

# The Church Officers' Gazette

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## Jude's Warning to the Church

BY ERNEST LLOYD

JUDE has been called the prophet of apostasy. He sounds the final note of warning to the church in no uncertain language. The key word of his message is *kept*. Those who embrace the true faith and contend for the faith are preserved unto the day of presentation; those who oppose and reject the true faith are reserved unto the day of punishment. What a difference one little letter makes in these meaningful words! Those who kept not their first estate, and are reserved for judgment, are contrasted with those who keep themselves in the love of God, and are kept by His power.

It is a hideous portrait, a rogues gallery, that Jude furnishes of the libertines and apostates who seek personal advantage, but he deals with them as befits their vicious practices and foul teachings. It is well for us to take a glance at Jude's picture of those who wrought havoc in the churches in his day, for there are those of like characters who are working to corrupt the church in our day. We are to beware of them.

1. *Surreptitious foes*.—"For there are certain men crept in privily, . . . ungodly men." Jude 4, A.R.V. These are enemies of the truth but pretend to be its friends. They creep into the gatherings of the brethren and are actuated by evil intentions. The prayerful and discerning will detect them. Let there be no hesitation on the part of church leaders in refusing these ungodly spies and schemers any favor or place.

2. *Perversers of grace and deniers of Christ*.—"Turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ." Verse 4, A.R.V. These are the persons who use the liberty of the gospel as a means for gratifying their unholy desires, and who in their daily living repudiate their Master and Lord. They deny Him because they do not accept His great sacrifice for them, nor are they desirous of denying themselves for Him. They live for the flesh.

3. *Arrogant censors and detractors*.—"Set at nought dominion, and rail at dignities." Verse 8, A.R.V. Not possessing true reverence, they rail at holy things, make light of the noble and lofty, and sit in judgment on all rules and authority. "They have the proud tongue of the lawless." (See also verse 10.) They speak high-sounding words to belittle and confuse others and to advance themselves. It is dangerous to listen to them.

4. *Deceivers and depravers*.—"These are they who are hidden rocks in your love-feasts, . . . wandering stars." Verses 12, 13, A.R.V. Here Jude pictures the depravity and doom of the insincere and deceitful found in the body of the church. Hidden rocks are among the worst enemies to ships. They represent destruction. And wandering stars have no helpful light. Jude's illustrations are very appropriate.

5. *Grumblers, faultfinders, pleasure seekers, parasites*.—"These are murmurers, complainers, walking after their

lusts . . . showing respect of persons for the sake of advantage." Verse 16, A.R.V. These are the foes of peace and quietness in the church, desiring to hold office, to manage things, and yet servile when advantage may be gained. Much patience is needed in dealing with these persons, but firmness is required also.

6. *Schismatics and sensualists*.—"These are they who make separations, [are] sensual, having not the Spirit." Verse 19, A.R.V. It is characteristic of false teachers to draw lines of demarcation between themselves and others or between different classes of believers, thus creating separations. Jude brands all this as the result of the lack of the Holy Spirit. This lack in the church of today is its greatest danger. Every service should pulsate with His presence.

Blessed is the church that is free from Jude's list of corrupters of spiritual life and hinderers of progress in the things of the kingdom. These all mark a fatal degeneracy, a falling away which ends in the judgment. To expose the corrupters, Jude draws a forbidding picture, and writes with a vehemence that is without parallel in the New Testament. The Spirit of God uses stern and awful language against those who pervert the truth, deny the Lord, and mock at the things of God. The chaotic temporal, moral, and spiritual conditions of our day provide excellent opportunities for wolves in sheep's clothing to carry on their destructive work in the church. We

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# YOUNG PEOPLE'S DEPARTMENT of Missionary Volunteers



## NOTES TO OFFICERS

### Youth's Congress

**T**HE NORTH AMERICAN YOUTH'S CONGRESS, a meeting of marked significance and history-making importance, is now close at hand for Missionary Volunteers. At the Golden Gate, usually associated with the sunset hours, Missionary Volunteers and their leaders will face the dawn. Results of great and lasting worth have been anticipated, prayed for, and planned for. The greatest objective of all is evangelism. The purpose of the Youth's Congress is to inspire our young people with the spirit of soul-winning evangelism and to help inaugurate a challenging program for a finished work.

We wish that all our youth might attend the Youth's Congress. This is possible in a way, for all can be present by their prayers and by their representatives. You have sacrificed that someone might go from your society. You have been generous and unselfish. You have a right to expect that from your delegation the spirit of the Youth's Congress shall be injected into your society.

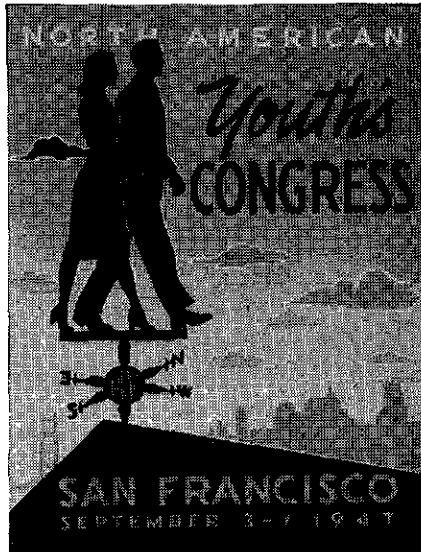
During this month of August many important things regarding the Congress will be under way. Young people from everywhere will be packing, traveling, arriving, listening, singing, praying about this great meeting. The halls of the Congress must be prepared. Much study will be given the final shaping of the program. All this will fail unless we have God's guiding hand over us. Prepare your lives as officers that the influence of the Youth's Congress may reach down into the depth of your society and bring therefrom a new era of soul winning.

### Win and Hold

EVERY year during the camp meeting season hundreds of boys and girls and young men and women give their hearts to the Lord in consecration to His service. These youth go back to their home churches desiring a definite part in the work of the church and the young people's society. Perhaps they are too timid or self-conscious to enter into any of the work of the society without a special invitation to join. The leaders and the entire executive committee will become acquainted with these young people, learn their problems, their aspirations, and their qualifications, and invite and guide them into channels of work for which they are best fitted, remembering that it is just as important to hold our youth steady as it is to win them, but it can be done by personal work, by planning, and by prayer.

### As a Missionary Leader You Will—

REMEMBER that in part the Missionary Volunteer Society is to serve as a training school where members may gain experience in addressing groups to prepare themselves for evangelistic work—whether as laymen or ministers. Thus, you will—



Exercise considerable thought and skill in selecting those who take part in the program. Do not use the same persons too frequently, but vary your speakers so that the audience may have the refreshing of a new personality, and that more members be given the opportunity to express themselves.

Encourage the participation of as many members as possible over a period of time.

Plan your meetings far enough in advance so that those you ask to take part may have ample time to prepare their assignment well.

Adhere strictly to the topics from week to week as outlined in the GAZETTE, in order that a well-rounded spiritual diet may be served your members; yet as a wide-awake, conscientious, and envisioned leader, you will spend time to encourage your members to prepare original talks, using the GAZETTE programs as a guide and a source for additional material.

YOUNG PEOPLE'S DEPARTMENT,  
GENERAL CONFERENCE.

### In Our Own Schools

MISSIONARY VOLUNTEER SOCIETY officers have no more important responsibility than that of encouraging and assisting the youth of the church in finding their way to our denominational schools. These institutions of learning are havens of refuge for the boys and girls and youth who attend them. Every Seventh-day Adventist young person should have that privilege; it is his right. Many more would be in these schools if they were counseled and directed in their plans.

It is only a few weeks until the schools open for a new year. But even now it is not too late to present this important matter to the members of your society. If there are young people who should go to the academy or college, discuss the matter with them. If they are unable to meet all the expense themselves, take the matter to your church board, and see if the church cannot in some way make it possible for these young people to attend school.

Should the way seem closed for this year, help those concerned to find employment, and encourage them to save their earnings so that they may attend next year. Many of our youth are earning all or a part of their way through school by selling our denominational books and magazines. No better plan than this can be found for the average young person. Let us not rest until everyone of school age is in our own institutions, receiving a training for a part in the finishing of God's work in the earth.

### Receiving the Offering

RECEIVING the offering, though it requires but a few minutes, should be made an interesting and important part of the service. While the organ or piano is played softly, let those appointed go to the front of the room and receive the offering plates. The leader and those assisting him in leading the meeting, place their offerings on the plate first. After the offering is gathered from the congregation, it should be brought forward, the ushers standing while the leader offers a prayer of thanks.

Just before the offertory it is impressive to have the congregation repeat a short poem from the Spirit of prophecy. A gem may be memorized, and repeated each Sabbath for one month. Then let another be learned. The following are suggested:

"The recording angel makes a faithful record of every offering dedicated to God, and put into the treasury."—*Testimonies*, vol. 2, pp. 518, 519.

"If there was ever a time when sacrifices should be made, it is now. Those

who have money should understand that now is the time to use it for God."—*Ibid.*, vol. 6, p. 450.

"Every man, woman, and youth may become a treasurer for the Lord."—*Ibid.*, vol. 3, p. 389.

"The very best manner in which to give expression to our love for our Redeemer, is to make offerings to bring souls to the knowledge of the truth."—*Ibid.*, p. 413.

### If I Were an Usher—

I WOULD breathe a prayer for divine wisdom and patience, that God would help me to radiate good will from every fiber of my being, so that I might be a blessing to all who seek to worship God.

I would be present at the church at least fifteen minutes before the service begins.

I would always be dignified, courteous, and pleasant.

I would plan the work with my associate ushers, so that there would be no confusion.

I would not whisper unnecessarily, and never noisily, with associate ushers, or with people coming in after the service begins.

I would consider noise from needless walking or talking inside or outside the auditorium after the beginning of worship a signal for my attention, knowing that I am responsible for all disorder.

I would never seat people during the doxology, invocation, moments of meditation, prayer, Scripture reading, or special music. I would seat latecomers between numbers.

I would walk up and down aisles no more than is absolutely necessary, but would look up vacancies from the rear and as I seated people.

I would be no respecter of persons in seating rich or poor; but I would learn where the regular members like to sit and endeavor to seat each one in a section that would be congenial to him, taking care to seat early comers toward the front, and thus leave the back seats for latecomers, who may be escorted there more easily without disturbing other people.

I would not be provoked when folks slip into the third pew from the back and leave me walking down the aisles alone.

I would see that visitors, especially, had songbooks.

If my church had acousticons, I would see that those persons who need them were supplied.

I would care for the ventilation and the regulation of the heat of the building during songs, but would not make changes during the service proper unless absolutely necessary.

I would be alert, stand straight, and have my coat buttoned when taking up the offering. I would carry the plate in my left hand, pass the plate quietly but with a dignity befitting its importance (for this is a time for gifts to the King of kings); then after the offering had been received, I would carry the plate at once to the front, and place it on the table or at one side of the pulpit, as had been de-

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## SENIOR MEETINGS

August 2

### Choosing a Life Companion

I

#### Choosing a Husband

BY MRS. ELSIE BROWNSBERGER

##### Order of Service

SONG.

PRAYER.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY WORK.

ANNOUNCEMENTS.

OFFERTORY.

SPECIAL MUSIC.

DISCUSSION: "Choosing a Husband."

SONG.

BENEDICTION.

#### Choosing a Husband

(PLATFORM ARRANGEMENT: Three persons appointed to act as a board of counselors are seated at a table on the platform, facing the audience. On the table are Bibles and books such as *Ministry of Healing*, *Messages to Young People*, and other church literature. The leader or questioner stands at one side on the platform. Enlarge upon the topic, especially the last two questions, according to your time allowed. They are only briefly touched upon in our outline.)

LEADER: A special problem has been submitted to us for study today, and we have arranged for a group of three—a board of counselors—to answer questions relating to the problem and to give us expert opinions based on the authority of the Holy Scriptures and the Spirit of prophecy. The problem before us came from a friend in Washington, D.C., who sends the following experience and expresses a wish that young people's groups throughout our churches give it serious consideration. This is the letter:

"The other day a young friend hailed me as I was crossing a street intersection. Eagerly and breathlessly she panted, as she joined me, 'Oh, will you stop a minute? I must talk to someone. I have just heard that Mary is planning to marry John on Christmas. I can't bear to have her do this. She doesn't know what she is doing! What can be done?' And intense anxiety was expressed in the deep blue eyes of my beautiful young friend.

"I listened sympathetically as she told me again of Mary—our mutual friend. Mary, who was always so zealous and active in the church, so capable and strong in her leadership, was soon to wed a man outside the church!

"Then my young married friend con-

tinued, 'Oh, if I had only listened to my friends before I married, my life now would not be so inexpressibly sad. You will remember how I too married a fine man of the world, industrious and kind, but not a Christian. I thought that our love for each other would overbalance all our differences. But as the months passed, I found there were two courses open before me: one, the easy way, joining my husband in the pleasures of the world, and drifting, drifting far from the church; the other, the harder way, but more soul satisfying, staying by my God and my church. I have chosen the latter, but the gulf widens as my husband goes his way and I go mine. Alone I go to my church; alone I study my Bible; and alone I bow in prayer in the secrecy of my room. The shadows of disappointment and sorrow now are ever present in my home. But even with this deep disappointment, I have peace of mind, if not happiness, for I know my choice this time is right. But so many of my friends who married as I did chose the easy way, and soon were lost entirely to the church. Is there anything anyone can do to help Mary see what it will mean to her? Won't someone do something, and do it quickly?'

"And that cry of heart anguish by a disillusioned young wife echoes and re-echoes from church to church throughout our land. In my mind's eye I see scores of young women, even hundreds, in the north, south, east, and west; in large city churches, in village houses of worship, and even in the simple church buildings of the hill country: I see these young women hastily and thoughtlessly rushing into misalliances, swept off their feet in the onrush of emotional excitement. The tragedy is that such a large per cent of such marriages eventually terminate in unhappiness, disillusionment, sometimes separation, and in many, many cases, eternal loss. Will not your young people's group do what you can to help stem this tide?"

LEADER: There, friends, and members of the board of counselors, is our problem today. What can we do to help our Seventh-day Adventist young women make right decisions when confronted with a matter of such importance as the selection of a life companion? It is a practical problem, friends, and one we should study with serious frankness. We all know many of our young women, formerly members of our churches, who were carried away by the ardent courtship of unbelieving suitors into marriages that often result so tragically. We send our money to help the heathen in foreign lands, which is right and proper,

but at the same time we are losing many of our own youth. To help in the study today, I have some questions for our board of counselors.

QUESTION: Do you think that the writer of this letter is unduly alarmed over the dangers confronting our young women in the choosing of a life companion?

ANSWER: I believe that as church leaders we have reason to be alarmed at the number of young women and young men who are leaving the church as a result of marriages with unbelievers. Statistics indicate that many young people are leaving the church yearly. While all these losses are not attributable to misalliance in marriage, too large a percentage definitely results from association and intermarriage with unbelievers.

QUESTION: Some people claim that in view of the nearness of the end and the soon return of our Lord, marriage should be discouraged at this time. What counsel would you give in this matter?

ANSWER: Of course, it is right and proper to marry. We are told to occupy till He comes. The marriage relation was given by God in Eden, when our God said, "It is not good that the man should be alone," and it is one of the two institutions brought beyond the gates of Paradise. Although marriage is not essential to a happy life (many great men and women of God never married), yet it is a plan of life approved by God and given us by Him. In *Ministry of Healing* (pages 356, 357) we read: "He [Christ] ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above." When divine principles are recognized by the contracting parties, marriage is a great blessing. "The family tie . . . is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."

QUESTION: How important do you consider the right choice of a companion?

ANSWER: Aside from his consecration to God, no single decision of youth is fraught with greater significance than that of the choice of a mate. There are three important events in a person's life: birth, marriage, and death. We have nothing to do with the first, little, if anything, to do with the last, but we have everything to do with marriage. That decision rests with us. In *Ministry of Heal-*

*ing* (page 359) we read: "Marriage affects the after life both in this world and in the world to come." There is no decision of greater import made by a young Christian than that of choosing a life companion.

QUESTION: What should be given first consideration in making this choice?

ANSWER: The Bible has given us specific instruction on this matter. "Be ye not unequally yoked together with unbelievers," the good Book says. As Israel possessed the land of Canaan they were told that there should be no intermarriage with the Canaanites. "Neither shalt thou make marriages with them; . . . for they will turn away thy son [or thy daughter] from following Me." Deut. 7:3, 4.

"It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection."—*Ministry of Healing*, p. 358.

"A sincere Christian will make no plans that God can not approve. . . . Let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God."—*Ibid.*, p. 359.

The same religious leader, writing of intermarriages of Christians and unbelievers, says, "Spiritual disension commences the moment the vow is made at the altar."—*Testimonies*, vol. 4, p. 505.

QUESTION: Sometimes an unbelieving suitor assures the young woman that he will join her church and unite with her in spiritual devotions after they are wed. Is it ever safe to marry even when such assurances are made?

ANSWER: There comes to my mind a little rhyme that is applicable in this matter:

"Don't marry a man to convert him,  
Don't by his promises be led.  
If he can't be a Christian while wooing,  
He'll never be one when he's wed."

Experience has proved that such promises are but ropes of sand, and are usually forgotten after marriage.

In volume 4 (page 504) we read, "It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness."

QUESTION: What are the hopes of happiness in marriage to an unbeliever?

ANSWER: From the writing of Mrs. White we quote: "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—*Messages to Young People*, p. 440. This does not mean merely those who are avowed enemies of God. It includes all those who seek primarily to please themselves, and who do not love or follow their Lord.

Alienation of affection is the tendency in the home of a Christian married to an unbeliever. Even worldly counselors state that membership in different churches is a serious threat to marital happiness. There is no greater stabilizing influence in the home than that of common spiritual interests. It is hard to maintain continued misunderstandings and hard feelings when the husband and wife kneel together in daily prayer.

QUESTION: Granted that a young woman is to marry a believer, is love for each other the only other factor to be considered?

ANSWER: True love is essential to a happy marriage. Many young people, however, confuse emotional infatuation and physical exhilaration for love. Love is a principle, a gift from God. True love is eternal; it is spiritual; it is the greatest characteristic of God Himself—for God is love. "Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love, are neither unreasonable nor blind. . . . Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny."—*Ministry of Healing*, pp. 358, 359.

Sir Walter Scott once wrote of love—

"True love's the gift which God has given  
To man alone beneath the heaven. . . .

"It is the secret sympathy,  
The silver link, the silken tie,  
Which heart to heart and mind to mind  
In body and in soul can bind."

As beautiful and as essential as love is, it is not enough to marry on love alone. It may be the mainspring, but it is not the whole works. And it takes a lot of things besides affection to make the wheels go round smoothly.

Dorothy Dix has said, "Love isn't enough just by itself. Trying to make a marriage run on love alone is like trying to build a house without a foundation or run a business on hot air. It is bound to end in a crash."

QUESTION: Will you mention other es-

sential factors to be considered in choosing a husband?

ANSWERS: 1. I would particularly caution against teen-age marriages. Marriage should not take place until physical maturity is developed, and this occurs in young women between the ages of 18 and 23; in young men between 21 and 23. Statistics prove that the chances for a happy, continuous marriage are lessened for the teen-age group. It is only rarely that parties of a teen-age marriage find themselves suited to each other in later life.

Neither is it wise for there to be too great disparity in ages. The greater the difference in age, the greater the chance for an unsuccessful marriage. Of course, there are some exceptions.

2. I wish to caution against hasty marriages. During the war, marriages were contracted by thousands of youth after only brief acquaintance. Thousands of these marriages have already gone on the rocks. In many sections of the country one of every three marriages is ending in divorce, and in one locality divorces are equaling the number of marriages.

Addison once wrote, "Those marriages generally abound most with love and constancy that are preceded by a long courtship." And Shakespeare observed, "Hasty marriage seldom proveth well."

3. There are many other factors that make for a happy, successful marriage. Time permits only mention of them. If your suitor is honest and unselfish; if he is happy and cheerful; if he is emotionally stable; if he is able to carry responsibility, is co-operative, and diligent in his business; if he is judicious in his spending; if he is fond of children, the probabilities of a successful marriage are increased.

QUESTION: Just one more question. Is it wise for young people contemplating marriage to seek counsel from those of experience?

ANSWER: Many people give more thought and exercise better judgment in the selection of their automobile than they do in choosing a life companion. From the Spirit of prophecy we quote: "If there is any subject which should be considered, and in which the counsel of older and more experienced persons should be sought, it is the subject of marriage; if ever the Bible was needed as a counselor, if ever divine guidance should be sought in prayer, it is before taking a step that binds persons together for life."—*Messages to Young People*, p. 465.

LEADER: Time does not permit further discussion, but we want to thank the members of the board of counselors for their good counsel. And to you, the young women of the church, we pray that when the heavenly Bridegroom, who has loved you with everlasting love, bids you come, you will be ready to partake with Him of the marriage supper of the Lamb, and live with Him throughout the endless ages of eternity.



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August 9

## Choosing a Life Companion

### II

### —My Ideal for a Wife

BY G. R. FATTIG

#### Order of Service

SONG.  
PRAYER.  
ANNOUNCEMENTS.  
SECRETARY'S REPORT.  
REPORTS OF SERVICE BANDS.  
OFFERTORY.  
SCRIPTURE: Proverbs 31:10-31.  
SPECIAL MUSIC.  
DISCUSSION: "My Ideal for a Wife."  
SONG.  
BENEDICTION.

#### Notes to Leaders

We would suggest that this topic be given in much the same manner as the one last week—or as a discussion or round table from the platform.

Ask your participants to read and become familiar with the sections regarding courtship and marriage in the books *Messages to Young People* and *Ministry of Healing*, by Mrs. E. G. White; *Makers of the Home*, and *Love, Courtship, and Marriage*, by A. W. Spalding; *Is Love Enough?* by Belle Wood Comstock; *The Fine Art of Living Together*, by A. W. Beaven.

Emphasize the important points through leading questions or direct discussion. Even illustrative experiences or problems will help the youth to realize

the qualities most desirable in the life companion they will choose or in making themselves a worthy companion to someone.

### My Ideal for a Wife

We come together today to discuss a problem that is so closely related to our lives that it can make or break us, give us years of happiness and great joy, or an equal number of years of sorrow, woe, and misery. By a failure properly to evaluate its importance, we could bring upon ourselves a lifetime of regret and remorse.

Last week study was given to the angles which a woman should consider when choosing a life companion. This week the men have an opportunity to give expressions to their opinion about a life companion. I have been asked to represent them, and I present this point of view.

The subject of "My Ideal for a Wife" sort of resolves itself into a certain category of requirements to be set up by a man who contemplates choosing a life companion.

First, let us accept the principle laid down in *Messages to Young People*, page 435: "Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after life both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."

Second, "If you are blessed with God-fearing parents, seek counsel of them. Open to them your hopes and plans, learn the lessons which their life experiences have taught, and you will be saved many a heartache. Above all, make Christ your counselor. Study His word with prayer."—*Ibid*.

Let's stop long enough to reflect on the outcome if the woman we choose to share our home, who will sit across the table from us three times daily, should, after we are married, be found to be disinterested in most of the things we thought important, unable to carry on a sensible conversation along the line of our profession, our interest, or work. A few years of that would become terribly monotonous. The urge would be to look elsewhere for conversation and association. That is a dangerous, unhealthy urge. Suppose we discovered her to be

impatient, extravagant, impractical, improvident, slovenly, dumb? A tragedy, you say! But it could happen. It has happened millions of times. It could happen to you if you rushed blindly into marriage and failed to think and look before you took the final step.

Let us examine the problem objectively and see if we cannot come to an understanding of not only what we wish to avoid but what we hope to find in the woman we choose as our life companion.

1. Unless we are to establish a home from which the shadows are never lifted, we must refuse to unite our life in marriage with one who is "an enemy of God." Marriage between believers and unbelievers is forbidden. Marriage between men and women with clashing religious, social, or racial ideals is dangerous and wholly unsafe. It is destined almost without exception to end in separation, divorce, or tragedy. Therefore, we want the woman we marry to be a Christian, a member of our church, of the same race, a social equal, and one who has had practically the same educational advantages, so we can meet on common ground when we are together.

2. While we would like the woman we marry to be musical and have skill in some of the fine arts and cultures, we would be certain first that she can cook a palatable meal and do the necessary sewing that comes in for attention in every home. We would wish her to enjoy these things, not merely tolerate them as necessary evils.

A man has a right to want to know about a woman's housekeeping qualities and to be more concerned about that particular qualification than about her musical or art talents.

3. It is a good idea, too, to be well informed about her saving-spending qualities. If she has been accustomed to spending all her salary of, let us say, \$120 a month on herself, a man should determine before he asks her to be his wife whether or not he can continue to dole out \$120 monthly to keep her satisfied. She may not be happy if she is compelled to reduce her expenditures. That is a hard but practical point of view.

4. I have read a column edited by Dorothy Dix in which she urged that the following things be taken into consideration and carefully weighed before marriage: The character of the individual you are marrying—is she moral, upright, honest, trustworthy, lazy, high-tempered, slovenly, selfish, hard to get along with,

a liar, drunkard? What kind of disposition has she? Then Miss Dix said to consider her health. She pointed out that a man has to live with his wife's disposition and that he is slated for a lifetime of misery if she has a mean one. Her thesis as to the health angle was that it is folly to deny that an invalid wife is a handicap in marriage.

5. Here is a list of questions for a man to ask himself about a woman in contemplation of his marriage to her. Is she congenial? Do we like the same things, the same people, the same books? Do we belong to the same political party, enjoy the same types of fun and pleasure and recreation, games, etc? It all comes back to congeniality.

6. I would add further that we should be in perfect accord and with a good wholesome attitude in all matters involving sex and sex relations. Many marriages go on the rocks because of misunderstandings or lack of understanding about sex.

7. Then—happiness will be vitally affected by the choice of work; finances; ownership and location of a home out of the city; owning things together; compatibility; adaptability; both being respectful, neither one bossy or domineering; freedom from influence and direction of in-laws; a willingness on the part of both to give and take.

Marriage is a beautiful, wonderful, soul-inspiring relationship when properly planned. It is too important to be approached lightly or carelessly.

## NOTES TO OFFICERS

### If I Were an Usher—

(Continued from page 3)

cided upon. Whether the offertory prayer is before or after the offering has been received, I would stand at that time with bowed head, plate in hand.

I would be prepared to help any person who might become suddenly ill and need help, or to meet any other emergency during the meeting.

I would never leave my station unless relieved by another usher.

YOUNG PEOPLE'S DEPARTMENT,  
GENERAL CONFERENCE.



August 16

## The Gospel Advance in Southern Europe

BY W. R. BEACH

### Order of Service

SONG: "Speak, My Lord," No. 73 in *M.V.* Songs.

SCRIPTURE.

PRAYER.

SECRETARY'S REPORT.

REPORTS OF SERVICE BANDS OR MEMBERS.

OFFERTORY.

ANNOUNCEMENTS OF PLANS.

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

STUDY: "Into the Fray With the Apostle Paul."

SYMPOSIUM: "The Gospel Advance in Southern Europe."

"From Monastery Cell to S.D.A. Training School."

"True to the Faith."

"God Answers Prayer."

"In the Teeth of Difficulty."

SONG: "Will Jesus Find Us Watching?" No. 102.

BENEDICTION.

### Into the Fray With the Apostle Paul

IN labor for God, youth must meet the challenge and the opportunity of a new age. The war brought much difficulty and distress to vast areas of the globe. Cities were razed to the ground. Homes were laid waste. New forces were released. Today men look wistfully toward heaven as they seek a supernatural solution to the world's problems. It is for such a time as this that the Advent youth have been called into action.

At this time the call of the apostle Paul is appropriate, "Be ye followers of me, even as I also am of Christ."

What does it mean to follow the apostle Paul into the battle for truth? This is summed up in three verses of the first chapter of Romans:

1. Romans 1:14: "I am debtor." The apostle thus acknowledges a debt which he feels constrained to pay. He thus indicates an attitude toward life: a debtor, first to God, second to men.

We all must recognize our debt to God. He sustains our life, moment by moment, and bestows rich blessings upon us day after day. We also owe much to our fellow men. How much we owe others who have gone before us for the privileges we daily enjoy! The treasures of truth have been handed down to us through much sacrifice. The blessing of liberty has come in the same way, and we enjoy many comforts of life which have been purchased at a high price by men and women of the past. The apostle Paul recognized this

double debt, and felt compelled to serve.

In general, men have no desire to be debtors. They prefer to be creditors. They think society owes them a living, that someone owes them an education, employment, and all the necessities of life. They repeat after the Satan of Milton's *Paradise Lost*, "Better to reign in hell than serve in heaven." But the apostle Paul said, "I am debtor."

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise"—that is, debtor to all. In modern terms we could say debtor to the homeland and to the foreign field. So it is that Advent youth is called to serve in all walks of life and in all continents.

2. Romans 1:15: "I am ready." The apostle was a follower of Christ, who said: "Be ye also ready." Jesus taught the importance of readiness in the parable of ten virgins. There were only two classes: those who were ready and those who were not ready. Christ admitted of no twilight zone in this connection—only readiness or a lack of readiness. "They that were ready went in with him to the marriage: and the door was shut." Those who were not ready were met at the door with these words: "Verily I say unto you, I know you not." As a conclusion to His teaching, the Master said the result of a lack of readiness would be "weeping and gnashing of teeth." How often there is "weeping and gnashing of teeth" because of a lack of readiness!

Moses had to spend forty years in the desert because he was not ready. Many since that time have had to take the desert way because they were not ready. Alas, they did not assume the same attitude toward desert trials, and so did not come to the same final conclusion as did Moses.

Let us note, too, the farther words of the apostle in this connection: "As much as in me is, I am ready." How wonderful it is to see how God steps in and helps when we have done our best, all that we could do. But first we must, like the apostle Paul, do our part—that is as much as in us is.

Then this last word: "I am ready to preach the gospel." The proclamation of the gospel gives meaning to life.

I shall not soon forget a visit to a young man's shoe-cobbling shop. Being an energetic young man, he had arranged his shop in a very nice way and was doing a thriving business. I noticed on a little stand tracts containing the third angel's message, and on a table, books and papers to be read by his customers. I said to

him, "I seldom find papers and tracts in a cobbler's shop. This looks like an evangelistic center." This was his reply: "Shoe cobbling would have no sense if one didn't preach the gospel."

3. Romans 1:16: "I am not ashamed." This is not just a statement of desire, but sets forth the logical conclusion of a consistent life. Because the apostle Paul acknowledged himself a debtor and lived in this way, and because he was ever ready, he came to the end of his life with these words on his lips, "I am not ashamed." And indeed, he had no need to be. After meeting his Master on the road to Damascus, his life aim and endeavor was summed up in this sentence, "For to me to live is Christ." He was a spiritual dwarf, a Pharisee; he became a spiritual giant, an Atlas, carrying, so to speak, the responsibility of evangelizing the Greco-Roman world. "Bound in the spirit," he continued his way, counting not his life dear unto himself, so that he might finish his course with joy. In the wake of his travels and missionary efforts, souls were won to Christ, churches sprang up and were organized.

Finally the end of the way brought him to Rome. There the debtor, the ever-ready soldier, could face his executioner, could, in fact, look into the eyes of the universe, and say, "I am not ashamed."

Into the fray, then, Advent youth, with this great apostle, ever debtor, ever ready, and ever confident in the power of the gospel.

## The Gospel Advance in Southern Europe

### From Monastery Cell to S.D.A. Training School

SOUTHERN EUROPE has many unsung heroes. It means much for young men and women to accept Christ and the Advent message in some of these great Catholic countries. But, despite the sacrifices required, many are joining the ranks of the remnant church and are becoming heroes of the message.

A most extraordinary conversion was that of a young Catholic priest in Portugal. His story goes back about fifteen years.

For one of the Big Week campaigns in Portugal, a tract entitled "Jesus Is Coming Again in Our Generation" was prepared and widely circulated. This tract, by Elder E. E. Andross, did much good in bringing the hope of the coming of Christ to Portuguese hearts. A large num-

ber of these tracts were scattered throughout Portugal, and one of them fell into the hands of a Catholic priest. It was brought to him by one of his parishioners, who realized that the tract contained heresy and required a confession. The priest read the tract and was much interested in it; so much so that he mentioned it to another young priest by the name of Ernesto Ferreira.

Ernesto read it carefully and meditated upon its message. As he sat in his monastery cell, he reflected, "How sweet this message! And supposing Jesus did come in our generation!" After reading the tract for some days, he finally decided to write the publisher for some other literature on the same subject. In reply he was given a copy of *The Great Controversy*. In the case of Ernesto, as in many others, the reading of this book brought conviction for present truth. When the young priest reached the last page, he had decided to become a Seventh-day Adventist.

Several more weeks passed, marked by great soul anguish and struggle. Finally Ernesto decided that the only way he could possibly follow was that of faith in the Lord's soon coming. He got in touch with one of our workers and was baptized in 1938.

Today Brother Ernesto Ferreira is the principal of our Portuguese training school. He has become one of our outstanding Portuguese workers for fidelity and consecration. Now his efforts are bent toward preparing young people in Portugal to carry the message of the soon-coming Saviour to all parts of that beautiful land and the great Portuguese empire. His task requires faith and consecration.

As I talked with him in his school a few weeks ago, he said to me, "Since my baptism in 1938, I have felt unceasingly the necessity of constant conversion to God. Today more than yesterday I desire to direct all my activity, all my strength, to God's cause. How glad I am that the compelling power of this message brought me from a monastery cell to a Seventh-day Adventist training school!"

### True to the Faith

SOMEDAY when the books of heaven are opened and the records so faithfully kept are read, we may find no more noble accounts written down than those of God's children who have been loyal Sabbath-keepers under trying circumstances. Let us take the story of the young Austrian, Gratz, who for seven years kept the Sab-



bath while under the heel of the German boot.

Soon after the Anschluss and the invasion of Austria all young Austrian men of military age were called up for service. Such a summons came as a shock to one of our Austrian workers. All knew the iron discipline of the Wehrmacht. Nazi officers were not noted for their leniency. How could an Adventist soldier expect to get his Sabbath free in the German army? This was the question young Gratz faced. But, with God's help, he resolved to be true though it cost him his life. His first encounter with Nazi officers made him realize that his only hope lay in God's hands. But by repeating many of the precious promises which had carried other men unflinchingly through life and even through death, he resolved to do his best and put his case into God's hands.

He had made a request to his commanding officer for permission to keep the Sabbath before his first Sabbath arrived. It was curtly refused. But there was a higher power than the German Wehrmacht. The first Sabbath Gratz was in the army, the day was declared to be a rest day for the troops. God had heard the young Austrian's prayer. But that was only the beginning.

Gratz was placed in a regular company that week and had a new commanding officer. To this officer he also explained his conviction and asked if it would be possible to have Saturday free, as it was his Sabbath. This time his officer was not a member of the Nazi party and was more inclined to listen, but he explained that he did not see how it would be possible, as the other officers would doubtless look upon such a privilege with extreme disfavor. All through the week our young brother prayed, and though he was forced to attend certain classes in military instruction on Friday, God did not forget, and one-half hour before Sabbath began, and while Gratz was anxiously watching the hands of the clock, an officer came in and asked who could direct a choir. Brother Gratz quickly rose to his feet, and he was asked to leave the room and direct the choir. It seemed to him that the Red Sea had opened up before him, as he directed the hymns, it was like the echoing of Israel's song of triumph. Two Sabbaths had been kept in the German army.

But each victory was of short duration. Each week brought new struggles over the Sabbath. Once he was given the order to clean a recreation room on Sabbath. With a prayer in his heart he went into the hall, but an officer told him to wait

on the balcony until the sergeant gave him further orders. He was able to spend eight hours on the balcony reading *Steps to Christ*, which he carried in his pocket, before the sergeant returned. This sergeant allowed him special consideration for several Sabbaths, but when some higher officers heard about it, orders were given to cease allowing him these privileges. But always there was some way opened for him to keep Sabbath. However, when war began on Poland, difficulties multiplied. While under fire of battle it seemed almost impossible to keep the Sabbath. God did not abandon His young follower, however, and even during those frightful days of shot and shell, Gratz was able to arrange, always under miraculous circumstances, to keep the Sabbath.

With the close of the Polish campaign Gratz's company was moved into the western part of Germany. Each week brought new struggles for the Sabbath. He never received permission for more than one at a time. Three long years slipped by, and he had always been faithful in keeping the fourth commandment.

The hardest test of all came when he fell into the hands of a very arrogant Nazi officer who had questioned him at length on the doctrines of his church. This officer told him in no uncertain terms that he would work on Sabbath. When the order came, young Gratz very quietly but firmly replied, "Sir, please report me as unable to obey your order." He knew what such a refusal meant—court-martial! death before a firing squad! And it did look for a while as if this would be the case. He was court-martialed and sentenced to death. But instead of carrying out the sentence, the army placed him in the medical corps and told him the sentence would not be enforced unless he disobeyed further.

Time and space do not permit me to give all the interesting experiences of this young worker during the war. Today he is back preaching in Vienna. He faced one of the crucial tests of modern times—seven years of service in the German Wehrmacht—and came off victorious. He proved true to God.

### God Answers Prayer

PERHAPS some of the outstanding traits of the French people are their courage and *sang-froid* in moment of danger. When the odds were so overwhelmingly against France in the early days of World War II, everyone was thrilled with the exploits of the Maquis,

France's great underground movement. The youth of France made great sacrifices at that time to ensure the liberation of their country.

But today I am thinking of our Seventh-day Adventist young people in France, of the many who have faced hardships, difficulties, even death, with true heroism. God's hand has often been stretched out to save His children during these hectic war years.

There was one young French couple who went out to French Indo-China in November, 1936. I remember meeting them in the station at Colmar in Alsace. I had gone to wish them Godspeed as they were leaving for their new and far-from-the-homeland field of labor. In one of those quiet and impressive moments we sometimes have at a station just before the train arrives, I said, "Mission life very often means sacrifice beyond what we dream of when one is young and full of courage; but remember, you are not alone. His strength is sufficient." I remember the steady, direct look of Robert Bentz—that was his name—as he answered, "We are ready. We are ready to pay any price the Master demands, for He gave His all for us."

I little realized myself what this young Advent warrior would have to face in his fight against that mighty Gibraltar of heathenism. Ten years Brother Bentz labored in Indo-China without a furlough. He had buried his brave and gallant young wife after he had been a short while in the field. Later a lifelong friend of his wife's came out, and he married her and resumed his work with new courage and love. Then came the long war years. Brother and Sister Bentz remained loyally at their post, though for months on end they were cut off from the homeland and deprived of material resources.

At the end of the war a spirit of extreme nationalism surged through the lands of Indo-China. The extremists seized power, and the city of Saigon, where the Bentz family lived, was taken over by a frenzied mob which began systematically killing the European population there. This murderous mob reached the street where our missionaries lived. Brother and Sister Bentz sought God's protection in earnest prayer, and calmly awaited their fate. The mob entered the other half of the duplex where this mission family lived, while they were still kneeling in prayer. They could hear the two ladies in the next room pleading for mercy, then had to listen to their dying groans. The mob approached their door. The leader fumbled with their door



latch for some time, as though blind; then suddenly, without any apparent human reason, the mob dispersed, after killing sixty-two persons in the quarter where Brother and Sister Bentz lived.

Today Brother Bentz writes, "We thank God for this positive proof of answered prayer."

Yes, God answers prayer. He answers the prayers of Europe's youth as, Bible in hand, they go forth in service to make ready for the coming of the King.

### In the Teeth of Difficulty

THERE are many places in Southern Europe which try the mettle of men, even of youth. But perhaps there is no place less inviting or that requires more grim fortitude than does the little, shut-in-from-the-world country of Albania.

I remember so well once at one of our workers' meetings in Nish, Jugoslavia, where Emperor Constantine was born, a Macedonian call had come from Albania. In fact, there had been a great need for many years for a worker to go to carry the third angel's message in this forbidding and primitive country. When this new call was presented, the workers were considering the fact that the law in Albania, even when enforced, provided no security for the religious worker. On the contrary, these rough inhabitants, ever ready to defend their rights and their isolation, were particularly suspicious of religious visitors from other European countries.

There was hesitation, therefore, as I thought of a trip I had taken a short time before over to the Albanian frontier at Dehar. We had agreed to make an effort to enter Albania, but over on the frontier circumstances were so inhospitable that it seemed unwise to ask men from Herzegovina and Macedonia to cross the frontier into this strange and rough land. Our plan was to go as far as Berat, where an interest had sprung up. At the Nish workers' meeting the call was still from Berat.

After an appeal had been made a prolonged silence followed. Then one young man stepped forward. He was visibly moved as he said quietly, "I will go, for I count not 'my life dear unto myself.'"

Dear young people, he did go. The story of his labors is one of sacrifice. For months on end he was out of contact with the outside world. This had to be. When the war broke, he naturally was left to himself. We now know that he stuck by his task and was later joined by another heroic worker. We were able to support this man with financial help from

outside at various times during the war period. He still carries on, and we know today that over among the hills and mountains of Albania a valiant group of believers is meeting and doing all it can to hold up the banner of the message.

I cannot even tell you the name of these faithful young heroes, nor where they work. But I can tell you that they and the fruit of their labors are true and faithful. Under almost impossible circumstances, in a country where any ideas from the outside are considered new-fangled and are greeted with mistrust and suspicion, the work of God is gaining a foothold in a fashion true to the traditional Advent pattern. In the secluded hamlets of this remote corner of earth, God's message is being proclaimed. Blessed are they that do as these young Adventists have done in carrying truth through formidable barriers. Surely we need strong men and women of this character to herald the message far and wide in every clime.

Yes, we thank God for our youth in Southern Europe who are responding, "Neither count I my life dear unto myself." "Here am I; send me."



August 28

## Have I the Right?

BY KENNETH A. WRIGHT

### Order of Service

SONG: No. 631 in *Church Hymnal*.  
 SCRIPTURE LESSON: Romans 14:7; *Messages to Young People*, p. 188.  
 PRAYER.  
 REPORTS.  
 OFFERTORY.  
 SPECIAL MUSIC.  
 LEADER'S REMARKS. (Based on Notes to Leaders.)  
 TALK: "Influence."  
 TALK: "I Opened the Gate."  
 STUDY: "Criticism."  
 TALK: "Who Am I Off Duty?"  
 STUDY: "Our Influence."  
 SYMPOSIUM: "One-Minute Applications."  
 SONG: No. 271.  
 BENEDICTION.

### Notes to Leaders

Honestly, now, have I the right to become indignant and declare with so many young people, "It's nobody's business what I say, where I go, how I dress, or whom I am with. I guess I have the right to live my own life, so why are they always criticizing me?"

As leaders we have an opportunity to answer these too-frequent outbursts on the part of some of our members and to help each Missionary Volunteer truly to understand something of the nature of his influence in general, and especially

concerning his speech, dress, and conduct.

When God placed Adam and Even in the Garden of Eden, He planned that they should live together, and not each try to go his own way and live for himself. In fact, Eve got into difficulty when she went her own way and listened to the serpent.

Today there are so many people on the earth that it is practically impossible for any person to live his life without regard to others in some respect. He is a unit, but he is affected by others, for ordinarily he has to rely on others to provide some of the things which he has to wear or eat. He is born into a family, and is a part of that larger unit; and the family is a part of the community. This family influences his life, and his life affects his family. Then, of course, as he grows older, his sphere of influence widens.

A mighty ocean liner as it plows through the sea creates considerable disturbance in the waters; in fact, the waves which it creates often embarrass the small boats. However, within a few hours all traces that a great ship passed that way have disappeared. In the same way, as human beings travel along life's sea, they consciously or unconsciously exert an influence on every person with whom they come in contact. Someone has said that every person is a part of every other person he has ever met. As the apostle so ably stated, none of us live to ourselves. Many a person's influence carries on for years after his death.

Have I the right, as one who has voluntarily enlisted in Christ's army, either as an officer or a private, to disobey orders? If the command is "right face," do I have the right to "left face" or "about face," even though I feel like so doing? In accepting the responsibility of a leader, or an officer, or even the privilege of membership in any of its phases, I must learn the meaning of "Others may; I cannot."

### Influence

A MAN who had achieved world renown in his chosen profession once said, "I am a part of all that I have met." In some degree, upon all, consciously or unconsciously, we shall exert an influence. We cannot help it. It is not a question of whether we will or will not, but of what shall be the nature of the influence we exert.

Peter on one occasion said he had neither silver nor gold to offer the suppliant but such as he had he would give. In that particular instance, by the grace and power of God, Peter gave restoration and health, which meant more to the crippled man than much silver and gold.

Such as I have, I give; such as you have, you give, whether you prefer it to be that way or not. Your influence carries with it a cross section of your life. If the heart and mind are foul and smutty, the looks, the thoughts, the words, and the

acts will be similar, whether we would have it that way or not. A flower may not know that it is sweet, but it is sweet. The perfume penetrates its entire range. A lighted candle does not know what it is doing; nevertheless, its light is going out all the time in every direction. A magnet has no choice; yet it is forever searching for and drawing to itself objects over which it has power. Yes, all of us have power to receive endless influences and the capacity to give out endless influences.

You and I are truly a part of all that we have met.

(Study *Messages to Young People*, pp. 417, 418, to supplement this talk.)

## I Opened the Gate—

BUT WHICH WAY?

THE most progressive drugstore in our small town recently proved its progressiveness by installing an electric eye to open and close its front doors automatically. The principle is fairly well known to all these days, that an electric beam, or ray of light, can be so directed that when it is broken by a passing object it will make the contact necessary for automatically performing operations such as opening and closing doors and gates.

It really is amusing to stand near by and watch people who are not yet accustomed to this efficient type of service enter the store. When the person enters the doorway, his body breaks the beam, and as he unconsciously reaches for the doorknob, the door automatically opens before he can touch it. It operates the same whether a person is leaving or entering the store.

To me this illustrates the nature of the influence that precedes or follows us as we journey along, living our life every night and day. Each of us is in the process of opening doors through which others will follow. The important question is, Am I opening the door and entering the avenue of right and the kingdom, or am I opening it toward the world of sin?

## Criticism

FREE speech! Yes, these days the air and the newspapers are full of the theory and so-called practice of free speech. Do I hear the average Missionary Volunteer ask, Don't I have the right to say what I please, to express what I think? Am I not living in a free country, one in which the people love and practice religious liberty? Can I not talk about the society leader, the church elder, the district

## Stepping in Your Tracks

"SOMEBODY'S always following—  
Following in my track:  
If I lead him out of the pathway,  
Have I skill to bring him back?  
Watching where I was watchful,  
Sleeping where I have slept;  
Somebody's always following,  
Stepping where I have stepped."

"If my feet faint and falter  
Climbing up Difficult Hill,  
I shall leave devious footmarks  
That will serve my brother ill.  
And down Humility's Valley,  
Slipping where I have slipped,  
Somebody's always following,  
Stepping where I have stepped."

"Faithful be I or faithless,  
Feeble or slow to see,  
Always a somebody, weaker,  
Is following after me—  
Falling where I have fallen,  
Creeping where I have crept.  
Somebody's always following,  
Stepping where I have stepped."

"Loving the world and its pleasures,  
Or turning away from sin:  
Pressing toward the kingdom,  
Seeking to enter in—  
Oh, in the day that is coming,  
He will refuse or accept  
Me, and the somebody following,  
Stepping where I have stepped."  
—ELIZABETH ROSSER.

superintendent, the conference president, or even the General Conference officers for that matter, if I please? Our answer again is, Yes, you can; but do you honestly have a right to say things that will hurt or tear down the right influences of God's messengers? Matthew 12:36 has some definite counsel regarding such words, which have no place in the life and experience of the Christian Missionary Volunteer.

(NOTE.—From the following suggestions and references, choose those which will best fit into the experiences and need of your society.)

Criticism arises from the loss of first love. (*Testimonies to Ministers*, p. 189.)

Criticism causes men to become self-judges and petty spics. (*Mount of Blessing*, p. 178.)

Destructive criticism might be compared with cannibalism. (*Education*, p. 235.)

Criticism brings a heavy curse upon the one who utters it. (*Ministry of Healing*, p. 492.)

Criticism obscures the true light. (*Testimonies*, vol. 9, p. 184.)

Criticism is the result of inactivity in service. (*Ibid.*, vol. 6, pp. 296, 297.)

Criticism is the product of Satan. (*Ibid.*, vol. 5, p. 35; *Christ's Object Lessons*, p. 45.)

Criticism is likened to weeding your neighbor's garden. (*Testimonies*, vol. 4, p. 337.)

## Who Am I Off Duty?

HAVE I the right to use one set of standards when I am at Missionary Volunteer meetings and functions, where there are church folk, and another set of standards when I am with the people of the world, on vacation, or alone? It has been said that "reputation is what people think you are; character is what you really are when you are alone and in the dark."

Here is a case of a young man who was engaged to a young woman whom he loved very much. It might have been your brother or sister. Both looked forward to their marriage with great anticipation. She lived in a place some distance from his home. He was eager for her to become acquainted with his people, who lived on a large farm. His mother extended to her an invitation, which was duly accepted, and in a short time the young woman came to make the visit.

All went well, and the young woman was delighted with his parents, as they were with her. One day toward the close of her stay, which had been very pleasant, one of the little sisters of her intended husband said to her, "I wish you would stay here all the time, and not go away at all." The young woman was naturally pleased, and said, "Why do you wish me to stay?" "Because," was the frank reply, "Brother John is so good to us little girls since you came; before that he was just horrid." That afternoon this young woman was in the barn when the little girls came in, but they did not see her. She was about to step over to them when John came in and suddenly exclaimed in a harsh, disagreeable voice, such as she had never heard before, "You girls clear out of here and be quick about it, or I'll thrash you—now get out!" The young woman was careful that her presence was not known, and made no reference to the affair; but after she reached home she wrote John a letter, breaking their engagement. John had not been good and had not rung true when *off duty*. Often it is when we think no one sees us and knows what we are doing that a strong influence is being exerted. Who am I off duty?

## Our Influence

1. We exert an influence whether we live or whether we die. (Rom. 14:7.)

2. Association may be a blessing or a curse. (*Testimonies*, vol. 4, p. 655.)

3. Thoughtfulness influences. "Words of kindness, looks of sympathy, expres-

sions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul."—*The Youth's Instructor*, April 9, 1903.

4. The invisible atmosphere which surrounds every person affects others consciously or unconsciously. (*Testimonies*, vol. 5, p. 111; *Christ's Object Lessons*, p. 339.)

5. We are the instrumentality through which the gospel is to be diffused. "Human influence, deriving its efficiency from heaven, is God's instrumentality through which the gospel is to be diffused, and its transforming effects revealed. . . . Character is influence."—*Review and Herald*, Sept. 29, 1891. *Testimonies*, vol. 6, p. 260.

6. The humblest disciple can be a blessing. (*Steps to Christ*, p. 83.)

7. Every true Christian has a right to exert an influence for good. (*Testimonies*, vol. 2, p. 231; vol. 3, pp. 363, 364.)

### One-Minute Applications

(Choose several statements from below; assign to as many persons, and ask each to state, explain, and apply the principle to his own experience. Confine each to one minute or less.)

EXAMPLE does not justify sin.

You cannot antagonize and convince at the same time.

He is wise who can learn from the experience of others.

Folks are drinking at your well daily.

Habits are first cobwebs, then cables.

One on God's side is a majority.

Judge not the Lord by the feeblest of His saints.

No one is bigger than his worries.

Worry is the interest we pay on borrowed troubles.

Why worry when you can pray?

No battle is ever lost when we fight it on our knees.

Happiness is not doing what we like, but liking what we have to do.

Initiative is doing the right thing without being told.

Keep your face always toward the sunshine; the shadow will fall behind.

It is much easier to be critical than correct.

Faith in God is the antidote for worry.

Do your best today, and you can do better tomorrow.

Fear the man who fears not God.

✱ ✱

LABOR to keep alive within your breast that little spark of celestial fire called conscience.—GEORGE WASHINGTON.



## JUNIOR MEETINGS

August 2

### Obedience

BY ETHEL A. JOHNSON

#### Order of Service

SONGS FOR SONG SERVICE: *M.V. Songs*, Nos. 34, 62, 82.

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

SCRIPTURE: See "Bible Study."

PRAYER.

SONG: "Trust and Obey," No. 495 in *Christ in Song*, or No. 582 in *Church Hymnal*. (In chorus, emphasize the word *obey* by not singing the words *trust and*.)

TALK: "What Makes a Land of the Free?"

DIALOGUE: "God's Orders."

TALK: "Obeying the Voice of God."

BIBLE QUIZ OR GAME.

ILLUSTRATED TALK: "The Ladder of Success."

CLOSING SONG: "Do Your Bit," No. 84. in *M.V. Songs*.

BENEDICTION.



### Bible Study

HAVE someone read each question and have someone else prepared in advance to read the answer, or else have the first one who finds it read it.

1. What did David say about keeping God's law? (Ps. 40:8.)

2. What lesson did a king fail to learn? (1 Sam. 15:22.)

3. What good resolution did the children of Israel make while Joshua was their leader? (Joshua 24:24.)

4. What did Peter bravely announce at his trial? (Acts 5:29.)

5. What is a good rule for everyone to follow, and why? (Heb. 13:17.)

### What Makes a Land of the Free?

OUR country is the land of the free. In no other country do people have so many rights and privileges as we do. Yet we all must admit that we have much of this freedom because we obey many laws which in a way seem to take away our freedom.

No matter if a person has the biggest and best car in town, not one of us would give him the freedom to keep going even though the red stoplight was shining. Neither would we grant him the privilege of traveling in the left lane whenever he wants to. We take away some of his freedom, but in doing it we ensure greater freedom for everyone.

There are many signs which seemingly restrict our liberties, but if we really stop to think about each one, we will realize that each one is placed there either for our own protection or for preserving the beauties of nature so that all may enjoy things together. As I name a sign which we sometimes see, I want someone to tell me where that sign is placed and why we should obey it: (1) Sharp curves. (2) High voltage. Keep away. (3) Keep off the grass. (4) Narrow bridge. (5) Do not throw away burning material during closed season. (6) No trespassing. (7) Do not go beyond this fence. (8) Pedestrians must walk facing the oncoming traffic. (9) No smoking.

We will all have to agree that in obeying these signs we shall all be better citizens and have more freedom to enjoy. Just as on the streets and highways there are certain rules and regulations which help to make everything go more smoothly, so in church, in school, and at home there are certain things which, if done by all, will make everything go more smoothly. If we come to church and school on time, no one is disturbed. We all have the freedom of enjoying the entire program. If each of us refrains from whispering, talking, bothering others, we are giving up what seems to be our freedom of action, but only as all respect the rights of others is there freedom. Just as cars have certain signs to observe in going up and down the streets, so people have certain signs to observe as they walk about together. Whenever we are in

a public building, we should walk slowly, keep to the right, stop for through traffic, and so forth. Let us as Juniors ensure the freedom of others by not willfully infringing on their rights.

### God's Orders

MR. SANDS [*looking up from his books as boy enters his office*]: What do you want with me?

JACK: I want some work to do.

MR. SANDS: Some work? What makes you think I have any work?

JACK: I read your advertisement in the paper.

MR. SANDS: So you read the paper, do you? Well, do you answer the description that I gave?

JACK: I do not know, sir. I thought perhaps you would be willing to try me and see.

MR. SANDS: Well now, that's fair; what can you do?

JACK [*after hesitating a bit*]: Well-a, I can do what I am told.

MR. SANDS: Can you indeed? Now if you are entirely sure you can do that, you are a very unusual boy.

JACK: Well, I mean that I can try to do it. I suppose a gentleman would not give me things to do that he knew I couldn't do.

MR. SANDS: But suppose I should hire you, and the very next morning I should tell you to go to my shop, and roll down the hill at the back door twenty-five times; what then?

JACK [*laughingly*]: Why I am sure I can do that, and I would go at it as fast as I could.

MR. SANDS: Well, suppose I should tell you to go to the shop next door to mine, and watch your chance, and then take the nicest-looking watch you saw and run back with it, and put it on my counter, what then?

JACK: That I couldn't do, sir!

MR. SANDS [*rather sternly*]: Why not? You told me you could do what you were told to do!

JACK: And so I can, but I had my orders about that a good while ago. "Thou shalt not steal," is one of my orders; I have to follow that.

MR. SANDS: Then my orders come next to those, do they?

JACK [*very firmly*]: Yes, sir, always.

MR. SANDS: [*rising and offering his hand*]: We'll shake hands on that, my boy, and we'll try each other for two weeks, if you say so. I want a boy who puts God's orders first and mine second. You may begin work tomorrow.

JACK: Thank you, Mr. Sands.

—Adapted.

### Obedying the Voice of God

RUTH, who was sixteen years old, was very, very ill. She was not expected to live, and because she was suffering so, she was constantly given medicine to keep her from suffering. A Christian neighbor wanted to tell her of Jesus and the heavenly home, but she could never do it, because the girl was always under the influence of medicine, and was unable to understand.

One morning the neighbor lady prayed very earnestly, asking God to make it possible for Ruth to understand, and to open the way so she might tell her of Jesus. Soon after this prayer, while she was ironing a long tablecloth, the voice of the Lord spoke to her saying, "Go over and see Ruth." Not wanting to leave a partly ironed tablecloth to dry out, she kept on with her work. A second command came, "Go right now." "I'll go as soon as I finish ironing this tablecloth," she couldn't help but say.

The voice spoke the third time, saying, "Go right now." She then realized that it was the voice of the Lord, and replied, "I will, Lord," and hastened to Ruth's home, to find her alone and able to understand what was said. She knelt beside her bed and told the wonderful story of God's love, and had the joy of hearing Ruth give her heart to Jesus.

Later it was discovered that Ruth had not taken her medicine that morning. Who was it that kept her from taking it? Who was it that talked to the Christian neighbor? By obeying the voice of the Lord, a Christian had the privilege of winning a soul for Christ just a few days before she died.

### Bible Quiz or Game

I AM going to tell you the beginning of a Bible story. Each story will end with someone being told to do something. I want you to tell me whether (1) the person obeyed at first, (2) the person did not obey at all, (3) the person did not want to obey at first but finally did.

1. There was a very, very wicked city. God wanted to give it a chance to be saved before He destroyed it, so He asked Jonah to go warn the people that unless they repented they would be destroyed. Which of the three things did Jonah do?

2. Namaan was a leper and on the sug-

gestion of a little girl went to see the prophet Elisha. Elisha told him to dip in the Jordan River seven times. Which of the three things did Namaan do?

3. God gave Adam and Eve the privilege of eating of the fruit of all the trees in the Garden of Eden but one. He told them they must not eat of the fruit of the tree of the knowledge of good and evil. What did Eve do?

4. When the children of Israel were marching around Jericho they were told that they must destroy all the people and property. Achan saw a beautiful coat and a large piece of gold. Which of the three things did he do?

5. Philip was preaching in Samaria. Although he was having success in his work and many souls were being won to Christ he was told to go down toward Gaza, but wasn't told why he should go. Which of the three things did he do?

6. Lot and his wife and daughters were told to flee from a wicked city because it was to be destroyed. Which of the three things did they do?

Which of the three things does it pay us to do?

### The Ladder of Success

DID you ever realize the difference in value of "I will" and "I won't" in success? When you are asked to do something difficult, if you absolutely refuse and say "I won't," you don't make any progress either toward doing the difficult task or toward building happiness for yourself. If we were making a ladder of success we would have to place "I won't" clear down here at the bottom, and we'd have to say that it helped us to reach this per cent of our goal. How much is it? (*Writing "0%—I won't" on a board as he talks.*) Refusing to obey doesn't get us anywhere. Now on the next round, we'll place the words which aren't quite so bad, "I can't." Often this is not true. Many times we say "I can't" when we really can, but even at that it is better than saying "I won't." We'll say that a person who says "I can't" is 10% of the way to success.

(*In a similar way make comments about each of the other possible answers until you build the complete ladder of success. Emphasize the fact that when a person says "I'll try," he's on the upward way, over half way, in fact.*)

"I'll try" is a much better answer than "I won't" or "I can't," because the

individual's attitude is right. Anyone who tries to do the right thing or a hard task gets somewhere. The one who refuses is stuck before he starts. Now notice where a person places himself on the ladder of success if his answer is "I will." A Junior with the determination to do right or to do a difficult task is almost at the top of the ladder of success, and it isn't long until he can triumphantly say "I did." What's your answer going to be?

100%	I did
90%	I will
80%	I can
70%	I think I can
60%	I'll try
50%	I suppose I should try
40%	What is it?
30%	I wish I could
20%	I don't know
10%	I can't
0%	I won't

(The speaker may either write these on the blackboard, using a ladder that was previously drawn, or he may print the words on large strips of paper, and as he talks place each one in the wall pocket chart used by first-grade teachers.)

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August 9

## Courtesy

BY IVY HOFFMAN LUCAS

### Order of Service

SONG: "Father, Make Us Loving," No. 24 in *M.V. Songs*.

PRAYER.  
OFFERING.

SECRETARY'S REPORT.

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

SUPERINTENDENT'S REMARKS.

SCRIPTURE READING: Romans 12:10.

TALK: "True Courtesy."

STORY: "Jane's Spelling Lesson."

SYMPOSIUM: "We Do Resolve—"

POEM: "Magic Words."

TEST: True and False.

SONG: "Would I Be Called a Christian?" No. 45.

BENEDICTION.

### Superintendent's Remarks

Courtesy is a familiar subject to our Juniors. This program is to impress them, however, with the need for personal and group improvement in courtesy. If the superintendent can help inspire them to renew their courtesy interests and determinations, this program will have been well worth the while.

### True Courtesy

ONE year black walnuts were very scarce. A man came to our door selling them at what seemed a real bargain. But when we tried to use them we found that the kernels were all shriveled up. The value of the walnut was not in its shell but in the kernel inside.

Israel desired a king. The prophet

Samuel was to select one from among their own countrymen. When Jesse's oldest son came before him, Samuel thought, "Surely this is the young man whom God wants me to anoint king of Israel." The boy was tall and handsome, and had a kingly appearance. Samuel was looking at the outward man, the shell. But God told the faithful old prophet not to judge a man by his outward appearance only. To be a king, a man must have a kingly heart.

A person does not have to be beautiful to be well liked, but he must be genuinely courteous, clean inside and out, and ready always to give others his best. Smiles, kindnesses, and small obligations, given habitually, seem such little things, but they are big in importance.

We must learn to think kindly of our friends, to speak kindly to them, and to act kindly toward them. Our own lives will be greatly enriched by so doing.

### Jane's Spelling Lesson

JANE was sitting by her desk trying to learn her spelling lesson. On a chair near by she had her mother's dictionary—a book so large that she could hardly lift it. She had learned five words, and had looked them up in the dictionary to see just what they meant. Then she had come to the big, big word.

"C-O-U-" began Jane, as she tried to spell it to herself. "Oh dear! Is the next letter an R or an E? I am sure I don't know," and she turned again to her spelling book.

"C-O-U-R-T-E-S-Y," she spelled aloud. "Courtesy. I know I shall never be able to spell that in class tomorrow. Then I shall have to lose my place in the line. C-O-U-R-T-E-S-Y."

After she had repeated it many more times, she turned to the big dictionary and began to write on her paper the meaning of the word. She found so many more big words which she could not spell that she just put the paper down and said, "I just can't learn that word, and I am not going to try."

"Tut-tut," said her father, who had been watching her.

"Suppose you learn my way of telling what courtesy is—"

"Courtesy is just the doing each day  
Of the kindest thing in the kindest way."

"Oh, I like that," said Jane. "Let me write it on my paper. I can learn that in a hurry."

"You won't really learn it until you do it," said her father. "Suppose you be-

gin now and try being courteous until you go to bed. Try doing the kindest thing in the kindest way."

That night when Jane came to the supper table she slipped the only remaining chair in the room into her place and left none for her grandmother, who had not yet come to the table. She had reached for a piece of bread when she heard her father saying, "Now, how was that word spelled that we were working on this afternoon, Jane?"

Jane began to say, "C-O-U-R—" but she stopped suddenly and ran into the next room to get a chair for her grandmother. Then she looked at her father and spelled, "C-O-U-R-T-E-S-Y."

"Good!" said her father.

Soon she was studying her lessons, and wanted to be left all alone. But Peter, her little brother, began to call, "Please, sister, help me with this example."

"I'm too busy. Do it yourself," she was ready to say, when a little voice whispered, "The kindest thing in the kindest way," and she answered instead, "Come over here, Peter, and we will do it with my new pencils."

Arithmetic was easy for Jane, and in just a very few minutes Peter was running back to his chair with a smile on his face.

Five times before she went to bed she showed her father that she had learned his meaning of the word *COURTESY*, so when she said good night to him, he gave her five big kisses and whispered, "Good!"

The next day at school Jane spelled one word after another as the teacher gave them out for the class to spell. Finally the teacher said, "Now who can spell *Courtesy*?"

Several hands went up. The first boy left out the E. The next girl left out the U. Jane's hand was high up so that the teacher would surely see it. She was sure that she knew just how to spell it, and she wanted to show the rest of the boys and girls.

"Well, Jane, let's see if you can spell this big word," said the teacher.

Jane stood as tall as ever she could, and began. Did she spell *Courtesy*? Indeed she did not. She said:

"Courtesy is just the doing each day  
Of the kindest thing in the kindest way."

Of course the children all laughed and the teacher smiled. Jane saw what she had done, and dropped down in her seat to try to hide behind a book.

But the teacher said, "That was fine, Jane. You know your word better than

anyone here. Now you may teach it to the rest of us."

Soon twenty boys and girls had learned to say:

"Courtesy is just the doing each day  
Of the kindest thing in the kindest way."<sup>1</sup>

Maybe you would like to learn it, too.

<sup>1</sup> Adapted from *50 Stories for the Bedtime Hour*, by Margaret W. Eggleston, Harper and Brothers. Used by permission.

### Symposium: "We Do Resolve—"

It was a lazy August afternoon. Ruth Ann's mother, Mrs. Brown, had invited the J.M.V.'s to their home that Sunday afternoon for a specific reason. It was that they might continue the discussion which was begun the previous Sabbath at the regular Junior Missionary Volunteer meeting, when Dorothy, an energetic thirteen-year-old, expressed the need for personal and group improvement in matters of courtesy, kindness, gallantry, and the like. Other members sensed the need, too, and Bob suggested that the society call a special meeting to give consideration to their needs.

Mrs. Brown, the summer leader of the society, opened the friendly get-together by asking God to direct in their thinking and planning. She then gave a brief account of the previous day's discussion. Without further remarks she threw open the meeting for the comments of the enthusiastic group who were eager to express their views.

It was BOB who spoke first: "I hadn't realized how lax I was in my acts of courtesy until it was brought to my attention yesterday. Then I remembered only too vividly the sweet-faced lady who stood on the streetcar last Thursday while I sat, very comfortably too, and read. I thought of offering my seat to her, but I was afraid the other fellows would laugh, so I silenced my conscience by reasoning that such an offer on my part would be old fashioned. Now I know that such a courtesy never grows out of date. I hope that I shall never be guilty of being so rude and thoughtless again."

BETTY: "I've been thinking seriously, too, since yesterday. I've decided that I have had two sets of manners; one for the home, and the other for those outside. I've had two faces; one for my family, and the other for my friends. I've had two tongues; one for those I really love the best, and the other for those I have wished to impress. I am thankful for a forgiving family, and from now on I intend to have only one set of manners—my best ones!"

JANE: "I'm afraid that I have been very self-centered. Perhaps all have been aware of that fact except me. I have been so thoughtless to insist on my piano practice period at the same time mother does the supper dishes. Then, too, I wait until the last minute to plan my school clothes for the day, and ask mother to mend my hose or press my blouse while I eat my breakfast before dashing off to school. I see how unfair this is, and have definitely decided to change my ways."

JACK: "I have been guilty of throwing gum and candy wrappers here and there. I've known that it was a careless habit, but it's been the easiest way out, so I have continued to do it. In view of this discussion I'm determined to put an end to that undesirable practice, and also to begin a more desirable one, that of picking up bits of paper, broken glass, rusty nails, and such that I see strewn around. Had I picked up that piece of jagged glass last week at the beach when I saw it, Jim wouldn't have cut his foot. Regrets won't help now, but promises to do better will, so remind me if you see me slipping, won't you?"

DOROTHY: "Yes, we will, Jack. We can be a big help to each other in our courteous-improvement game if we go about it in the right way. By that I mean reminding each other in a kind, considerate way. I'll need reminding too, about something that has seemed unimportant to me before this. That's my habit of taking for granted the nice things that my mother and dad do for me. Many times I accept them without so much as a 'Thank you.' I've grown careless, too, in saying 'Pardon me,' and, come to think of it, I'm not very courteous when I answer the telephone. I need to improve in so many ways—and I intend to begin now!"

RUTH ANN: "A few days ago I hurried on across a busy street as a blind lady stood hesitating on the corner. I knew I should do my honest part, and help her across, but I was in a hurry. At least, I excused myself that way when really there was no excuse! Only this morning I neglected to help Mrs. Joyce care for her baby, when she looked wist-

fully in my direction. I'm sorry for that neglect, as I could have made both Mrs. Joyce and the baby happy. I'm going to be more thoughtful of others."

MRS. BROWN: "You have been so wholehearted and sincere in all your courtesy resolutions this afternoon. There is no doubt in my mind but that you will carry out your determinations. I believe that we would all enjoy another such meeting three weeks from today to check up on ourselves, if that stits everyone, but right now let's take time out for a warm-afternoon refresher—a cool glass of lemonade!"

### Magic Words

"THANK you" and "please," "thank you" and "please," "thank you" and "please." I can think of no nicer words than these. I like to hear them, and use them, too; It's almost like magic the things they can do! For they open doors, bring surprise and fun, And even help when there's work to be done!

—IDA TYSON WAGNER.

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### True and False

NOTE.—Assign someone to conduct this true and false test on courtesy. Provide pencils and paper for those taking the test. Allow 10 points for each statement, on the basis of 100 points. Let each contestant grade his own test.

1. True courtesy always calls for kindness, no matter what the circumstance. (T)
2. Your friends know that you are courteous because you are well-dressed and liberal with your allowance. (F)
3. It is considered good manners to knock on the door before entering the home or private rooms of friends or relatives. (T)
4. A well-bred young man opens the door for a young lady, then permits her to enter first. (T)
5. It is unnecessary to rise from your chair when guests enter the room. (F)
6. It is proper to introduce a younger person to the older person. For example: "Mother, this is my friend, Mary Brown." (T)
7. It is always correct to reply to any introduction by saying, "How Do You Do." (T)
8. When calling on the telephone it is considered courteous to say, "Guess who this is!" (F)
9. It shows a lack of consideration to laugh at another's mistakes, even though you may find them amusing. (T)
10. "Good manners are not something we put on and take off like a pair of gloves." (T)



August 16

## The Gospel Advance in Southern Europe

BY W. R. BEACH

### Order of Service

SONG: "In the Service of the King," No. 82 in *M.V. Songs*.

SCRIPTURES: Romans 1:14-16; 1 Corinthians 11:1.

PRAYER.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY WORK.

OFFERING.

ANNOUNCEMENTS OF PLANS.

SONG: "Missionary Volunteers," No. 83. SYMPOSIUM: "The Gospel Advance in Southern Europe."

"From Monastery Cell to S.D.A. Training School." (See p. 7.)

"True to the Faith." (See p. 7.)

"God Answers Prayer." (See p. 8.)

"In the Teeth of Difficulty." (See p. 9.)

SONG: "Onward, Christian Soldiers," No. 67.

BENEDICTION.

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August 23

## Choosing Your School

BY H. R. NELSON

### Order of Service

SONG: "Give Me the Bible," No. 59 in *M. V. Songs*.

SCRIPTURE READING: Proverbs 2:1-6; Psalms 119:105.

PRAYER.

LEADER'S REMARKS.

READING: "And Forbid Them Not."

STORY: "A Servant of God."

TALK: "By Comparison."

STORY: "He Was Embarrassed."

SYMPOSIUM: "Why I Attend Church School."

RESPONSE OR DISCUSSION: By several Juniors.

SONG: "Hold the Fort," No. 62.

BENEDICTION.

### Notes to Superintendents

To make this program very personal, it would be well to have a response from the Juniors or a discussion by the Juniors about their reasons for choosing the church school. Those who will take part in the discussion or who will respond to the question should have ample time to prepare their parts. The response should be original and right from the heart of the Junior.

This program should be given at a time and place so as to influence the boys and girls who are not attending church school.

### "And Forbid Them Not"

WHEN Jesus was on earth, the children loved to crowd around Him. No doubt He told them stories that revealed His love for them. Some of the older

people thought the children annoyed Jesus and wanted to send them away, but Jesus protested. He loved the children and they loved Him.

So it is today. The boys and the girls love Jesus. They love the stories He told; they love to read the experiences of Jesus as He healed the sick and made the blind to see and the lame to walk. As the boys and girls read these stories, they learn the true meaning of kindness and love. This is the reason they love the Bible.

The Bible is a big book. It takes a long time to learn all the stories of the Bible. The boys and girls who attend the church school enjoy these Bible stories every day. No wonder they so often say, "Bible is my favorite subject in school." Yes, boys and girls, you too may enjoy your Bible classes every day if you attend church school. The stories of Jesus, the apostles, the prophets, and many, many others will help you to know God better.

### A Servant of God

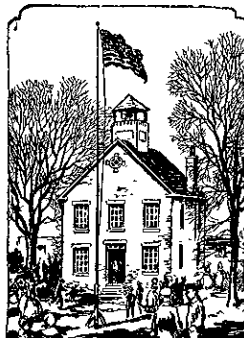
BOBBY had learned the Junior pledge. He understood what it means to be pure and kind and true. He knew the Junior Law and understood most of it. He knew what it means to be a friend to man, but there was one thing he didn't quite understand. He repeated it over and over—"I will be a servant of God." Thinking out loud, he said, "How can I be a servant of God? I can't see God—how can I be His servant?"

"What was that you said?" asked Mary who overheard Bobby's last words.

"Oh, I was just reviewing the Junior pledge, and I don't understand how I can be a servant of God," answered Bobby.

"I didn't understand that either until the teacher explained it to us in Bible class. All the prophets and disciples were servants of God."

"Yes, but I am not a disciple or a prophet," interrupted Bobby.



"Are you sure about that, Bobby?" questioned Mary. "You see, a disciple is really one of God's children, and it is possible for us to be His disciples on earth now."

"Where do you learn all this?" asked Bobby.

"In church school. Miss Smith is a wonderful Bible teacher, and our Bible class is the most interesting period of all the day. Of course, we don't learn it all in the Bible class. In our opening exercises and in our prayer band circle we learn many interesting things about the Bible. Since going to church school, I find it so much easier to understand my Sabbath school lessons too."

"Oh, I thought it was because you were such a good student," Bobby replied with a smile, and then added, "I guess I'll go to church school next year so I can explain the Bible the way you do."

### By Comparison

WHENEVER we have a choice to make, it is well to consider which is the better quality, which is true or false. The same is true about our choice of schools. In which will you find the right answer?

In thousands of schools we find boys and girls studying about the early history of man. Many of the boys and girls in these schools use as their textbook *How Our Civilization Began*. The first chapter of this book starts like this:

"In the beginning, the world looked very different from the way it does today. There were no buildings, no roads, no fields, no fences. There were no shops or stores, and no farms. There were no signs, no cars, and no railroads. Everywhere were dark forests or plains of grass. Fierce animals moved about through them, searching for food. These animals were wild cattle and horses, sharp-toothed tigers, and others like those you now see in the circus."

"Then hundreds of thousands of years ago man appeared on the earth. Everything in the world seemed to be his enemy. Most of the animals were larger and stronger than he. Their teeth and claws were sharper than his."

Compare with this the Bible record of creation. "In the beginning God created the heaven and the earth." Gen. 1:1.

"God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

"And God said, Let us make man in our image, after our likeness: and let



them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Gen. 1:25, 26.

The Bible tells us that man had dominion over the whole earth. This included the animals. The animals were tame and not at all harmful.

In another book widely used by boys and girls in America we read:

"Each person looked for his own food. He ate the berries and nuts that he picked. For dinner he sometimes had a fish or a rabbit or other small animal that he killed with a stone or heavy stick. He ate the meat raw, for he had not yet discovered fire. At night when the animals prowled through the forest to seek food, this early ancestor of ours found the nearest cave or hollow tree an excellent bedroom."

The boys and girls who go to church school find in the Bible this information about our early ancestors. What was man's food?

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

Where did our first parents live? Was it in a cave or hollow tree?

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Gen. 2:8.

Which home would you prefer—a cave or a garden?

According to still another book studied by the boys and girls, we read that early people had a hard time talking to one another.

"The first peoples expressed themselves by gestures and cries. Gradually, however, from gestures and simple sounds, language developed."

How different the Bible record! In Genesis 3 we find Adam and Eve talking to each other and to God in the Garden of Eden.

Which of the above books shall we believe?

The church school uses the Bible story of creation. This is another reason that boys and girls want to go to church school.

### He Was Embarrassed

It was during the Ingathering Campaign and at the end of a successful field day. Several of the Juniors had been out, and were tired but happy over the success. The group had gathered in one of

the homes at the close of the day. The educational superintendent of the conference was in the group.

"Well, Dick," he inquired, "how do you like school this year?"

"Oh, I like school, but not the one I am attending," Dick replied with a note of discouragement.

"Why, don't you like the boys and girls at your school?" questioned the superintendent.

"Yes, I like the boys and girls, but the teacher makes statements that embarrass me. One day she said to me, 'You must give up those foolish ideas about the age of our earth. The earth is millions of years old, and you must accept that as true.'"

Here Dick stopped as though he was thinking of something.

"Have you ever called her attention to the Bible record of creation?" asked the superintendent.

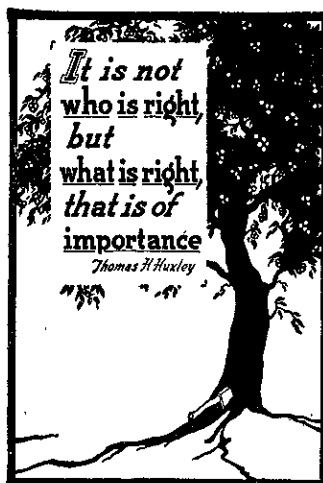
"Yes, I have, but she laughs at it and even makes fun of me because I believe it," said Dick. And then a light of hope came into his eyes as he added, "I wish I could attend a school where they teach the Bible. I love the Bible and I want to know it better."

This is the true experience of a twelve-year-old boy who did not have the privilege of a Christian school because he lived too far from one.

Yes, the boys and girls love the Bible, and that is the reason they love to study it in school every day.

### Why I Attend Church School

"DURING my early schooling I was not privileged to attend a school where Bible was taught. In 1944 we came to Ohio so that we could attend church school. Since then I have felt it a privilege to go to such a school.



"One reason I attend a school where Bible is taught is so that I can understand the Bible more fully. By this I mean the different prophecies by Isaiah, Ezekiel, Jeremiah, and many others that we should know about in these days of trouble.

"Another reason is, when we have Bible class and study the Bible, I feel that it gives us extra strength to carry on our other studies too.

"[Signed] DELOS WARNICK."

"The objective of the public school is to prepare our youth to be good citizens. The objectives of the church school are to prepare good citizens for this life and for the life to come.

"Since I am trying to prepare for service here and for life hereafter, I am choosing the school that will give me the training I need most.

"[Signed] RUTH WOLCOTT."

"The neighbor children who go to public school seem to be thinking mostly about their looks, clothes, or to have some pop or ice-cream to eat. At church school we have more profitable things to do. We are always busy with our Progressive Class work and our Vocational Honors. We are busy with sewing, knitting, or some other type of vocational work. Thus our hands are not idle for the enemy to find employment for us.

"Your associates are not the best in other schools. They are interested in movies, radio thrillers, and light fiction. Last summer I had a little boy about four years old stick a toy gun up to me. Just what he will do when he gets older I will let you imagine.

"Boys may be influenced even more than girls. They hate to be called a sissy if they don't smoke, or drink. Our church schools are to help build the right kind of character.

"The public schools prepare us to be citizens in this world while our own schools prepare us for citizenship in the earth made new.

"[Signed] JOYCE DRAPER."

"In our church schools we receive Biblical instruction, not only in the regular Bible classes, but also our teachers bring out practical Bible instruction in all the classes.

"Our teachers and classmates are friendly and are not making fun and teasing all the time about our religion. There is a pleasant Christian atmosphere about our school.

"[Signed] MAROLYN MATHEWS."

# ★ Home Missionary Department ★

## THE ANNUAL MISSIONS EXTENSION OFFERING

### Suggestive Program for Sabbath, August 2

#### ANNOUNCEMENTS.

OPENING SONG: "Lord, We Come With Hearts Aflame," No. 229 in *Church Hymnal*.

SCRIPTURE READING: Romans 10:10-15.

#### PRAYER.

SONG: "I Love Thee," No. 343.

READING: "Opening More Channels," by Wesley Amundsen.

READING: "The Macedonian Call," by Henry F. Brown.

SYMPOSIUM: "Fourteen Reasons," by Cora F. Thurber.

SOLO: "I Gave My Life for Thee," No. 230.

#### PLEDGE CARDS.

READING: "Soul Dividends," by J. E. Edwards.

CLOSING SONG: "We're Bound for the Land of the Pure," No. 368.

### Opening More Channels

BY WESLEY AMUNDSEN

LOOKING at the present world situation and the need for a spiritual rehabilitation, a Christian writer has said:

"I am convinced that there are two alternatives before mankind: Christ or chaos. The world must be saved in all or not at all. There is no more glorious task, no more important task, no more urgent task than the spread of Christian missions.

"Christian missions in the nineteenth century was philanthropy. In the twentieth century it is insurance against destruction."—Y. C. YANG in an address before the Ridgecrest Foreign Mission Conference, "The Commission," Nov. 1944, p. 9.

Seventh-day Adventists have a greater obligation to the world than have any other people. To them has been entrusted the last message for *all* the world. It is to be carried to every kindred, tongue, and nation. Every tribe is to hear the judgment-hour message and is to be given opportunity for receiving the seal of the living God.

The various agencies set in operation by this people under the direction and by the counsel of the Holy Spirit, whom Jesus has sent as His representative, are given for one purpose, that of helping to prepare a people to meet the Lord.

As we come to this new time of opportunity for the raising of funds whereby publishing houses, medical units, and educational institutions may be assisted to increase their facilities or new ones be erected and developed, it is to be hoped that every person capable of aiding in the bringing in of funds for the projects under consideration will endeavor to do his best. Perhaps the following words may seem trite, nevertheless they are true, for never has there been such a time of need as exists today in mission lands, and never have there been greater opportunities for pressing on into the regions beyond than there are today.

"Ah, if we had stood at the foot of the cross, and watched the tremendous payment of our redemption with the precious blood of Christ; if we had seen that awful price told out, drop by drop, from His own dear patient brow and torn hands and feet, till it was ALL paid, and the central word of eternity was uttered, '*It is finished!*' should we not have been ready to say, 'Not a mite will I withhold!'—*Kept for the Master's Use*."

Some years prior to 1887 a dying missionary uttered the following words: "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross will be uttered in the ears of every living man."—SIMON H. CALHOUN.

Turning to the publishing work as carried on by the Pacific Press Publishing Branch at Cristobal, Canal Zone, A. V. Larson, the manager, wrote some time ago, "I wish you could have been in this house this morning and seen one of the busiest days we have had since this house has operated. We shipped 92 cases of books, with an average of about 300 pounds each. Nine went to Curacao; 18 to Venezuela; and 65 to Trinidad. This is an estimate of about 7,000,000

pages of truth that left our doors today! We have other shipments prepared and waiting to go in other directions as shipping space becomes available."

These books find their way into all manner of places, too. Not long ago in the Republic of Panama, a certain general called one of our bookmen into his office and said, "Who gave you authority to sell Protestant books in this place? You must remember that we are all Catholics here, and it would be well for you not to try to sell Protestant books in this place." The bookman proceeded to show the general the books he had been selling, and before he was through, the army officer had purchased \$25 worth for himself. The professor of journalism in the normal school in the same republic, a man well acquainted with our work in Mexico, Cuba, and Spain, purchased \$213.88 worth of our literature, so impressed was he with the moral value of

### NOTES TO LEADERS

THE program for this first Sabbath service is a very important one, and should be presented in every church in an interesting and appealing manner.

It is suggested that following the two leading numbers, the article entitled "Fourteen Reasons" be given as a symposium, someone on the rostrum taking the first few and last paragraphs, and fourteen different people in the audience giving the messages from the General Conference workers represented.

The hymn "I Gave My Life for Thee" would be very effective given as a solo after the symposium; but if no soloist is available the audience may sing it with feeling.

After the song let the pledge cards and envelopes be distributed, and after a word of prayer the cards may be signed, then gathered up and left with the church treasurer.

May God bless this service to the spiritual benefit of everyone present, as well as for the advancement of the work in fields beyond which will benefit by the Missions Extension Offering this year.



Seventh-day Adventist literature. Said he, "I want these books for my students. Now let the priest come and prohibit you from selling these books."

Our medical missionary work has had wonderful success in Mexico, even before we had a hospital in which nurses and medical missionaries might be trained. Some of the experiences which these humble workers are having are nothing short of miraculous. There was that humble layman, a medical missionary, who was out gathering for missions in a small town. On the street he met a doctor, and proceeded to solicit him for an offering. The doctor became furious, and said, "You Adventists, that is all you know! You build hospitals and schools in other countries and do nothing here! Why don't you do something right here in this town?"

The poor solicitor was dumfounded; he hardly knew what to say at such an outburst, but managed to ask, "What is it, sir, that you think we ought to do here?"

"Do," exclaimed the medical man, "You should go down to the edge of town and cure the man I just left there, dying."

Our brother ascertained the directions and soon was on his way to the home of the dying man. When he arrived he knocked on the door, and the wife of the sick man, her eyes red from much weeping, met him. "I understand that there is a man here who is very sick. The doctor who just left sent me to see him. May I come in?"

Soon he was ushered into the presence of the man who was on the very verge of death. What manner of treatments could

he give? No, there were no treatments that would be helpful in this case. But there was something else—the Bible and prayer.

"Do you believe in God?" he asked of the sick man. A nod was the reply. "Do you believe that God can heal you?" was the next question. Again a faint nod, and an almost indistinct, "Yes."

"Very well, then I shall be happy to read God's Word to you and pray that He will heal you. But, you must first of all confess your sins to Him. Will you do this?"

The sick man closed his eyes and his lips moved, as he searched his heart, and confessed to the Lord. His weary eyes opened, and looking at the man who had come to bring him hope, he uttered, "Yes."

"But you must be certain that there are no hidden sins, none unconfessed, search your heart deeply, so that God may hear us as we pray."

Once more the sick man's lids closed over the tired eyes. Again they opened, and another nod and a "yes" was the response. The Bible was opened, the passages of precious comfort and promises of hope were read. I wish I might have heard the simple prayer that was uttered. No doubt there was not much said, but it must have winged its way up through the blue vault of the heavens and found access directly to the throne of grace. There was no hesitating about claiming the promises. The words to the sick man had been, "If you believe God, confess your sins, God will heal you!" Just that positive.

The next day the doctor was again walking down the street of his little town. Unexpectedly he came face to face with a man. He stopped, looked startled for a moment, then exclaimed, "Why, what are you doing here? How is it that you are walking around? I left you dying in your bed yesterday!"

"Yes," said the man, "so you did. But the Adventist doctor you sent to see me, he healed me."

"What Adventist doctor?" exclaimed the medical man, "I sent no Adventist doctor!"

Then the man explained how the Adventist samaritan had come to his home

and prayed with him and read the Bible to him. And so the medical man found that the Adventists did do more than just build hospitals in other lands and that through humble, God-fearing representatives they were doing things in his town.

Think of how much more we could do for God and humanity if we had more of our medical centers ready for the training of these humble men of faith. The calls are incessant. The needs are tremendous! The hour is propitious! The next part is up to you.

"If thou forbear to deliver them that are drawn unto death,  
And those that are ready to be slain;  
If thou sayest, Behold, we knew it not;  
Doth not He that pondereth the heart consider it?  
And He that keepeth my soul, does not He know it?  
And shall not He render to every man according to His works?"  
Prov. 24:11, 12.

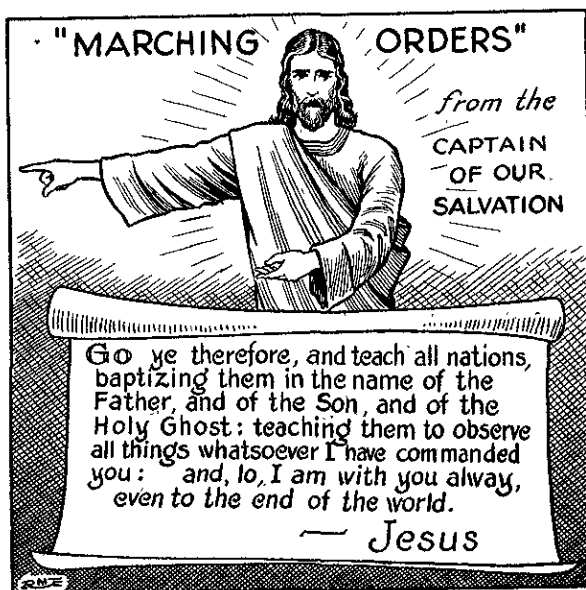
## The Macedonian Call

BY HENRY F. BROWN

WE have seen money lose its buying power rapidly during the past few years, not only in other nations, but in our own as well. Forty-five cents would buy a bushel of corn a decade ago, but it takes \$2 to buy one now. The same inflation is seen in almost every commodity on the market. Without doubt this trend will continue until money in North America will be as useless as it became in Hungary recently, where it was abolished, and a new monetary unit introduced. We are led to believe that such conditions will become universal before the end of time.

"In the day of trouble, that which was their hoarded treasure will be an offense unto them. Then all opportunities will be past for using their substance to the glory of God, and in anguish of spirit they will cast it from them to the moles and to the bats. Their gold and their silver cannot save them in that day."—*Testimonies*, vol. 1, p. 169.

Here is a bevy of methods whereby means can be deposited in the banks of the kingdom of God, and thus ensured for all eternity. Take, for instance, the training school in Florence, Italy. The Italian nation has been peeled and bruised by the war. Deceived and brow-beaten by their rulers, they were dragged into a war against their own wishes. Now they lie helplessly burdened with a reparations bill that will completely enslave them for many years in the future. Never having been fervent Catholics, they are rapidly turning to Communism. The new government has voted to adopt the clauses of the Mussolini pact that will deprive the people of religious freedom. The brief



breathing-spell of freedom for evangelization will probably be short. Then will drop over the nation and over our workers, a thick pall of restrictions and persecutions. The training school must be strengthened and equipped so that these enthusiastic young men and women may receive their training for the task of carrying the gospel message into the villages and cities of Italy.

Then there is the launch for the Magdalena River of Colombia, South America—the vast lowlands where communications are either by air or by river launch. In this portion of the earth this little power boat is as necessary as an automobile is to a minister. To provide this for the missionary simply means that his usefulness is multiplied tenfold. Once the Saviour asked the loan of a donkey, giving as his reason, "The Lord hath need of him." Surely He needs this launch, and whoever provides the means for its purchase will be depositing this in the eternal vaults in heaven. It will be exchanged for the currency of the kingdom, and be at his disposal throughout eternity.

A project that will appeal to all of us is that of a printing press in New Guinea. This great island has felt the impact of the Western world in the war. Their isolated condition has been changed for one of world prominence. The natives are well acquainted with the white man—and his vices—through contact with the soldiers. They have a right to have the

gospel put into their languages, to discover the God of the Westerner. The story is told of an early American Adventist who sold a yoke of oxen in order to provide James White with a steam press. He used to come around the little printing office to see that old ox team working in its exchanged form—the steam press. It gave him satisfaction to think that his sacrifice would continue to produce results long after he had forgotten making it. So will it be to those who exchange their means today for a printing press in New Guinea.

Burma is one of the effervescing revolutionary spots of earth. Having tired of the domination of the European, they are restive, and are promised their independence, to form a nation of their own. But they are still a heathen nation, and their millions need the principals of the Bible to assist them in the formation of a stable regime. They should have this literature in the vernacular, so that the millions who will form this new, independent nation can learn of the hope for sinners. Christ was an Asian, and has a special appeal for the Asians, if He can be divested of the European accretions. Let us have Christ explained to them in terms that will make them love Him also.

These are some of the opportunities granted us this year to exchange the means that has already lost much of its real value, and that will doubtless continue to depreciate in value as the difficulties of the future develop. If we lend it to the Saviour for the carrying on of His work on earth now, He will repay it to us when we are most in need of it. We will find that our credit on the books of heaven is good. May this be a real Missions Extension Offering this year!

#### Fourteen Reasons

One day recently, as I was thinking on and planning for the Missions Extension Rally Day, I recalled that we have had an opportunity to engage in this endeavor

every year since it was first introduced in 1921. Just think! Twenty-six years ago Missions Extension was started, and here we are in 1947 asking our people to give more than they have ever given in any previous year. I wondered: Why are we asked to give more this year than ever? Who can tell me—the treasurer of the General Conference, the secretary, or who?

Suddenly I turned reporter, and with notebook and pencil in hand, I went up and down these halls in the General Conference office building, asking first one and then another of the workers I met: "Why are we requested to increase our Missions Extension offerings?" "Why are you giving more than ever this year to Missions Extension?"

You, too, will be interested in the ready responses from these General Conference workers; so here they are, as they were passed on to me:

W. E. NELSON, treasurer: "The cost of operations and the carrying on of the work has increased very, very much; and if we are going to advance in the work, and carry on new enterprises, we must give in addition to what we have done in the past."

J. J. STRAHLE, director of European Relief: "The devastation wrought through the war has left many fields without schools and publishing houses. Help through the Missions Extension will make it possible to carry forward the work of the Lord anew, and give great hope and courage to our people."

MISS T. ROSE CURTIS, Department of Education: "All evidences point to the fact that things are closing up soon, and whatever we are going to do should be done now, for soon it will be too late."

T. L. OSWALD, secretary Home Missionary Dept.: "God has signally blessed our North American members in basket and in store, while in most other countries of the world they have suffered losses in varying degrees so that they are unable to respond to all the opportunities for advance. This Missions Extension Offering to be taken on August 9 brings to us the privilege of sharing our manifold blessings for the advancement of God's work in all parts of the world field."

H. H. COBBAN, assistant treasurer: "In some sections of the world field comparatively little mission work has been

## MISSIONS EXTENSION ENLARGES, EQUIPS, ERECTS, EXTENDS SOON TOO LATE—SACRIFICE NOW

possible during the war years. Now that the war is over, advance steps can be taken if we will provide the facilities and institutions needed to carry on the work. It all depends on what we are willing to do."

Mrs. MABLE H. TOWERY, Ministerial Dept.: "Each year we are nearer the end. This fact should increase our interest and cause us to do better and to give more liberally."

C. SOHLMANN, president of college in Hungary: "Because of the devastation of war, many of our institutions must be rehabilitated. The nations are in distress, which means that numerous doors are now open for the message, which later will be closed. These openings now demand new churches, new institutions, new facilities for giving the message."

H. H. VOTAW, secretary, Religious Liberty Dept.: "Why should the Missions Extension Offering be larger this year than ever before? Because the close of the war and the opening of new fields make the need greater. Because the time in which we have to finish the work committed to our hands is rapidly running out."

W. A. BUTLER, associate secretary, Home Missionary Dept.: "I feel obligated to give more liberally in this offering to help extend the power of the press, the ennobling influence of Christian education, and the true spirit of medical missionary service. The power of the third angel's message is revealed in every phase of mission evangelism."

H. M. BLUNDEN, chairman, Radio Commission: "I should increase my Missions Extension Offering because liberty and freedom are fast disappearing in many lands. With their departure goes opportunity, so that Missions Extension will soon be a thing of the past. What we do must be done now. Next year and the year after may be forever too late."

J. A. STEVENS, secretary, Sabbath School Dept.: "The state of inflation which exists throughout the world makes the operation of our missions and institutions cost about twice as much as before, and in some cases several times as much. Also, the urgent necessity for increasing our working force requires more funds, and calls for a more liberal Missions Extension Offering on August 9."

L. E. FROOM, secretary, Ministerial Dept.: "The most amazing opportunity the Far East has ever seen in its long history has come in the open door in Japan. The casting away of the barriers

that have in the past barred Western culture, Western missions, and Western religion constitutes this open door; and now the people look upon the West, and the United States in particular, as their only hope. Without any military clique, and without emperor worship, we have the greatest challenge of all time. In Germany, in the Philippines, and in many other countries, there is manifest a heart hunger for the gospel. We do not know when it will turn to hatred. This is the time to work. Opportunities are greater everywhere than ever before."

Mrs. GRACE D. MACE, Home Missionary Dept.: "I am giving more to Missions Extension this year because there is no safer investment, and none paying larger dividends. The opportunity to increase my deposits in the bank of heaven through the channels of the 1947 Missions Extension Offering appeals to me as a privilege for which to be grateful. Bankings hours are about to close, and the call for larger deposits indicates that this heavenly firm is in good standing and its work advancing speedily. Soon dividends will be declared, and the larger my investment, the greater my interest and joy as a steward of my Master's goods."

E. D. DICK, secretary of General Conference: "In recent years seemingly liberal appropriations have been provided for the budgets for our overseas divisions; yet when one considers that the grants made must be spread out to meet the needs of the work over entire continents, the amount indeed becomes small. Our division committees are sorely perplexed to know how to meet the many appeals for greatly needed facilities."

"The list of objectives for which the Missions Extension Offering is being raised is a long one, and includes many needs which it would seem must be met if the work is to be carried forward in a creditable way. We sincerely trust that as this appeal goes forth to our people this year, an unusually liberal response may be realized. Every project in this long list is a must when viewed by those closest to the work, who know of the needs most intimately. We trust that it may be found possible as the result of a generous response to provide every item in this list of needs."

It would have been difficult for any one person to think of half that many good, sound reasons why we should increase our Missions Extension Offering this year, but here we have them—fourteen strong—each coming from a different individual! Personally, I returned

to my desk with a feeling of thanks and gratitude to God for the privilege of uniting my efforts—yes, and my offerings—with these loyal workers at headquarters, in order that a veritable torrent of funds may flow into the treasury on August 9, that we may enter these open doors, and thus hasten the coming of our Saviour.

Don't you feel that way about it, too?  
—CORA F. THURBER.

## Soul Dividends

THE pastor reasoned with an aged member who was making great sacrifices for our work and giving unstintingly her limited time, waning strength, and painstaking effort. "Why do you do it when you know you are failing in health?"

"It is an investment," she answered brightly. "You know my son is a business man. He works day and night. Every cent he makes goes into the business. He never takes a day off. He thinks, eats, and sleeps business. I asked him why he did it, and what do you think he answered? 'Why, I am putting my life into it, Ma.'"

"I am investing my time and means in souls. By and by it will pay dividends. I am putting my life into God's work."

Will you invest your time and means in souls by sacrificing to extend thirty-nine projects, and to save souls in mission lands? Investment in Missions Extension pays heavenly dividends. Matthew 19:29 assures you that as you put aside your own interest in this life you "shall receive an hundredfold, and shall inherit everlasting life."

Remember, your mission's extension gift enlarges, equips, erects, and extends our mission work. As you receive your covenant card, read prayerfully the statement from *Early Writings*, page 56.

Soon it will be too late to sacrifice. With prophecies fulfilling, the last generation passing, and probation closing, invest now in mission's advance. As you ponder the size of your gift, think of your blessing as the angles of the carpenter's trisquare. Your spiritual, physical, and temporal blessings come down from God. We are thankful for these evidences of divine care. Although we appreciate this special favor, we must not selfishly hold these blessings for ourselves.

Will you greatly sacrifice to carry the message of a soon-coming Saviour, and share with others your blessings? BLESSINGS DOWN FROM GOD TO YOU, THEN OUT TO OTHERS. SAVE SOULS BY SACRIFICE—AUGUST 9.

J. ERNEST EDWARDS.

## ★ Missionary Leadership ★

### Doing Missionary Work on a Limited Budget

BY H. R. KUEHNE

SOMEONE has said, "If we get religion like a Baptist, experience it like a Methodist, be positive about it like a Disciple, be proud of it like an Episcopalian, pay for it like a Presbyterian, propagate it like an Adventist, and enjoy it like a Negro, that would be some religion."

Seventh-day Adventists are known to be promoters of their faith. They propagate it because of the deep-seated conviction that the coming of Jesus will be the greatest event of the near future. Regardless of cost or sacrifice, they will carry on their home-mission program. Any soul on fire with this message will not consider the cost. Inconvenience, hardship, discomfort, and sacrifice are the lot of a true missionary. How can we carry on our home-mission program with a limited budget? Jesus is the answer to that question. He conducted the most successful home-mission program. His success did not depend on financial support. His method consisted in mingling with men as one who desired their good. Jesus visited the homes. He associated with men, accepting their gifts and hospitality. He rediscovered the central importance of the Christian home. It was in the home he became acquainted with the problems of man and where decisions were made to accept Him as the Saviour. Jesus indeed was a home missionary. One of the best ways, if not the best, to carry on an efficient home mission program on a limited budget is to visit the homes. It does not cost much to visit your neighbor, but it will bring the best results.

Some time ago I was planning to conduct an effort in a certain church. Before commencing these meetings, the elder of that church begged me to make it my business to stay with our people, not board in the hotel. The elder's suggestion was that I was to stay in different homes each night, rely on the hospitality of friends and neighbors during the effort. Needless to say, this kind of work takes all a man possesses as far as physical strength is concerned. However, this plan will bring results. At the close of the effort, after I had stayed in different homes in each successive night, eighteen souls surrendered their lives to the Lord.

The work will close in the home, for decisions will be made in the home. It is personal house-to-house work that is so much needed today. Before me is a letter just received from one of our M.V. leaders at Powell, Wyoming. Her spirit is the spirit of a home missionary. She writes as follows:

"We have launched a systematic distribution of literature to reach every home. This work is being followed with personal Bible studies. One nine-year-old girl has been responsible for a man visiting Sabbath school. Two of our members, our elder and the deacon, are studying in seven different homes each week. It takes sacrifice and work to give these studies after putting in a day's work. We have three projectors among us, and they are being used constantly. We keep our pastor busy. Surely it is high time the lay members put their hands to the plow. We must train the youth for the finishing of the work, and what better way is there to train them than by actual experience?"

Yes, it is house-to-house work that will bring the best results, with less money or with a limited budget. Out of these contacts will grow our branch Sabbath schools, our cottage meetings, and the organized church. We must give the home its rightful place and put the home contact first. Salvation is personal. Personal contacts will bring results.

"Everywhere there is a tendency to substitute the work of organizations for individual effort. . . . Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from contact with the world, and their hearts grow cold. They become self-absorbed and unimpressible. Love for God and man dies out of the soul. Christ commits to His followers an individual work,—a work that can not be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*Ministry of Healing*, p. 147.

### Our World-Wide Brotherhood

THERE is no group or organization of people in the world so fraternally bound together as are Seventh-day Adventists.

This is essentially so because of the very nature of their beliefs and practices. There can be no true brotherhood among us except through obedience to the commandments of God.

In the words of the Master, "All ye are brethren," lies the secret of the existing fraternal relationship between our believers of every race and tongue throughout the world. Travel where you will in this mundane sphere of ours, and you will find the same warm spirit of brotherhood among our people as you find among our brethren in the homeland. This spirit of unity is brought about through conversion to true Christianity and full obedience to God's Word.

Seventh-day Adventists are not just another sect or religious society among the many such existing organizations today, but they are the remnant church, infused with the spirit of brotherly love. Says the servant of the Lord, "God's law is fulfilled only as men love Him with their heart, mind, soul, and strength, and their neighbor as themselves. . . . The Lord is glorified when the great end of His law is attained. It is the work of the Holy Spirit from age to age to impart love to human hearts; for love is the living principle of brotherhood."

—*Testimonies*, vol. 8, p. 139.

There are many secret societies, religions, and social organizations in which members are considered and termed *brothers*. There is a fraternal air of relationship existing among the adherents to these societies and clubs, but this brotherhood cannot be genuine. To be a true "brother" one must be a true "Christian." To be a Christian in the true sense of the word is to be one of Christ's, or Christ's one. (Acts 11:26; 1 Cor. 12:23.) When we become one of Christ's we are accepted into God's family, because "Christ is God's." We are told, "The children of God, the world over, are one great brotherhood."—*Ibid.*, vol. 3, p. 52.

Millions of people believe in the "universal fatherhood of God and the universal brotherhood of man," a belief popular with modernists of today. But our Lord, in dealing with a similar modernistic view among the peoples of His day, say, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44. But in dealing with His disciples, He was careful to make the distinction in stating, "Your Father which is in heaven." Matt. 5:16. This closely links Christians with God the Father, and makes them brethren through Christ. The apostle Paul thus states it, "For ye are all the children of God," but

he is careful to add, "by faith in Christ Jesus." Gal. 3:26.

Only those who are truly converted through the teachings of the everlasting gospel (Rev. 14:6-12), and join those who keep all the commandments of God, can enjoy to the fullest extent the true brotherhood revealed in the Scriptures. This is why we can freely call our believers brethren, in China, Africa, India, Japan, Latin America, Europe, or in any other section of the world where our believers are found.

Recently, while laboring in the Dominican Republic, I had occasion to see what it means to those who join our ranks. In one of the cities where our evangelist was holding a series of meetings, a certain family of society was passing through severe trials on account of the behavior of one of their sons. Many times they had become greatly embarrassed because of the reproach their boy brought upon the family. The mother had tried in every conceivable way to transform the lad. She placed him in the parochial schools of the leading religious organization of the land. She tried reform schools. She counseled with leading robed churchmen. Many of these felt perfectly at home with this family. Yet in all their counsel and association the family received no satisfaction. Right at the moment of her overwhelming disparagement, one of her neighbors, a Seventh-day Adventist, brought the mother an announcement of the meetings our evangelist was conducting, urging her to bring the boy to the meetings, suggesting that they might help him where other methods of reform had failed.

This burdened mother took her son that night to the meeting. Not only was her boy greatly impressed by the sermon, but the mother was also. This was the first time they had ever attended an evangelistic service. The mother resolved to continue attending the meetings, and the son accompanied his mother. From the first night he showed a definite change in his life. He became kind, genteel, and considerate toward his mother and family. Needless to say that at the close of the series of meetings we baptized the mother. The boy is definitely interested, and no doubt will follow his mother's example. Some months after her baptism I met the mother at church. Her joy seemed to be complete. She told us over and over how wonderful it is to be a member of God's family. She stated, "I am enjoying a soul satisfaction which I never once felt in my relations with my former church. I am so happy for the

Christian fellowship in the remnant church."

Such testimonies might be multiplied from all over the world. It means many times that a definite social sacrifice be made on the part of those who embrace this truth. Many in our Latin-American countries pass through severe persecution and trial to join the family of God on earth. But never once have we found anyone who has taken his stand under fire of persecution repentant of his decision. Thousands in this great mission field now feel that they are an integral part of the brotherhood found among all God's people throughout the world.

Yes, someday, if faithful, as brethren the world over, we will meet our Elder Brother who has made the world-wide brotherhood among us possible. Let us notice the promise in the letter to the Hebrews: "But we see Jesus, who was made a little lower than the angels for [margin, "by"] the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him [God], . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." Heb. 2:9-11.

At the coming of Jesus all who have become true brethren here will join the innumerable throng of the redeemed of all ages, and form a part of that universal brotherhood through that eternal union between the families of heaven and earth in the earth made now.

HAROLD C. BROWN, *Associate H. M.*

*Secretary, Inter-American Division.*

### Give Me One Book

*When sorrows come like shocks of doom,  
Or faith lone staggers in the gloom,  
When phantoms rise to stock the way  
And hopes are toned to sombre grey,  
Give me one book—Love's book,  
The Bible.*

*When faith is strong and skies are clear,  
When joy exults and laughs through tears,  
When all the world is redolent  
With choicest blessings heaven-sent,  
Give me one book—Joy's book,  
The Bible.*

*When sunset glow has fringed life's skies,  
And time and toil have dimmed these eyes,  
When for me comes the Pilot's call,  
E'en then, before the curtains fall,  
Give me one book—God's book,  
The Bible.*

—R. H. AYRES, D.D.

### City Evangelism Through Missionary Activities

G. STANLEY JONES, in visiting New York recently, made the following comment: "New York is the preachers' graveyard. It is given to some people to work in the hard places of earth. The only hope of evangelizing New York is to follow the Master's plan of sending out men two and two in homo to home evangelism." This is true of every great city. The work of God will never be finished in our large cities "until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."

The great cities are to be lightened with the glory of God. The message is to go with power. It would be a popular statement if I could be permitted to say that it is to be done by the radio and spoken word of the preacher. Both of these instrumentalities will be wonderfully blessed of God in this closing work; but if we depended upon them alone, the finishing of the work would be long delayed. Their work can become a success only through the organized missionary activities of our members.

Every great city in this country has been blessed with the ministry of some of our outstanding evangelists. Men have worked hard, and a good work has been done; but as we face the facts, we are compelled to admit that with all we have done through the years, with our national and local radio broadcasts, and with great evangelistic campaigns, literally millions of people have never heard of Seventh-day Adventists. This fact should not discourage us, but it should challenge us. If the work of God is ever to be finished, we must follow the simple blueprint. If the people won't come to you, take the message to them. The Lord in Psalms 110:3 says: "Thy people shall be willing in the day of Thy power." We need a leadership that is big enough to be little enough in the sight of God to work God's perfectly simple plan.

Every one who is born into the kingdom becomes a missionary. Even with all our people enlisted in service, the task is stupendous. Everyone must be assigned to his post of duty. The business of the church is soul winning. It has the last message of warning to take to judgment-bound men and women.

Exodus 18:21 gives the simple plan of organization of the unit of ten. Verse 23 says, "If thou shalt do this thing, . . . all this people shall also go to their place



in peace." This is how the work will be finished.

The success of an army is dependent upon the well-executed movement of each squad. Therefore, the training and development of these corporals becomes a matter of prime importance. Every plan is dependent for success upon this smallest unit. That which is called least becomes greatest in achieving ultimate victory. It doesn't bother Satan so much how well we organize higher up, if he can frustrate us in carrying out the divine plan with our smallest and most important unit. Here again that which is called least becomes greatest in achieving our goal of a finished work.

Our class-band leader seems to be one of the most important agents for enlisting our people in service. If we are to succeed in our work, we must devote more time to their training.

What can an organized laymen's movement do in city evangelism? The first thing is in regard to literature. In *Christian Service*, page 145, we are told: "The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time"; and again on the next page: "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part." May I call your attention to another statement: "God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885, p. 700.

We have been told that "wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition."—*Testimonies*, vol. 6, p. 296.

"Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy. . . . By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work you can do."—*Ibid.*, vol. 9, p. 41. Home visitation is the secret of all evangelism. This was the secret of Moody's great campaigns. This is the blueprint. If we

are to succeed, we must get back to it.

Out of this home visitation comes the blessings of our medical missionary and Christian help work. This paves the way for Bible studies, the correspondence school, and taking people to evangelistic meetings.

Truly, the thing that will lighten our cities with the glory of God and this message, is going forth with the open Bible. This is described in *Testimonies*, vol. 9, page 126: "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, such as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."

The Consolidated Edison Company employs but four hundred men to read their light meters in the five boroughs of New York. There is power and efficiency in organization. We need to follow the blueprint. If God is your partner, make your plans large. As we give our talents to doing what God says, He multiplies the results. Successful city evangelism must employ more home-to-home visitation with literature, in Christian help and medical missionary work, and in giving Bible studies. This is the secret of more enrollments in our correspondence schools and greater results from our public evangelistic meetings. LEMUEL E. ESTER.

### "Hot Hearts" Needed

A MISSIONARY recently writing to a friend in the homeland said: "We need men of cool heads and hot hearts to give our message to this needy people." The friend replied: "These needed elements are in as great demand in the homeland as in the mission fields. They constitute the great need of the church everywhere. It was the Master's desire that His followers should be 'hot.' Being lukewarm was repulsive to Him. It was better to be cold than tepid. 'Hot' is the desirable temperature in the Christian life everywhere."

The story is told of a train's remaining at a small station longer than usual, and a passenger asked the porter what was the matter. "Are you short in water supply?" "Oh, no, sir, plenty of water," was the prompt reply, "but it ain't b'illin' no steam." This is a good illustration of

our greatest trouble today in the homeland. We have enough members, the organization is complete, everything is ready excepting the motive power—the spirit of the message; the love of souls is not burning in the hearts of message believers as it should. We need to heap on the fire, message zeal, not merely passive belief in the doctrines, but burning enthusiasm in the intensive proclamation of the soon-coming of the Lord, and vigorous, continuous effort in the salvation of souls—the baptism of the Holy Ghost as with fire.

If all who now believe the message possessed "hot hearts" the work of warning the world would soon be done, and the Lord would hasten His coming. It is the lack of zeal in message teaching and message living, in all of its phases, that is delaying the coming of the Lord.

## Query Corner

**Problem:** The term *home missionary secretary* is used in our missionary organization from the division, union, and conference, but when it comes to the church, the word *home* is dropped, and the term *church missionary secretary* is used. Why is this? Would it not be less confusing to use the same term *home missionary secretary* for the church as well as advancing organizations?

**Answer:** The phrase *home missionary* means something to us as Adventists that it does not mean to other churches. To them, home missionary work is the building up of churches within the United States where the congregation is so small it cannot support a pastor. To Adventists it means the activities of the rank and file of our church membership. It is the personal witnessing for Christ of our whole church membership. Perhaps if our department were called Department of Lay Activities, it would more closely correspond to the work we are endeavoring to do. The missionary secretary of the church is the person responsible for all missionary literature. She is not distinctively a home missionary department representative, for she is also the missionary secretary for the Missionary Volunteer Department. In addition to this she orders literature for the Sabbath school and for the church school. Consequently, she is called the church missionary secretary.

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"Some people are members of the church, but they belong to a great many other things."

## Soul Winning in the Mission Field

"JESUS won most, if not all, of His followers by personal effort. . . . He enlisted Matthew at the toll booth, and Peter, James, and John at their nets, by personal invitation,—“Come, follow Me!” One by one; man by man; that is how Christ’s cause grew.”

It was while working at the Malamulo Mission Training Institute in Nyasaland, Africa, that the above quotation first came to my attention. Many native families lived on the mission lands, consisting of approximately two thousand acres. Some of these were Christians, some former Seventh-day Adventists, many were raw heathen. Twenty of us—two European missionaries, two African ministers, and sixteen younger African workers and older ministerial students—joined together in a Personal Workers’ Band.

Many church members told us that we were trying the impossible. Those particular natives, they said, were gospel hardened and never would accept Christ as their personal Saviour. But we refused to accept such advice. We studied the little book *Fishers of Men* as our textbook, and spent much time in Bible study and prayer. We then wrote on a black-board the names of those living on the mission land who were not Christians, also those who were not attending Sabbath services. We had thirty-six heathen and backsliders on our list.

At the first meeting after we had been out working, a most interesting report was rendered by each one. Some had made progress, while others had failed. Those who had failed to gain a favorable reception were given other names to work with, their original names being turned over to someone else. Some were so nonresponsive that four different individuals worked with them before they finally yielded. Others grew tired of being visited by a different one week after week and eventually moved away from the mission, but half of those on our list finally accepted Christ or returned to church fellowship. Two of them became deacons on the mission, one became a minister, four became teachers, and one became a Christian chief.

During my nineteen years of mission work in Africa, under God, I was instrumental in winning many of the native people for Christ. By far the most fruitful method of winning souls was the “one-by-one method,” or personal work. Even during public efforts the results came largely because of faithful personal work. During the last few years of my

ministry in Africa I concentrated my efforts on the winning of fathers, because we found them to be the most difficult to win. But in order to build a solid foundation and have lasting results we had to have men in our churches, and through personal endeavors God gave us the desire of our hearts.

At one time we were conducting an evangelistic effort in connection with one of our camp meetings and were having some success, but the progress being made was not altogether satisfactory. One day, while talking to our workers at a workers’ meeting, I mentioned that as laborers we did not have the vision or burden for souls that we should have; that somehow we were not working for others as we should; that we had too much of a children’s movement.

One worker stood up and said he did not think I understood the situation; he said they were working for the fathers, but they would not accept the message. To this I replied that Jesus told His disciples to work in old Jerusalem, the place where the people stoned the prophets, persecuted the Christians, rejected and crucified Christ, the very headquarters of the Jewish church; yet in that hard and difficult place, after the upper-chamber experience the disciples went forth and preached with power, and three thousand were converted in one day. The workers received a new vision, and we determined that, with the Lord’s help, we would bring fathers as well as mothers and children to Christ. We would not be satisfied with only a youth’s movement any longer, and we set to work for the fathers.

I wish you could have been at the closing Sabbath of our effort. Twenty gray-haired fathers came forth to stand at the altar along with a large group of mothers and young people. Those twenty fathers brought their snuff gourds filled with snuff and laid them on the table. They were making a complete break with sin. Among those twenty gray-haired fathers were four chiefs. It did our hearts good to see that the power of the Lord had come into the midst of our meeting and that these fathers had yielded themselves to the Lord Jesus.

I want to relate in detail how one of these men, a witch doctor, eventually became a Christian. Witch doctors are perhaps the most difficult individuals to work for in all Africa. They seem to be the tool of the devil. This man was hard and indifferent. He was at our meetings only to practice his profession, having

absolutely no interest otherwise. He was a most difficult person to work for, but, following the Lord’s preferred method, I called him to one side and began to try to interest him in the things of God. He told me plainly that he was not interested and that he would not consider for a moment yielding himself to Christ. Nevertheless, he remained at our meetings, and on several occasions I called him to one side and pleaded with him.

One day I asked this witch doctor if he would not permit me to pray for him. He frankly told me that he did not want me to pray for him, but I kept urging, and finally he said, “All right, if it will make you happy, pray.” I got down on my knees, but he continued to sit on his stool. I took hold of his hand and pulled him to the ground, as he reluctantly consented to move. However, after this experience his heart seemed to be somewhat more receptive, and we could see that the Spirit of God was working.

At our closing meeting he was in the audience, sitting on his stool near the back of the enclosure under a large shade tree. At the end of the service I made the altar call. Several had already come to the front. I saw this man stand; I thought he was yielding himself to God, but instead he turned and left the enclosure. As he rushed out at the opening in the grass fence he caught his coattail on one of the thorn shrubs we had piled up against the fence to keep the animals away. The natives call them wait-a-minute thorns, because one has to wait a minute, back up, and loosen himself before he can go forward. This man did not have time to wait. He pulled out a large hunting knife, cut off the corner of his coat, and rushed away. I thought that was surely the end of our witch doctor.

That afternoon as we were taking up the usual offering, with many coming forward with their gifts of corn, nuts, eggs fowls, and so on, to my surprise I saw the witch doctor coming. I assumed that he was bringing a small offering. However, he passed the table and came up to the platform. Looking into my eyes, he said, “Is it too late for me to yield myself to God?” I told him no, that there was yet time. He explained that he had tried to run from the Spirit of God but had had no peace—something seemed to be cutting his heart—and now he wanted to surrender all. That evening he came to the little grass house where we were sleeping, and turned over to us his snuff gourd, also the little bag that contained his “black magic” and its contents, consisting of a piece of dried snake skin,

the head of a snake, two pieces of a wild root, the tusk of a wild boar, and pieces of bone. He was truly surrendering all.

Today this witch doctor is rejoicing in the third angel's message.

"It is through personal contact and association that men are reached by the

saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit."

—*Mount of Blessing*, p. 59.

G. R. NASH, H.M. Sec.,  
So. New England Conference.

## Weekly Church Missionary Services

August 2

### MISSIONS EXTENSION MEANS ADVANCE

*Key Thought for Leaders:* "Every Christian is a steward of God, entrusted with His goods. Remember the words, 'Moreover it is required in stewards, that a man be found faithful.' Let us be sure we are not robbing God in any jots or tittles; for much is involved in this question."—*Testimonies*, vol. 9, p. 246.

"The Lord hath done great things for us; whereof we are glad." Ps. 126:3. This will be the 27th year of our Missions Extension program. During these years every division in the world field has been benefited from this endeavor.

Our publishing, educational, and medical work all greatly profited from Missions Extension. This year there will be 39 projects that will be directly helped by the offering which will be received on Sabbath, August 9. We appeal to every worker and all our laity for a day's income for this offering. We are hoping that in the North American Division we will reach \$250,000.

God has been especially good to us in North America. He has showered upon us material and spiritual blessings in abundance. Let us show our appreciation for these manifold blessings by bringing to Him a liberal offering on Sabbath, August 9.

T. L. OSWALD.

August 9

### THE NEEDS OF THE MEDICAL AND RELIEF WORK AS TIME CLOSES

"PROTESTANT plans for relief in war-shattered Europe and Asia were projected at the end of the war on the assumption that the peak of suffering would be passed before 1948. It is now clear that this assumption tragically underestimated both the depth and the duration of the crisis. Return to conditions even remotely resembling those obtaining before the catastrophe cannot be expected for at least a generation, even if no war breaks out. This situation calls for immediate reconsideration of Protestant relief policy."—*Christian Century*, April 30, 1947.

How exactly the Spirit of prophecy, decades ago, foretold the present situation! "Read Isaiah 58, ye who claim to

be the children of the light. . . . The prophet is addressing Sabbath keepers, not sinners. . . . The work specified in these words is the work God requires His people to do. It is a work of His own appointment. With the work of advocating the commandments of God, and repairing the breach that has been made in the law of God, we are to mingle compassion for suffering humanity. . . . I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. . . . The nearer we approach the end, the more urgent this work becomes."—E. G. White in *Welfare Work by Seventh-day Adventists*, p. 2.

From now on to the end of time a very definite and prominent part of Adventist work will be relief of suffering mankind in all parts of the world, including our own country.

H. F. BROWN.

August 16

### "GOD HAS A THOUSAND WAYS"

A FEW months ago one brother in our conference, possessed of missionary zeal for quickly giving the message, conceived the idea of using an amplifier and some records on an airplane, flying low, so that thousands could listen in. At the same time the plane was to carry large quantities of leaflets telling of the Bible Correspondence School, and inviting people to enroll. This plan was carried out, and leaflets were dropped over cities and villages that perhaps could not have been reached in any other way; and thus people were invited to enroll in the Bible Correspondence School.

That this was a good beginning is demonstrated from the fact that Elder W. P. Lockwood, the local pastor, has been called to follow up interests awakened in this way. Recently he received a very encouraging letter from one of the enrollees, from which I quote the following paragraphs:

"I said when I first began to take the Bible course that it had been like a light at the end of a dark tunnel for me. The light of the beginning of understanding of God's Word at the end of a tunnel of sin and ignorance. But

when I said those words I still wasn't ready. I still didn't know what they really meant.

"At first Jack, my husband, was indifferent to religion. You don't know how indifferent. It wasn't the actually mean kind of indifference. That kind sort of makes you think you've got a chance to reach them. His was the dangerous kind, a sort of gospel-hardened kind. Just drifting and contented to drift. Now, thank God and the 20th-Century Bible Course, he's an entirely different person, and that change just started a few days ago. He really believes in the true Sabbath. He told me at first he didn't know how to pray. He does now. That's a lot in itself for me to be thankful for, but the main thing is that I am just now beginning to know God.

"And most of all, I want to make Adventists out of as many people as I possibly can. As many as prayer and work will let me.

"I've told Mr. and Mrs. ——— and Mrs. ——— about the Adventists. They asked me about your denomination. I thought evading a direct question would cause distrust to begin with. They are partly convinced. When you come to my house next Tuesday I want you to finish convincing them. I want you to bring out the point about Catholics changing the day and show what the Catholics are with the books of Daniel and Revelation. Please make it a sermon, a strong one. I know five people in this whole town doesn't seem like much, but with five people earnestly believing, the opportunities for making that into a far greater number are unlimited. I supplied the three of them with the books you've sent me. I explained it to them to the best of my ability, using the Bible to back me up, and as I said, they are almost convinced. I want you to bring out the point where the majority throughout history have been wrong and the minority right. That's the main trouble. They seem to be astounded at the fact that so many preachers can be wrong. They'll have to learn to stop worshipping preachers, and realize the fact that the devil can control them too.

"When I first started talking to my husband about our observing the seventh day, he said, 'They'd laugh at me.' I told him as long as they didn't nail him on a cross he didn't have to worry. He understood the implication.

"It's my earnest desire to be baptized (my husband also) and become a member of your church."

This inspiring letter makes the effort very much worth while, and gives us courage to experiment on the further use of modern inventions. Surely the Lord has many ways for us to develop in the finishing of the work.

J. O. MARSH, Home Missionary  
Secretary, Carolina Conference.

August 23

### STANDING ON THE FOREFRONT OF THE TEMPERANCE RANKS

"Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the

front ranks."—*Gospel Workers*, p. 384. In the early days we regarded the temperance work as an integral part of the third angel's message. Large mass meetings were held, and as the truths of temperance were presented, people's hearts were stirred.

As we near the end of time, Satan will do all in his power to corrupt the race and to secure control of the minds of men. He knows if he can get men and women to drink alcohol that he will have no difficulty in attaining his end, for alcohol benumbs the mind, and while men are under the influence of liquor, he will succeed in leading them to commit all sorts of crimes.

The Spirit of prophecy has made it very plain that "intemperance lies at the foundation of the moral depravity of the world" (*Ministry of Healing*, p. 335), and that "nine-tenths of those who are taken to prison are those who have learned to drink" (*Review and Herald*, May 8, 1894). In other words, ninety per cent of the crimes committed in this country may be attributed to alcohol. These facts are now being confirmed by prominent judges, who are greatly perplexed over the crime wave that is sweeping over our nation.

Judge William R. McKay, of Los Angeles, said that "fully ninety per cent of all persons appearing before the criminal courts for consideration are there directly because of the 'excessive' use of intoxicating liquor. It is my well-considered opinion, following ten years' experience as a prosecuting attorney and a similar period on the municipal and superior court benches, that I am not alone in sharing this viewpoint. I have talked to others far more qualified than I and who have enjoyed a far greater experience than I. These people likewise concur in my judgment with respect to this particular proposition."

We are today in the midst of an epidemic of crime. Never before in our history have we been confronted with such a crime problem as at the present time. The number of crimes committed is usually an index of the amount of alcoholic beverages consumed by the nation, for as the consumption of alcohol increases, crime increases. During 1934 the first year after repeal of the eighteenth amendment, the average consumption of alcoholic beverages was almost 10 gallons for every man, woman and child in the country. By 1941 this had increased to 15 gallons; by 1943 to 18 gallons; by 1945 to 20 gallons; and by 1946 the American people consumed on an average of approximately 22 gallons of alcoholic beverages for every man, woman, and child in our nation. The FBI reports that during 1946 crime broke all records for the past decade. The totals: murder and manslaughter, 8,442; manslaughter by negligence, 4,071; rape, 12,117; robbery, 62,782; aggravated assault, 67,512; auto theft, 229,920; burglary, 357,991; larceny, 941,738. This is a new high in America.

Judge William M. Gemmill, presiding justice of the Chicago municipal court, has said, "Booze is the mother of crime. It gives life and sustenance to slums,

dives, brothels, gambling dens, and pay-off joints. It nerves to his deed the homicide, the stick-up man, the burglar, the thief, and the thug. It fires the brain of the prostitute and the pandarer. It feeds and inflames the passions of the weak-minded and the degenerate. I have tried an army of 50,000 human derelicts, most of whom were booze soaked. With faces red and bloated, with eyes dull and languid, with bodies weak and wasted, with clothing foul and ragged, this vast army is ever marching with unsteady step to the graves of the drunkard and the pauper, or to the prison and work-house."

The facts and figures presented in this article apply to conditions existing in the United States. If space would permit, a similar array of facts and figures could be presented for Canada, England, France, and other countries of the world. Satan is not confining his efforts in these last days to any one country or race.

At a recent meeting of the General Conference Executive Committee plans were laid for the launching of a pledge-signing campaign and for a membership drive in behalf of the American Temperance Society that will be far reaching. Not only will every Seventh-day Adventist be invited to sign the total abstinence pledge, to enlist as an active member of this American Temperance Society, and contribute regularly to the work of the society, but he will also be urged to invite his neighbor and non-Adventist friend to take the pledge, enlist in the society and contribute regularly to its work, so that an aggressive program, which will place Seventh-day Adventists in the forefront of the battle, may soon be launched.

Plans are also being perfected for the launching of an international temperance association which will, in time, embrace all national temperance societies sponsored by Seventh-day Adventists throughout the world.

W. A. SCHARFFENBERG.

August 30

### CIRCULATION OF TEMPERANCE LITERATURE

"LET an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic."—*Ministry of Healing*, p. 346.

The liquor interests are spending \$100,000,000 a year in selling their wares to the American people. They are endeavoring to make America liquor conscious. They have exerted every effort to teach the women and youth to drink. The first world war taught our boys to smoke. The second world war taught our boys to drink. Those who have served in the Army know what I mean by this statement. Many a mother has come to

me and told how her boy, a nice, clean boy, was inducted into the service. Two or three years later he returned home having acquired the drink habit, and today he finds himself on the road to alcoholism. The liquor interests are utilizing every means to promote their industry. Over the radio, in the movies, in magazines, newspapers, and on the billboards, their wares are kept before the people. Very little is being done to counteract this propaganda that is being fed the public. The time has come when we must arise and take the lead in exposing the evil effects of the liquor traffic.

The instruction that has been given us is very clear. Our work is a work of education. "We must educate, educate, educate, pleasantly and intelligently," making the evil effects of the liquor traffic so plain to the men and women and to the youth of America that a public sentiment will be created that will demand of lawmakers the complete eradication and elimination and prohibition of this infamous traffic. We must, therefore, prepare more and more literature that will present the facts which will expose this traffic. Let the church take the lead in educating its own members, then raise an army of volunteers who will make this issue plain to their neighbors and friends, and in turn solicit their support and co-operation in making it plain to the entire community.

Let each church missionary secretary order from the Book and Bible House a sufficient number of the Temperance Bulletin so that every member of the church will receive a copy for his own personal use. The Temperance Bulletin is published quarterly and sells at \$.75 per hundred, or \$5 per 1,000 (slightly higher outside the U.S.). The bulletin will keep each one informed with up-to-date facts and figures that will help him to better understand the evils of the liquor traffic. It will give him the ammunition he needs to do an aggressive work in behalf of the temperance cause in his own community. See that this Temperance Bulletin is also sent to the editors of your local newspapers, to your judges, lawyers, town officials, and other leading citizens. Encourage the ministers of other denominations to order a sufficient supply for their members. Some are following the practice of passing these out in connection with Sunday bulletins.

The temperance issue of the *Signs*, the *Message* magazine, and the *Little Friend* should have a wide circulation, also the new series of temperance tracts published recently by the Southern Publishing Association. Let each church raise the funds needed to give these periodicals and tracts wide circulation in the surrounding communities.

Remember our marching orders: "Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition." Let our motto be, "No Compromise and No Cessation of Our Efforts Till the Victory Is Gained."

W. A. SCHARFFENBERG.



# Department of Education



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

## Looking to the New School Year

### A Teacher's Vision

I SEE a child—a wonderful thing,  
A creature of God's design,  
With its being unfurled  
Like a flag in the world,  
Half human and half divine.

I see a mind all new and untried,  
A heart and a conscience unstained,  
A body that is whole,  
And an untouched soul,  
And it is given to me to be trained.

O God, give me strength to measure  
that mind  
And to read what that intellect holds,  
Lead it aright  
Develop its might  
As its power completely unfolds.

And that body—how can I keep it thus?  
Preserve it so white and so clean,  
Upbuild it to be of use,  
Protect it from abuse?  
O God, let a vision be seen!

And that soul—I will tell that child  
That soul is ever Thine.  
Oh, may that child  
Keep it e'er undefiled  
To return it to Thee in its time.

—Author Unknown.

### Notes to Leaders

THE degree of success attained in any undertaking is measured by the amount of thoughtful preparation made for the work and by the earnestness and consistency of effort put into it.

Too often there is failure to make proper plans in advance for the Home and School Association meetings to begin in a strong way with the opening of the school year in the fall. The teacher is urged to arrive well in advance of the opening date for school, in order that she may get settled where she is to live, visit the homes of the children, to become acquainted with both them and their parents, and to determine what books and supplies she will need to order—and thus be able to start school on a strong, positive note from the first day. Just so, the alert Home and School Association leader will plan well in advance for the first meeting of the association in the fall. Even while reading these notes, it is not too early to study the accompanying list of suggestive topics, that you may plan for those who should be asked to take part in early programs.

If your Home and School Association has carried on any constructive program of recreational or vocational guidance

during the summer months, a full report concerning the aims of the projects and what actually has been accomplished should be made at the time of the first fall meeting.

Some Home and School Associations elect officers for the school year rather than for the calendar year. If this is the case in your community, plans should be made at once to care for this routine business, that there need be no delay in getting the work started in a strong way.

FLORENCE K. REBOK.

### TOPICS FOR 1947-48

**September:** Temperance Education in Home and School

**October:** Sharing Your Children's Hobbies

**November:** Developing Correct Speech Habits

**December:** Family Religion

**January:** Training the Child to Think and Act

**February:** "To Obey Is Better"

**March:** Regularity in the School Child's Program

**April:** Nature Interest

**May:** Planning the Family Vacation

**June:** "What Shall I Be?"

**July:** Educational Day Program

**August:** Plans for the New School Year

### Home and School Association at Collegedale, Tennessee

BY MAS. J. A. TUCKER

THE children of the church should be the center of every Home and School Association. The first object is, "What shall we do unto the child?" Every talk, every discussion, every program should strive to answer that one all-absorbing question. In fact, to help teachers and parents solve that question is the only reason for such an organization.

When our Home and School Association was organized at Collegedale last fall, we determined that it would not be just another program of entertainment for folks to attend; but that it would be a monthly get-together of parents and

teachers for earnest study of vital questions pertaining to the welfare of the ninety-five children attending the Collegedale church school. This resolution we have endeavored to carry out. At each meeting two or three short talks have been given, mostly by parents of the children; then there was opportunity for discussion—which has been unusually free.

Some of the topics discussed have been: Discipline; Co-operation With the Teachers; How Can I Teach My Child to Be Prompt, Industrious, and Reliable? School Lunch; Music; Tithe Paying; Chores at Home, etc.

It has been most encouraging to see the interest of the fathers. As many fathers as mothers attend the meetings, and they are equally anxious to gain help for the everyday problems. Often two hours passed before either the leader or the audience was aware of it.

When we started our Home and School Association meetings last fall, we organized the parents into four groups for definite study. The first group took up the study of *All About the Baby*; the second, *Through Early Childhood*; the third group, *Growing Boys and Girls* and *The Days of Youth*. For the young married folk, mostly veterans and their wives, we arranged a class to study the book *Makers of the Home*. The group studying *Growing Boys and Girls* and *The Days of Youth* met separately for a half hour at the beginning of each Home and School meeting. The other three groups met twice a month, in places arranged by the respective leaders. Each of these five groups was in charge of a competent leader who put forth real effort to help every individual in the class. Those who attended have expressed themselves as being definitely helped, and we feel that real good will result.

The association and the teachers have, by different projects, raised about \$75, which will be matched by the conference. This will be advantageously used for playground and classroom equipment.

Parents have been urged to visit the school more frequently and to keep in closer touch with the teachers. Teachers have likewise been urged to visit the homes of their pupils. Thus parents and

teachers will be drawn closer together in mutual understanding and helpfulness, and in turn be better able to help the children intrusted to their care.

### Why Do Our Schools Omit the Kindergarten?

BY ARTHUR W. SPALDING

If parents study to know God's plan for their children, with their home surroundings they can do more in the education of their children than a teacher can do in the artificial surroundings of the school.

First, as far as possible, their play should be in the open air, and there should be much exercise. Special thought should be given to building a strong healthy body.

The attention of the child should be drawn to the things of nature, that he may learn to love nature, and by this means his mind should be drawn to the God of nature.

These first few years are the mother's great opportunity. The child should, by his constant association with her and by her sympathetic answers to his numerous questions, be so drawn to his mother and have such confidence in her that he will seek her help in solving later problems.

Then, too, very early the child is to learn useful labor in the environment where the labor is found. We wrong our children, doing them great injury, if we fail in this matter. This is the first place for the children to learn to work co-operatively.

This is the place and time to lay the foundations of truth-telling, honesty, cheerfulness, courtesy, thoughtfulness, diligence, carefulness, etc. The parents are the ones who should see to it that the children have right ideals in these and that their ideals control their habits.

We can conceive of circumstances where the kindergarten conducted by a Christian teacher would be an advantage to Seventh-day Adventist children. To illustrate: Mrs. Jones is a widow with six children; the older four attend school regularly, and there is no one to teach and care for the little ones, as Mrs. Jones is the breadwinner, and a hard time and long hours she has to win enough bread for so many hungry mouths. She needs all the help she can get. But this is not ideal.

For further instruction see *Counsels to Teachers, Parents, and Students*, pages 79, 80; *Testimonies*, volume 3, page 137; *Education*, page 208.

Do you believe in the instruction given? If you do, there is only one answer to be given: Follow it. *Home and School*.

## REPORT CARD FOR PARENTS

By Lester D. Crow and Alice Crow

70%—FAILING
95%—PASSING
95%—100%—EXCELLENT

**SUBJECT**

Your son or daughter's social relationships

**GRADE**

?

This is the first in a series of *Report Cards for Parents* prepared by two noted psychologists, co-authors of many books dealing with the problems of boys and girls. Dr. Lester D. Crow is chairman of the department of education at Brooklyn College, Dr. Alice Crow is dean and guidance chairman of Girls' High School,

Brooklyn. These report cards are adapted from questionnaires in the Crows' recent book *Our Teen-Age Boys and Girls* (McGraw-Hill). Other report cards will appear in forthcoming issues. They are all designed to indicate how good a dad or mother you are.

Answer each question with one of these words. Be honest with yourself!

Never	Rarely	Often
Always	Sometimes	Usually

#### Poise-Development: Do you—

1. Help him (or her) gain self-confidence? .....
2. Tease him about members of the opposite sex? .....
3. Listen to his stories of his social life? .....
4. Develop proper social habits at home? .....
5. Help him accept or refuse invitations tactfully? .....
6. Permit him to select his own clothes? .....
7. Encourage him to take part in community activities? .....

#### Dating: Do you—

8. Approve his (or her) going "Dutch" on dates? .....
9. Permit your child of 14 to 16 to date? .....
10. Talk to him (or her) about the dangers of petting? .....
11. Permit your daughter to invite boys to take her out? .....
12. Insist that your boy or girl meet all appointments promptly? .....
13. Allow him (or her) to use the family car? .....
14. Permit relatives to interfere with child's social life? .....
15. Expect your boy or girl to come home at a specified hour, even if the party has not ended? .....
16. Discourage him (or her) from smoking and drinking? .....

#### Friends: Do you—

17. Encourage your son or daughter to go with another because he has money? .....
18. Train him (or her) not to be jealous of friends? .....
19. Approve your child's having close associates who are much older than he is? .....
20. Encourage him (or her) to have many acquaintances of the opposite sex? .....

For your grade turn to page 30

### "Mother's Point of View"

In the *Library Journal*, April 15, 1947, appears an article by Julilly House Kohler, entitled "A Mother Looks at Juveniles," in which the author discusses the reading habits of children in general and of her own children in particular.

Mrs. Kohler's own childhood experience had made her most familiar with the public library, for it was there that her mother left her when occasion demanded. She says, "I merely sat down at the nearest table, reached for the nearest book, and knew nothing more till mother was standing beside me saying it was time to go now. If the books in the children's section of any library can blot out time and place for the child and transport him to another world, nobody can ask any more of them.

"But the question is, do the books do that today?" Mrs. Kohler intimates that such is not entirely true today, and suggests that the reason therefore is the "training in more exotic flavors by radio and motion picture and comic book."

True, there are many books for children from three to seven, which are beautiful and instructive; but this mother found her book problems had to do with her own juvenile! Her suggestion was that books should be tried "for size on your particular child," for it is in this way that family favorites are discovered. "That way we have found many volumes of children's poetry and books of science and nature lore. You should see the state of some of our books that have lived through three children's constant use for twelve years." All three children, two boys and a girl, "showed a remarkable similarity of taste in the general type of books that they chose again and again from the shelves either of the library or of their own bookcases. They liked books with style. . . .

"Never think that a child of four or five is not as susceptible to good writing as you are. . . . Give the little people books with originality, with humor, with rhythm and style, and the illustrations . . . will be a final touch of delight."

This mother's experience leads her to feel that the child from nine to twelve presents the real problem to the mother who wants him to read. Boys particularly do not want to read books for themselves, nor do they wish to have someone read to them. Instead—"and what you see is a shock—they do nothing. Nothing much, that is. They sprawl on the floor, looking at comics while the radio, turned to its highest volume, races from" one serial

to another. "This is not an exaggeration; this is an understatement, inasmuch as most of the programs are daily, weekly, and yearly. (And if you think the habit of looking and listening at the same time, here formed, does not extend into later years, ask the colleges about the average freshman's inability to concentrate.)"

Mrs. Kohler decided that the time had come for a firm hand to be taken with her juvenile who "refuses to read a thing but comic books or listen to a thing but the radio." She began by spending some time in the library, choosing books that she thought would attract the boy's attention, and then she insisted on reading aloud to the young man, even though at first he did not seem to welcome the idea. At a most interesting place the mother suddenly announced that she had something else that must be done at once. To her great satisfaction, "Michael sat in that same spot in his chair for the next two solid hours and finished the book." The mother remarked, "I felt like the Curies when they finally saw the radium glow in an empty bowl!"

The next step taken to encourage the return of the reading habit was to deal with the radio problem. Mrs. Kohler forbade more than thirty minutes of radio after school. She left the choice with the children as to whether it would be one thirty-minute program or two fifteen-minute programs, but "more they could not have." This soon began to show encouraging results while dealing with the two problems at the same time.

It is high time that as parents we face the fact that "the comic books offer their material prechewed, predigested. There's not a vitamin in them." If this mother is worried about her children's reading, should not Seventh-day Adventist parents, looking for the soon return of their Lord, rightly be concerned about this same problem? Children are not capable of choosing what is best for them. Parents have been given to every child that comes into this world, that he may be guided in his way of living. Undesirable things have always been available, but today the enemy of souls is making a herculean effort to engulf everyone in his snare. Mrs. Kohler further observes, "I do want to say that there is a period of years in a boy's and girl's life that has always been critical and now, with comic books and radio competition, is more critical than ever."

Let us arouse ourselves to the situation being created by this sinister force which is undermining the ability of our children to form judgments or to think clearly,

and which may even deprive them of the actual ability to read correctly, because of the undesirable habits formed. There are too many things of real worth available through the printed pages for us to be oblivious to this menace of the comics and overindulgence of the radio.

In an article in *New York Times*, October 6, 1946, Edward Weeks wrote of the enormous increase in reading that has been brought about by book clubs. But he adds, "When I remember a record like that I have hopes that book publishers in time might serve a third of the adults in this country. Then I catch my eleven-year-old, oblivious to the world as he speeds through his newest comic, and I have my doubts. Comics are selling at the rate of 45 to 50 million copies a month, to the distraction of a majority of Americans who know how to read."

This is not a matter to be ignored, nor one the children will outgrow without marks being left upon their characters. Mrs. Kohler suggests an appeal to public libraries for help: "Ask for their help in curbing the comic book and radio habit, as dentists ask mothers to help curb the constant candy bar, but have a corner, or a room, as our library has, for that particularly difficult 'growing-pain' age, where you are not ashamed to set a trap with easy, thrilling, popular books that the kids really want to read."

Mothers and fathers, the responsibility is ours to train these youthful tastes in recreational reading.

### Lasting Values

BY RIGMOR OSTERGAARD

A TEACHER, like myself, has many chances, when calling at the homes of her pupils, to study the different methods used in bringing up children. Often the observations I make are of direct value to me in my own teaching, and often, as in the case of the following contrasting incidents, I believe they may be of value to many parents.

One day when I was making a call, two little girls, both of pre-school age, entered the living room with their arms full of wild flowers. The glow of delight in their eyes was suddenly clouded when their mother received them with a curt, "For goodness sakes! Don't come into the living room with those good-for-nothing weeds!"

Obediently, the little girls backed out of the room and we saw them there no more. The mother apologized profusely, saying that the children had strict orders always to come in the back way, and that



certainly they should know better than to bring wild flowers into the living room, to be scattered over her nice rug!

I said nothing but thought a good deal about the opportunity that this mother had let slip by—a golden opportunity to invite and strengthen the confidence of her daughters, as well as to teach them a delightful lesson in nature study.

On my way out I went to the back yard and found the two little girls in their playhouse, busily arranging the flowers in bottles and cast-off crockery. I complimented them on their efforts and chatted with them about the different kinds of flowers they had found.

Some weeks later I was at another home when Donna, the five-year-old daughter, came in radiantly happy over some sumach leaves she had found.

Donna's mother and I admired their beauty, and her mother put them in water saying, "Sumach doesn't last very long after it is picked. But I'll help you press some of the leaves so that we may enjoy them longer. And then we will talk about the different sumachs. There is one that is quite poisonous."

A week or more passed by and then one day Donna caught up with me as I was on my way to school, at noon.

"Mother would like to have you come over for tea after school," she explained breathlessly, and then added, "and we have a surprise!"

I promised to be there.

Donna and her mother met me at the door and Donna escorted me to the table. There it was—all daintily set for tea. And around the center, from plate to plate, ran a garland of pressed sumach leaves shining in brilliant coloring against the white cloth.

"I helped mother decorate the table," Donna volunteered with pride and pleasure. "Do you like my surprise?"

I did, indeed, and I admired the wise mother who had made use of her opportunity to teach her child how to correlate a love of nature with a simple form of applied art, in the home, and at the same time to invite the confidence and co-operation of her child.

Lasting values, you ask? Why, yes, I'm sure of it. One experience may not permanently establish a concept; but certainly continued, consistent intelligent efforts, along the lines of child development will be of lasting value. And I know from my own childhood experiences how poignant even a single experience may prove to be. —National Kindergarten Association.

## Discipline

BY H. W. JEWKES

TEACHING is work that "is the nicest, and yet the most difficult ever committed to human beings." "It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willing to work and watch and wait."

Seventh-day Adventist teachers are leaders. They set the pace, and the youth of the Advent people follow. It takes a good follower to make a good leader. Successful teachers will follow in the footsteps of the Master Teacher as they lead the youth in this crucial hour of earth's history.

One of the most fascinating tasks and yet possibly the most perplexing at times, is the responsibility teachers must execute in maintaining proper discipline in and out of the schoolroom. This is no little task and requires of those who would control others that they must first control themselves. If a "teacher becomes impatient, and is in danger of speaking unwisely, let him remain silent." There is great power in silence.

Teachers must expect to meet in students a perverse disposition. All have some inclination to do evil. There may be a dull pupil or one who is sensitive and nervous. In dealing with all cases, teachers should never forget that they were once children in need of discipline. Teachers will bear patiently, tenderly, and kindly, not censuring but improving every opportunity to give encouragement.

"Order is the first rule of heaven." In the schoolroom order is absolutely necessary to the maintenance of proper discipline.

Rules should be kept at a minimum. The fewer the better, and when once made they should be enforced. A change may be necessary, but until there is a change hold to the rule as law. Rules not enforced result in restlessness, irritability, and insubordination. Better not to make the rule than make it and not carry it out. One of the first lessons a student must learn is the lesson of obedience. Let it be shown the student that the required obedience is just and reasonable. As the student learns obedience he will attain the object of discipline, which is self-government.

All students have will power. They all have a temper. The will is the power to make decisions. The temper, properly controlled, is invaluable. When a student has done wrong, correction is necessary. The true object of all reproof is gained

when the wrong-doer is led to see his fault, and his will is enlisted for its correction. There are various ways and methods of correction, reproof, and punishment. One method will produce the desired result with one student, and yet will not with another. The Saviour's rule is—"As ye would that men should do to you, do ye also to them." This rule should be sacredly observed when dealing with students—the obedient or disobedient, the dullest, the youngest, the most blundering, and even the rebellious.

Teachers will avoid making public the errors of students. "To make public exposure of wrong is harmful in every respect to the wrong-doer and has no beneficial influence upon the school. It never helps a student to humiliate him before his fellow-students. This heals nothing, cures nothing, but makes a wound that mortifies." "The grace of the Master Teacher never leads to the exposing of another's wrong, unless it is a positive necessity." "Those who most try our patience most need our love."

A strong bond of friendship between students and teachers is one of the most valuable assets to good discipline. The teacher who has the confidence of his students will have little difficulty in causing them to see the justice in the rules and regulations of a smooth running school program. Let this friendship begin the first time the student and teacher meet. Teachers will put themselves out, if necessary, to be friendly. Our work's goal is the saving of souls. It will take patience, tenderness, and kindness to win the youth for Jesus. Eternity alone will reveal the full results of the faithful teacher's efforts.

## Report Card for Parents

(Answers to quiz on page 28)

Give yourself 5 points for each question you answered with the correct word or near it in meaning:

- |              |               |
|--------------|---------------|
| 1. Often     | 11. Rarely    |
| 2. Never     | 12. Always    |
| 3. Always    | 13. Sometimes |
| 4. Always    | 14. Never     |
| 5. Always    | 15. Usually   |
| 6. Often     | 16. Always    |
| 7. Sometimes | 17. Never     |
| 8. Rarely    | 18. Always    |
| 9. Rarely    | 19. Rarely    |
| 10. Often    | 20. Often     |

If you can't honestly pass with 70 points, you're failing as a parent.

If you rate between 75 and 90, there are still some spots where you're falling down on your job.

If you top the class with 95-100, hats off to you!

—Better Homes and Gardens, March 1947. Used by permission.

## ★ Our Foreign Missions ★

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

### Evangelism in Samoa

HONOR comes with age in the Samoan community, hence any new thing, be it modern invention or unheard-of religion, is regarded as unworthy of thoughtful attention until the passage of time has proved its worth. The knowledge of this fact influenced the opening meeting of our latest missionary endeavor on the island of Upolu (pronounced oo-pole-oo) in the Samoan group. A number of churches and companies are to be found on the northern side of the island, but the southern coast still remains a challenge, for not one Seventh-day Adventist is numbered among its large population.

When Pastor Neru visited the high chief of Lefega in order to make arrangements for public meetings to be held in his village, the question came, "What is this new religion?" "That is just what we desire to tell you and your people," was the reply; and so with arrangements completed to hold the meeting in the chief's house, and a number of handbills distributed, the mission commenced with an attendance of over three hundred. They were eager to hear the speaker, for his subject questioned, "Is Seventh-day Adventism a New Religion?"

Each successive Sunday evening the mission truck made the thirty-mile journey from Apia to Lefega over roads that would test the metal of the sturdiest vehicle. It carried our Samoan evangelist, Pastor Neru, one of the white workers, and a happy band of young people who formed the mission choir. On arrival at the village, Chief Tauaupepe (Too-ow-pepe-e) would come to the truck and welcome us on behalf of his village, after which we would make our way to his house and prepare for the meeting. The Samoan is known as the gentleman of the Pacific, for his manners are courteous, and his customs provide for the comfort of his visitors. It was, therefore, the correct procedure for the visitors to enter the house first and take their respective places. When this was accomplished, the choir would commence to sing. This was the signal for the congregation to take their seats, for until this time the villagers had kept well in the background,

appearing scarcely interested in our preparations for the meeting. When their turn came, however, the house was filled to overflowing within a few short minutes.

The meetings continued for a little more than three months, covering the usual range of evangelical studies, including prophecy, doctrine, and devotional topics. At first a little opposition was shown, for until the Adventists arrived Lefega had been a London Missionary Society village. One evening just as the congregation was filing into the house, I noticed several elderly ladies with sticks chasing the little boys and girls who were eager to see and hear all that was to be seen and heard. I asked Pastor Neru why they were doing this. Was it because they thought that the children might interrupt our meeting? He assured me that it was by no means that, but rather a Samoan way of showing their displeasure at our meddling in the religious affairs of the village.

A special night was set aside for a lantern lecture, and a record number of more than four hundred people attended. Before the meeting commenced the chief arose, and apparently fearing that some might take advantage of the darkness to cause a disturbance, told the congregation that if anyone did so offend he would be tried by the village court and punished according to tribal law. Needless to say, the speaker conducted the meeting without the slightest interference. We were also pleased to notice that after this warning the elderly ladies forsook their big-stick methods, and the work went ahead unhindered.

At present we are not able to ascertain the outcome of this series of meetings, because our work has been temporarily suspended; but Chief Tauaupepe has leased the mission some land and has asked that we build a house on it and carry on the work we have begun. A native worker has been appointed to this village, and early in the new year he should be able to continue where the work was left off. We trust ere long we may have a strong band of believers meeting on Upolu's picturesque south coast.

R. W. TAYLOR.

### First Convert Among Garo People

THE work in our union is progressing very nicely. We opened up work in a new district not long ago, and as a result of this effort three individuals were baptized on the fourteenth of February. One of these three is from the Garo hills and is the first Garo convert to our faith. We were very happy over this, because it gives us the possibility of beginning work among the Garo people. We have many districts that have never been touched with our work, together with the great states of Nepal, Sikkim, and Bhutan. But the Lord is opening the way for us to get into various places. We see evidences of His leadings on every side, and we feel greatly encouraged.

The Northeast India Union is a tremendous field in the light of population as well as territory. We have within our boundaries about 140,000,000 people. At the present time there are only six overseas families in this field, with about ninety national workers. You can from this get a little picture of the tremendous need in the field and the hopelessness of the task were it not for the fact that Jesus is sending His spirit, which is moving upon the hearts of men in many places.

O. A. SKAU.

### Jude's Warning

(Continued from page 1)

are now face to face with every possible deception in the shape of cunningly masked foes to the truth.

In this hour of awful spiritual peril there is also a message from Paul which parallels that of Jude's, and we do well to keep it in mind: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:13-15.

Let us consider well the solemn warning! "False apostles . . . transforming themselves into the apostles of Christ," Satan's own ministers appearing before us "transformed as the ministers of righteousness!" How important that we have "eyes that see," that discern between the true and the false. How vital to our spiritual welfare that we be watchful. "Keeping ourselves persistently awake," is Paul's thought, and his admonition to them is most timely for us.

## Physical Sickness Brought Spiritual Healing

A BOY was laid on a mat on the ground. The fever was high, and the boy was unconscious. His parents were weeping because the native doctors had given up hope. Evening approached, and the neighbors left for their homes in the village, expecting to see only a corpse in the morning. The father and mother were awake all night, and tears were rolling down their cheeks. At night suddenly the mother had a vision in which she saw three preachers kneeling round the boy's deathbed, earnestly pleading to God to heal the boy. She also saw that her son got well at that very moment. Alas! she wept bitterly when upon awakening she saw her son in the very same condition he was before. Of those preachers she could recognize only two, since they had held meetings in that village some weeks ago. She did not care much about their preaching at that time, because she was taking studies from a Pentecostal preacher. She was about to accept his teachings, but just at that juncture two of her sons became sick. The Pentecostal preacher prayed for their recovery, but one of the two died. The preacher, as well as the hearers, became quite discouraged. (Here her connection with the Pentecostal people was severed.) The preacher also disappeared. The other son was left in this serious condition.

True to her vision, the following morning three of our lay preachers entered her home on hearing about the sickness in that family. These lay preachers of ours were holding meetings miles away in a village. Suddenly they felt that they should go to Bethany (the name of that village), where they had held some meetings sometime before. As soon as they entered her home, she could remember her vision. They earnestly prayed to God to heal the boy. When they said "Amen," the boy became quite well. When the family saw this, they were convinced that these men had the truth and that they were the real servants of God. They studied the truth for months, and finally were baptized. Now their sons—two of them—are ready for baptism.

Our lay preachers who were persecuted by the villagers some time back are now welcome visitors. The family earnestly desires that we place a permanent worker there. They also have promised land free for the erection of the church building. Amid the cry of the sons and daughters of India, we stand still for lack of men and means. Yes, they really

## SPECIAL DAYS AND OFFERINGS

Missions Extension Day

August 2

Missions Extension Offering

August 9

cry for the last message of mercy. Dear readers, would you not extend your helping hand to finish the work in this great land, India?

ENOS DAVID.

## "My Work Can Stop—Yours Must Go Forward"

BROTHER THOMAS GERATY, business manager of the China Training Institute, was helping with the Uplift campaign in Chungking. Among others whom he visited was Mr. Yu Hungehun, general manager of the Central Trust Company of China. This Mr. Yu Hungehun was later appointed minister of finance for China. When Brother Geraty told Mr. Yu of the work of the China Training Institute and of our sanitarium-hospital in Chungking, Mr. Yu said to him: "By the rules of my company I'm not permitted to give more than \$50,000 (Chinese currency) to any charity, but I'm very glad to give that much if it will be of help in your work." This same Mr. Yu was mayor of Shanghai during the time of the fighting in that city in 1937. We called on him in the interests of the Uplift campaign. It seemed rather a presumptuous thing to do, as the city was under fire from the enemy guns, and it was evident to all that Shanghai must soon fall to the enemy. After listening to our appeal this wartime mayor of Shanghai said: "How much did the mayor give you last year?" When he knew that the previous year's donation was the sum of \$400 (Chinese currency), he said: "All right, we will give the same this year. Our revenues have completely stopped. You men know that soon I'll be leaving this city. My work can stop, but yours must go forward. Therefore I'm happy to give you this \$400 today."

It would be well if many in our own ranks could have this same vision of the importance of our world-wide mission work. All other work can stop, but the work of this church must go on.

E. L. LONGWAY.

## Mohammedans Favor Adventists

WHILE writing, I want to pass on to you an experience that I have just received from one of our Indian ordained ministers working in Dinajpur District in West Bengal. He writes of one of his lay preachers in a village not very far from the mission station. He and his wife are the only believers in that village. As a result of his faithful witnessing his elder brother has turned from Hinduism and has accepted the truth, with his family of five. The Mohammedans living in this village have carefully observed our brother through the years, and when our preacher visited this village, the Mohammedans came and testified to the faithfulness of this brother. The Mohammedans are amazed to see an ignorant Santal (Santals are considered a backward race) talking to them of some of the things that they have studied in the Koran. They are very happy that our brother does not eat pork, and they agree with us that we have the truth. The Mohammedans are dissatisfied with the way the other Christians in the village live, and cannot understand why they do not give up these bad habits. The Mohammedans are ready to teach all the villages to forsake eating pork since they have learned from our brother that this is not in harmony with the Christian teachings. They wish to make all Santals like our lay preacher. One was baptized at this time by our ordained minister, and we believe that many more will take their stand as our faithful lay preacher continues with his work.

R. S. FERNANDO.



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