul winners, although they may have chosen to earn their living by following some vocation not necessarily related to definite soul winning. It is the purpose of this series of topics to show what has been done and what can be done by those who are loyal to God and who have a desire to help others find the way, although they may be following secular occupations. Today we shall consider soul-winning efforts by persons in lines of business such as accountants, bookkeepers, treasurers, stenographers, secretaries, merchants, salesmen.

If you have two or three Christian young people who are employed in the business world, invite them to give a testimony in a symposium on "My Opportunities for Serving God in the Business World."

Encourage the young people to use tracts. Secure a sample set of the new Prediction Series from your Book and Bible House. They are new, colorful, and inexpensive. Estimate the number you can use; order; and scatter them everywhere.

A Challenge to Businessmen

"CHRISTIANITY and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say."—*Counsels to Teachers*, p. 277.

"The woo which will fall upon the minister if he preach not the gospel, will just as surely fall upon the businessman, if he, with his different talents, will not be a co-worker with Christ in accomplishing the same results."—*Testimonies*, vol. 4, p. 469.

"All must now work for themselves, and when they have Jesus in their hearts, they will confess Him to others."—*Ibid.*, vol. 2, p. 233.

"Even while engaged in their daily employment, God's people can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They need not think that they are left to depend on their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness."—*Ibid.*, vol. 9, p. 39.

The Christian in Our Modern Business World

How does the young Christian working in our modern business world interest the bustling, worldly individuals around him in the straight and narrow way of Jesus Christ? How does he do it? First, let us settle one point about this young person; that is, that he is a genuine Christian, which means that he is having a real, live, personal experience with God. He lives out his religion because it is the biggest, the grandest, the happiest thing that has ever happened to him, and this makes him completely different from those about him. Is that strange? Wasn't Jesus different from all those of His time? Of course He was. No man spoke or thought or acted as He did.

Why was the difference so marked in Jesus? Because His life's objectives were entirely different from those of the multitude. And so the Adventist young person who, working in the business world of today, with its busy typewriters, teletypes, telephones, dictaphones, and snapping, nerveracked, thoughtless, careless individuals, just goes calmly on living, is an astonishment to others. Such an atmosphere of peace arouses their curiosity, and in spite of themselves, it attracts them. And this is just why Jesus attracted so many to Him. He had something the world did not have. Yes, they will come to you and want to know what it is that you have that they lack.

Another thing about you is that you never, no, never under any circumstances or conditions, work on Saturday. During the rush and strain of the recent war years you might hear words like these, "Everybody has been working seven days a week for months now and yet you are always off on Saturday. How come? And such an emergency as this is, too." That is the Christian's opportunity to tell acquaintances that there are no emergencies with God, and that you never did violate God's Sabbath day by working on it. At times the Christian will hear words similar to these, "I notice you never swear, and surely that job you have

is enough to make anybody swear." And then comes that inevitable question again, "Say, what is it that you have that's different?" You know. Your objectives, like those of Jesus, are different.

The Christian who is not in the organized denominational work but has to be daily among corrupting sounds and sights, has a wonderful opportunity to witness for Christ in his working hours. He must keep his spiritual faculties alive, for there are always those in a large office who have some knowledge of the Bible, and they will ply you with questions either for their own spiritual good or because they disagree with you and are trying to catch you in some error. But you stand so definitely on God's plain word that they cannot shake you.

Then we come to one of the outstanding things about you. You don't eat like other people. This is your big chance, because everybody is interested in eating. When they inquire why you eat the way you do, once again you direct their attention to God's Word. Here is a marvelous opportunity to show them the relation between health and a Christlike life. Maybe they will agree with you that some animals are not fit to eat, but they want to know why it is that you don't eat any meat. You, as a Christian, studied this all out long ago when you stopped eating meat, and so you tell them the whole story of today's cancerous, tubercular, diseased flesh food, and how you consider that Jesus has bought you with a price, and you are not your own but must keep your body clean and healthy. You are bending every effort to prepare for the coming of the Lord. Cigarette smoke may curl all around you, but not in you. Liquor may flow all around you, but not in you.

The person whom God has placed in a worldly office or factory, wherever it may be, is there for a definite purpose. You are a light, and God is tending it to keep it from going out and to help it to shine brighter. If you are a genuine Christian and have the characteristics we have mentioned, your light will shine in spite of anything around you. R. H. RIECKS.

A Searcher for Truth Rewarded

A young man of good birth and cultural advantages was spending his summer's vacation in government employ. He was of Roman Catholic faith and a medical student in a large Roman Catholic University. He was deeply religious and in his government office soon noticed a young lady whose life and principles seemed to differ greatly from those of

anyone he had ever known. As they talked he found she was able to support her position with real logic from the Holy Scriptures. And, too, some of the religious questions he had had from childhood, he now had answered satisfactorily.

About this time his interest in present truth was heightened through the experience of a loyal S.D.A. medical soldier who had received the Congressional Medal of Honor. "Surely," he thought, "if a man can go through all that and have such a remarkable evidence of divine leadership and protection in his life, there must be something to it."

The Adventist girl called his attention to the local S.D.A. radio program. As he listened to these programs he determined to investigate this doctrine. He called the minister, and the friendly visit resulted in a series of Bible instruction. Bible truth was deeply appreciated by this young man, and his many deep questions were now answered understandingly and with divine authority.

His baptism and church fellowship mean much to him, and his earnest labors to teach others what he has learned of Jesus demonstrate his deep love of present truth.

MARY SAXTON.

Jews Do, Why Don't You?

WHILE traveling on the train, one of our young people's workers was seated beside a person who evidently was a businessman. In the conversation it developed he was a silk salesman from New York City.

"Yes, I have been a silk salesman all my life, as were my father and grandfather before me."

As the conversation progressed more and more along religious lines, the salesman said, "You may be interested to know that I am of Jewish extraction and I am also a Roman Catholic. Since accepting this faith several years ago, I have never missed a daily opportunity to attend mass when it was humanly possible. As a salesman I am in cities in various parts of the country, but I always inquire the location of the nearest Catholic church and never miss attending early morning mass."

The young people's worker expressed surprise that the salesman, being a Jew and knowing the truth of the Sabbath day, could worship so faithfully on any other day. This was indeed a paradox. The Adventist worker, a Protestant who believed in worshiping God on the true Sabbath day, endeavoring to influence a Jew who was worshiping on a false sab-

bath, to see the truth of the original Jewish Sabbath day.

At the close of the conversation the salesman extracted from his pocket several pieces of Catholic literature which were prepared by the Catholic Church to influence and win those of Jewish extraction. He said, "Yes, we have literature directed toward every faith. Friend, you would be surprised to know how many Jews are accepting Catholicism."

MORAL: Shouldn't we to whom God has given the last-day message be more continually alert than was this Jewish businessman? These are days when the hearts of thinking men, women, and youth are turning to a knowledge of eternal things. Let us light our lamps and remove every hindrance, that the rays of God's truth may fall upon needy souls.

E. W. DUNBAR.

What You Can Do

Do you feel there is nothing you can do? Do you feel that you cannot give Bible studies and hold public meetings; therefore you cannot win souls? Mrs. White tells us that speaking of the goodness of God is one of the most effective means for winning souls. She says:

"To praise God in fullness and sincerity of heart is as much a duty as is prayer. . . . Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children. These exercises drive back the power of Satan. They expel the spirit of murmuring and complaint, and the tempter loses ground. They cultivate those attributes of character which will fit the dwellers on earth for the heavenly mansions. Such a testimony will have an influence upon others. *No more effective means can be employed for winning souls to Christ.*"—*Christ's Object Lessons*, pp. 299, 300. (Italics ours.)

We can all recount our many blessings and mercies. As we tell of God's goodness to us, others hearing us, begin to think of God's goodness to them. And so it grows and grows, until a soul is saved.

Let us praise God! Let us give ourselves wholly to Him for service.

"There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Testimonies*, vol. 8, p. 19.

February 22

Heroes

BY THEOPHILE G. WEIS

Order of Service

SONGS No. 48 in *M.V. Songs*, "Dare to Be a Daniel."

SCRIPTURE READING: Esther 4:14-17.

PRAYER.

REPORTS AND BUSINESS.

OFFERING.

TALK: "What Makes a Hero?"

POEM.

TALKS: "Heroes Worth Knowing About."

1. A Town Gives Its Best.

2. Dust Against Dust.

3. Apples in the Dry Belt.

POEM.

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

BENEDICTION.

What Makes a Hero?

DEAN ALFORD once wrote, "There are moments which are worth more than years. A stray unthought-of five minutes may contain the event of a life. And this all-important moment—who can tell when it will be upon us?"

Heroes are seldom rated for their life's whole service. Heroism is the glorious bloom of an instant rooted in the deep soil of stern, meticulous preparation. Heroes are more than legendary figures. Of course the Greeks of Troy and Thebes were valiant in battle and finically scrupulous in matters of warfare. The priestess, Hero, so Greek legend has it, cast herself into the sea when her lover Leander drowned swimming the Hellespont in his attempt to reach her. But that was not a good start for the word *hero*.

The young man who jumped out of a sixty-fifth-story window of the Empire State Building just because his sweetheart jilted him may have reached a stray, even an unusual or unthought-of moment. He may have acted with much resolution and determination. But he was *not* a hero. In spite of legends and stories, that willful daredevilry which feeds on hero stunts until it culminates in self-destruction is *not* an essential quality in the make-up of a real hero.

My Uncle John had a phrase by which he characterized a man whom he considered worthy of respect, esteem, and admiration. When farmers, ranchers, and laborers congregated in our small country town to discuss the happenings of the week, personal achievements invariably drifted into the conversation. Always after the last word was said, but before a decision was reached, Uncle John would say, "Good qualities are essential. A man must have convictions. But, I ask, can he bend gracefully?" That was the

test by which Uncle John graded the bigness of a man. Of all the qualities essential to heroic acts the quality of humility is the least sought after. Yet to the degree in which this quality is absent, to that degree one hero is less a hero than another. Humility nurtures devotion to duty. He is a vagabond and not a hero in life who incessantly shirks his duty.

Train the mind to be sharp and alert. Educate the eye to distinguish, the hand to act, the nerves to hold the muscle tendons steady and taut like vibrant steel. Let repetition deepen the acts of thought into habit. Let the years grow into decades of training and service. But when all is done only the deep-down-under, the rough stone-sand-cement, and iron mesh foundation is completed. The superstructure of the hero's life must reflect a humility and devotion to duty as original and as real as his own personality. Heroes are made in no other way.

Moments of heroism may be mere lightning flashes in life. But the men and the women who act in them were long and earlier prepared.

Heroes Worth Knowing About

A Town Gives Its Best

WHERE the meandering Mattawa River joins the southward-rushing Ottawa, at a point nestled deep in the valleys of the Laurentian hills is a spot known in the Algonquin tongue as Mattawa—"Meeting of the Waters." Samuel de Champlain landed there in 1614 with a flotilla of canoes in his search for a passage to China. This isolated community in eastern Ontario was incorporated into a town in 1882. Not once since that year has it failed in its duty to give the best of its men, women, and material resources when the nation's need demanded a sacrifice. It has produced more great Canadians of national and international fame than any other town of its size.

Today, were you to walk its broad main street, you would see few young people. It is a town of old men, old women, and young children. The youth have gone to distant towns and cities. Opportunities for youth are few in Mattawa. But the training facilities and the wholesome community life which give boys and girls a right start, these are superb.

So, without selfish thought and with little hope of being any more than a humble roadside community, Mattawa rears and gives musicians, doctors, mining engineers, artists, designers, athletes, authors, naturalists, explorers, and sol-

diers for all the world to appreciate, while only the stars and the river's song know of the silent pain of mother and father love.

Dust Against Dust

THERE is nothing more dreadful to workers in certain mining industries than silicosis—"sure creeping death." When Mack, the robust six-footer, choked out puffing as though half out of breath and the inspector requested him to report to the clinic, the older mining hands were suspicious. The newcomers did not know what it was all about. Wherever hard stone is drilled or polished, silica dust exists. Breathing that dust results in silicosis. You cannot see it, feel it, taste it, but it is there. It burns spots on your lungs; and if you get it bad enough you are a pushover for t.b.

Because this grim specter has haunted miners for decades, Dr. Robson and Dr. Irwin entered the picture. Since no mechanical apparatus or any device yet found can free the air or protect man's breathing passages from the fine dust, these doctors felt that medical science should look for a protective outside the realm of mechanical apparatus. Experiment after experiment failed. Then one day an accidental observation of the action of aluminum on marble started a train of thought. Long study and experimentation resulted in a trial of pumping aluminum dust into the lungs of animals. The inroads of silicosis became checked. Another advancement had been made. This time fighting dust with dust—silica dust with aluminum dust. Prizes, medals, money awards, letters of praise and congratulations were showered upon Doctors Robson and Irwin. But no one thanks these doctors more than the children of the miners whose happiness in life has been made a little more secure by patient effort—"beyond the call of duty."

Apples in the Dry Belt

WHEN someone said that Emil Meili was planting trees, and expecting them to bear fruit in the hot-cold-dry climate of south-central Saskatchewan, the old stalwart settlers and country fathers retorted that at long last they had heard *everything*. No one had ever been that stupid before. Surely he must be a man of much wealth who does not care how he spends it, or in what sand drift he buries it. But Emil Meili was not wealthy. He did not come to experiment. He came to make a living, and he came with a willingness to pay, and pay dearly

for everything he earned. To begin work on his six-hundred-forty-acre farm he had fifty dollars, two cows, one ox, a clear head, two hands accustomed to work, and a pair of tireless feet.

Where the old settlers couldn't grow bushes for windbreaks or poplars to shade the house and yard this patient worker considers three hundred boxes of strawberries a small harvest. His trees and bushes pay for themselves. If they do not, he uproots them and plants others. He has marketed apples, crab-apples, cherries, strawberries, raspberries, other berries, grapes, and plums. Even the temperamental Japanese cherry trees have come into the category of his experiments.

No, he has no irrigation system. There is no lake or river near enough. The wells are too deep and the amount of water in them too small. He cultivates to conserve rainfall. After all, there is more rainfall in southern Saskatchewan where there are no trees than in northern Saskatchewan where trees are abundant. Drought makes inroads swiftly in the south because that treeless belt has no forest to check evaporation. If everybody planted trees and protected them from drought by careful cultivation, a vast prairie dry belt could become a rich tree-protected land. No one has been more heroic, more patient, and more tireless in preaching the simple gospel of

rich, full living than Emil Meili. Neither has any hero felt a greater joy from well-deserved blossom showers of adulation than this humble worker.

Experience

Is a simple step—
Beyond going,
Seldom walked
Without sowing—
Tear drops.

—THEOFIELD G. WEIS.

Up

CLIMB where the road is rough,
Stones sharp, and flowers few;
High on the uplands steep,
Edged in a hazy hue!
Gain strength from solitude,
Reach up into the sun,
Forge from each passing storm
Some mark of victory won.

Climb toward the mountain peaks,
Forget the green below,
Lead up where thunder strikes
And weak men dread to go!
Fear not the uphill road,
God's Spirit watches there;
His mighty arm extends
New aid for every care.

—THEOFIELD G. WEIS.

Every Little Helps

BESTOW some casual deed
By hands with laughter bound,
Pluck wishes from the clouds
And plant them in the ground

Reach with the rain's long arm,
Wash out some evil stain,
Help one faint heart escape
A lonesome touch of pain.

Pray like an asking child
Wrapped in the lily's toll,
Assured that God won't waste
Seed dropped on stony soil.

—THEOFIELD G. WEIS.



JUNIOR MEETINGS

February 1

Fun at Our House

BY ARCH A. O. DART

Order of Service

SONG.
SCRIPTURE READING: Luke 15:11-24.
PRAYER.
REPORTS.
OFFERTORY.
SPECIAL MUSIC.
JUNIOR CHAUTAUQUA: "Fun at Our House."
POEM: "Pleasing Dad."
LEADER'S REMARKS.
CLOSING SONG.
BENEDICTION.

Note to Superintendents

JUNIOR CHAUTAUQUA: "Fun at Our House." Juniors can and do have more fun at home than anywhere else on earth. Sometimes, however, like the prodigal son, they get the idea that they can have more pleasure away from home, and like the prodigal son, come to grief. It is

well that attention be called to the fun they can have at home. Select several Juniors to tell what they do or can do in their homes to have a good time. Advertise this Junior Chautauqua in advance and encourage boys and girls to bring the things that they have made at home: canned goods, needlework, bird-houses, leathercraft, etc. A progressive leader can have an attractive display and make the Chautauqua a real success. Some societies might have an orchestra. It may be necessary to assist some of these Juniors with their part on the program, but the time taken will be well spent. In extreme cases parents or Senior young people might be drafted to take some of these parts. The paragraphs printed under the heading, "Fun at Our House," are samples of what might be given in your Junior society. These are real experiences that have happened in homes of Juniors.

Fun at Our House

1. "I HAVE my own room and keep all my things in it. Dad told me I could

decorate my room any way I wanted to. It was lots of fun selecting the kind of paper I wanted and the color of paint for the woodwork. I thoroughly examined every catalog I could find. Mother helped me make curtains to match the room, and thinks it looks very nice. I clean my room every day and give it a special going over every Friday before Sabbath. Father and mother always knock before entering my room. Bill, my brother, says he can tell when my bed isn't made, for I always lock my door. But he goes to school without making his bed sometimes, too. I keep all my clean clothes in the dresser drawers and my soiled ones in my laundry bag. At times I think my room looks neater than mother's and dad's."

2. "We like music at our house. I have a cornet and like to play it a great deal. When mother is busy I can practice in the front room, but sometimes she says, 'Here, Bob, I am trying to think. Run to the garage with that thing.' Sis can play her old violin all day long, and it never seems to worry mother, but I like my cornet the best. It never gets on my nerves. Dad likes it, too. When he comes home from work he says, 'Bob, after supper let's play some duets on our horns.' He has a trombone. I enjoy Friday night best of all. Mother and sis join us then with the piano and violin. Clyde is too little to play anything much, so he hums through a comb. After we get tired playing we sing—that is, the rest of them sing; I usually whistle."

3. "We have lots of good times at our home. Dad and I leveled off a croquet court in our back yard and strung lights out there so we can have a good time after supper. Dad works all day and I'm in school, which means we can't get together except at night. I can play about as well as dad now. Saturday nights we invite our friends over to play with us. After we get tired of croquet we pull up the wickets and play volleyball. Mother serves lemonade and sandwiches. It all tastes pretty good too. In the wintertime we play shuffleboard and indoor horseshoes in the basement of our home. Sometimes we make popcorn balls or pull taffy. But the last time we had a taffy pull we got taffy on the rug and on the furniture, on mother's bed, and just everywhere. The house was a sight. Mother says we can't have any more taffy pulls unless we stay in the kitchen or go to the basement."

4. "Mother and dad don't seem to be able to get along without Ralph and me.

I get one meal a day, and mother gets two. It's fun to cook and learn how to make all kinds of good things to eat. One day I thought I would surprise everyone and have an apple pie for supper. It was a surprise all right. But it turned out better than I expected, and with some whipped cream that I put on it, it looked as good as any you see in the bakery. Of course Ralph declared it was the worst thing he ever tried to eat, but then he is always making some bright remark about my cooking. Mother and dad ate theirs all right and said it was very good for my first try. That is, they ate the pie but not the crust. It was tough for some reason. I guess I kneaded the dough too long. Mother told me afterward that pie crust doesn't need kneading. I had overwhelming success with Spanish rice, however. Somehow I got too much rice cooked and we had enough for every meal for a week.

"Last summer Ralph raised a garden and I canned some of the vegetables. I think it's fun to can. I brought along some of the fruits and vegetables that I canned to show you. Here they are. Ralph looks after the fire and has as much trouble at times keeping the house warm as I had with my pie crust, but on warm days he makes up for lost time and nearly burns us up. He is doing a little better now since dad gave him some pointers on professional firing. I must admit that Ralph kept the yard looking very neat all summer. I helped him with the flowers."

5. "One reason I like my home so well is that I have my business there. Father bought the material, and I built my own chicken house. It was lots of fun drawing plans and looking over Government bulletins. At last I had just the plans I wanted, and started building. After leveling off the space and digging a trench for the footings I hired dad to help me mix and pour the concrete. When this was done I ordered some baby chicks to be delivered on a certain date. Next was the building of the chicken house proper. It took several weeks, for I could work just a little while each day after school. Dad came in handy here, too. By the time the chickens arrived I had managed to have everything ready, even to the electric lights and the feed and water pans. I went to the planing mill and got enough shavings for a good bed; then I put down several layers of newspaper on top of that. Each day I removed one layer of newspaper, which kept the brooder house neat and clean all the time.

"The first few nights I had to sleep in the chicken house with them to see that they had the proper heat. But after that it was fun to feed and care for them. I would tend to them the first thing in the morning, after school, and just before going to bed. They were a healthy group and grew very fast. By the time they were fifteen weeks old I sold them for a neat little profit and got some more baby chicks. I also kept books, so I could tell how much they cost and how much I had actually earned. I have opened a savings account in the bank and hope to have enough money to put me through the academy."

6. "We have plenty of interesting things to read at our home. Sabbath afternoon I read *The Youth's Instructor* the first thing. If it's a pretty day I take my blanket and go down to the old mill pond and read there, and then I take a walk. But, if it's a bad, rainy day I read from some of our M.V. Reading Course books. With dad's help we children buy the Primary, Junior, and Senior M.V. Reading Course books each year, which gives us a lot of good stories for a long time. Usually at camp meeting dad gives me from five to ten dollars and tells me to select what I want from the bookstore. I like to read, but for some reason I do not care for poetry, at least when I read it to myself. I like it a great deal better when I read it aloud. But best of all, when dad or mother reads it to us it's thrilling. In the grand old summertime I like to hear mother read 'Green River' or 'Knee-Deep in June,' or similar poems. And in the crisp autumn days I like 'When the Frost Is on the Punkin.' 'Snow-Bound' is my favorite in the wintertime.

"Sometimes dad reads from the etiquette book, and then we practice the suggestions on one another, such as how to introduce people and what to do at the table. Recently we have been reading *Prophets and Kings* for evening worship. My, the stories in there are so interesting. I didn't think any other book could be as interesting as *Patriarchs and Prophets*. We read that one first. But this book seems to be just about as good. Next we plan to take up *The Desire of Ages*, then *Acts of the Apostles*, and, last of all, *The Great Controversy*. This will give us a most wonderful account of man from Adam to our time and on through to the new earth."

7. "Dad is teaching me how to drive a car. It's lots of fun. I think by the time I am old enough to have a driver's

license I shall be able to drive a car very well. He always stops in the driveway and lets me put the car into the garage. I don't drive on the street. Dad claims that if I can put it into the garage all right I ought to be able to handle it anywhere. I haven't dented the fenders recently either. Last summer dad took me in swimming every week and taught me how to swim. We spent our vacation at the lake, and he showed me how to row a boat and paddle a canoe, start a campfire with one wet match, and pitch a pup tent.

"It's surprising how much dad knows. The other day I had a report to make in history class on Patrick Henry. Dad told me that he had actually seen the old courthouse in Hanover, Virginia, where 'The Parson's Cause' was tried. Then he told me about visiting the St. John's Episcopal Church on Broad Street in Richmond, where Patrick Henry made his famous 'give me liberty, or give me death' speech. Dad sat in the very pew where Patrick Henry was when he made that speech. The church sexton told dad that church services are still conducted in that church every Sunday and that visitors from all over the world come there every year. Dad seems to know a lot of history that isn't in the textbook."

8. "We have lots of fun at our house practicing Christianity. No soft, whiny baby can be a Christian. It takes a man with a good, stiff backbone who is able to march when he wants to sit, to stand erect when he wants to lie down, to say 'No' when he would like to say 'Yes.' Satan, the general on the enemy's side, has his fifth columnists everywhere to weaken and trap all he can. A good soldier is constantly on the alert. Just as every soldier must march and drill to harden his muscles before he engages the enemy, the soldiers of Christ must drill to toughen theirs. Mother says the home is an ideal place for that. First, a good soldier must learn to obey his superior officers. God is the commander in chief on our side, and He has appointed our parents as His first lieutenants. Refusal to obey them is refusal to obey Him, and showing disrespect to them is showing disrespect to God.

"One time I saw a soldier standing at attention. He did not move a muscle although a mosquito was biting his ear all the time. I think it took a real man to do that. Since then Clayton and I have been practicing to see which one could be the 'stillest at worship and the quietest at church. It is an interesting game at our house to see how quickly we can

adjust ourselves to disappointments. When we have planned to go on a picnic and it rains, we see which one can think of the best thing to do. Really it is much more fun than grumbling about the rain. Dad says that some people actually go crazy worrying about things that can't be helped, and if we learn while young to adjust ourselves to situations we will be better soldiers for the Lord in the mission field."

9. "I like the pets we have at our home. Rover comes to meet me every afternoon when I come from school, and seems to be as delighted as I am that I am there. He meets everyone and gives him a royal welcome. Dad says dogs are the thermometer by which we can tell the disposition of the people who live there. If the dog gives you a friendly greeting the people there are more than likely friendly people. But if the dog snarls and growls at you, the people are, no doubt, cross, crabby folks. Dogs treat people the way people treat them. I think a great deal of Kitty Tom too. The other day I was down on my hands and knees waxing the floor and Kitty Tom hopped on my back, lay down, and began to purr. But of all the pets we have ever had, I think the twin kids take the cake. We named them Huz and Buz. They were always doing something. They would stand on their hind feet and walk around each other, wag their heads, and dare each other to start something."

10. "Each one of us youngsters has a mark on the kitchen wall showing how tall he was on his last birthday. I would like to be as tall and straight as Elder Smith, our pastor. Mother says if I stand and sit erect I may be that tall someday. Sometimes mother lets us boys race with books on our head. She says if we have correct posture, it is easier to balance them. Whenever I begin to feel lazy as if a cold or something is about to get me down, mother feeds me apples or orange juice or something that is good. It is more fun than taking medicine. We have the best things to eat. I think mother is the best cook in all the world. We can eat all we want at mealtime but nothing between meals. She says it would spoil our appetites and upset our stomachs. Dad says the best way to keep from taking cold or getting sick is to wear proper clothes to keep our bodies warm. If there is a cloud in the sky, he makes us wear our rubbers and take an umbrella. Although he claims it costs a lot of money to keep us in warm clothes, we always seem to have plenty when cold

weather comes. Dad says that if the feet and legs are cold, the rest of the body cannot do its work properly and we will be stunted in growth and the girls will look pinched and old before they are grown. A cold shower in the morning certainly puts pep into a person. After a brisk rub with the towel you feel like a million dollars. It is a lot of trouble, however, to wash your hands every time you turn around, but it isn't as bad as being sick and having to stay in bed when the fellows are out throwing snowballs."

Pleasing Dad

WHEN I was but a little lad, not more than two or three,
I noticed in a general way my dad was proud of me.
He liked the little ways I had, the simple things I said;
Sometimes he gave me words of praise, sometimes he stroked my head;
And when I'd done a thing worth while, he thought that made me glad
Was always that I'd done my best, and that would please my dad.

I can look back today and see how proud he used to be
When I'd come home from school and say they'd recommended me.
I didn't understand it then, for schoolboys never do,
But in a vague and general way it seems to me I knew
That father took great pride in me, and wanted me to shine,
And that it meant a lot to him when I'd done something fine.

Then one day out of school I went, amid the great world's hum,
An office boy, and father watched each night to see me come.
And I recall how proud he was of me that wondrous day
When I could tell him that, unasked, the firm had raised my pay.
I still can feel that hug he gave, I understand the joy
It meant to him to learn that men were trusting in his boy.

I wonder will it please my dad? How oft the thought occurs
When I am stumbling on the paths, beset with briars and burs!
He isn't here to see me now, alone my race I run,
And yet someday I'll go to him and tell him all I've done.
And oh I pray that when we meet beyond life's stormy sea
That he may claim the old-time joy of being proud of me.

—From the *Collected Verse of Edgar A. Guest*. Copyright, 1934. Used by permission of The Rellly and Lee Company, Chicago, Illinois.

❖ ❖

February 8

Keep the Gospel Light Burning

BY THOMAS A. PILAR

Order of Service

SONG: No. 79 in *M.V. Songs*, "Let the Lower Lights Be Burning."

SCRIPTURE READING (See Note to Superintendents.)

PRAYER: By two Juniors.

DUET: No. 32, "Living for Jesus."

SECRETARY'S REPORT.

OFFERTORY.

TALK: "A Guide for Others."
 SONG: No. 76, "Like Jesus."
 TALK: "A Living Gospel."
 SONG: No. 77, "Just Where I Am."
 BENEDICTION.

Note to Superintendents

SCRIPTURE READING: Have five Juniors recite the following verses for Scriptural reading—1. Isaiah 60:1; 2. Psalms 119:105; 3. Matthew 5:14; 4. Matthew 5:15; 5. Matthew 5:16.

A Guide for Others

"TAKE this box of matches and this candle," said the mother insistently to her son. "You will sometime need them."

"No, we will not need that," said the boy as he half reluctantly received the candle from his mother. And hurriedly putting the candle in his suitcase, he kissed his mother's hand and bade good-by. The candle and box of matches were forgotten. José, with two other boys in their early teens, joined a party of about seventy-five people (men, women, and children) who were going to work with a road construction unit at the tip of northern Luzon, Philippines. It was summer and the three boys wanted to work and earn some money that would help them in their tuition the following school year. The trip was to last for a week and was to be done by hiking. The boys were not used to walking such a long distance (250 miles), but they wanted to have some adventure, and they wanted to try. The trip was not too pleasant, and the way was hard. But it was a good adventure.

At the end of the fifth day the road ended and the party entered into a forest. They came to swamps, crossed swift-running brooks, and passed through ravines. On the morning of the sixth day the party began the ascent on the mountain. The entire mountain was overcast with thick fog, and then it began to rain hard. Oh, it was a torrential downpour! Often such rains occur in the mountains in the tropics. The pathless mountain-side was steep, muddy, and slippery. The leader of the party thought that they could reach the side of the mountain before it would get very dark. His calculations would have been all right if the whole party could have walked as fast as he did. The guide was an expert mountain climber.

But night had come and darkness enveloped the whole mountain. No one could see another, and the party was moving at a snail's pace. Up in the distance the shout of the guide could be heard—"Keep close to your right." Why should they keep close to the right? Because at the close left was the edge of

the mountain, and if a person fell, he would surely be dashed on the rocks washed by the rolling sea. That was the edge of the island. No one knew it except the guide.

The party thought to halt and pass the night there. It was a steep ascent, however, and halting would not be possible. Everybody was tired. Distressing sounds were heard—the crying of the children and the splash of the feet in the mud.

Suddenly a shout was heard above everything else. One of the boys remembered the candle. "José," he cried, "where is the candle and box of matches that your mother gave you?"

Oh, yes, the forgotten candle placed at the bottom of the suitcase! It was brought out hurriedly and lighted. Everybody shouted for joy. The leader held the lighted candle. Everybody could see the light and travel was made much faster because of the lighted candle.

It was about eleven o'clock that night when the party safely reached the valley below. There they encamped for the night. The lighted candle saved them from danger. The three boys talked together as they held in their hands the "almost consumed candle."

"It was a good thing, José," said one of the boys, "that you took that candle when your mother gave it to you."

"Yes," said the third boy, "what if you had not taken it?"

"Someday we shall be like that candle; we shall be shining lights for others. We shall consume our lives, like this candle, in order to guide others," was the thought of the boys as they went to sleep. Little did they dream the significance of their statement.

That event happened years ago. José died young. But God permitted the other two boys, brothers, to live longer.

The Seventh-day Adventist message came to their home town. The whole family was converted to the truth. Both boys were trained for the ministry. Today both are workers, ordained in the gospel ministry. Through their humble service for the Lord men have been brought to the truth and churches and companies have been raised up. God has helped them to become shining lights for others. They have become like that lighted candle—a guide for others.

A Living Gospel

In 2 Corinthians 3:2, the great apostle Paul wrote these significant words: "Ye are our epistle written in our hearts, known and read of all men." How true are these words!

Many people in the world today have Bibles in their homes, but they seldom read them. There are more people who have no Bibles or have never seen any. And there are many who have Bibles in their possession, but are not interested in reading them. Yet, there is a gospel that people do read, and that is "the gospel according to you."

A twelve-year-old girl living in the northern section of the Philippines attended the tent effort of one of our national, ordained ministers. The meeting progressed, and she was there every night, and when the preacher emphasized or stressed a point in his sermons and wished the people to show their assent to the truth, Maria—for that was her name—would raise her hand along with the older people.

During the last night of the series all those persons who wished to join the baptismal class were requested to stand. One of the many who stood was little Maria, the smallest and youngest of the group. The minister talked to her for a while after the meeting, and to his surprise he found that she understood every point of doctrine that had been presented in the tent.

A baptismal class was organized, and Maria faithfully attended it. Though her home was about two miles outside the town, she would come with her little lantern, sometimes alone, and at other times with a neighbor companion. The minister once asked Maria whether her parents would not come with her. She replied that they did not believe the Seventh-day Adventist Church, and hence, they did not care to hear the preaching. But they did permit her to come.

Maria was one of the twenty-five who were baptized at the close of the meetings. The pastor especially prayed with and for her, that she would live faithful and true for Jesus' sake and for the truth.

About a year later the minister visited that new church. The first person to meet him at the door of the little chapel was young Maria. She was smiling and her face beamed with joy.

"Pastor," she said, "my father, mother, grandmother, and also my younger sister are now attending the Sabbath school and church. They have been doing it for the past three months."

"How is that, Maria?" asked the pastor.

"Oh!" she said, "I tried to teach them what I learned from you, and also I live the message before them."

Then she further said, "Will you not

come home today and find out how much my people know about the message? I am anxious that you baptize them so that they will be ready when Jesus comes."

The worker could not go to Maria's home that Sabbath day, but promised that he would later.

Two months later the minister came back again to visit the church and to fulfill his promise to the young Seventh-day Adventist Christian girl. He went to Maria's home. Her people were exceedingly happy to see him. After dinner Maria started the visit, "Pastor, I would like you to examine my parents and find out how much they know about the message that we believe."

The minister gladly asked each one questions.

"Have you been reading the Bible?" asked the pastor of the parents of Maria.

"No," was the reply.

"Why?" asked the pastor, and they said, "We do not know how to read."

Maria interrupted and said, "Please ask them all the points of our faith as far as you have taught me. My parents do not know how to read."

And the minister did.

Any question that was asked of them, Maria was pointed to as their open Bible. She lived the truth of the gospel before her people. They read the message in her life. She was a *living letter* before them, a shining candle in her home. The result was that her father, mother, and grandmother were baptized that day and joined the church. Later her sister followed. Maria and her people are still faithful today.

Friends, are we doing as little Maria did?

"Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3:2.

❖ ❖

February 15

Playing a Team Game

BY JEAN CRAGER PLEASANTS

Order of Service

SONGS FOR TODAY: Nos. 477, 474, 484, 513, 542, 583, 594 in *Christ in Song*; No. 194 in *Gospel in Song*; or Nos. 62, 57, 83, 85, 60, 70, 36 in *M.V. Songs*.

OPENING EXERCISES.

INTRODUCTORY REMARKS BY THE SUPERINTENDENT.

STORY: "Gideon and His Brave Three Hundred." (See Judges 6:36-7:22.) The Junior who tells this story should emphasize the result of teamwork, according to God's command, among so few soldiers.

TALK: "Teamwork in Everyday Life."

POEM: "Team Work."

STORY: "Doing Your Part."

TALK: "Nature Plays the Team Game."

STORY: "A Lesson From the Minister."

CLOSING EXERCISES.

Notes to Superintendents

Co-operation, or "Playing a Team Game," will appeal to every wide-awake Junior. It is something he must do every day, at home, at school, on the playground, in the Sabbath school, and as he grows older, in business, and in the church. Every boy and girl needs the team spirit in order to develop the right kind of character.

The two talks should be given by older Juniors, and original material should be added to that given in the program. Each talk may occupy from three to five minutes.

Introductory Remarks

What is co-operation—in other words, the team game? I'll tell you. You have a dollar. I have a dollar. We swap. Now you have my dollar. I have your dollar. We are no better off. But—you have an idea. I have an idea. We swap. Now you have two ideas. I have two ideas. Both are richer. What you gave you have. What you got I did not lose. That is co-operation.

If one link in a chain breaks, the chain is worthless. If one boy on a baseball team fails to do his part, his side may lose the game. One man alone cannot move a giant log, but twenty men, working together, can do it easily.

Let's learn to play the team game while we are Juniors, and we'll find life much more interesting! Also we will have more friends, for everyone likes the boy or girl who will work with the team, instead of pulling in the opposite direction.

God expects us to work with Him as well as with our fellow men. (See 1 Cor. 3:9.) Let us not disappoint Him.

Team Work

It's all very well to have courage and skill
And it's fine to be counted a star,
But the single deed with its touch of thrill
Doesn't tell us the man you are;
For there's no lone hand in the game we play,

We must work to a bigger scheme,
And the thing that counts in the world today
Is, How do you pull with the team?

They may sound your praise and call you great,

They may single you out for fame,
But you must work with your running mate
Or you'll never win the game,
Oh, never the work of life is done
By the man with a selfish dream,
For the battle is lost or the battle is won
By the spirit of the team.

You may think it fine to be praised for skill,
But a greater thing to do
Is to set your mind and set your will
On the goal that's just in view;
It's helping your fellowman to score
When his chances hopeless seem;
It's forgetting self till the game is o'er
And fighting for the team.

—EDGAR A. GUEST.

—From the *Collected Verse of Edgar A. Guest*. Copyright, 1934. Used by permission of The Reilly and Lee Company, Chicago, Illinois.

Doing Your Part

"WELL, 'dere you is.' That woman makes me so mad I could bite somebody." Della pounded down the front steps of the Taylor Junior High School.

"Don't bite us," said Gloria, "and if you are referring to Miss Healey, don't let her hear you using incorrect English, even if you are quoting Andy Brown."

"You and Miss Healey just don't get along at all, Della," said Corinne. "I never have any trouble with her."

"I understand it," snapped Della.

"Smart lady," smiled Gloria. "Suppose you enlighten us."

"Corinne is a star pupil in English, and Miss Healey dotes on her."

"Suppose you seek stardom. There's plenty of room at the top, they say."

"Oh, Corinne loves English. I hate it," Della avowed.

"I surely do love it," exclaimed Corinne.

"Yes, but you don't love mathematics, and you get along well with Professor Kirby," added Gloria.

"I'm not going to keep my nose in a book for any old teacher," Della announced. "Besides, there are other things in life. When I told her that I had a headache last night and just couldn't get my theme in, she said this was the third time I had been late with my theme, and she would grant me no more extensions of time. She'll flunk me, you see."

She saw you at the concert last night," said Corinne. "Dick said she sat by him, and he was three rows behind you."

Della's face flushed. "Do you suppose she did?"

"How could she help it?" laughed Gloria. "But don't blame Miss Healey."

After supper that evening Gloria called Della on the telephone. "The committee is going to meet at my house tonight. Come over as soon as you can. . . . What did you say? . . . But tomorrow is a holiday. No school until Wednesday. . . . Oh, all right. Sorry."

"Can't she come?" asked Corinne.

"No; she says she has to study. I'm afraid she's sick," laughed Gloria.

Some weeks later the two friends were waiting for Della. It was Friday afternoon, and they planned to go to the woods for wild flowers.

"Look! Miss Healey is coming out with Della. Do you suppose she is going too?" asked Gloria.

"Hope so," replied Corinne. "She's lovely."

The three girls and their teacher had a good time that afternoon.

"Well, Della, you and Miss Healey

seem to be getting on fine," said Gloria after the girls had taken their teacher home.

"Don't see how anyone could help getting on with her. She's a dear."

"You don't say!" exclaimed Gloria with mock gravity.

"I do say," replied Della. "Forget what I said earlier in the term. I wasn't doing my part. No girl can get on with her teacher when she doesn't do her part."

"You don't say!" replied Gloria with a smile.

Nature Plays the Team Game

JUST one star wouldn't give much light; but when millions of them shine at once, how they do brighten a dark night!

One blade of grass does not make a lawn. It takes millions of blades of grass, each in its own place, to make the living green carpets for our lawns and gardens.

Not one frog, but many frogs, must co-operate to fill the summer evenings with those musical croakings which we might call "Bullfrog Chorus Melodies."

Many bees fill the hive in which is stored the honey we like to spread on our bread or pour on our cereal. And it takes teamwork to fill that hive, too!

We certainly ought to be as clever and co-operative as the stars, the bees, or the frogs. Nature always plays the team game.

Teamwork in Everyday Life

THE large auditorium is filled with eager, expectant people. On the platform sit ninety musicians, some tuning their instruments, others arranging the music on their music stands, and a few carefully scanning the audience for a familiar face. Ushers show last-minute arrivals to their seats; there is a hum of hundreds of animated conversations; the pages of programs are turned, and add a rustling to the murmur of several thousand voices.

Suddenly the lights are dimmed a little, and all eyes turn to the group of musicians, who now sit quietly awaiting the beginning of the concert. A moment later the stillness is broken by a burst of enthusiastic applause as the conductor steps to the center of the platform, bows to the audience, turns to his musicians, and raises his baton, that little magic stick which will make the music of ninety men sound like that of one master performer. As he brings down that baton for the opening notes of a grand sym-

phony or a sparkling polonaise, each man watches the leader; and they all play *together*. That is teamwork!

At the Chicago Century of Progress Exposition the General Motors Company undertook to show its visitors just how the Chevrolet car is put together. What-was-to-be-the-car moved slowly along on a chain, between two rows of workmen and workwomen! Each of the workers had one particular task to do on each car. The teamwork of those workers produced beautiful Chevrolet cars.

(Other illustrations should be added, to complete the talk.)

A Lesson From the Minister

"I WISH you would go with us to church today, Ned. You would like Mr. Kent. Of course Mr. Marden was a good man and a faithful pastor, but—I know he didn't understand young folks very well. But Mr. Kent is different."

Ned turned from the window and nodded to indicate that he had heard his mother. After several minutes of ominous quiet he slowly shook his head. "No, Mother, I don't want to go to church. Of course if you and dad insist—say I must—"

"No, Ned; we don't insist. You're sixteen. I don't want to say 'must'; I want you to decide what's the right thing to do. The young people all like Mr. Kent, and are sincerely co-operating in the Sabbath school, young people's society, and choir."

"I know, Mother, but—well, I think all preachers are a lot alike, and I—well, I think I can worship better riding along in the country, or by the beach, where it is beautiful, than I can in that ugly old meetinghouse."

Mrs. Frazer spoke quickly. "It is ugly, I know, son. But the church repairs fund is almost made up, and it will look different soon. Why not help by—"

"Oh, Mother, I don't like church!"

Mr. and Mrs. Frazer went to church, and Ned went for a long ride along the open country road. It was late September, and the leaves were already beginning to turn to red and gold. There was a hint of frost in the air, which, by evening, was so noticeable that Mr. Frazer knew that in another twenty-four hours the standing crops would be ruined.

Bright and early the next morning, Ned and his father went to the field to try to save their most valuable crop, the sweet corn which they raised for the canning factory. The slightest touch of

frost would make it unusable for canning.

While the two men worked tirelessly harvesting the corn crop, Mrs. Frazer hurried from grape arbor to tomato patch and then on to the strawberry bed, the cucumber vines, the dahlias, and the pansies. By noon she had finished the garden and flower beds, and hurried to the house to fix sandwiches and a refreshing drink for the men. Scarcely pausing to eat the light lunch, the men hurried back to the field; and in spite of their protests, Mrs. Frazer joined them there a few minutes later. On the surrounding farms their neighbors were also hastily trying to gather in the ears of sweet corn before nightfall, as the thermometer was steadily dropping, and a killing frost had been predicted.

The Frazers had just returned to the field after a sketchy and brief supper, when a car rattled to a standstill on the road running across that part of the field, and the minister, Donald Kent, jumped out and strode over to the busy harvesters.

"Good evening, folks! A busy day, I take it."

They greeted the pastor, politely pausing in their work to speak to him. But he sensed their nervousness to get back to the corn crop, and quickly stated his mission.

"Been all about. Everybody is hustling. But most of them are pretty well cleaned up now. I've been helping out a little. Can't I do a bit here?"

"Oh, we couldn't think of it, pastor," protested Mr. Frazer, but before he could say any more, Mr. Kent was enthusiastically at work, picking the ripe ears and tossing them into the basket. And as the four worked feverishly, it kept growing colder and colder.

Presently Mr. Kent paused. "I say, do you mind if I run to the house and call my wife? I want to set her mind at rest, as I'll be a little late in getting home."

About a quarter of an hour later shadowy figures emerged from the border of the Holt woods, which ran along beside the Frazer pasture across the road from the cornfield. Lustily singing a harvest song, they approached the weary pickers, who straightened their backs to see who it was. Mr. Kent kept on picking.

"It's the Hols," sang out Ned.

It was. Mr. Holt, Mrs. Holt, Frank (Ned's age), Carter, the twins, Bart and Ben, Edith, and Dave. Not one was missing!

"We're looking for a job," called Frank.

"We've come to help you speed up your corn a bit, if you can make room for such a mob," explained Mrs. Holt.

"How did you know we hadn't finished?" asked Mrs. Frazer breathlessly.

"A little birdie——" began Mr. Holt; but Mr. Frazer broke in with a tremble in his deep voice, "You called him, pastor."

Mr. Kent kept right on picking. "Well, I'd been around and knew who had their frostable stuff all in, and——"

Frank broke in on Mr. Kent's explanation. "We were only too glad you did. Ought to have thought of it ourselves. So many of us, and only three here. And Mrs. Frazer looks about tired enough, seems to me!"

She surely was. And when Ed and Kate Brent and the Peake boys and their big farm truck arrived a few minutes later, she consented to go to the house if Mrs. Holt would go with her. So the two went off together.

Jim Peake turned to the minister. "Say, there, Mr. Kent, how's this? After you helped us out all afternoon!"

"And us all the forenoon!" chimed in Kate Brent.

Mr. Kent said nothing, but actions were speaking loudly.

Many hands make light work, even when some are small and all are tired. By eleven o'clock the corn and fodder were safe. And just as the harvesting was finished, from the kitchen window rang out the welcome word, *Supper-rrr*. The three meals of that day had been practically ignored in the feverish haste to save the crops, and the call to supper was heartily received. A merry company gathered around the table to enjoy the good meal which Mrs. Frazer and Mrs. Holt had prepared.

Yes, it was a merry meal, and a merry company that after doing it full justice had the Frazers good night.

"Rather abrupt to eat and run, as beggars do," laughed Mrs. Brent.

"I suspect they're glad to have us be impolite, if they're as sleepy as I am," said Ben Holt. Everybody laughed, and nobody contradicted.

Ned Frazer walked out to the car with Mr. Kent. He stood digging the toe of his boot into the gravel path.

"Er—heard you wanted another tenor in the chorus, Mr. Kent. If you think I'd—er——"

"I do!" supplied his pastor, gripping his hand with a corn-harvesting grip. "Rehearsal Wednesday night."

"I'll be there," said Ned.

"And prayer meeting Friday night."

"I'll be there," said Ned.

—Adapted from *One Frosty Fall Night*, by MINNIE LEONA UPTON.



February 22

Heroes

BY THEOFIELD G. WEIS

Order of Service

SONG: No. 54 in *M.V. Songs*, "A Song in My Heart."

PRAYER.

SECRETARY'S REPORT.

REPORTS.

OFFERTORY.

TALK: "All."

POEM: "A Song of the Rank and File." IMPROMPTU PRAISE: "Heroes at My Finger Tips." (See *Notes to Superintendents*, also.)

READING: "Dust Against Dust," p. 10.

CLOSING SONG: No. 53, "Ask Jesus, He Will Help You."

BENEDICTION.

Notes to Superintendents

The subject today is easy to present, because it lends itself to an endless number of interests. Give the boys and girls an opportunity to express their personal appreciation. If a leader fears the response may be too small, he may make assignments before the meeting. Each "praise" should be only one minute long.

All

So many hero stories have come out of the last few desperate months of World War II that the earlier efforts are almost neglected. But some of those earlier heroes lacked the conditioning of the later men.

On one of the early mornings of those days a lone observer in a scout plane heard a strange drone of motors. He listened; he checked. His indicators were correct. There was no mistake. A black cloud of disaster had reached out of nowhere and swallowed all. One minute of hesitation meant death. He turned, he zoomed, he struck. But what was his small craft against the split-second timing of the enemy's hard-hitting squadrons. His gunner was killed instantly. When his plane was hopelessly riddled with bullets, which took only minutes of time, Lieutenant Dickinson took to his parachute. On that fateful December 7 his weapon was only a straw against steel. But he did not run. He fought until he could not fight any more.

When the battleship *Oklahoma* capsized because of the terrific bombing she received in the quiet of Pearl Harbor, many members of her crew were trapped

below deck. On those swerving, rolling waters one man wrote his name for glory to retain because of his sublime devotion to his fellows. The men trapped in one compartment below water had only one small porthole as a means of escape. One by one Chaplain Schmitt helped the men through. He remained to the last. As his companions started pulling him up through the narrow opening his body became stuck and would not yield to pulls. At that moment they heard the yells of other men still trapped below. The chaplain urged his rescuers to push him back. Again he helped men up the narrow escape. His second turn came too late. All came out—but not Chaplain Schmitt. He gave all to save his comrades.

A Song of the Rank and File

THOUGH I be not the captain,
Yet will I bare my sword,
And I will be by my captain's side,
Wherever he stand, or wherever he ride,
In the battles of the Lord.

For though there were captains many,
What should the captains do,
If there were none of men beside,
To thrust and parry, to march and ride,
And to follow the captains through?

I will not buy with money
The right to idle lie:
I should scorn to give, in the mask of gold,
The proof of a courage I did not hold,
Because I feared to die.

But I will give my body,
And I will give my hand,
And the joy of a heart that is true to the cause,
For the King and His grace, the King and His laws,
And be one of the King's own band.

And though I should count my silver
Into the captain's chest,
It is but to free my good sword arm,
That, nought encumbered when sounds the alarm,
I may fight, and fight my best.

And though I be not captain,
Yet will I keep my stride,
And the burdens bear of pack and sword,
To march and to battle for the Lord,
Close by my captain's side.

—ARTHUR W. SPALDING in *Songs of the Kingdom*. Copyrighted by the Southern Publishing Association.

Heroes at My Finger Tips

THE world has been made a better place to live in because of the unselfish deeds of many, many (far more than the pages would hold) men and women. Let us recall events about some of them:

1. FIVE FROM THE BIBLE: Joseph, Moses, Esther, Daniel, Stephen.

2. FIVE FROM S.D.A. HISTORY: William Miller, James White, Ellen G. White, Joseph Bates, J. N. Haskell.

3. FIVE FROM HISTORY: Abraham Lincoln, Oliver Cromwell, Cyrus W. Field, Eli Whitney, Isaac Newton.

(REFERENCES: Books like *Turning Points in Successful Careers*, by Thayer; or any small home encyclopedia; plus last year's issues of the *Gazette*.)

★ Home Missionary Department ★

SPECIAL NOTICE

THE General Conference officers have designated the first Sabbath service in February as the time when special consideration is to be given to the CHRISTIAN HOME as the base of all soul-winning endeavor. The program for this service is prepared by the Department of Education of the General Conference, and will be found on page 3 of this issue. Home missionary department secretaries, division, union, and conference, gladly co-operate to the fullest extent for the far-reaching influence of this important service.—EDITOR.



Sentinels on Guard

BY FRANK H. YOST

A SOLDIER was sentenced to death during the recent war because he had been found asleep on sentry duty. He had not slept all the time. It had been for only a few minutes. But those few minutes might have cost the lives of the entire command. Only a few minutes of sleep put his unit in serious jeopardy. A sentry must be alert every minute in the presence of danger.

The leaders of God's people throughout the organization, but particularly in the local churches and districts, are the sentries. Their responsibility in this regard is heavy. Difficulties, troubles, experience with sin, start small. The beginnings of evil often look innocent. To detect what can become serious, before it becomes serious, takes wisdom and insight. It takes vigilance. To be vigilant in the presence of the beginnings of difficulties is a duty to be seriously accepted and diligently accomplished.

In the Scriptures we find a striking challenge to vigilance, as, for example, the negligence of the householder who was aware of the thief breaking into his

house (Matt. 24:43), and the blood of the innocent, staining the garments of the careless watchman, of which Ezekiel speaks in his prophecy, chapter 33, verse 6.

Principles of Religious Liberty Endangered

This requirement of vigilance on the part of the leaders of God's people applies to many situations. It certainly applies very specifically and vitally to the issue of religious liberty. The very fact that attacks upon religious liberty are almost invariably very subtle at first, makes emphatic the need for watchfulness. Usually the moves against freedom do not appear as direct attacks. They menace rather the underlying principles. But unless they are detected and met early, they may be almost out of hand by the time they become obvious as attacks upon the exercise of religious liberty. It takes a shrewd and attentive watchman indeed to detect threats to principles. But this is exactly what must be done. There can be no sleeping at one's post when the dangers are so insidious and so nearly imperceptible.

Let us take a survey of a few innocent-looking developments which involve threats to genuine religious freedom.

A city council has passed an ordinance forbidding the dissemination by spoken or printed word of anything derogatory of any race or religion. This seems a noble thing. It seems fair and tolerant. But as a matter of fact it is a threat to the exercise of free speech and free press. It removes the right to protest. It forestalls the right to defend liberty from attacks upon it by racial or religious groups. Such a law could repress a good deal of American protest against communism, because Russia might be directly or indirectly involved. It could challenge much free and sound discussion concerning the proper relationship of the white,

Negro, and Asiatic races. It might easily put a stop to some preaching, proper in itself, of both Protestant and Catholic clergymen. In fact, the application to modern living and current problems of much that is in the Bible would be prohibited by this law. There is need of insight to sense these dangers, and both vigilance and courage to protest.

There are counties which provide for transportation of church school children free of charge in public school busses. Sometimes public laws have actually made this mandatory, and public tax funds have been used to purchase and operate additional busses, or even to pay the fare of church school children on highway busses. Sometimes it has been concessive, and parochial school children have been carried only when there was sufficient room in the busses already in service.

At first glance this seems proper and reasonable. Why should not the county provide transportation for parochial school children? Their need is as great as that of public school children, their parents have paid the same taxes as the parents of public school children, the education in both cases is preparing citizens for life in the community; so why not?

The answer is, There is a fundamental issue at stake: it constitutes a dangerous interlocking of the concerns of the state and the church. The state is aiding the church. It does not matter in principle whether the state furnishes aid to the church in cash or "in kind." It does not matter whether state aid comes to the church directly, for its maintenance and worship, or to its institutions, or to its members, young or old, as religious people in a religious function. In the final analysis it is state aid for a function of religion; it is a confusion of the boundaries of church and state; it is a menace to religious liberty.

NOTE.—It is urged that every local church officer inform the secretary of the International Religious Liberty Association, Takoma Park, Washington 12, D.C., concerning any move which might infringe upon religious liberty. Newspaper clippings reporting such incidents, with name of newspaper and date of publications are very helpful.—EDITOR.

When the state contributes, it must by law require an accounting. The next easy step is to demand the right of supervision. The final step would be state domination over religion. Again we say, it requires insight to see the dangers, and vigilance and courage to face them.

Men influential in certain circles are now asking for laws prohibiting the employment of labor on Sunday. These laws are not urged for religious reasons. They are urged for health reasons. But they involve a religious institution, Sunday observance. Once the principle of regulation of Sunday observance is accepted and activated, no matter what the grounds, the door is open to other kinds of regulation of Sunday conduct by the state.

These are some of the menaces to the principles of religious liberty. They begin locally; they look innocent. But if permitted to run full course, they will

destroy the distinction Jesus made when He pointed out the separate spheres of service to Caesar and service to God. (Matt. 22:21.) They will lead to the eclipse of the inalienable rights of free speech and the free propagation of religion.

Liberty will ultimately be denied. Persecution will come. But we must be watchful and diligent now, lest priceless liberty be lost before we have done our part in proclaiming the soon coming of Christ. The lines of the final conflict are now being laid. Every local leader must be concerned to guard faithfully the liberties which we exercise, and which as a religious duty we must continue to exercise for the glory of God.

The statesman Madison said, "It is proper to take alarm at the first experiment on our liberties." It is also true that "eternal vigilance is the price of liberty."

Church Missionary Organization

A Study in Church Organization

BY C. H. CASTLE

THE divine commission to the church to proclaim the gospel in all the world is a task of such immensity that the human mind can but feebly comprehend its meaning. The third angel's message must be proclaimed in every inhabited part of earth. The plan of organization by which the task is to be successfully accomplished may be compared to a wheel within a wheel, as portrayed by the prophet Ezekiel (chapter 1, verse 16). It is also a co-operative plan, wherein "they helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41:6. And all things are to be "done decently and in order." 1 Cor. 14:40. Many and varied lines of activity are embraced in this organization; yet all are so co-ordinated as to move without friction.

In this organization the home missionary department of the denomination plays an important part, for through it many streams of activity emanate. From time to time changes in administration take place, and unless both the old and the new leaders are fully informed as to their several duties, confusion may arise. The accompanying diagram and outline of organization may serve as a guide.

Handling Church Funds

In the local church there are two offi-

cers responsible for handling the various funds of the church: the church treasurer and the church missionary secretary. Both church officers transact business with the same local conference, where there is the conference treasurer and the secretary-treasurer of the Book and Bible house. Each office is separate and distinct from the other, and yet, without a clear understanding of what is involved in each, difficulties may arise.

The church funds consist of tithe, mission offerings, Sabbath school offerings, and various "special offerings" designated for missionary work. The church treasurer deals with the treasurer of the conference, while the church missionary secretary deals with the secretary of the Book and Bible House. These two financial avenues extend from the church to the conference, and when the two lines are distinctly understood, the transmitting of the church funds to the proper place is accomplished without confusion.

The tithe and mission offerings are sent to the treasurer of the conference, and never to the Book and Bible House secretary. Nor are the Book and Bible House funds ever sent to the conference treasurer, except in some small conferences where there are few churches, when sometimes the conference secretary-treasurer may also be the Book and Bible House secretary; but in that event, the funds are kept separately just as

where there are two different individuals handling the funds.

The reason for the distinction between the two departments is that, whereas the tithes and offerings are for a specified purpose, they are never used to purchase church missionary supplies. The funds of the church missionary secretary are made up of money to pay for individual church member subscriptions to periodicals and orders for books and personal missionary supplies.

In order that confusion may not arise in the churches over these two departments, it is very necessary for the local church treasurer and the church missionary secretary to thoroughly understand the nature of the work each is elected to do.

When a church is composed of only a few members, it is sometimes the case that the same individual cares for both departments; but even so, the funds are kept separate, and separate checks are made out to the two different departments in the conference office. The funds of the home missionary department have no relation to the tithe and missionary money.

Any newly elected church treasurer and church missionary secretary should be thoroughly instructed before taking up his duties. When that is the case, there is no conflict, confusion, or crossing lines between the two church officers.

"Order is heaven's first law," and the church is so organized that it may function perfectly in every respect. The wheels within a wheel all move and co-ordinate for perfection in operation.

Having had many years of experience in local church, conference, and union work, I have been able to observe the working of these offices and have found a chart, like the accompanying diagram, worked out on a much larger scale, very helpful in explaining the relation of the two financial phases of church organization. Possibly the suggestion may help some of the newly elected officers of the church for the year 1947.

✻ ✻

Church Organization

BY H. J. BROWN

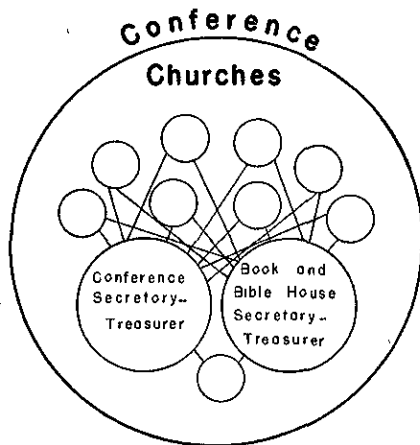
(Article No. 2, Continued From January)

Order and System Required

"God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and har-

THE CO-ORDINATING PLAN OF CHURCH ORGANIZATION

(Arranged by C. H. Castle)



I. Basis of Organization:

Eze. 1:16: Wheel in middle of wheel
Isa. 41:6, 7: Personal co-operation
I Cor. 14:40: All things "done decently and in order."

II. Essentials:

Devotion (Converted, Carefulness, Ability)
Promptness
Thoroughness
Leadership
Keeping Records
Ordering Supplies
Remittances (Conferences; Book and Bible House)

III. Officers:

President
Secretary-Treasurer
Sabbath School Department
Missionary Volunteer Department
Home Missionary Department
Field Secretary

Relation of Officers to Each Other and Churches

IV.

Duties of Conference Officers	President	Relation of Churches to	Conference Secretary-Treasurer and Book and Bible House Secretary-Treasurer
	Secretary-Treasurer		
Duties of Church Officers	Departmental	Relation of Churches to	Church Treasurer and Church Missionary Secretary
	Book and Bible House		
	Home Missionary		
	Missionary Volunteer		
	Sabbath School		
	Field Work		

V.

Duties of Church Officers	Elder	Relation of Funds of the Church to	Church
	Treasurer		
	Clerk		
	Deacons		
	Deaconesses		
	Home Missionary		
	Sabbath School		
	Missionary Volunteer		

Explanation of Diagram.—The large circle represents the conference as a whole, composed of the local churches within its area. The two circles of equal size represent the connection between the treasurer of the conference, secretary-treasurer, and the Book and Bible House secretary-treasurer. The small circles represent the churches in the conference, and from these circles two lines extend—one reaching the conference treasurer's office, and the other the office of the Book and Bible House secretary. The funds flowing through these avenues are as separate and distinct as though the two offices in the conference were in different sections of the conference territory.

monious action."—*Patriarchs and Prophets*, p. 376.

"All who desire the co-operation of the heavenly messengers, must work in unison with them. . . . Never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder."—*Testimonies*, vol. 1, pp. 649, 650.

Avoid Spasmodic or Impulsive Action

"Spasmodic efforts will do little good."
—*Testimonies*, vol. 9, p. 45.

"The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the whole period of life."—*Ibid.*, vol. 5, p. 393.

"It is the privilege of everyone to say, 'I will carry out my Captain's orders to the very letter, feeling or no feeling. I will not wait for a happy sensation,

for a mysterious impulse.' I will say, 'What are my orders? What is the line of my duty? What says the Master to me?'"—*Review and Herald*, April 9, 1889.

Group Organization

a. *An army.* "The Lord Jesus desires the members of His church to be an *army of workers*, laboring for Him according to their varied capabilities."—*Medical Ministry*, p. 316. (Italics mine.)

b. *Companies.* "The formation of small companies as a basis for Christian effort has been presented to me by One who cannot err."—*Testimonies*, vol. 7, pp. 21, 22.

"Let there be in every church, well-organized companies of workers to labor in the vicinity of that church."—*Christian Service*, p. 72.

"Let companies now be quickly organ-

ized to go out two and two."—*Medical Ministry*, p. 303.

"He [Jesus] commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties." Mark 6:39, 40.

c. *Bands.* "Form a band of workers, . . . and put forth united action."—*Christian Service*, p. 34.

In ancient times the organization of bands of "wise men" was followed under the leadership of Moses. In Deuteronomy 1:15 we read: "I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens."

d. *Individual Effort.* "All heaven is looking with intense interest upon the church, to see what her individual mem-

bers are doing."—*Ibid.*, p. 89. "Every sanctified heart will be pressed into service as an instrument of divine power."—*Ibid.*, p. 11.

Territory Organization

The following excerpt from the book entitled *Every Member Evangelism*, by J. E. Conant, is to the point: "When the Lord systematically divided the world field into four districts and commanded the disciples to bear the message simultaneously to Jerusalem, Judea, Samaria, and 'the uttermost part of the earth,' He gave us a definite program by which every lesser field, down to the smallest, is to be systematized for the work of witnessing. We are authorized, not to say commanded, to divide the field in which we are located, and into which we are to go with our testimony, into such districts as will enable us systematically to cover the whole world with our message."—Page 36.

Objectives of Church Missionary Organization

1. Every member a victorious Christian.

2. Every member a soul winner.

3. Every church organized for service. This means that in every church there is a—

Church missionary leader.

Church missionary secretary.

Church board functioning as a missionary committee.

Regular monthly missionary service conducted.

Weekly missionary service conducted. Definite program of missionary activity in operation.

Training classes for various lines of service.

Missionary Volunteer Society.

Dorcas Benevolent Service in operation.

Duties of the Church Board of Missionary Committee

1. *A regular monthly meeting of the church board.* No army can win without leadership, and the church board is the responsible directing body of the church for all its activity. The church board should lay out a definite program of missionary work for each month of the year.

2. *A missionary leader in every church.* This leader may or may not be one of the elders of the church, but in order for the missionary work to have the strong and intelligent leadership required for the fullest success of the work, a missionary leader should not be burdened with any other responsibility in the church.

3. *Regular observance of the weekly missionary service.* The church missionary service should be observed regularly each week, in order to give opportunity

to keep before the church a simple but permanent program of soul-winning activity.

4. *Regular observance of the first-Sabbath missionary service.* The first-Sabbath missionary service should be regularly observed, the service being devoted to a consideration of the topics outlined in the CHURCH OFFICERS' GAZETTE.

5. *Band organization kept intact.* The regular missionary band organization should be maintained throughout the year. The class-band form of organization uses the Sabbath school classes as the missionary bands, the teacher, or some other member of the class, serving as the band leader.

6. *Service companies organized.* There should be units of service for the study of specific lines of work. These service companies cover Bible training, literature ministry, medical missionary work,

and home-foreign work. Where but one or two of these service company organizations can be perfected, we suggest that the Bible-training company be made first, followed by the literature or the medical-missionary company. All four lines of specific work should be carried on wherever possible.

7. *District the territory.* The territory that is to serve as the evangelistic field for the church should be carefully districted, so that each member will understand his field of labor, in case he is to cover other territory in addition to that adjacent to his home.

8. *Lay-preaching efforts.* The church should definitely plan to enlist capable laymen to hold cottage meetings or conduct public efforts whenever an interest has been aroused by literature distribution or other missionary activity.

(To be continued)



Departmental Activities



Observations in a Railway Station

TRAIN connections necessitated several hours' delay at the railway station in one of the larger cities of the Northwest. Although on one of the main lines of overland travel, this particular station was not fitted up with newsstand or displays of the many knickknacks and souvenirs which tempt the traveler during idle moments. There was simply nothing to buy, and the hours began to drag monotonously.

Suddenly came the thought—"How about the Seventh-day Adventist Reading Rack? The headquarters of the conference is located in this city, and surely there must be a 'Free Literature' reading rack somewhere." So the search began around the walls of the waiting room. Suddenly, in an alcove at one side of the room, almost hidden behind the ticket office, a quartet of racks of various sizes and shapes were discovered hanging along the wall. A heterogeneous assortment of printed matter bulged over the edges of the various compartments in a most disorganized, uninviting manner.

"Well, this is interesting," I thought. "I wonder what these literature racks represent and what they contain!" Only one other person, an elderly man, seemed to have any interest in that particular corner, and he was standing at a window near by, examining a handful of leaflets and papers which he had evidently selected from the racks.

"If only these neighborly tract racks could speak," I thought, "what sad tales they might tell of neglect, of emptiness, of disappointed visitors who found nothing to carry away, of the monotony of wearing the placard 'Free Literature,' 'Take One,' 'Help Yourself,' only to be ignored and hastily passed by."

But desiring to be fully informed concerning these four literature depositories in a row, I stepped up to the first one and found it offered an assortment of Christian Science literature. It was a neat rack, well made and securely fastened to the wall, with the words "Christian Science" plainly painted along the lower front panel. The literature was in fairly good shape, and quite recent as to date; but the space was only partly filled. The next in line was a smaller, metal arrangement, containing small leaflets of varied nature printed and circulated by a gospel tract concern. Some of these leaflets looked interesting, and the titles were suggestive, so I pocketed a few. Next in line hung the Baptist Literature Rack, partially filled with current publications. Last in line was the Seventh-day Adventist Literature Rack, but it was far from being modern in type, and the words "Seventh-day Adventist" had almost disappeared from sight.

In this rack I found a mixture of all kinds, much of which was entirely foreign to the denominational literature

family. It would seem that handfuls of old paper and rubbish had for some reason found a lodging place in this particular rack. I searched carefully for some familiar titles. There were a few copies of *Good News*, much out of date, a few of our magazines, and one or two periodicals which bore the date of 1938. It was indeed a poor, deserted standard-bearer of truth, standing off in the corner with scarcely a flicker of light to attract attention. Somehow I felt sad and depressed as I turned to leave this barren and neglected wooden friend who had long ago been dedicated as a bearer of the third angel's message to the throngs passing to and fro in this Western depot.

But I stepped over closer to the old gentleman who was examining his selections from the various racks, as I was curious to see what had appealed to him. Laying aside the tracts and the papers he had examined, he picked up a small book, which appeared to be one of the World's Crisis Series numbers, and I strained my eyes to make sure. Yes, the title was *The Marked Bible*—evidently the only thing that appealed to him. Putting the book into his pocket, he went out through the door, crossed the tracks, and followed a narrow path out through the vacant lot leading to his abode. It made me happy to see one of our own truth-filled publications going forth to the front line of duty, but there ought to have been many more books, magazines, periodicals, and tracts in the Seventh-day Adventist literature rack awaiting the next explorer in search of good reading matter.

An action taken at the Fall Council of 1946 reads as follows: "*We recommend, That the project of placing tract racks in public places be revived.*" This important recommendation must not only stand on the permanent record of our denominational advance, but must be put into actual practice. This will involve two definite things. First, we must devise a new and modern container for literature, suitable for permanency in railway depots, bus depots, and other public places. There is need of some Spirit-filled workman who will devise a convenient and attractive literature rack. Old styles and methods will not suffice. Many new materials are being discovered and put into everyday use along all practical mechanical and household lines, such as plastic, fiberboard, aluminum, etc.—providing minimum weight, strength, and durability. Any person who can devise a suitable tract rack for public use will

meet a great need, and the General Conference Home Missionary Department will be happy to get in touch with him.

The second necessity in carrying out the General Conference recommendation is to select the proper person, either brother or sister, to accept as his mission field the literature racks stationed in the city or locality of the church. There must be regular visits with fresh supplies of literature. Never allow any but the latest and best truth-filled literature to be offered to the public through the public tract rack. Prompt, diligent, and conscientious service in behalf of Seventh-day Adventist literature racks everywhere, is an interesting and fruitful phase of missionary endeavor, and volunteers are wanted. GRACE D. MACE.



Results Attending the Library Reading Course Plan

THE following symposium of experiences is furnished by Elder DeWitt S. Osgood, pastor of the North Side Indianapolis, Indiana, Seventh-day Adventist Church, and if the adage that "the proof of the pudding is in the eating" holds true, none can fail to be convinced of the merits of the Library Reading Course plan, as organized by Pastor Osgood, and which he has explained more in detail in articles appearing in the Home Missionary Department section of the *GAZETTE* for October and November, 1946. It would be well to look up these articles and become thoroughly familiar with the plan. It is hoped that this plan may soon be adapted to every part of the world field and become a definite part of home missionary endeavor.

At the time of the Fall Council of 1946 the following action was recorded as the united sentiment of home missionary department leaders in the North American Division: "*We believe there are merits in the Library Reading Course, when properly conducted, and we recommend that those who wish to further develop the plan should contact the Lake Union Conference for information and supplies.*"

Symposium

1. A conference Bible instructor of long experience recognized the advantages of the Library Reading plan and put it into operation in connection with her work. Her testimonial follows: "As a Bible instructor I have often wished that we might impart the truth more quickly to our readers. The Library Reading plan provides the way to do this. Out of a group of twenty-five of my readers who have completed the Library Course, eleven have been baptized,

and four others are keeping the Sabbath. Surely the Holy Spirit is using this method to bring the light of truth to honest hearts."

2. "For twenty years I was the church missionary secretary of the Indianapolis North Side Church. During this time the church distributed thousands of tracts and spent many thousands of dollars for literature with practically no apparent results. Since we adopted the Library Reading Course plan, I personally can point with joy to six people who have been baptized as a result of my work, and I am expecting others to take their stand soon."

3. "I wanted to do something for God, but I was new in the church. I knew the message was right, but I couldn't remember where the texts were found in the Bible. The Library Reading Course solved all my difficulties, and now two of those to whom I have given the books are baptized Seventh-day Adventists, and others are deeply interested."

4. "The Library Reading Course brings new experiences each week. I have two neighbors reading the books. One was reading the second book and the other the fourth book. The one to whom I had given the second book couldn't wait for the light on the Sabbath, and when she learned that her neighbor had the fourth book, she borrowed it. Then they came over to my home, and we spent five hours studying the Sabbath question. Now they are attending church."

5. "The book-a-week plan was too slow for me; I could hardly wait for the next book. The reading guidance helped me to understand what I read. The plan is so simple I could not help but believe the answers I wrote down myself, and there was no other choice but to obey. I am now a member of the Seventh-day Adventist Church and am urging others to follow the Library Reading Course plan."

6. "We introduced the Library Reading Course to a Catholic woman. Over and over and week by week she would express her enthusiasm, saying, 'This is the most wonderful thing I have ever come in contact with.' This woman's sister, also a Catholic, read the books, and as a result both accepted the truth step by step as it was presented, and now they are baptized members of the Indianapolis North Side Church."

7. "When we read the third book we were convinced that the seventh day is the true Sabbath, and so we checked the meditation in the book outline and started keeping it. When we finished the course we went forward in baptism."

8. "Here I am a Seventh-day Adventist because of the Library Reading Course. I hesitated at each step, but as I filled out the book outlines, each answer became my answer. I feared lest someone would overinfluence or impose upon me, so depended upon the book outlines entirely to settle the controversy that raged within. I think every book is essential. It was when I finished the sixth book, *Prove All Things*, that I decided to join the church."

9. "I started to follow the Voice of Prophecy lessons, but had given them up. Months went by, and then someone called on me and suggested that I take the Li-

brary Reading Course. This study has brought victory into my life. I am thrilled with the truth so clearly presented. I do not see how anyone can read the books and not be a Seventh-day Adventist. No one will ever know how much it has done for me."

10. "I checked and double checked the book outlines, then when I was fully convinced, I would write in the answers. God sent me the Library Reading Course. Just two months and nineteen days after reading the first book, I was baptized."

11. "I have been in the message thirty-seven years and have never found such an easy way to present the truth to the people. Not only has the work been easy, but it affords great joy and satisfaction."

12. "I am a little slow in making decisions, and want to be sure; but the Library Reading plan permitted me to read as I felt inclined, and left me free to make my own decision. Now I am a Seventh-day Adventist and am trying to get my friends to study the message of truth and unite with the church."

13. "Circumstances prevented conversation with the person who called each week, but the books and book outlines sufficed to answer my inquiries. The Sabbath truth was the most wonderful thing I had ever heard. No one needed to urge me to keep the Sabbath. I inquired where the Seventh-day Adventist church was located and came on my own account. The book outlines made me anxious to obey. If it had not been for the Library Reading Course I might never have known of God's message for today."

14. "The Library Reading Course introduced the truth for this time into our home and into our neighborhood. Now we are Seventh-day Adventists and glad of it. Thank God for the Library Reading Course."

15. "The Library Reading Course has changed my whole life. After reading the book called *Our Lord's Return*, I immediately wanted to read further. After checking and reading the third book, *The Marked Bible*, my eyes were opened to many precious truths, most of all the rightful observance of the Bible Sabbath, the seventh day. I had been greatly confused by the other churches, and now the Library Reading Course has made all things plain. Thank God that He sent a layman to my door with this plan."

16. "Today I am a Seventh-day Adventist because of the Library Reading Course. I found the books far more thrilling than the wild-West magazines I had been reading."

17. "Three of us took a book and book outline and checked everything as we came to it—each of us making our own decisions as we went along. When we came up to the point of decision, the other two girls made up their minds to obey the Lord and join the church, but it took two weeks for me to fully make up my mind to go all the way. My heart overflows with thankfulness for the Library Reading Course."

18. "The Library Reading Course has changed my life completely. It is worth thousands of dollars to me and my husband. I have started eight people on the

course, and will watch to see how they get along."

19. "I had been praying that the Lord would send more light on the study of His Word and then the Library Reading Course was brought to me. After reading the third book I began keeping the Sabbath, and in just three months and nineteen days from the time I received the first book I was baptized."

✱ ✱

Planting the Seed Which Produced a Growing Church

OUT of Jennings' Gap, in the Appalachian Mountains of Virginia, a young man ventured forth on what seemed to him a long journey, to visit his married sister living in Hagerstown, Maryland. Unknown to him, the sister had embraced the truths taught by Seventh-day Adventists, and during his visit this sister was faithful in improving every opportunity to present the truth to her brother.

On returning to the mountain lumber camp in Virginia, where he and his two brothers spent the long winter evenings, he explained what his sister had taught him, and many lively discussions of points of doctrine ensued. But truth triumphed, and a home Sabbath school was started in the community. Soon two

of the brothers decided they would go to Hagerstown and get a minister to come and teach them more fully. The minister, however, could stay only a short time; but it was apparent that the interest was sufficient to warrant holding an evangelistic effort. This resulted in the organization of a church of about one hundred members in the city of Staunton, Virginia. Constant growth and progress have attended the believers there, and at present there is a beautiful stone church building, dedicated clear of debt. This church never fails to reach its goals, and has been a continuous banner and pennant Sabbath school from the start.

What if the sister had failed to plant seeds of truth in the heart of her visiting brother? What has been accomplished in Staunton indicates the importance of faithful witnessing to truth on the part of every believer. We have the assurance that "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. 438. The shortness of time in which to work makes it imperative that every church member improve every opportunity to scatter seeds of truth.

R. F. Woods.

★ News From Soul Winners ★

A Youthful Preacher

OVER in Newell, St. Elizabeth, Jamaica, eleven-year-old Ashton Parchment is busy preaching the message. One night a few months ago after they had retired, his mother heard him exclaim, "Praise the Lord, hallelujah!" His mother, thinking that perhaps he was talking in his sleep, called to him, inquiring what the matter was. He replied that Jesus had come to him and had instructed him to go out and tell his neighbors that the Saviour's coming is near and they must prepare to meet Him.

The following day Ashton was eager to go out, but his mother did not take the matter seriously and refused to go with him. He pressed her day after day until she gave him permission to go out alone. He went out with his Bible and began to study with his neighbors, until one day an older sister went along with him to see what he was doing. She returned home and begged his mother to go with him, for the Lord was surely using him to give the message to the people.

Little Ashton has since been holding meetings in near-by districts and attracting large crowds. Sometimes the crowd is so large that folk are compelled to climb up in trees to catch a glimpse of the little preacher. Many are giving serious thought to his messages, especially since they know that he is from a very poor home and his mother is unable to read. He preaches real sermons, taking his texts from the Bible, which he finds great joy in studying. His sermons take in the prophecies of Daniel, the second coming of Christ, repentance, conversion, etc. Thus God is using a simple child to convince men of His speedy return.

A letter just received from a conference worker, gives the latest information regarding the boy's activities:

"Ashton preaches on such subjects as the coming of Christ, repentance, the law of God, and the Sabbath. He is often invited to go to other places to preach. At the beginning of his work he told his mother what he planned to do. She tried to prevent him but could not, and it is now believed that God is using him. His

teachers in the day school speak highly of him and have offered to give him special lessons. Though he is from a humble home, we feel that this boy is truly a servant of God and is doing a good work."

❖ ❖

"Not Quite Bright"

MR. HOMER RODEHEAVER, of international reputation as a singing evangelist, tells the following story about a boy who sang in his choir.

"Joey was considered not quite bright. He would never leave the tabernacle until he had shaken hands with me. He would stand right beside me until the last person had gone, in order to do this. Sometimes it was embarrassing. But one evening a man came up to have a word with me. He said: 'I want to thank you for being so kind to Joey. He isn't quite bright, you see, and he has never had anything in his life he enjoyed so much as coming here to sing in the choir. He has worked hard all day in order to be ready in time to come here at night and sing. He has kept coaxing us to come; and it is through him that my wife and I and our five children have been led to the Lord. Joey's grandfather, seventy-five years old, who has been an infidel all his life, and his grandmother, have come here tonight; and now the whole family is converted.'"

How often God chooses "the foolish things of the world to confound the wise," and the "weak things . . . and base things . . . and things which are despised . . . : that no flesh should glory in His presence." "Not quite bright" Joey became the instrument in God's hands for leading the family to Christ. God "moves in a mysterious way His wonders to perform." Let us never despise the day of small or humble things.

❖ ❖

Unexpected Drafts on the Bank of Christian Experience

MANY a professing Christian rests secure in the knowledge that he is a member of the church, faithful in the performance of membership requirements, but not realizing the shallow depths of his own personal soul-winning influence until face to face with some sudden emergency. Happy is that Christian who is prepared to reach out a helping hand to a soul in despair, dying without having made peace with God; and sad indeed is he who finds that profession is not thoroughly grounded in actual connection with the Source of spiritual power, and that he has failed to fill his

heart with the Word of God and has nothing to be *brought to remembrance* in time of need.

The Christian is God's ambassador to men; he is to be ever ready to give an answer of the hope which fills his own soul and to lift out of the pit of sin those struggling in darkness and despair; he is to be "instant in season, out of season," witnessing to the power of salvation in his own life and pointing the way to Christ. He may not be called to preach a sermon, but he may suddenly be called to rescue a perishing soul. As thrifty depositors in commercial banks see to it that their balance is always at a safe margin, so the Christian should make sure that in the bank of Christian experience he maintains a safe balance for any sudden emergency.

The story is told of an experience which came to Edward Bok, the noted editor, at a time when he was visiting the battlefields of France. One evening as he was strolling about, a Red Cross nurse came to him and explained that she had two severely wounded boys in what remained of an old hut, that they were both from Pennsylvania and had expressed a great desire to see Mr. Bok, as he was a resident of their home State.

"Neither can possibly survive the night," said the nurse.

"Do they know that?" asked Mr. Bok.

"Oh, yes, but, like all our boys, they are lying there joking."

The nurse led Mr. Bok into what remained of a room in a badly shelled farmhouse, and there on two roughly constructed cots lay the boys. Their faces had been bandaged, so that nothing was visible except the eyes of each boy. A candle in a bottle standing on a box gave out the only light. But the eyes of the boys were smiling as Mr. Bok came and sat down beside them. He talked with the boys, got as much of their stories from them as he could, and told them such home news as he thought might interest them.

After half an hour he rose to leave, when the nurse said: "There is no one here, Mr. Bok, to say the last words to these boys. Will you do it?" The visitor, a professing Christian, stood transfixed. He felt as if he stood stripped before his Maker.

"Won't you, please, sir?" asked the boy on one of the cots as he held out his hand. Bok took it, and then the hand of the other boy reached out. What to say, he did not know. Then to his surprise he found himself repeating texts of Scripture which he had not read for years;

but here was the subconscious self supplying material for his greatest need.

Then he remembered that just before leaving home he had heard a beautiful song about the passing of souls into eternity. He had asked for a copy of it, and wondered why he had put it into the wallet that he carried with him.

He took it out now and, holding the hands of the boys, he read:

"For the passing souls we pray,
Saviour, meet them on their way;
Let their trust lay hold on Thee
Ere they touch eternity.

"Holy counsels long forgot
Breathe again 'mid shell and shot;
Through the mists of life's last pain
None shall look to Thee in vain.

"For the passing souls we pray,
Saviour, meet them on their way.
Thou wilt hear our yearning call
Who hast loved and died for all."

Absolute stillness reigned in the room, save for the half-suppressed sob from the nurse and the distant booming of the cannon.

As Mr. Bok finished reading, he heard one of the boys say slowly: "Saviour—meet—me—on—my—way," with a little emphasis on the word *my*. The hand in his relaxed slowly and then fell on the cot, and the life of another brave American boy was ended. But a ray of hope and trust illuminated the darkness, and He who said, "Him that cometh to Me I will in no wise cast out," is ever ready to meet the prodigal on his way home.

❖ ❖

Beware of Spiritual Optical Illusion

HAVE you ever been seated in a train standing still in the station and, looking out of the window, as the train on the next track began to move, got the impression that your train had started and was moving in the opposite direction; then suddenly you found that you were standing still all the time?

Such optical illusion is very common, and it may be repeated in our Christian experience. The world is moving fast to destruction, flying by so swiftly that it may seem to you that you yourself are going in the opposite direction. But watch carefully. You may find, unless watchful, that all the time you are standing still, or even moving slowly in the same direction as the world, while the illusion makes you feel that you are going the other way. Let us make sure that we are aboard the right train, headed in the right direction, and are keeping pace with the advent movement. It is when we stand still that we become confused. The gospel train is swiftly moving toward the Celestial City.

Weekly Church Missionary Services

Note to Leaders: Plan for the regular ten-minute weekly service to follow the Sabbath school. This should never be a preaching service. Three minutes should be used for getting reports, four minutes for presenting material in the GAZETTE, and the remaining three minutes for personal testimonies or experiences. You observe that this gives no extra time for singing or sermonettes. This service should not be allowed to run longer than TEN MINUTES.

February 1

INFLUENCE OF THE CHRISTIAN HOME

EVERY home has an influence either for good or for evil. The Christian home stands as a tower of blessing; its influence extends to the neighborhood as a whole and to the wider community in proportion to the true spiritual mold reflected in the lives of the members of the family. Profession alone is not sufficient. What neighbors look for and expect in us is the demonstration of true, honest, unaffected, humble, Christian character. United effort on the part of every member of the family is required for a well-ordered Christian home.

The world is watching Seventh-day Adventists, to see wherein their lives ring true to their profession. A certain family moved into an Adventist community. The man went to the lumberyard to get a load of lumber. After selecting his material he went into the office and announced to the merchant that he was "from the Adventist community," and wished to have the lumber charged to his account. He wished to give the impression that he was an Adventist, but he was not. Having every confidence in Seventh-day Adventists, the merchant arranged for the opening of the account, and the customer drove off with the lumber. But before he got out of sight he began to smoke a cigar. This was observed by the merchant, and he immediately sent word to the man to return with the lumber, saying, "You are not a Seventh-day Adventist! If you were you would not be smoking. You must either pay for the lumber, or leave it here." The fact that this unscrupulous person sought personal gain through the good reputation of Adventist families in his neighborhood, and the confidence in the honesty and integrity of Seventh-day Adventists manifested by the dealer, is an example of the influence of Christian homes.

Let the businessman do business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done, and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities of Judea. Let everyone who names the name of Christ so live that all with whom he comes in contact will be impressed and convinced that there is power in the truth believed and lived by Seventh-day Adventists.

W. A. BUTLER.

February 8

THE MISSION OF THE HOME

HOME is something that we all know about, for at one time or another every individual has one. Some are magnificent in size and grandeur, placed amid beautiful gardens, while others may be hut mere hovels. Still, be it ever so grand or so humble, to you and to me there is no place like home.

The statement is often made that the American home today is not what it used to be, and that should cause us to stop and think what is meant by that accusation. Certainly the newer houses of today are models of architectural beauty and convenience. Yet how few really know what makes a home.

Perhaps this little verse expresses the thought:

"You rent this house?" I asked amazed;
The place looked so contented.
"This HOME is ours," she proudly said:
"It's just the HOUSE that's rented."

Yes, friends, home involves people and their daily living, not just the structure that encloses them. When we understand the full purpose of the home, then we can appreciate its full value; for "the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.

Character building is the chief business of the home, and this does not come without conscious effort. A constant, consistent program of education is required to produce growth. The need today is for more men and women, yes, more boys and girls, who are developing true characters and are thus capable of exerting the right influence on all whose lives they touch.

The influence of the home cannot be separated or segregated from other influences, all of which are closely intertwined with every phase of life. "The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."—*Ibid.*, p. 352.

FLORENCE K. REBOK.

February 15

WHY I BELIEVE IN THE "WIN-ONE" PLAN

"Ye are My witnesses," said Jesus.

We are to be witnesses as to the benefits we have received from Him, the victories over sin, and the pleasures of the Christian life. "Witnessing" is the key to evangelism. Roy L. Smith, editor of the *Methodist Christian Advocate*, has made the significant statement: "Evangelism consists of one man for whom God has done something, telling another about it." This is the "win-one" plan.

Sixty-three years ago Seventh-day Adventists urged the adoption of the "win-one" plan, as proved by a statement found in the *Review and Herald* of February 7, 1882, as follows: "We ask, in all earnestness, . . . why should we not have one addition for every five? or three? or two? Yes, why should not every one make it a point to bring at least one soul to the Saviour in the course of the year?"

I believe in the "win-one" plan, because it gives a true objective to my life. Recognizing my responsibility as a witness for my Saviour, I shall watch for and improve every opportunity to win one, and then one more, and still another, and others, to enter the fold of Christ, where the kind Shepherd leads into green pastures and by still waters; where goodness and mercy attend each day of life and afford assurance of a dwelling in the house of the Lord forever.

HENRY F. BROWN.

February 22

YOU BE THE JUDGE

Is this the time to answer people's eager questions on Bible prophecy?

Is this the time to inform people of probation's soon close?

Is this the time to interpret latest news from the Bible?

Is this the time to bring people to a decision for eternity?

Is this the time to attempt larger things for God?

As a church member, you are the judge. In your opinion has not the *Signs* proved a lifesaver, influencing people heavenward? Have not its short, well-illustrated articles attracted relatives and friends to our message? Do you not believe in the *Signs* presentation of Bible doctrines in the sequence of an evangelistic effort? Has it not been proved true that the more *Signs*, the more souls?

Have you noticed what your friends and relatives will receive in this year's *Signs of the Times*? Read to the church a list of the featured 1947 serials.

Write on the blackboard the classes that should be reached by our weekly evangelist, the *Signs*. This list includes:

Relatives	County officials
Friends	Radio managers
Ministers	Newspaper editors
Doctors	High school principals
Lawyers	Teachers, public schools
Judges	Teachers, Sunday schools
Businessmen	Ingathering donors
Police officers	Army chaplains

This is the opportune time to warn and win before the fatal words are proclaimed, "It is finished!"

SAVE MORE SOULS BY SENDING
MORE *SIGNS*

J. E. EDWARDS.



Department of Education



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

The Prudent Man Versus the Simple

"The Finest Work"

THE artist may on canvas paint a picture most divine;
The sculptor may in marble work a masterly design;
The architect with skill may draft a wondrous plan sublime;
Their craftsmanship may stand today as wonders of our time.
But the greatest of all arts that Heaven on men bestows,
The noblest and the finest of all here on earth below,
Is the taking of a little child as lowly as the sod
And gently molding that young life in the image of our God.

—CLIFFORD B. HOWE.

Notes to Leaders

In the church calendar of special days the first Sabbath of February, designated Christian Home Day, is devoted to a consideration of the needs of our homes, and special readings are prepared for the regular preaching service. Then further opportunity is given at the time of the Home and School meeting to study again the general topic which has been presented. Surely, as parents, teachers, and leaders, our greatest desire for our children is that they shall be ready to meet our Lord when He appears in the clouds of heaven. To accomplish this calls for the diligent effort of every one of us, as stated in the following admonition given to us:

"Build a fortification of prayer and faith about your children, and exercise diligent watching thereunto. You are not secure a moment against the attacks of Satan. You have no time to rest from watchful, earnest labor. You should not sleep a moment at your post. This is a most important warfare. Eternal consequences are involved. It is life or death with you and your family."—*Testimonies*, vol. 2, p. 398.

The threat to the very existence of the American home today demands serious thinking and immediate, concerted action. A report from the U. S. Federal Security Agency, under date of September 15, 1946, states that in 1945 "there were 31 divorces for every 100 marriages. The home is the main pillar of the church, the state, and civilized society. When this primary institution is wrecked, it materially and disastrously affects every phase of the social and political life of that nation." No apology need be made for taking time to study the relation of the location of our homes to the lives and characters of our children.

The program material here presented is less than is ordinarily given. This will enable you to plan a meeting to meet your local needs. You may wish to spend more time studying the topic introduced

by the Christian Home Day readings, in which case the additional material here presented will be helpful; or you may wish to emphasize the benefits that parents may receive from the Home Education courses of study by spending the entire time of this meeting on one of those lessons. In any event, we hope you will have a profitable meeting.

FLORENCE K. REBOK.

The Prudent Man Versus the Simple

BY MAUD WOLCOTT SPALDING

"A PRUDENT man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." Prov. 22:3.

Are you a prudent man? or are you simple? Evil is coming upon the world; worse than that, evil has come already. While the storm is building up, while the winds blow threateningly, although a hurricane stage has not yet been reached, will you not take warning, and flee, and hide yourselves? In time of need the Lord offers to hide you, for does He not say, "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me"? Ps. 27:5.

For sixty years now the Lord has been warning us to get out of the cities. "Instead of the crowded city, seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness."—*Testimonies*, vol. 5, p. 232 (1882). Surely there must be some good reason why these warnings have been so insistent. Here the case is stated very clearly:

"The world over, cities are becoming hotbeds of vice. On every hand are the sights and sounds of evil. Everywhere are enticements to sensuality and dissipation. The tide of corruption and crime is continually swelling. Every day brings the record of violence,—robberies, murders, suicides, and crimes unnamable. . . . It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of

body, and mind, and soul."—*Ministry of Healing*, pp. 363-365 (1905).

In connection with these warnings it is only natural to ask, Are there physical dangers or economic perils to be encountered in the cities? "The time is near when the large cities will be visited by the judgments of God. In a little while, these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins. The ungodly cities of our world are to be swept away by the besom of destruction."—*Testimonies*, vol. 7, p. 83 (1902).

"The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities, into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies."—*Country Living*, pp. 9, 10 (1904).

Grave as the physical or economic perils may be, there are even greater spiritual dangers, for such dangers threaten the character building of our children, and work for their ruination and eternal loss.

"Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. Then let us make no more investments in the cities. Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into the heavenly courts?"—*Ibid.*, p. 13 (1905).

"Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather

your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil.

Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education." *Testimonies*, vol. 6, p. 195.

What more shall we say? Are you prudent, or are you simple?

When the Lord commanded the children of Israel to go out of Egypt, He called upon each one to pass a test. A sign was to be placed upon the houses, and each family gathered into its own dwelling to await the command to depart. Failure to comply with the instructions meant death for the first-born of Israel. So far as we know, all the Israelites left Egypt that night. May this be our experience.

It is time, past time, to get out of the cities. Not ten years hence, not next year: but now! True, there is preparation to be made, but whatever preparation must be made, should begin now. There is no time to lose. Someday, and that not far distant, destruction will fall upon the cities of the land, and the poor souls left will go out as did Lot, without any possession in their hands, and with no way to provide for themselves in the country.

But some are quick to inquire, "How shall we educate our children? Our church schools are located in the towns and cities, and if we go out into the country, our children will have to attend public schools." Oh, faithless generation! Has God brought to the birth, and shall He not cause to bring forth? (Isa. 66:9.) Make your own church schools. Let a few families, two or five or six, plan the move to a country location. There should be no colonizing, or clannish huddling together, but these families should settle near a central spot where a church school can be provided. "Schools should be established, if there are no more than six children to attend."—*Testimonies*, vol. 6, p. 199.

"But it is hard to get a teacher now," you say. It will be no harder than it is to get teachers in the city. If your faith is as a grain of mustard seed, your enthusiasm will enlist a consecrated church school teacher who is willing to unite with you in obeying the command to get out of the cities. But fathers and mothers also must train to be teachers of their children. Do not seek to place this responsibility entirely upon the teacher. You are the child's first teachers, and it

will be necessary for you to train for the work. "Never will education accomplish all that it might and should until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*Education*, p. 276.

Another objection that someone is sure to raise is this: "But it will cost so much." The cost will not be nearly as much for this move as will be the cost if the souls of your children are lost. You will have lessons to learn in frugality, in saving, in curtailing your wants, and in using to the best advantage the means God gives you. Read *Testimonies*, volume 6, pages 429-438. "Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*Testimonies*, vol. 6, p. 199. Read all these testimonies on education, volume 6, pages 126-218. Volumes 6, 7, 8, and 9, of *Testimonies for the Church* are filled with instruction for these last days. These should be read again and again.

Good judgment must be exercised in getting out of the city. Many are poorly prepared for such a move now, however, because they do not know how to garden or farm, and they are used to city luxuries. Does that entitle them to say, "We cannot move"? That is but to resign themselves to destruction. No! Their defects and needs must be analyzed, and a beginning made in the right direction. Perhaps some should go only into the suburbs at present, retaining their jobs in the city, and commuting to them, but they should not settle there with the thought of permanency. When such parents have proved by diligent study, thought, and work that they can live more simply and inexpensively, that they can make successful gardens, while teaching their children the word of God as seen in the Bible and in nature, then let them move farther into the country, putting their whole weight upon the rope of faith and self-reliance. Others, who have some experience in country living, gardening, and farming, can go farther at the beginning.

No one can stay in Sodom and be safe; neither can he stay long in Zoar without damage. At the last our dwellings will be in the mountains, on the plains, in the oasis of the desert—or else we shall be in prison.

The hell is tolling. It is the last hour; the evil is in sight. "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."

The Case of Larry

BY JANET T. VAN OSDEL

BECAUSE she disliked housework, Mrs. Elston took an office position when her Larry was four years old. This kept her away from home eight hours a day. She provided for Larry by answering a Mrs. Moore's advertisement offering "day board and mother's care for a child."

She knew nothing of Mrs. Moore, who lived in another part of the town, but she agreed to Mrs. Moore's terms, and thereafter dropped Larry at the woman's house when she drove to work, and picked him up on her return. Occasionally she glimpsed five-year-old Bobby Moore, but she did not see enough of him to suspect that he was a neighborhood pest. Her only thought was that he was of a good age to be companion to Larry.

Bobby was deceitful, disobedient, untruthful, destructive, and an expert at devising mischief. He fascinated Larry, who, consciously and unconsciously, patterned his conduct after Bobby's.

Mrs. Elston soon noticed and disliked the too-evident change in Larry, but concluded that it was because he was leaving baby ways behind and merging into real boyhood.

It was with this explanation that she tried to excuse Larry's behavior to the Caxtons—her next-door neighbors—when Larry picked and destroyed all their prized peony blooms which they had planned to exhibit at the flower show. There were many other of Larry's offenses against these and other neighbors. When he broke the Caxtons' plate-glass window by deliberately throwing a stone through it, his mother made no excuses, but silently paid the irate Mr. Caxton the twelve dollars it had cost him.

His family were glad, indeed, when Mr. Caxton's business made it desirable for them to live in another city, and they sold their house to a Mrs. May.

Mrs. May, it so happened, had lived near the Moores, and she had sold her house because she disliked Bobby and the "gang" he had with him most of the time.

On her first evening in the Caxton house, she was relaxing on her front porch when Larry whooped past on his tricycle to which was hitched a noisy wagon. Tied in the wagon was a meowing cat, and three tin cans were dangling behind.

Mrs. May was so chagrined, she felt she had to talk to someone. She crossed her lawn to the lot-line hedge on the

(Continued on page 31)

A Shelter in the Time of Storm

CHRISTIAN HOME DAY

Theme for Sabbath Morning Service, February 1

Suggestive Program

OPENING SONG: "The Lord's Our Rock," No. 585 in *Church Hymnal*.

SCRIPTURE READING: Job 28:12-28.

PRAYER: For our homes and our children.

ANNOUNCEMENTS AND OFFERING.

READING: "The Simple Way of Life," prepared by John Edgar Hoover.

READING: "Where Shall Wisdom Be Found?" prepared by Arthur W. Spalding.

SPECIAL MUSIC: To be selected.

READING: "Bring Them Out of This Place," prepared by Dores E. Robinson.

SPECIAL MENTION: Home Education courses of study available for parents. (Full information and descriptive leaflets should be secured in advance from conference educational superintendent.)

CLOSING SONG: "He Leadeth Me," No. 393.

BENEDICTION.

Where Shall Wisdom Be Found?

BY ARTHUR W. SPALDING

THREE men came, every one from his own place, and sat down with a fourth, a man sore smitten with sorrow and disease. And they sat there seven days and seven nights with him, never opening their mouths, for they saw that his grief was very great. Job, a man of Uz, had been the most prosperous and benignant and apparently happy man in all the land, with a devoted wife, seven sons, three daughters, houses, lands, flocks, and herds, so that this man was the greatest of all the men of the East.

Then disaster overtook him. The Sabbeams swooped upon his oxen and asses, slew their keepers, and drove the herds away. Lightning fell from the sky and burned up all his sheep, and the shepherds with them. The Chaldeans came in three bands and captured all his camels and slew the servants. So Job had not one animal left of all his flocks and herds. Then a typhoon from the desert swirled down on the house where his seven sons and three daughters were feasting, crushed the house and the young men and women in it, and Job was bereaved of his children.

After this Job fell ill. Sore boils broke out all over him, and he stripped off his fine raiment, put on sackcloth, and went and sat on the ash heap. Even his wife turned against him. "Curse God,

and die," she told him. It was then that his three friends came to condole with him. This they did by telling him he must be a great sinner, or God would not have smitten him so sorely.

"No," said Job, "I haven't done a thing."

"Sure you have," they answered. "No innocent man is ever punished by God. Confess now, and maybe God will forgive you and turn your captivity."

"No doubt but ye are the people," sneered Job, "and wisdom shall die with you. Miserable comforters are ye all!"

There they sat, out in the country, with the works of God all about them, and sought for wisdom. But Job was convinced his three critics had no wisdom, and they were equally sure he had none. Both were right.

Here was Job, a country dweller all his life. He had gained a good deal of knowledge. He knew how to farm, and he knew how to raise stock, and he knew how to buy new lands, and he knew how to build houses. These were the advantages he saw in country living. That seemed good sense, too; he was the greatest, that is, the richest, man in all the East. And he was religious: he gave alms, he helped the poor, he prayed for his children every day. And more than that, when he was bereft of everything, and in wretched health, he did not blame God; he said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I don't believe Eliphaz the Temanite or Bildad the Shuhite or Zophar the Naamathite could ever have measured up to that resignation and blessing of God. Still, Job had not found the wisdom that was waiting for him there in the handwriting of God.

For wisdom is the spirit of which knowledge is the body, the life that must animate the form. Wisdom is the power to read God's mind as He reveals it, the power to understand His providences and intelligently endure His discipline, the power to learn his lessons of spiritual attitude and daily conduct, the power to interpret God's ways and works to one's children, the power that lifts up on a plane of high living and virtuous thinking, the power that reveals the heaven which encompasses earth, the power to walk with God. This is wisdom.

Now I tell you there are a good many people living in the country today who

have the blessings of country life, in good crops, sufficient stock, fresh garden produce, milk and eggs, fresh air and good water, and sunshine undimmed by smog, who maybe have their children around them, going to good schools and Sabbath school, and sitting in church with them, and even holding family worship, who yet have not found the wisdom of God.

And there are going to be three friends, or more, who come out of the cities of Teman and Shuah and Naamath, all of them noted for their acumen in their native metropolises and all ready to give the countryman advice. Probably Eliphaz is a lawyer, and Bildad a manufacturer, and Zophar a transportation magnate. Well, who knows more about life than these successful men? But not wisdom, not the wisdom of God. They

Notes to Leaders

WHILE world leaders are striving to secure a lasting peace, storm clouds continue to gather and fear of the future clutches the hearts of many. Those who study God's Word know that troublous times will precede our Lord's return. In fact, the experiences through which ancient Israel passed in leaving Egypt were but a type of the "time of trouble such as never was," which will come in our day. As of old, God in His mercy has made provision that His children will be protected in this time of trouble.

Concerning Israel's typical experience we read: "Before obtaining freedom, the bondmen must show their faith in the great deliverance about to be accomplished. The token of blood must be placed upon their houses, and they must separate themselves and their families from the Egyptians, and gather within their own dwellings. Had the Israelites disregarded in any particular the directions given them, had they neglected to separate their children from the Egyptians, had they slain the lamb, but failed to strike the doorpost with blood, or had any gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, but their sincerity would not have saved them. All who failed to heed the Lord's directions, would lose their first-born by the hand of the destroyer."—*Patriarchs and Prophets*, p. 278. (Italics ours.) Have we any right to expect God to be less particular with us today? Does He still mean what He says?

Christian Home Day has been appointed, that prayerful consideration may be given to the needs of our homes. May the message of the hour he brought home to every heart.

GENERAL CONFERENCE
DEPARTMENT OF EDUCATION.

may argue and illustrate and demonstrate their theories of righteousness and probity and the rewards of good and evil, but they haven't found wisdom. And unless they hear the voice of God, after seven days or seven months or seven years they are going to give up and move back into the cities.

Yet the wisdom of God is waiting for them right out here in the country. Job got an inkling after a while, a little perception of God's meaning, which led him on, later, into a full recognition of the divine plans, and salvation from all his ills. Job had not spent his life out there in the country wholly in vain. It is true that he had been wrapped up in his possessions, a little anxious about his children, but subconsciously he had taken in some material out of the book of God that now began to come together in meaningful characters. Listen to him, in the twenty-eighth chapter.

"Look around you," he said. "There are mines out of which come silver and gold and iron and copper. God put them there. There is the mountain path, so wild the eagle hasn't seen it nor the lion's cubs trodden it. God made it. There are rivers cleaving their gorges through the steep, making deep canyons and rapids no boat can pass. God cut them out. All this is knowledge, which man may discover if he searches diligently. But what do they say? What do they mean? Where shall wisdom be found? Man knows not; he hasn't yet discovered.

"The gorge says, 'It is not in me.' The deep sea says, 'It is not in me.' The gold and the silver and the pearls and the topazes can't buy it. Man may gather all the wealth of the world and still not know wisdom. Where, then, shall wisdom be found? A man may go through disaster and poverty and death, and one says to him, 'Wisdom is not in me.'

"Listen," said Job. "God understands the way; He knows the place of wisdom. He made these things to teach us lessons, not just to fill our pockets and our stomachs and our heads. Knowledge maybe is good, but taken alone it puffs up a man in his own estimation, and makes him proud and arrogant and luxurious. Wisdom takes Knowledge by the hand and says, 'Son, watch your step. Enter not into the path of the wicked man, to use the good things of God for pride and fullness of bread and drunkenness and vice. Learn the commandments of God, let them not depart from before your eyes, keep them in your heart. The path of the righteous is as the shining

light, that shineth more and more unto the perfect day. This is the lesson of the handwriting of God. The fear of the Lord, that is wisdom, and to depart from evil, that is understanding.'"

Now, you parents who are living in the country, you parents who are going out of the cities in obedience to the commandment of God to live in the country, take heed. The country, in and of itself, is no panacea to cure all the evils of men's and children's wayward natures. There is knowledge to be gained there, better far than the knowledge that is to be gained in the city, knowledge of the works of God; but knowledge alone will not save a man or a woman, a boy or a girl. The wisdom of God is to depart from evil and to love the good.

You have to go to school to get that wisdom. No ordinary school—the school of God. How will you find wisdom in the flowers and the trees and the birds, in the running brooks and the stones and the animals and the insects, in the clouds and the rain and the snow? How will you read God's Word there? How will you get the lessons God has put into them, to prepare and fortify you for the testing experiences just before you? I will tell you a simple way. It is only the A B C of the course, but there's where you have to start.

Take the words of the Bible about these objects, the nature texts, learn them by heart. Then go out and find the things they are talking about, and put the two together. Thereafter, every tree, every bird, every stream, every hill, every cloud, will speak to you the wisdom of God. Here is the prescription:

"Children should be encouraged to search out in nature the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that He employed in illustrating truth. Thus they may learn to see Him in tree and vine, in lily and rose, in sun and star. They may learn to hear His voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea. And every object in nature will repeat to them His precious lessons."—*Education*, p. 120.

"Consider the lilies of the field, how they grow." Consider. Think about the flower, study it, dissect it, analyze it, know what its parts are and what they are for. Find out if you don't know: books, prayer. *How they grow*. The seed and its marvel of implanted life.

Sprout it between layers of cotton in a tumbler of water. Watch it. Plant another seed, watch it grow: first the blade, then the stalk, then the flower, then the seed. Consider how it grows. Can you make a seed? Could you give life to it if you made it? Who can? Who does? Why?

"Little brown brother, O little brown brother,
Are you awake in the dark?"

"Behold the fowls of the air." Do you? Do you have a feeding station for the birds? Do you watch them? Do you learn their appearance, their peculiar songs, their habits of feeding, their nesting, their service to man, their cheer, their trust? Are these lessons for your own life, for your children's lives? Only a sparrow, but who watches over it? Does He watch over you? How much? Read *Education*, pages 99-120; read *Christ's Object Lessons*.

Consider:

The tree. Psalms 1.

The vine. John 15.

The cattle. Psalms 104.

The sheep. Psalms 23; Luke 15:4-7.

The rain and snow. Isaiah 55:10, 11.

The river. Revelation 22:1.

A hundred others, and more. Consider them. Lead your children to delight in them, to think about them, to apply them to their lives. God's goodness, God's providence, God's job, God's salvation. The wisdom of God! Live in it; let it speak to you; let it teach you and your children. And you will make the country, the handiwork of God, your lesson book, to instruct you in the truth and the love of God.

"These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of today may learn of Him. The unseen is illustrated by the seen. On everything

upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God."—*Education*, p. 100.

"Bring Them Out of This Place"

BY DORES E. ROBINSON

THE last night for the ancient city of Sodom had come. To the dwellers in the fated city, however, it was just another night. Feasting, revelry, crimes of violence—all the accompaniments of its "pride, fulness of bread, and abundance of idleness"—marked the hour when the limits of God's forbearance had been reached.

To one family only was the call of divine mercy extended. It is doubtful whether, but for the intercession of Abraham, even the household of Lot would have been given the warning to leave the doomed city; and it is further a matter of grave question whether the mercy thus extended availed beyond the mere extension of the physical life of Lot and his two daughters, who reached a place of temporary safety.

Sitting at the gate of Sodom near the close of that day, Lot had extended a hospitable invitation to two strangers who were entering the city. Lot knew the people of his city, so he insisted that these strangers find shelter and protection in his house. Then followed the exciting adventure with a clamorous mob, who gave evidence of the depths of iniquity into which the citizenry, "both old and young," had fallen. Lot had extended kindness to these strangers, and now it was their turn to speak before revealing their mission, in this terrifying announcement:

"Hast thou any here besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place. . . ; the Lord hath sent us to destroy it." Gen. 19:12, 13. Startled and horrified, with blanched face and trembling steps, Lot hurried forth into the night, passing through the streets where still lingered the blinded men who had threatened his life. As he groped his way slowly to the homes of his daughters, many searching thoughts raced through his mind. There must have burned into his soul the tragedy of losing in the destruction of the city all the possessions he had accumulated during the years since he had "pitched his tent toward Sodom." But

this loss seemed as nothing when he thought of the lives involved. Yes, it involved even those of his own household. Could he still salvage any souls in the few hours remaining?

Arriving at their respective homes, he repeated to his sons-in-law the words of the angelic messengers: "Up, get you out of this place; for the Lord will destroy this city." But this "preposterous" warning, uttered with evident excitement and emphatic earnestness, only gave the impression that he had suddenly become demented. "He seemed as one that mocked." And so, despite his pleading, he was forced to return to his home alone.

At last the darkness of that long, eventful night gave way before the rising sun. The messengers urged Lot to take his wife and the two daughters who were with him in the house, and hasten out of the gates into the plains, lest they "be consumed in the iniquity of the city." But still he lingered. Why?

"Some of his children clung to Sodom, and his wife refused to depart without them. The thought of leaving those whom he held dearest on earth seemed more than he could bear. It was hard to forsake his luxurious home, and all the wealth acquired by the labors of his whole life, to go forth a destitute wanderer. Stupefied with sorrow, he lingered, loath to depart. But for the angels of God, they would all have perished in the ruin of Sodom. The heavenly messengers took him and his wife and daughters by the hand, and led them out of the city."—*Patriarchs and Prophets*, p. 160.

Even then, despite the urgent instruction to "escape to the mountain," Lot argued that some evil would befall him there, and he would die. He urged that they might find refuge in another city, with the plaintive question, "Is it not a little one?" His faithless request was granted, and the place was spared for his sake. But even then he could not overcome his fearfulness, and he was afraid to remain there.

With the sordid scene of depravity where Lot and his two daughters finally took refuge in a mountain cave, the story of Lot's life abruptly ends. But the influence of his folly lived on into future generations, and bore baneful fruitage in the enmity against Israel of the idolatrous Moabites and Ammonites. The curtain is drawn upon Lot's last days, but we may be certain that they were filled with the keenest sadness and

most poignant regret that he had ever chosen to pitch "his tent toward Sodom," and to dwell "in the cities of the plain."

"The case of Lot should be a warning to all those who wish to live godly lives, to separate themselves from all influences calculated to lead them away from God. Lot remained so long among the wicked that he was only able to save himself and two daughters, and even they were corrupted in morals by their sojourn in Sodom."—*Testimonies*, vol. 4, p. 112.

In this deplorable experience Jesus saw a likeness to those who should live "in the day when the Son of man is revealed." He admonished them to "remember Lot's wife." And there is something to "remember" about Lot's wife besides the briefly recorded fact that, disregarding the angel's positive command to the contrary, she "looked back," and was changed into a pillar of salt. In the following comment is found the background of this disobedience:

"While her body was upon the plain, her heart clung to Sodom, and she perished with it. She rebelled against God because His judgments involved her possessions and her children in the ruin. Although so greatly favored in being called out from the wicked city, she felt that she was severely dealt with, because the wealth that it had taken years to accumulate must be left to destruction. Instead of thankfully accepting deliverance, she presumptuously looked back to desire the life of those who had rejected the divine warning. Her sin showed her to be unworthy of life, for the preservation of which she felt so little gratitude."—*Patriarchs and Prophets*, pp. 161, 162. (Italics mine.)

"As it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. "As it was," indeed, Jesus pointed out, in the unawareness of impending judgment; "as it was," in the wickedness and increasing depravity of earth's inhabitants; "as it was" also in the disregard of the call to separate from the world's pleasures, its love of earthly treasure, its intemperance in "eating and drinking," and in "marrying and giving in marriage." Matt. 24:38. We are well aware of all these similarities between those days and ours. We know, too, that the great cities are fast becoming as Sodom, and that the impending judgments of God will soon be poured out upon these teeming centers of population. Is it strange, then, that today God in His mercy is saying to His people who are still in the large cities,

"Up, get you out of this place; for the Lord will destroy this city?"

The call to Seventh-day Adventists to choose homes in the country is based not primarily upon escape from catastrophic destruction, but upon the contaminating influences surrounding the children and youth who must constantly see and hear that which destroys purity of heart and life.

"Cities and towns are steeped in sin; yet there are Lots in every Sodom," we have been told. This is indeed a message of salvation to him whose "righteous soul" is "vexed with the filthy conversation of the wicked." 2 Peter 2:7. Parents in the cities should consider seriously the fact that the salvation of those committed to their care is imperiled by remaining where they are.

Among the counsels given to the church seventy years ago, was the statement that "the case of Lot should be a warning to all those who wish to live godly lives, to separate themselves from all influences calculated to lead them away from God."—*Testimonies*, vol. 4, p. 112. It would be well for our believers in the cities to read the details of Lot's choice and its consequences, as found in this statement and its context. We quote only a few sentences:

"Lot chose Sodom for his home because he saw that there were advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home. . . . His children were becoming like these wicked people; for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small and not worth the price he had paid for them."—*Ibid.*, p. 110.

Although convinced of the tragic consequences of his move to the wicked city, even to the point where he "vexed his righteous soul from day to day with their unlawful deeds," yet he was not sufficiently aroused to take his family away from these surroundings. Both Lot and his wife had been so influenced by their worldly success that their eyes were blinded to the relative values of material wealth and the eternal welfare of their children. The same experience is being repeated in the lives of many today, and appropriate counsel to such has been given in messages to the church:

"Parents flock with their families to

the cities, because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates, they acquire habits of vice and dissipation. The parents see all this, but it will require a sacrifice to correct their error, and they stay where they are, until Satan gains full control of their children.

"Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care. . . . It is your duty to cut off every influence, to break up every habit, to sunder every tie, that keeps you from the most free, open, and hearty committal of yourselves and your family to God. Instead of the crowded city, seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness."—*Ibid.*, vol. 5, p. 232.

This counsel, and other similar instruction, should not be understood as calling for rash moves that would be impractical. It does not mean that everyone should move into a solitary place and there depend upon farming for his livelihood. It does not mean that everyone should rashly change his occupation or economic situation. In the counsels given by the Lord's messenger, cautions are given against rash and impulsive moves, and these also should be read and studied. But surely, it is time to take seriously the messages pointing out the peril of remaining in the cities. May we be spared the experience of Lot, who dwelt in Sodom till too late to save his family or himself from a fate worse than sharing in the destruction of that wicked city.

The Simple Way of Life

(Continued from page 1)

On the other hand, broken homes, neglectful parents, immorality, incompatibility in the home, absenteeism, lack of discipline, indifference, desertion, lack of religious training, and a score of other reasons are forcing the Martins of the nation into the courts.

The human attributes of man make it almost impossible to hope that we can ever eradicate crime from our social order. We can and we must constantly fight to prevent the spread of the pernicious influences of crime which ensnare young and old alike.

The concerted action of a community in fighting the crime problem is doomed to failure unless every family in the com-

munity pledges itself to make the home a place of honor in the nation. Therein lies the remedy for the evils tormenting our society today. Patriotism and morality alike are beseeching the parents of America to solidify the family ties.

There are a number of conspicuous evils incidental to our economic and scientific progress. The increasing complexity of civilization, the lure of city life, the premature spirit of adventure in youth, have all accounted for challenging trends of youthful misbehavior. There is a gradual breaking away from the simple way of life. As it disappears, old family discipline crumbles, and with it the worthwhile restraints which served as a check-rein against youthful delinquency. An indifferent family life results in weak moral standards, customs, and traditions which vitally affect the attitudes and reactions of the family group in their contacts with society. Therefore, where unwholesome environments have existed, antisocial behavior may continue to prevail, principally due to a lack of strong family disapproval.

The home is a part of an environmental setting. An evaluation of the home necessarily implies a consideration of the neighborhood where it is located. The neighborhood, with its traditions and standards, may be an important factor in the problem of youth.

The recent war, of course, created new environmental problems. The demands for man power and the migration of workers to centers of industry have thrown families into strange surroundings and unaccustomed ways of life. Many communities were unprepared to meet the new demands, and as a result familiar influences and controls were lost, and many youngsters were attracted to places where they exposed themselves to criminal virus. A tabulation of information prepared by the FBI from fingerprint arrest records for the first six months of 1946 disclosed that 56 per cent of all the persons arrested and fingerprinted during that period were arrested outside of their State of birth.

I would like to see a return to the simple way of life in which there is a recognition of the value of the family, the church, and the community. I would like to see a return to the kind of life where moral standards and codes form the substance of law-abiding behavior.

If we are to train our youth effectively for adulthood, it is necessary to remove the strange and disturbing environments which are not a part of our traditional way of life.

The Case of Larry

(Continued from page 26)

other side of which Mrs. Elston was clipping grass.

"Listen," she burst out, "I sold my good home just to get away from Bobby Moore and those boys who trail him! And the worst one of them is that Larry who day-boards there, and here I find Larry living on this street! Look at that, will you?" And she indicated Larry, who was making a vociferous return.

"But—that's my Larry," faltered Mrs. Elston.

"Oh—I didn't know—I'm sorry. No, I'm not. If you had to board your child out, why ever didn't you give him a good child to play with? He'd most likely have picked up good ways as easily as he did bad ones! They do at that age, you know. They do whatever the other fellow does, and especially if it's a child a little older. Why, Bobby Moore—I!"

Then Mrs. Elston heard some dismaying truths about Bobby and Larry.

Heartsick, almost physically ill, she had no sleep that night. It was not wasted time, however, for by morning she knew the course to pursue.

That day she resigned her position to again become Larry's full-time mother. After a year Larry now shows decided improvement, but there are still unpleasant reminders of Bobby. Her trust now is in good associates and her own example and counsel, for she has learned that to most children imitation is as natural as breathing—National Kindergarten Association.

The Location of the Home

A GROCERY store moved across the street. "Why did you move," I asked; "your floor space seems to be about the same as in your old location?" "Yes," he answered, "this building is the same size as the other, but my sales have gone up almost 20 per cent. You see people buy groceries on their way home and not on their way to work. They go home on this side of the street."

Business finds it pays to spend a large sum of money for the "right location." If our children are as important as business, should we not insist on the "right location" for them?

"As the location for a home is sought, let this purpose direct the choice. Be not controlled by the desire for wealth, the dictates of fashion, or the customs of society."—*Ministry of Healing*, p. 363.

(Potomac Conference Parents' Exchange, October, 1946.)

Medical Work in North China

NEITHER Mrs. Christensen nor I had any medical training, but the Lord must have intended for us to carry on the work of healing as well as preaching, because this is how it all started:

One spring day our gateman, Mr. An, came to the door and announced that a wounded soldier was waiting at the gatehouse. He had heard that American missionaries lived in the compound, and in his extremity he had come to seek help. "Bring him here, and we will see what we can do for him," I said. It was a warm day, so I walked out to the front porch just in time to see the poor soldier—a young fellow—walking up the footpath. There was a deep gash in his forehead, and the blood was streaming down his face. I quickly brought out a chair and asked him to sit down. All I could do was to follow the same simple treatment I had learned to do for myself years ago in Alaska when I had cut a similar gash in my arm. First, I washed the wound clean with a mild solution of boiled water and Lysol. Then I dusted some boric acid powder over it, pressed the gash shut by pressing my two thumbs firmly against either side, and then taped it securely with adhesive tape.

He seemed very grateful, and thanked me profusely. I walked with him to the gate. There he bowed again, and as he left I told him to come back if it caused him any more trouble. When I questioned Mr. An about him, he told me that he had got into a fight with another soldier, and the soldier had stabbed him. That was why the gash was so deep.

Several days later I happened to meet that same soldier on the street. His face brightened when he saw me, and he told me how glad he was that he had come to me. Much to my amazement and delight I saw that the gash had healed, and all that was left was what looked like a long scratch. He was our first patient. And he must have told others, because soon after that a poor old man with an awful-looking thumb, twice its normal size, came to see what we could do for him. It was then that we decided to start buying some medicines and simple instruments to outfit a medical kit. Every day we invited this grandfather with the bad thumb to come to the gatehouse. We soaked his hand in a hot Lysol solution—as hot as he could stand it. With a newly purchased surgical knife, I cut away all the dead flesh. After fifteen-minute soaking each day, I squeezed out a lot of poison matter from his thumb, put on a dry boric acid pack, and

wrapped it up. How wonderful it was to see how his thumb healed with just that simple treatment!

After that men and women and children began coming to us with every kind of ailment. They came at all times of the day, and it was not long before we had to designate a certain hour when they could come. There were about fifteen to twenty persons coming for treatment each day. We had them come to the house near our back door, where we put benches on the lawn for them to sit on while waiting their turn. That is why we named it our Back Door Dispensary. We treated skin ulcers, itch, bad eyes, cuts, burns, etc. When cases of internal trouble came, we sent them downtown to the hospital.

Each afternoon we gave out tracts and invited each patient to come to Sabbath school service that Mr. An had started in the little chapel on our compound. It did our hearts good to notice the change in the attitude of the villagers after that dispensary started. Instead of making fun of us and yelling and screaming at us until we were out of sight, the local children suddenly became respectful and would greet us politely by name whenever we came onto the village street.

The following winter we hired a nurse, a graduate of our Wuhan Sanitarium in Hankow, and she took over the work the Lord had helped us to begin.

J. E. CHRISTENSEN.

Viana

THERE are district and tribal areas in Angola where existing conditions make it difficult for us to work. We wonder how these dear souls will learn of the truth for our time. As an answer to this query I am reminded of Viana. It is hard to give a true mental picture of this dirty, ragged, hungry, sick man, with a hard face and a perpetually sour expression, as he appeared at the Bongo Mission Station, Lepi, Angola, and said to Dr. R. B. Parsons, "I am sick all over, hungry, and have no money."

The territory of this tribe we have as yet been unable to obtain permission to enter. He had come some eight hundred kilometers, or five hundred miles, mostly on foot. But he had not set out for the mission, for at that time he knew nothing of our work or our people. He had gone in search of work on the railroad in the town of Sa de Bandeira. Here he became very ill, but no one could give him relief; so, having much more faith in his own witch doctor or medicine man, he sought out the best one.

This old witch doctor told him that he was a good worker, but that his co-workers were jealous of him and had hired a man to bewitch him with a sickness from which he would never recover, and that no other medicine man or even white doctor could cure him. Sooner or later he would lose his mind and would imagine he was flying. In his roamings, each time coming nearer to our mission, he came to Villa Quilengues. Here he became much worse.

Again he sought the best witch doctor to be had. Without any knowledge of the former's view this witch doctor told him almost word for word what the other had said, that because of envy his co-laborers had had him bewitched with an illness from which there was no hope of recovery. By this time he was desperate, but God had His eye on poor old sick Viana, and here he met our native Brother Troco, who was in charge of our small station at Quilengues.

Viana confided his terrible plight to this new friend. Troco told him that of course he could get well. He told him of our mission, our Christian doctor, of the thousands with the same sickness who had been treated and had gone away well. Viana found Troco a man very different from the rest, and he became interested in this clean, honest new friend and his religion. He made up his mind that he would by all means see this doctor. The last lap of his long journey found him at our morning clinic in Dr. Parsons' native consulting room, pouring out his tale of woe. He was fed and treated. For some time he was an inpatient. Then he attended our camp meetings, and when the call was made, he was among the first to go forward to surrender his life to the Lord.

As he regained his strength he began doing light work about the place. Little by little he became able to do more, till he is now a full-time worker on our staff. His is that rare gift of leadership. He is a joy to have around. We would not carry on without our faithful Viana. He is a full-fledged Seventh-day Adventist. His hard, sour look has given way to a sweet, contented smile that refuses to come off. His gratefulness for a knowledge of this truth and for regained health knows no bounds. He is a living example of the power of the gospel.

In the meantime we are pushing nearer and nearer his tribe and country. His coming here will arouse an interest, and we fully believe that ere long this tribe will recognize their need of a teacher or evangelist, and urgent requests will be

SPECIAL DAYS AND OFFERINGS

February 1
Christian Home Day

February 8
Second Sabbath Mission Offering

February 22 - March 1
SIGNS OF THE TIMES

made for one. Thus doors will be thrown open for us to enter another new tribe.

RUTH JOHNSON.

V.O.P. Baptism at Port Elizabeth

A UNIQUE baptism was conducted in the Port Elizabeth, Cape Province, South Africa, church, on Sabbath, July 27, 1946. It was purely a Voice of Prophecy baptism. Three souls were buried with their Lord in baptism, two young men, and the wife of one of them.

In his introductory talk the pastor of the Port Elizabeth church said that he had been given a list of names of Voice of Prophecy contacts, and the names of these three dear people were among them. It was a pleasure to examine them and to see how well they understood the teachings of the advent message, which he considered was a great credit to the Voice of Prophecy Bible School. "Each one of these candidates," he said, "is a potential worker in the cause of God, and plans have been made for their entry at Helderberg in the early part of next year when the college reopens."

After a very inspiring address by S. J. Fourie, the Cape Conference home missionary secretary, each candidate gave a real living personal testimony. The young man and his wife had been enrolled by an aunt in the Johannesburg church, and after studying the lessons together day after day, responded to the call of God. They said that this was indeed the happiest day of their lives. The other young man, a student at college in Uitenhage, saw the advertisement pasted up in a railway station. He is already doing good missionary work and wants us to baptize his parents. He is witnessing among the students of his college.

I believe these young people have a great future in the finishing of the work, and I pray that God will keep them

faithful. As we see more and more coming to a knowledge of the truth, may we also be encouraged to press this battle to the gates, that when Jesus comes we may have an abundant entrance into His kingdom, and hear that "Well done," good and faithful servants.

T. L. GILLET.

Keep It Clean

A GENTLEMAN visiting a certain school announced that he would give a prize to the pupil whose desk he found in the best order when he returned. "But when will you return?" some of them asked.

"That I cannot tell," was the answer.

A little girl, who had been known for her disorderly habits, announced that she meant to win the prize.

"You!" her schoolmates jeered; "why, your desk is always out of order."

"Oh! but I mean to clean it the first of every week."

"But suppose he should come at the end of the week?" someone asked.

"Then I will clean it every morning."

"But he may come at the end of the day."

For a moment the little girl was silent. "I know what I'll do," she said decidedly; "I'll just keep it clean."

So it must be with the Lord's servants who would be ready to receive the prize at His coming. It may be midnight, at cockerowing, or in the morning. The exhortation is not, "Get ye ready," but, "Be ye ready."—*One Thousand Illustrations.*



SUBSCRIPTION RATES

United States and Canada		
Yearly subscription	- - -	\$1.25
Clubs of two or more copies to one address, one year, each	- - -	1.10
Foreign Countries Where Extra Postage Is Required		
Yearly subscription	- - -	1.40
Clubs of two or more copies to one address, one year, each	- - -	1.25
EDITOR	- - -	J. I. ROBISON
Associate Editors	- - -	
	- - -	T. L. Oswald, E. W. Dunbar
	- - -	John E. Weaver
Assistant Editors	- - -	
	- - -	Grace D. Mace, Marjorie W. Marsh
	- - -	Florence K. Rebok, Mary L. Scott
EDITORIAL COUNCIL		
M. E. Kern	- - -	H. T. Elliott

ARE YOU MOVING?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.