

THE CHURCH OFFICERS' GAZETTE

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No. 12

The Valley of Prayer

There's a quiet, deep vale by the wayside of life,
And the name of this valley is Prayer;
It is hid from the world with its tumult and strife,
And the angel of peace dwelleth there.

Winding down through its calm flows the river of God,
All agleam with the glory on high;
And I feel in my soul, as I kneel on its sod,
A sweet rapture that comes from the sky.

The breezes that blow through this valley of prayer
Are as soft as the sighing of love,
And as pure as the dew on the clover bloom there,
Or the raindrops that fall from above.

The wild storms that come nigh it soon swoon into calm
In this deep, hidden valley of prayer;
And the leaves of the trees there are rich with the balm
That heals all my pain and my care.

When the tempest is on me, and fierce in its wrath,
And my heart is sore pressed with its care,
I turn from the world, and gladly enter the path
That leads down to the valley of prayer.

—Campbell Coyle.



EDITORIAL

Time's Onward March

ANOTHER milepost along the journey through this troubled world lies just ahead. Soon we shall reach it and pass on, for the wheels of time grind ceaselessly on. Before we reach the milepost on New Year's day, it is fitting that we should pause and review the records of the year now past and look forward into the year so soon to be ushered in.

As we look back upon the checkered record of 1948, we are reminded that life abounds in disappointments, discouragements, mistakes, and failures. But with these we realize that life also provides many precious blessings and glorious victories that afford rich memories of the past and provide courage for the future.

As time marches on, few, indeed, would request it to turn backward in its flight and make this old world again face the problems and perplexities of the past twelve months which now form a part of the history of mankind. The international problems, the strained relations between Eastern and Western nations, the political unrest in many lands, the near-famine conditions that have brought suffering to millions, the unrest and violent clashes on the labor front, the war in Palestine, and a score of other problems have perplexed statesmen and thinking men everywhere, and with a sigh of relief we bid farewell to the troubled year of 1948.

An all-wise Father mercifully allows the past quickly to recede into forgetfulness, and when our personal failures are confessed, He forgives them and remembers our sins no more. But the record of the year, as written in the ledger of heaven, cannot be changed. This record, both for nations and individuals, shall stand until that great day when everyone shall be "judged out of those things which were written in the books, according to their works." Revelation 20:12.

"With unerring accuracy, the Infinite One still keeps an account with all nations. While His mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf."—*Testimonies*, Vol. 5, p. 208.

For both nations and individuals, however, there are lessons to be learned from past failures, which may prove to be steppingstones to a new success:

"The past is not wholly vain,
If rising on its wrecks to
something nobler we attain."

Failure is oftentimes the father of success, for if rightly interpreted it will put a new determination into us and arouse us to do our very best.

The apostle Paul, although he had much to discourage him, nobly resolved: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14. This was a noble aim, and revealed a high purpose in life. The failures of the past could not discourage him, for with confidence he looked forward, knowing that "the prize" lay just ahead.

We, too, may face the future with confidence. The perplexities and problems of 1948 are still with us, and without a doubt the world will face even more trying times during the coming year than men faced during the

QUESTION CORNER

In this column each month will be answered questions on the work and duties of church officers or questions concerning any problem that may arise in connection with the local church or any of its departments. We welcome your questions and ask that they be sent to the Editor, CHURCH OFFICERS' GAZETTE, c/o General Conference, Takoma Park, Washington 12, D. C.

Solicitation of Funds

Question: As a church elder, what attitude should I take toward foreign missionaries, institutional workers, or sponsors of self-supporting enterprises who desire to solicit funds either in a public or a private way among our church members?

Answer: Our denominational policies are very explicit in the matter of soliciting funds in our churches. The following principles apply and should guide a church elder in deciding when and where such solicitation could properly be undertaken:

1. No worker, either foreign, self-supporting, or representing a conference institution, should be permitted to solicit funds in any church or among Seventh-day Adventist believers unless he has a recommendation in writing from the conference authorities giving such permission.

2. When workers have such permission from the conference or when they visit our churches to help sponsor an appointed offering that has been announced in the regular way, all funds given by our people in response to such an appeal should be passed through the regular channels of the church and on to the conference office, and not handed over to the worker himself.

3. Recommendation from one conference granting permission to solicit funds in the conference concerned does not apply in another conference. Church elders should investigate each case carefully and be sure that

(Please turn to page 4)

past year; still we have this promise: "The Lord of hosts is with us; the God of Jacob is our refuge." Psalm 46:7.

The year 1949 will bring to each of us golden opportunities, blessed privileges, and important duties. How shall we face them? The year's service, day by day, may be crowned with success and be a blessing to others, or it may be filled with failure, disappointment, and discouragement. The decision lies with each of us. Shall we not choose to make the coming year the best, the brightest, and the most fruitful in service for God of all the years of our lives?

We are living in a grand and awful time. We stand upon the threshold of great and solemn events. Not many more New Years shall be ours until "our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Psalm 50:3. Yes, He shall come in the clouds, with power and great glory, and time's records will be closed and eternity ushered in.

Let us go forth then into the New Year with confidence, ready to perform faithfully our appointed task, whether it be in the common paths of everyday duties or in the broad fields of service for the Master. Then in that great day so soon to dawn, we will hear from the lips of the Master Himself: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matthew 25:21.

THE EDITOR.



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Church Officers' Round Table

PROGRESSIVE PUBLICITY

Oil for the Wheels of Progress

By HELEN F. SMITH

EVERY loyal Adventist, whether church officer or lay member, longs to see his church more fruitful in adding new members, raising funds for home and foreign missions, and making its influence felt for good in the community. To that end we direct our efforts, our resources, and our prayers.

But is it possible that we are going about it the hard way, expending unnecessary effort to reach these goals, because we are overlooking a vital lubricant which makes every wheel and cog in the church machinery run more easily?

That is exactly what an aggressive publicity program has proved to be for scores of churches. Continuous, intelligently directed church news reporting has brought results so remarkable they are in danger of sounding exaggerated. But here are a few typical examples of what has been accomplished in hundreds of instances.

A church in Canada has reached its Ingathering goal in half the usual time since the community has learned through the local paper of the relief work done by Adventists at home and abroad.

A church in California reclaimed a former member who had slipped away when his interest was rekindled by reports of Adventist

church work that he read in his newspaper.

A Michigan community so unresponsive that not a single non-Adventist attended the pastor's evangelistic meetings, completely changed its attitude after the minister began to spend half a day a week writing reports for the newspapers of the activities of the church and near-by academy. Before long the Catholic editor was being accused of having turned Adventist, and prominent members of the community were stopping the pastor on the street to tell him that these stories had completely changed their attitudes toward Adventists.

A New York congregation received more than \$5,000 in ten days of solicitation for their church building fund after the 20,000 residents of the town read about the project in a series of news stories.

Newspaper readers in many localities have called Adventist church leaders to offer money, food, and clothing for relief and mission projects announced by the church.

These are a few of the definite results that churches with an active program of public relations are reporting. But the greatest good accomplished is in the less tangible matters with which every Sabbath school, Missionary Volunteer, Dorcas, and church officer is vitally concerned. For the one great objective of every department of the church is the winning of men and women to Christ; and, seen in its true perspective, newspaper publicity is in the highest sense evangelism.

Christ's penetrating observation, "for the

children of this world are in their generation wiser than the children of light" (Luke 16: 8), was never more true than in our failure to realize the marvelous potentialities of this avenue of evangelism which in the providence of God is available to the smallest, poorest, least-talented group of believers.

Commercial concerns, whose sole object is profit making, spend millions of dollars annually to familiarize the public with the names and merits of their products. Advertising has been proved beyond any question to be a sound business investment. But still more valuable is mention in the news columns of the public press. So desirable is such mention that organizations retain highly paid public relations experts whose responsibility it is to get their companies' names into the news whenever possible.

In happy contrast to the suspicion with which newspaper people traditionally regard such efforts to obtain "free advertising," editors recognize the church as a constructive force in the community and welcome the opportunity to co-operate with those who seek to make its influence felt. In terms of your own Adventist church, this friendly attitude of editors means that whatever your group is doing that is newsworthy will receive its fair share of space in the news columns provided certain simple conditions are met.

And meeting those conditions is the concern of every church member. So do not excuse yourself from this discussion because you are not the officially appointed church press



secretary or chairman of the nominating committee which selects this church officer. If your church is not receiving the benefits of a "good press," score it and yourself against the following brief check list:

1. Does your church have an *active* press secretary? Someone to carry the title is not enough. An occasional news spread, even if impressive, is not enough. The amount and frequency of Adventist news will vary with each editor, but an alert, hard-working church reporter can very often average a news story a week. Even if these stories are brief, their frequency and the varied aspects of Adventist work they cover will count for far more than greater space at irregular intervals.

2. If your church has no reporter, have you honestly done everything in your power to have such a person elected? This may even involve a willingness to do the work yourself. If you are asked to fill this office, do not let inexperience or lack of training keep you from accepting what others with qualifications no greater than yours have found to be the most interesting and satisfying church work they have ever done.

Editors do not require nor even desire "literary" writing. They want just plain, simple facts. If you can put these down on paper correctly, news style can be mastered with a little practice.

The General Conference Press Bureau stands ready to help in every possible way. *Religion Goes to Press*, the new how-to-do-it manual, was written for beginners; and frequent releases are provided that require only the adding of a few facts before they are recopied and taken to the editor. These aids to reporting may be had upon request to the Press Bureau, General Conference of Seventh-day Adventists, Washington 12, D. C.

3. If your church has a press secretary, are you doing your part to provide the facts for the stories he writes? Do not wait until you are asked for information. No one person can know everything that is going on in a church far enough ahead to announce it.

The most frequent laments of our hard-working press secretaries are, "I failed to announce the conference president was to speak because I didn't know until church began," or "The pastor hadn't decided on his sermon topic until too late," or "Our Dorcas society gave a wonderful report of the relief work done the past year, but by the time I got a copy of the report, the paper had gone to press."

Some of the difficulties press secretaries encounter may be due to lack of understanding on the part of church members who are unacquainted with newspaper procedure. One ever-present reality with which everyone from the editor on down must cope is the "deadline"—literally, the time beyond which a story is dead. The paper has gone to press, and the next day's supply of news will more than fill that issue. Copy that arrives after today's deadline—even five minutes after—is consigned to the wastebasket even though its merits might have given it precedence over a story that did appear or the fact that other stories might have been shortened to make room for it.

So do not feel impatient if your church reporter seems overinsistent on getting the facts about the rally you are planning right now when it would be much more convenient for you to give them tomorrow.

4. Do you co-operate fully if your church reporter wishes to use your name or asks you to pose for a picture? Remember that it is a basic principle of journalism that news must be written about people. The cub reporter's first task is to learn the "five W's" which make every story—who, what, why, when, where—and see that they are included in his story. And of the five, *who* is the most important.

It is quite unlikely that the editor will use a general article on Seventh-day Adventist welfare work, but if Mrs. —, Dorcas Society leader, has reported relief activities or announces future plans or directs a welfare project, that is news.

The editor will not print an article proving from the Bible that Christ is coming soon. But if Pastor — told his congregation Sabbath morning, "Only Almighty God knows the exact date of our Lord's return, but modern conditions, fulfilling ancient prophecies, signify that the glorious day is not far distant. . . . He will come back, as He said, in power and glory, and every eye shall see Him," that brief quote has a very good chance of getting into print.

It is not news that Adventists carry on a world-wide mission program, but if Mr. and Mrs. — are leaving your town next Tuesday for a mission post in South Africa, that makes a very welcome news story, and one which can very easily include general information about Adventist missions.

For this reason, if the tremendous possibilities of spreading the facts we want the world to know through the public press are to be realized, church members must overcome a natural reluctance to let their names appear in print. They must realize that these news stories are not written for the purpose of giving credit to individuals.

To thousands who read the story, your name will mean nothing and will be quickly forgotten; but the fact that you said something about what you believe or led a clothing drive or announced the opening of church school typifies the progressive, Christlike spirit of the group with which you are identified and leaves a lasting impression for good. If we are to get news of our church into print and

insure its being read, we must conform to standard newspaper practices; and those practices demand names, dates, details.

If your score is less than 100 per cent on this brief check list, won't you give this phase of evangelism careful and prayerful study? Wonderful opportunities lie just before us if we will take advantage of this means of reaching the minds and hearts of men and women.

Solicitation of Funds

(Continued from page 2)

the solicitation has been authorized by the local conference officers before opening the way for any solicitation in their church.

4. These principles apply to local conference workers, to local and union institutional workers, and to students, the same as to foreign missionaries or self-supporting workers. All solicitation for funds in our churches should be properly authorized by the conference authorities.

Tithe for Doctor's Bills

Question: Do you not think that when there has been sickness in the family, with doctor's bills and other unexpected expense, that a person would be justified in withholding the tithe until such expenses have been met, paying the tithe at a later time? It would hardly seem that the Lord would require a man to go into debt in order to pay his tithe.

Answer: When sickness and doctor's bills come and often reduced income, it surely brings the child of God into perplexity. But is the suggested way the Lord's way to meet such an emergency? Is sickness a just excuse for robbing God of what is His, not ours? Is it an honorable thing to take the Lord's money without His permission and use it for our own purposes? Is it right to pay men what we owe them by robbing God in order to get the money to make such payment? No, surely this is not the solution. God has promised that when we bring in all the tithes and offerings, that He will open the windows of heaven and pour out blessings both temporal and spiritual upon those who are faithful tithe payers. It would be far better to be faithful in the payment of the tithe and then claim the promised blessings. He will not fail us.

Here is counsel that the Lord has sent in this matter: "The man who has been unfortunate, and finds himself in debt, should not take the Lord's portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use he is robbing the Giver. He is debtor to God for all that he has, but he becomes a double debtor when he uses the Lord's reserved fund in paying debts to human beings. 'Unfaithfulness to God' is written against his name in the books of heaven. He has an account to settle with God for appropriating the Lord's means for his own convenience."—*Testimonies*, Vol. 6, p. 391.

Books are lighthouses erected in the great sea of time.—*Whipple*.





HOLIDAY GIFTS

By Mrs. E. G. White

THE holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? Jesus, the Prince of Life, gave all to bring salvation within our reach. . . . He suffered even unto death, that He might give us eternal life.

It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to Him in your hearts, and let His praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto Him, and He will return unto us, and will heal all our

backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to Him, a living sacrifice. . . .

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best Friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts. Provide something to be read during these long winter evenings. . . .

We need to think more of God and less of ourselves. If we would but think of Him as often as we have evidence of His care for us, we would keep Him ever in our thoughts, and would delight to talk of Him and praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; we receive more from Him than from any other friend,

and it should be the most natural thing in the world to make God first in all our thoughts, to talk of His goodness and tell of His power, and to respond to His love by our free-will gifts and offerings for His cause.—*Review and Herald*, Dec. 26, 1882.

DIVERTED FROM THE TRUE OBJECT

Our children have been educated to expect gifts from parents and friends upon Christmas. Christmas is celebrated to commemorate Christ's birth. If we celebrate it only in seeking to give pleasure to our children and one another, our offerings are diverted from the true object. We should bring our thank offerings to the Lord, laying our gifts at the feet of Him who has opened the treasures of heaven to us.

The enemy plans that human minds and hearts shall be diverted from God and His cause, to praise and honor one another. God has been left out of the question, and positively dishonored. Christmas has been made a day of feasting, of gluttony, of selfish indulgence.

Now let every family consider this matter in all its bearings. Let the parents place it in all its wonderful significance before their children and friends, and say: "This year we will not expend money in presents upon ourselves, but we will honor and glorify God. We will testify of our gratitude to Him who gave His Son to die as our sacrifice, that we might have the gift of eternal life." Let us show that we appreciate this gift, and respond as far as it is in our power, with thank offerings. Let us celebrate Christmas by remembering God, instead of remembering our friends and relatives with gifts which they do not need.

THE REWARD OF SELF-DENIAL

Will not God acknowledge the offerings thus bestowed? Will He not bless the little ones who bring some offering of their own to the Master?—Indeed He will! Is not this a most precious opportunity to educate your children in the work of self-denial for Jesus' sake? Tell the children of the great missionary field, and talk to them of the love of Christ; of the great sacrifice made because He loved us, and wanted us to have a home with Him in His kingdom. He came to our world to bless it with His divine presence, to bring peace, and light, and joy; but the world would not receive Him, and put the Prince of Life to death. His death was to bring the treasures of heaven within the reach of all who should believe in Jesus.

Make this glorious theme plain to your children; and as their young hearts expand with love to God, let them present their little offerings, that they may act their part in sending the precious light of truth to others. Thus the children may become little missionaries for the Master. Their little offerings, coming into the treasury like many tiny rivulets, may swell the stream to a river that shall refresh many souls who are thirsting for the truth of God; and even these children may see some souls saved in the kingdom of God as the result of their self-denial.—*Review and Herald*, Extra, Dec. 11, 1888.



Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

What Has Your Record Been?

The year 1948 is about to pass into history. Before turning our attention to the coming year, let us glance at the record, almost complete.

What do you find on its pages?

Have your life and influence always counted for God?

Have your time and energy been spent in measuring up to God's ideals, or in seeking indulgence of personal inclinations?

As a Missionary Volunteer have you exemplified the ideals and the principles that make our group of youth different from the world?

Have you helped to enlist some fellow youth in active, aggressive living for Christ?

If you have been a Missionary Volunteer officer, do you feel that you have done your best to lead those under your charge into all the joyful privileges of membership in the greatest youth's organization in existence today?

Are we really aware that God's plan for us is far above our present level of living?

Shall we not make 1949 a year of real achievement in those qualities of Christian manhood and womanhood which recommend to others the Lord we serve?

The year is past. We cannot change the record, but we can profit by the errors. We can be sure that we do not make the same mistakes a second time. The challenge comes with greater appeal than ever, that we must arrange our life program so as to put Christ and eternity first, and let the other interests of life take their subordinate positions.

1949 Morning Watch

The 1949 *Morning Watch* is a beautiful development of the theme of Christ and His meaning to us, which will be appreciated by every Missionary Volunteer. The cover is a unique original modern painting by Harry Andersen, entitled "Christ, the Mighty Rock." You will be inspired by the 1949 booklet.

What greater value for your money can you get than the *Morning Watch*? Adventist youth are fortunate in having the *Morning Watch* for their very own use. When the morning devotional habit becomes a part of their lives, this little guide has value far beyond its cost price of a few pennies. M. V. leader or M. V. devotional secretary, can you personally speak of the blessings received from daily prayer and meditation and study of the Bible verses outlined in the booklet? If so, then you are a good leader, and you can promote the *Morning Watch* with clear vision.

Aside from our own Missionary Volunteers and church members, thousands of people not in our ranks have been helped by farsighted relatives or friends who used the calendar in some of the following various ways:

Holiday greeting cards.

Distributed in hospitals and waiting rooms.

Placed in hotels alongside the Gideon Bible.

Supplied by Sunday school superintendents to their members.

Sold by greeting card establishments.

Given by managers of business houses to their employees.

Used by youth organization leaders.

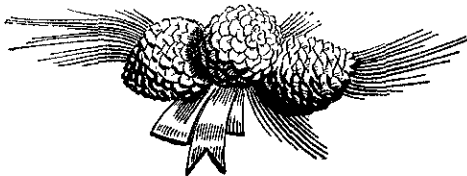
Distributed by Sunshine Bands.

Distributed by Prayer and Personal Workers' Bands.

PLAN NOW the ways in which your society will distribute the *Morning Watch*, of course, in-

cluding presenting it to each member of the society for his personal use, as well as arranging for its distribution in quantity to friends.

Professor H. M. Tippet, who prepared the *Morning Watch* texts, has also written the commentary, *My Lord and I*. This gives intensely practical thoughts on each daily text. You will find it most helpful in enlarging your morning devotions.



The Art of Giving

Give thoughtfully,

And prayerfully, my friend;

Let grace divine,

With warmth of love, attend.

Give tactfully,

And helpfully indeed;

True want is proud,

It feels the pinch of need.

Give cheerfully,

My friend, give humbly, too;

Give liberally,

Not to a chosen few.

Give nobly, friend,

When plans and purse give way;

Give of the larger gift—

Give thy whole self today.

—LOUISE C. KLEUSER.

Holiday Gifts

PLAN TO GIVE

M. V. GIFTS

THIS HOLIDAY SEASON—

1949 M. V. Reading Course Books (senior, junior, and primary).

Messages to Young People.

Recreational Plans for Missionary Volunteers.

Bible.

Morning Watch, either plain or de luxe.

My Lord and I, by H. M. Tippet, (commentary on the *Morning Watch* texts).

Master Comrade Manual.

Junior Handbook.

Progressive Class or M. V. Honor books.

M. V. Uniform.

Write your Book and Bible House for circulars describing denominational books and for special offers.

Write to the General Conference Department of Purchase and Supply for price list of official uniforms.

Nature Clubs in Winter

There are many activities which the nature club can conduct in winter. Each Sabbath afternoon, when the weather permits, the group may take a nature hike to study the winter birds, characteristics of trees in winter, frost and snow formations; to study wild flowers which now are dead, yet which can be recognized; to study tracks of wild animals in the snow, or burrows and tunnels under

the snow or among dried grasses, made by meadow mice and pocket gophers.

Then on stormy days much interest can be aroused by watching the birds as they come to feeding tables built outside of windows.

The club museum activity can be continued through the winter with such projects as birds' nests, seashore animals and shells, tropical fish in aquariums, rocks and animals. There are always a few insects, amphibians, reptiles, and other animals to be found in the winter. Even a few plants will be growing along the streams and in sheltered places. A good museum project to start in the winter is the beginning of a photograph file of frost formations, pictures taken through microscopes, as well as those of animals and plants outdoors. Good pictures of birds may be taken from the window in winter if there is a feeding table outside.

An interesting project for a stormy day is a microscopic study of tiny animal and plant life found in an aquarium.

An all-day trip to a State museum or other large museum, an aquarium, or a zoological garden would make a good project for Sunday. Then in fair weather an all-day hike up a mountain or to some other interesting place would make a fine project for a Sunday trip.

Then there may be Saturday night social gatherings sponsored by the nature club. Don't fail to keep your nature club active even in winter.

—ERNEST S. BOOTH.

An Outgoing Society Officer—

Takes inventory.

Seeks to complete all unfinished business and projects.

Gives to his successor all information regarding any unfinished work.

Completes records and reports.

Files records and reports to the society, sends to the conference M. V. secretary those which belong to him, and gives to the church missionary secretary or other person those which belong to him.

Prepares the society for the new year.

Assures the incoming officers of his hearty cooperation—and then co-operates.

Gives of his inspiration and experience through the regular membership duties in the society, in missionary bands, and other avenues of service.

Reads again the Bible story of Elijah and Elisha.

A Christmas Idea

"May I tell you my idea? It first occurred to me last Christmas when I balked at spending several dollars on a plant for a friend while a crippled child I knew was in want. The problem was solved by helping the child and writing a card of greeting to my friend, explaining that I had spent the money for her gift on the child. She—bless her dear heart!—was delighted, and so I intend to try the experiment on others.

"Won't you try it, too? Talk it over with your friends; make a compact with them to forgo the usual interchange of gifts and devote the money thus saved to helping the less fortunate. Call it the 'Inasmuch Club.' Cards could be written bearing the usual Christmas greetings and telling, as cleverly as may be,

(Continued on page 13)

Senior Meetings

December 4

SHARE YOUR FAITH—IN TEMPERANCE

By ALTA HILLIARD CHRISTENSEN

ORDER OF SERVICE

SILENT PRAYER.

OPENING HYMN: "O Christian, Awake!" No. 576 in *Church Hymnal*.

SCRIPTURE READING: James 2:14-26.

PRAYER.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY BANDS.

OFFERTORY.

SPECIAL MUSIC: "My Task," or, "I Would Be True," No. 425.

INTRODUCTION BY LEADER.

PANEL DISCUSSION: "Look," and "Listen," (in eight parts).

CONCLUDING REMARKS BY LEADER, and pledge signing and promotion.

REPEAT MOTTO: "No Compromise and No Cessation of Our Efforts Until the Victory is Gained."

CLOSING HYMN: "Work, for the Night Is Coming," No. 446.

BENEDICTION.

Notes to Leaders

This program is to be presented in the form of a panel discussion given by two groups of four members each, banded respectively under the labels, "Look" and "Listen." The members of each group speak alternately. The second speaker of the "Listen" group carries a copy of the new temperance journal, *Listen*. In his introductory remarks the leader will invite the audience to *look* with one group at the world's condition and need, and to *listen* to suggestions made by the other group relative to work everyone can do in combating the evil of intemperance. At the close of the introductory remarks the two groups take assigned places facing each other in front of the audience. Each group may carry a banner bearing its name.

At the conclusion of the meeting, the leader should have the annual-membership-pledge envelopes passed to everyone, and he should urge all to sign and enlist as active members of the American Temperance Society. Pledge envelopes can be obtained from the local church temperance secretary or from the conference M. V. or temperance secretary.

Panel Discussion: Look and Listen

1. FIRST SPEAKER, of the LOOK Group:

Look at the world today. Christmas is almost here. To millions of people it will be a season of merrymaking in both appropriate and highly inappropriate ways. For altogether too many it will mean dissipation, with tragedy following as a consequence. Millions of dollars will be spent for that which is not bread, but which is poison, and disastrous in effect. We are near the end of another year which marks an increase in tragedy to which there is no age limit.

Only a few months ago a seventeen-year-old boy in Baltimore, Maryland, was tried for mur-

der, and the presiding judge in the criminal court said it was the saddest case he ever tried. The boy was normal physically and mentally; he was a Boy Scout; he played in the Baltimore Colt's band; and he never had been in trouble before. Neighbors by the dozens testified that he was a good boy, and the principal of the City College stated in writing that the boy was a normal student. Yet he was on trial for murder. He had murdered a woman whom he never had seen until the moment he attacked her with a brick. Over and over again he said, "I don't know why I did it. I don't know why I had the brick."

Investigation revealed that he was drunk at the time he did it. But this seventeen-year-old was not in the habit of drinking liquor; he never went to bars or taverns. The tragedy had begun in a homelike environment across the street from his own home. Neighbors there had given a friendly party to celebrate the return of a young soldier. The seventeen-year-old's father had gone with him to help tap the keg of beer that had been brought for the party. There, among his young friends, at a family party, the boy had had a "rum coke," several rye highballs, and, to use his own words, "a lot of beer." Hearing a noise up the street, he picked up a brick and started in that direction. Then he met a woman. A minute or two later the woman was lying lifeless, with her head crushed and bleeding from the boy's attack with the brick. The boy then went home and fell asleep on his porch. The next day he went about his usual activities, remembering nothing at all of what he had done. The day following, the police came for him.

There seems to be no law against giving liquor to minors in a home. But someone must be responsible for what ensues.

2. FIRST SPEAKER of the LISTEN Group:

Listen! Let's wake our lawmakers up. The newspapers carry reports of tragedies like this every day, and at the same time these papers carry ads for all sorts of alcoholic drinks. Here is something everyone can do: Clip out the advertisement and the account of the tragedy, fasten them together and send to your senator or representative in Congress, with the request that he use his influence immediately for legislation against the sale of this disastrous poison. Remind him that he represents you in government. A courteous letter will bring an answer.

3. SECOND SPEAKER of the LOOK Group:

Look how the alcohol affected that boy, and in consequence, the community. With the individual, alcohol starts at the top, upsetting mental activity first. Next it affects physical skills, such as walking, sight, and speech; and last of all it interferes with the basic functions of the body, which are heart action, digestion,

etc. Whether in brandy or in beer, alcohol is harmful. In fact, the effects last longer when it is taken in beer than when in larger doses, because then it is absorbed into the blood stream more slowly. Two drops of alcohol to one thousand drops of blood will produce intoxication, while five or more drops in the same ratio will bring a person down to danger of death. Tests have shown that trained typists after taking two glasses of 4 per cent beer averaged 39 per cent more errors. When the quantity of alcohol was doubled, the errors were nearly doubled but the speed was only slightly reduced, showing that small doses make the drinker self-confident but less efficient. With drivers, in tests at a speed of thirty miles an hour, it was found that those with alcohol in their blood traveled six feet farther than normally after hearing a signal, before applying the brakes. Look at that danger! The drinking driver is the menace of the highway. Every drinker is a potential drunkard; every drunkard is a potential murderer. If there were no "moderate" drinkers there would be no immoderate drinkers.

4. SECOND SPEAKER of the LISTEN Group (Holding up the *Listen* magazine):

Listen! Let's wake people up! Let's keep ourselves informed by reading this magazine and then let's send subscriptions for it to friends and acquaintances as a Christmas gift. Let's keep our city officials awake with it. And besides, we can keep a supply of the temperance leaflets—"Who Has a Right to Drink?" "Is Moderate Drinking Harmful?" "Alcohol, Its Effect," and others—in public reading racks, and in our own pockets and handbags, ready for opportune use. We can write letters to the correspondence column of our local newspaper; we can invite neighbors and friends in for an evening to see one of the excellent temperance films now available from temperance organizations. There is a great deal we can do in this temperance education program to protect humanity.

5. THIRD SPEAKER of the LOOK Group:

Look at something else, too. Look at the disastrous fires constantly happening everywhere, and look at their usual cause—cigarettes. Considering the enormous loss in property and human life in these fires, can we not conclude that cigarette smoking is a danger and a menace to society? Then look at the harm it does the individual. A famous physician, Dr. J. H. Kellogg, extracted the nicotine from one cigarette and gave it to two full-grown frogs. It killed them almost instantly. People who smoke cigarettes, as we know, do not drop dead beside their ash trays, but they do die sooner than is necessary, usually from maladies brought on by smoking. The nicotine in tobacco injures blood circulation, breathing, the brain and nerves, and many other organs of the body. Its habitual use lowers the efficiency of the mental and nervous system about 10 per cent, cuts the flow of blood to the retina of the eye, develops a weak heart, Bright's disease, or some other ailment which usually is named as the cause of death instead of the actual poison. Tobacco users are nico-

tine addicts. And look at the rate at which people are destroying themselves in this way. If the number of cigarettes used in the year 1915 were distributed equally among the people of the United States, every person would have 178, while the number used this year would give everyone 2,643.

6. THIRD SPEAKER of the LISTEN Group:

Listen: "Drop a pebble in the water,
Just a splash, and it is gone,
But there's half a hundred ripples
Circling on and on and on."

Start the ripples in your neighborhood by placing this magazine, *Listen*, the *Temperance Bulletin*, and such books as *What You Should Know About Tobacco*, *Thumbing a Ride*, *Straight Thinking*, and others, in public and high school libraries; keep public reading racks supplied with the leaflets, "Should I Smoke?" "Tobacco, Tombstones, and Profits," and many more which you may obtain from the American Temperance Society in Washington, D. C., and also M. V. Leaflets 41, "Nicotine Knockout," and 42, "Tobacco, Friend or Foe to Health," obtained through your Book and Bible House. Always have some of them handy, ready to give on occasion. Arrangements may be made to have *Listen* sent to other young people in your neighborhood, to schoolteachers, ministers, doctors, law-enforcement officers, and judges. For every five dollars sent in to the American Temperance Society *Listen* will be mailed out to ten different individuals. Be sure to list the names and addresses of persons to whom you want the magazine sent. Literature on this subject should be broadcast as widely as cigarettes are used. Perhaps neighborhood classes among the children of your community could be organized if you begin them as little parties and arouse interest by contests and prizes. Remember, the "half a hundred ripples circle on and on and on."

7. FOURTH SPEAKER of the LOOK Group:

Look at the cost of liquor and tobacco! Besides the cost in life and health, there is the cost in money. The latest figures show that the people of this country spend more than twice as much money for drink as they do for education. For \$1.50 spent for milk, \$2.30 is spent for liquor. In one year the estimated amount of money spent in only one city for alcoholic beverages was \$50,000,000. In a city with a population of more than 600,000, this amount of money would buy every person in the city a pair of shoes; two pairs of hose; a complete change of clothing; and would supply a total of ten million wholesome loaves of bread, five hundred thousand bushels of potatoes, five hundred thousand sacks of flour, an abundance of milk, butter, meat, vegetables, and fruit; it would buy sufficient coal for all heating purposes; it would buy a thousand new homes and place furniture, a radio, and a refrigerator in every one of them; it would buy an automobile for every one; and in addition to all this it would give institutional care to the sick, the aged, the blind, and the poor of the city; it would give unemployed and old-age pensions; buy tickets to the ball game for every man and boy in the

city and would buy every woman and girl a box of candy; it would give 500 churches \$1,000 each; and still there would be enough left to make \$750 payments on every one of a thousand home mortgages and give \$180,000 to mission and charity work. Yet the money that would do all this went down the drainpipes of drink in one year. This was the amount spent in only one city.

Today one dollar in ten goes for liquor, and this does not include the advertising, nor the cost of resultant crime which is estimated at an average of \$171 for every person in the United States annually. At the same time, contributions to church and charity work are less than half the amount they were during the depression years. Look at what the Bible says of wine: "At the last it biteth like a serpent, and stingeth like an adder." Proverbs 23:32.

8. FOURTH SPEAKER of the LISTEN Group:

Listen! We can make our influence felt. Magazine publishers who accept liquor advertising keep a record of the protests they receive. This was shown in the report of a representative of several New York publishers at a recent committee discussion of a Senate anti-liquor-advertising bill. Stickers bearing the words, "I didn't like this ad," with various reasons attached, may be obtained from temperance organizations. Clip one of these to every such advertisement you see, and send in to the publishers. The Brewers' "Home Life in America" series of advertisements, which now appear in the leading journals, are a diabolical scandal of the American home, and we should register emphatic protests to all magazine publishers who accept them. Such magazines often close the door to material that is in any way opposed to drinking, and thus destruction of morals proceeds at a double rate. Why do not these advertisers picture their finished product—the intoxicated man? Whenever we see these ads, let us think of Proverbs 20:1.

Listen again: Keep informed on temperance issues; vote, vote on them! All that is necessary to give the enemy the victory is to stay at home and do nothing. Every time an issue is before the legislative body keep in touch with your lawmakers by letter or by telegram. *Listen* to the voice from heaven: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23. "What had Meroz done? Nothing. And this was their sin."—*Testimonies*, Vol. 2, p. 247.

"Since the repeal of the Eighteenth Amendment the use of alcohol has become so widespread that nearly every member of our social order is now called upon to respond in some way to its presence and its influence."—Dr. Martin Hays Bickham.

"Don't tell me a government that can make 130 million people stop buying meat, flour, sugar, coffee, and shoes can't make them stop buying booze!"—Sam Morris, in *The National Voice*, January 22, 1948.

December 11 YOUTH AND THE FAMILY ALTAR

By R. R. BIETZ

ORDER OF SERVICE

OPENING HYMN: "Spend One Hour With Jesus," No. 101 in *Gospel in Song*.
ANNOUNCEMENTS.
REPORTS.
OFFERTORY.
READING: *Messages*, page 247, par. 1.
PRAYER.
SPECIAL MUSIC.
INTRODUCTION BY LEADER.
SYMPOSIUM: "The Family Altar."
SPECIAL SONG: "My Name in Mother's Prayer," No. 36 in *Christ in Song*.
READING: "How Father Became a Christian."
READING: "A College Graduate Writes Home."
CLOSING SONG: "Mother's Prayers Have Followed Me," No. 102 in *Gospel in Song*.
BENEDICTION.

Notes to Leaders

As leaders of youth we can do much to revive an interest in the family altar—an interest which will culminate in the erection of broken-down family altars.

Since this program includes the whole family, make an honest effort to have the parents present when the material is presented.

Perhaps you can arrange for some young people to give testimonies regarding the influence of the family altar upon their lives.

Leader's Remarks

"The influence of family worship is as lasting as eternity. Many a boy who appears restless at the family altar has an impression made upon him which comes back to him with tremendous force afterward, when he is out in the world and is battling with sin. Many a girl is kept from doing that which is inconsistent because of her recollection of the trembling tones used in her father's prayer, and the sound of her mother's voice in song. So many times we find ourselves drifting, and suddenly we stop as if a hand had reached out to lay hold upon us. It was impossible to drift farther, and all because the hand was a memory and the memory brought before us the time of family worship when our fathers were praying and the very atmosphere of heaven was round about us."—*Menace of Immorality in Church and State*, Stratton, p. 116.

All of us who have been reared in homes in which the family altar was kept intact year after year, know that the above statement is true. We have experienced it in the past and are still experiencing it today. When we think of home, we think of family worship, of kneeling around the family altar, of the beautiful songs we used to sing, of the helpful suggestions father used to give during the family-worship period. What a sweet time it was! And those Friday evening sunset worships cannot be forgotten.

Why is it that today so many homes do not have family worship as they used to a few decades ago? Is it not just as helpful today as it was a few years ago? Is the family altar out of date? I am sure that we all agree that the family altar is more important today than ever before in the history of this world.

It would seem, then, that the only excuse that can be given for not maintaining the family altar is that we do not take time. We are living in a fast-moving world. Speed, hurry, seems to be the call of the hour. We are traveling so fast and are kept so busy that there seems to be little time left for looking after the interests of the family. The art of staying at home is almost a lost art. A few years ago fathers and mothers still planned their home life in such a way that a little time was spent around the fireside.

"In countless instances the old standards of the home have been undermined by the restless pursuit for ephemeral amusement, which has served to bring about a collapse of the old ideals. That tightly knit center of common interests and affection or mutual spiritual and domestic development, that love for father and mother, that pride of family progress—where are they? Card parties, golf, dancing, the movies, and the automobile have, by their abuse, overwhelmed home interests and drawn millions away from the fireside and the church. And youth—forgotten youth—is being made to pay the bill.

"The time will come when the heads of the homes will again realize their responsibilities. The churches, or rather, the people, in these churches who have neglected their obligations, must again be inspired to exert a proper formative influence upon the character of the young."—*Etude*.

The Bible teaching in regard to this subject is very specific. The prophet Jeremiah classes the families who do not maintain the family altar with the heathen. (Read Jeremiah 10:25.)

We are living in a hurrying world. No one will deny it. But in spite of this fact, we must not be too busy to pray. The people who accomplish the most are the families who take time to pray. Job was a very busy man. He had much property to look after. He had "seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east." Job 1:3. Surely a man with so much property must have been very busy doing the routine work that needed to be done, but we read of Job, that when his sons feasted, he "sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." Verse 5. He was a busy man, but not too busy to pray, to remember his sons every morning.

We think of Abraham. He, too, had more to do than most farmers and businessmen nowadays. "Abram was very rich in cattle, in silver, and in gold." Genesis 13:2. No doubt there was much work to do in connection with running his home affairs, but Abraham had time for his family. The Lord said of him: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Genesis 18:19. Abraham, a busy man,

found time for morning and evening worship.

The days still have twenty-four hours each. They have not become shorter. Surely we ought to devote part of that time to the Lord, for it certainly is true that:

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—Tennyson, *Morte D' Arthur*.

The Family Altar

Whose duty is it to maintain the family altar?

"In every Christian home God should be honored by the morning and evening sacrifice of prayer and praise. Children should be taught to respect and reverence the hour of prayer. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Counsels to Teachers*, p. 110.

Why is it so important that the family altar be maintained?

"If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. . . . And yet, in this time of fearful peril, some who profess to be Christians have no family worship. . . . In every family there should be a fixed time for morning and evening worship."—*Testimonies*, Vol. 7, pp. 42, 43.

Why is the family altar neglected in many homes?

"In too many households, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for his abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. . . . They go forth to labor as the ox or the horse goes, without one thought of God or heaven."—*Patriarchs and Prophets*, p. 143.

How should the family worship be conducted?

"There should be a fixed time for morning and evening worship." The service should be short. It should not be dry and irksome. It should be intensely interesting. It should be the most enjoyable hour of the day. The service should vary from time to time. "A song of praise may be sung. . . . As circumstances permit, let the children join in the reading and the prayer."—*Testimonies*, Vol. 7, p. 43.

"The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. . . . To make such a service what it should be,

thought should be given to preparation. . . . No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."—*Messages to Young People*, p. 341.

What songs are suggested to be used during the time of worship?

The songs should be those that all can enjoy. The children enjoy songs such as: "Jesus Loves Me," "I Will Follow Thee," "Little Feet, Be Careful," "'Tis Love That Makes Us Happy." The following morning hymns are suggested: "In the Morning," "Holy, Holy." For evening hymns, something which fits the occasion, such as: "Day Is Dying in the West," "One More Day's Work for Jesus," "One Sweetly Solemn Thought." Other good hymns are: "My Faith Looks Up to Thee," "Sweet Hour of Prayer."

What can be said of a home in which family worship is regularly conducted?

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good."—*Patriarchs and Prophets*, p. 144.

How Father Became a Christian

Father was not a Christian; mother became one. She determined to hold family worship with the children. Father left the house night after night whenever mother took the Book. But one evening he said to himself, "What's the sense of my going off just because mother wants to play this fool game every night? It's my house. I'll stay here and read the paper." So he buried himself behind his newspaper, while mother gathered the children to her knee, read a Bible story, and then with them knelt down and prayed.

He paid no attention until his boy began to pray a simple, short prayer that ended: "Bless papa, and help him to know the truth, and to keep the Sabbath. For Jesus' sake, Amen." Father got up and tiptoed to the door, but he had not closed it behind him before he heard his baby girl lisp: "An' bless papa, an' help him keep de troof."

He wandered around outdoors until bedtime. The next day his mind was even more disturbed. At worship that evening he laid down his paper and listened; and when his boy began to pray, that father slipped to his knees—for the first time in his life; but he was up before they saw him. The next day was Sabbath, and after doing his chores, the father put on his best clothes. In answer to his wife's inquiry, he replied: "Why mother, I thought I'd go to Sabbath school with you, if you don't mind." She didn't mind. For years thereafter that man held important positions, and did a great work for God until age retired him. And he told me this story himself.—*Family Worship*.

A College Graduate Writes Home

(NOTE.—This is part of a letter that was written by a college senior to his parents a few weeks before graduation.)

DEAR MOTHER AND DAD:

My roommate is out for the evening and I am alone. Everything is rather quiet. This is my chance for a few words to you concerning several things about which I have been thinking the past few weeks. At this turn in school life one naturally thinks quite a bit about home, particularly on Friday evening. During the week we are kept so busy, especially we seniors, that we hardly have time for any retrospection on the days at home—"good old days."

My college days are about over. I've had a wonderful time in every way. The present school year is the best I've ever experienced. Graduation will soon be here. What a thrill, especially when one has the privilege of being graduated from a Christian college! I'm beginning to realize, in a more complete way, the wonderful opportunity I've had in going to our own schools from the first to the sixteenth grade. It's interesting to figure up the days I've spent in our own schools—a grand total of approximately 2,700 days. Just think of it!

It has been only in recent days that I have begun to realize the extent of your sacrifices to make it possible for me to spend so many days and years in our own schools. More and more I have come to believe that your efforts in my behalf were more than ordinary. Never will I be able to repay you for them.

If you were to ask me tonight what single thing has helped me more than any other in life I would say the home influences. I am thinking particularly of the family altar which you so faithfully upheld day after day, week after week, month after month, and year after year. The picture of our family kneeling around the altar will never be forgotten. It has fastened itself securely upon my memory. I believe it will be as lasting as eternity itself.

I also remember how you used to pray for — and —, who were away in the academy. Not many mornings went by without their being remembered in prayer. I felt then that should I go away to school later on, you would remember me also. The consciousness of this fact helped me much after I left home. I know tonight that the family altar has not been broken down in our home and that the prayers for us children are still being offered as they were when we were with you every day.

Never before have I said anything to you about the influence of the family altar upon my life. Perhaps I would have said something before, but it was not until recently that I fully realized its significance in my life. I want you to know that nothing has meant more to me than the influence of the family altar. Many times when I have been tempted to deviate from the paths of truth, the picture of the family altar appeared in my memory. The memory of father and mother praying for me helped to win the day. You won't

have any land or money to give me when I leave home, but you have already given me something which is worth more than sections of land or banks of gold. For this—your prayers around the family altar—I want to thank you from the bottom of my heart.

I must conclude right now or I shall be late for vespers—the best meeting at the college. Write soon. God bless you and keep you. Come to see your "little boy" be graduated.

Your loving son.

+++

December 18

WHAT DO WE BELIEVE—ABOUT GOD'S THRONE?

By W. R. FRENCH

ORDER OF SERVICE

OPENING HYMN: "Round the Lord in Glory Seated," No. 74 in *Church Hymnal*.

PRAYER.

OFFERTORY.

DEVOTIONAL STUDY: "What Do We Believe—About God's Throne?"

SONG: "Ye Watchers and Ye Holy Ones," No. 77.

SECRETARY'S REPORT.

READING: "Christmas is Coming."

POEM: "The Art of Giving." (See p. 6.)

DISCUSSION: "Sharing the Christmas Spirit."

ANNOUNCEMENTS OF PLANS, AND DISCUSSION.

SONG: "The God of Abraham Praise," No. 76.

BENEDICTION.

What Do We Believe—About God's Glorious Throne?

LOCATION OF THE THRONE

The Scripture says, "A glorious high throne from the beginning is the place of our sanctuary." Jeremiah 17:12. Location is one item which is mentioned in this text and we are thus encouraged to ask, Where? (Read Psalm 103:19; 102:19.)

The prophet Habakkuk also mentions the place where God dwells. (Habakkuk 2:20.)

The word "tabernacle" implies a definite dwelling place for God. God said to Moses: "And let them make me a sanctuary; that I may dwell among them." Exodus 25:8.

At the dedication of the temple, the following words are mentioned several times in the prayer of Solomon: "Hear thou in heaven thy dwelling place." (1 Kings 8.) The heaven in which God dwells is a real, definite place apart from this world; for from heaven He beholds the children of men and orders what to His divine providence He sees is best for His children.

When Jesus was about to return to His Father, He emphasized two facts worthy of note—that the Father's house is a place or location, and that it is somewhere away from this world. (Read John 14:2, 3.)

The psalmist describes the place of God's dwelling as a city. He calls it "the city of our God," "the city of the great King." Psalm 48:1, 2. John the Revelator also calls it "the tabernacle of God," "the holy city," "new Jerusalem." Revelation 21:2, 3. This holy city John describes as "coming down from

God out of heaven." Verse 2. The throne of God is in the midst of that holy city. (Read Revelation 22:1, 3.)

The fact that heaven is a definite location and apart from this world is further emphasized in the Hebrew letter. (Read Hebrews 9:24.) When He had thus ascended into heaven itself, He sat down "on the right hand of the throne of the Majesty in the heavens." Hebrews 8:1.

Mrs. E. G. White speaks of "the world that was separated by sin from the continent of heaven." The city of God, in which His glorious throne must be located, is on some material heavenly body like the earth.

WHAT IS GOD'S THRONE LIKE?

We may next inquire, What is God's throne like? Our text calls it "the throne of his holiness." Psalm 47:8. Another text calls it, "a glorious high throne." Jeremiah 17:12. Isaiah says: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isaiah 6:1. Daniel says, "His throne was like the fiery flame." Daniel 7:9. John the Revelator calls it "a great white throne" (Revelation 20:11), and he says also "there was a rainbow round about the throne" (Revelation 4:3). Mrs. E. G. White speaks of it as "the highest heaven," "the throne of the universe."—*Desire of Ages*, p. 25. Our God is a "great King" (Psalm 47:2), and He rules from and sits on a "glorious high throne"—a throne befitting the God of the universe.

WHO IS ON THE THRONE?

God does not sit alone upon His throne. Micaiah, the prophet said: "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." 1 Kings 22:19. Daniel, the prophet, says: "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Daniel 7:10. John the Revelator saw the Father sit on the throne with Christ in the midst. (See Revelation 5:6.) He also saw four living beings who have been redeemed from the earth by the blood of the Lamb, stand in the midst of the throne and round about the throne. (See Revelation 4:6; 5:8-10.) He saw also twenty-four elders sitting on twenty-four seats that were placed close round about the throne. These also are human beings saved by the blood of the Lamb. Beyond these twenty-four elders he saw ten thousand times ten thousand and thousands of thousands of holy angels. To gain some conception of the glory of God's retinue and court attendants read Matthew 28:2, 3, and multiply the glory of one angel by millions. Surely God's throne is high and glorious.

SURROUNDINGS AND ESTABLISHMENT

In addition to the host of attendants which surround the throne of God we read: "Clouds and darkness are round about him." Psalm 97:2. In these clouds will be seen God's rainbow of promise with all its beautiful and per-

fect blending of colors reflected again in the "sea of glass" which stands before the throne. (Revelation 4:6.)

"Righteousness and judgment are the habitation of his throne." Psalm 97:2. In the ark in the earthly sanctuary were the two tables of stone on which were inscribed by the finger of God the Ten Commandments. These Ten Commandments are the constitution of God's government. In the earthly sanctuary was the law. "The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript."—*The Great Controversy*, p. 434. God's throne is established upon righteousness and judgment. God's law is divided between two great commandments—love to God and love to man. (Matthew 22:36-40.) Righteousness comprehends love to God, while judgment pertains to love to man or to man's relations to his fellow man.

In the description which John the Revelator gives of God's throne it is comforting and encouraging to us poor mortals striving to reach heaven to note that He saw sinners who had been saved by grace in the midst of God's throne and closer to His throne than the angels who have never sinned.

"To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen."—*Christ's Object Lessons*, p. 163.

(The throne of God which we have described today is God's glorious high throne which is forever settled in the heavens, and we make no effort to differentiate between or to identify the throne of God to be found in the first apartment from the throne as found in the second apartment of the sanctuary. [See *Early Writings*, p. 55.] It is impracticable to include this further discussion within the scope of this topic.)

Today we hope we may impress the youth with the reality, the greatness, the glory, and the majesty of our Great God and King and induce reverent devotion and respect as we address our petitions to God's throne of grace.

W. R. FRENCH.

Christmas Is Coming

"Christmas is coming," is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge him as their Saviour, to honor him by willing obedience to his service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ.

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, he would have spoken through his prophets and apostles, that we might know all about the matter. . . .

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with the children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "evergreen," suggest the holy work of God and his beneficence to us; and the loving heart work will be to save other souls who are in darkness. Let your works be in accordance with your faith. . . .

Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of his kingdom.—Mrs. E. G. White, in *Review and Herald*, Dec. 9, 1884.

Sharing the Christmas Spirit

Although we do not believe that December 25 is the birthday of Jesus, we do believe that it is well at this season of the year, when the attention of people generally is directed to the life and work of the Master, to do all that can be done through exemplary living and sacrificial service to reveal the spirit of Christ to the world.

At Christmas time we are thinking of God's love for us, shown in the gift of His Son, Jesus Christ. We, too, show our love for our relatives and friends by giving gifts to them. If we do so with love and joy in our hearts, this is well; but should we not extend our giving beyond the small circle of family and friends? It is not always the material gift that carries the greatest blessing into the life of the recipient. That blessing may be borne through the ministry of song, or instrumental music; it may be imparted through a cheerful or encouraging word; it may be brought into the life of some needy one through an act of Christian help, or through a Bible reading. Let us try individually and as a group to find people whose Christmas we can brighten.

At this season of the year our organized hands gain a new incentive in undertaking great things for God. The Prayer and Personal Workers' Band may be a real factor in leading the youth of the church as well as others to a deeper consecration to the Saviour and a practical Christian life. The Crusaders' Corps all over the world, with consecration and enthusiasm, are sharing their faith and winning many trophies for their Commander. The Christian Help and Sunshine Bands have

a large opportunity for touching, helping, and influencing the lives of others at this special season. The Literature and Correspondence Band may be an effective agency in bringing salvation—the greatest gift—to those who are not yet acquainted with the Master.

More specifically—a Christmas workshop may be set up where the young people and the Juniors may repair toys and games and, perhaps, clothing, and where new articles may be made in various crafts. This project may motivate the production of useful and beautiful articles by members or groups who are interested in the handicrafts among the M. V. Honors. A display of the completed articles will inspire others.

You may find some children who will have no Christmas at all unless you bring it to them. Consult with your pastor, church-school teacher, welfare worker. Perhaps you will find that the need goes beyond that of the children, and that the family requires food and clothing. And when we make friends this way, why not continue the friendship throughout the year? Invite the children to J. M. V. meetings, the youth to Senior M. V. Society meetings, and both groups and the parents to Sabbath school and to church services. Make them feel that you really want them to come. After all, the greatest thing any of us have to give is Christ. This year, particularly, let us share Him with those to whom He is unknown.

Many young people's groups have the custom of going Christmas caroling, either through the streets or from door to door. People who because of their age or health are unable to attend church receive much joy in hearing carols sung by the young people. Ask your pastor and home-division Sabbath-school leader for the names and addresses of these people.

Then there are kindnesses everyone can do. We never know how much a visit may mean to a sick or aged person or to a young person who may be drifting. Perhaps there are letters or notes that we should write; or we might help some who are unable to write to send the messages they wish to send to others; or read or sing to those who would enjoy it.

The true "Christmas spirit" is a spirit of sacrifice, a spirit of giving—the giving of one's self to meet the greatest need, the need of a lost race.

"In preparing our Christmas presents, let us get ready to give some of the things which Jesus gave. Along with the many gifts which have prices, let us give a few which are priceless. Let us give thought to someone who needs it, sympathy to someone who craves it, praise to someone who deserves it but does not get it, kindness to someone whom the world has overlooked, affection to someone who is starving for it, inspiration to someone who is fainting because of the lack of it. One's Christmas does not consist in the abundance of the things which he receives or gives away, but in the spirit of good will which fills his heart."

M. W. M.

Have the leader or someone representing each band report on the work done by that band in your society this year, and give

definite plans for special projects to be accomplished during the next year, or the Christmas holidays. Discuss these plans and urge participation by every M. V. member. Share Your Faith in sharing the Christmas spirit.

M. W. M.

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December 25

"LO, HE COMES!"

By H. M. TIPPETT

ORDER OF SERVICE

SONG: Selections for this program might be made from the following hymns in the *Church Hymnal*: Nos. 103, 111, 165, 113, 162, 112, 20, 189.

READING: *The Desire of Ages*, chapter four, pars. 7, 13.

PRAYER.

REPORTS.

OFFERTORY.

EXERCISE: "The Perfect News Story."

SPECIAL MUSIC OR HYMN.

SERMONS IN CAMEO: "Why Jesus Came." (Have these distributed beforehand, each participant to talk for one minute on the division of the topic given to him.)

TALK OR READING: "Lo, He Comes!"

CLOSING HYMN.

BENEDICTION.

The Perfect News Story

Every journalist and news reporter is trained in the art of writing news stories which answer the questions: Who? What? When? Where? and Why? The proclamation of the angels over the Judean hills at the birth of the Saviour fits perfectly into this mold, showing the gospel truly to be the "good news" of salvation. An interesting exercise can be made of this proclamation by having the leader show flash cards in large letters, one side of which would have the question, the other side to contain the part of the angels' song which answers the question, thus:

What?—Unto you is born . . . a Saviour
Who?—Which is Christ the Lord
When?—This day
Where?—In the city of David
Why?—On earth peace, good will toward men.

As the leader flashes the placard first on the question and then on the answer, little groups of the members prepared beforehand, should make response in unison with a suitable Scripture text, of which the following are suggestive:

What?—Isaiah 7:14.
Who?—Isaiah 9:6.
When?—Galatians 4:4.
Where?—Micah 5:2.
Why?—Isaiah 61:1.

Sermons in Cameo—

Why Jesus Came

(For round-table symposium. You will find listed under each division the theme, text, and comment. Each participant is to talk for one minute on his topic.)

Jesus came to salvage human souls from the wreckage of sin.

"The Son of man is come to seek and to save that which was lost." Luke 19:10.

Jesus believed in men who had ceased to believe in themselves.

Jesus came to magnify the authority of the Scriptures over the traditions of men.

"Search the Scriptures." John 5:39.

The pre-eminence of the Bible among books lies not in its science, its philosophy, or its literary value as such, but in its supremacy as the textbook of salvation.

The Saviour came to re-establish in the minds of men the method and power of prayer.

"When ye pray, say, Our Father." Luke 11:2.

Heaven's radio system tunes out life's static with heavenly harmonies.

He whose name was called "Counselor" came to teach men to think.

"What thinkest thou, Simon?" Matthew 17:25.

Helen Keller says: "People do not like to think, for thinking leads to conclusions, and conclusions are not always pleasant."

Though despised and rejected of men, Jesus came to transform personality.

"Wilt thou be made whole?" John 5:6.

A cleansed heart in a clean body makes the face radiant.

Relinquishing the society of angels, Jesus came to make men socially minded.

"Give me to drink." John 4:10.

"Give ye them to eat." Luke 9:13.

In the vocabulary of Jesus the terms "caste" and "scum of society" were not found. "All ye are brethren." Matthew 23:8.

Jesus, the world's great commoner, came to uncover the relative values of life.

"Are not two sparrows sold for a farthing? . . . Ye are of more value than many sparrows." Matthew 10:29, 31.

Spiritual worth cannot be weighed on hay scales or measured by the dubious stability of the gold standard.

As the great Exemplar, Christ came to unfold the secret of happiness in a daily program of service.

"God anointed Jesus of Nazareth: . . . who went about doing good." Acts 10:38.

Loving Christian service keeps no office hours or time clocks.

"Lo, He Comes!"

The first advent of Christ was concerned chiefly with the plan of regeneration for the individual. Jesus repeatedly showed that His sojourn on earth was to inaugurate the gospel plan for the reclamation of men lost in sin, and that he had no plans for an earthly kingdom, no panaceas for society in the mass, and no patterns for secular government save such as would come from the acceptance of salvation by all men. The principles by which men might live and adjust themselves to conditions in a world under the curse were the constant burden of the Saviour.

The second advent of Christ, aside from the rewards He brings with Him for the faithful, will necessarily deal with men in groups, with nations, and with organized forces of evil. The day of grace for sinners will be over, and the retribution for unholy alliances with evil, individually or collectively, will begin. Just as carefully as the significant facts of His first appearing were foretold, so are the signs, the purpose, the manner, and the amazing pageant of His second advent indicated.

Let us, however, in our thought for this hour, pass by the precious and familiar doctrines that have grown up around the second appearing of Jesus, and think a little more objectively of how that glorious event will change the complexion of life as we know it now. The fact of His coming is as sure as the Word which declares it. The purposes of His coming are as clear as plain statement can make them. These purposes include the resurrection of the just, the translation of the living righteous, the judgment of the wicked, the rewarding of the faithful, and the restoration of Edenic glory to the earth after the binding and loosing and punishment of Satan have been accomplished. It is the ever-thrilling subject of the final restoration of original beauty to life in God's morning land, that makes the youth of the advent movement face the ominous challenge of the present with fresh courage.

The second coming of Christ will change the glory of the terrestrial to the glory of the celestial. The cheap, the tawdry, the inflated values, the clouded glory of earth and its petty plans will be seen in their true light by their contrast with what Christ establishes. Let us consider some of these changes in the light of things as they are.

While we are in the Christmas season, we are reminded that in the promised coming kingdom there will be no poor and underprivileged, dependent upon a spasmodic charity which furnishes annual turkey dinners in city centers, but all will sit down to a table of silver, loaded with food that angels know and gladly serve. Ragged children will no longer look wistfully at yuletide trees in store windows, bedecked with the tinsel glory of mercenary enterprise, but with radiant faces they will partake of the richness of the tree of life, the leaves of which will satisfy all the starved affections, and heal all the ravages in the soul made in the lives of youth by the maladjustments of society. Mothers' hearts no longer will ache or their tears flow as they count their all-too-inadequate store of pennies with which they hoped to buy their children holiday gifts, for the sea of glass will have absorbed and crystallized forever the tears of earth, and the gifts of heaven will have no price tags.

But to turn from men to institutions, we find the promise of "all things new" likewise operative. The unholy cities of earth, with their crime, degradation, and dirt, will have given place to the Holy City, resplendent in the beauty of heavenly glory. The futile peace palaces of earth, built at staggering cost, will give way to the temple in heaven, opalescent in the gleams of Him who declared Himself the only Prince of Peace. Asphalt and

concrete highways, pride of municipalities and commonwealths, will be forgotten in the sheen of the golden streets. Proud government buildings, the seats of supreme authority, will have returned to dust, and in their places the throne of God, more majestic than even the grand edifice built by Solomon, will be the symbol of justice and love in the sight of all heaven's citizenry.

What magnificent exchanges are these! But there are yet others. Jazz bands, radio orchestras, and concert symphonies will have plucked their last string and sounded their last strain, for the music of the spheres will vie with the chorals of angels in the earth made new. Educational leaders, beating their breasts because of failure to adjust learning to life, will no more be seen in crowded halls or on convention programs, for a revamping of the whole educational process will be under the direction of the Teacher who was once sent from God, whose plans have been scrapped in the present era by men grown foolish in the worship of their own conceit. Labor strikes, riots, and bloodshed over the adjustment of wages with hours of work will all have lost their story of woe, for the highest wages ever given for labor will be paid in terms of human happiness. Even the recreational forms of existence will be new, for instead of the hunter stalking his prey, family groups will watch with interest the movements of beautiful animals in their native habitats, and even the children may sleep in the woods and not be afraid. In place of vacations in a neighboring city like the one we now live in, there will be tours of the planets, each with its own special form of interest, for no two will be alike. And in the universe of God, they will be limitless.

Hark! Did you hear the challenge? Lo, He comes! Has He taken possession of your heart? If not, go back to Bethlehem and listen once more to the story told by the angels to Judean shepherds. That cry, "He comes," shouted over the plains that night, will be intensified a thousand times in His second coming. Are we attuning our ears to hear it? By our prayers and by our zeal, by our heroism and courage in the face of the present task, by our personal fidelity to the principles of truth, may the youth of the advent movement express its prayer in one glad, united cry: "Even so, come, Lord Jesus."

A Christmas Idea

(Continued from page 6)

to whom the gifts were diverted. Something like this,

"The money that I would have spent
Upon your fine gift, old dear,
To a needy family I have sent,
To bring them Christmas cheer."

"Use your imagination. Think what might be accomplished if this scheme were to be adopted generally. It would be a worthy way of celebrating the birthday of Him whose hands were ever extended in love and mercy, and who said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Junior Meetings

December 4

J. M. V.'S SHARE THEIR FAITH—IN TEMPERANCE

By ALTA HILLIARD CHRISTENSEN

ORDER OF SERVICE

OPENING HYMN: "Missionary Volunteers," No. 83 in *M. V. Songs*.
SCRIPTURE READING: Eccl. 12:1; 1 Tim. 4:12; Eccl. 11:9; 1 John 2:14; Prov. 20:11.
PRAYER.
REPORTS.
OFFERTORY.
SPECIAL MUSIC.
STORY: "Gertrude's Graveyard."
READING: "Fog on the Road."
READING: "The Road Is Slippery When Wet."
READING: "Striking a Blow for Sobriety."
PLEDGE SIGNING AND MEMBERSHIP PROMOTION.
CLOSING HYMN: "True Temperance Boys and Girls," No. 127.
BENEDICTION.

Gertrude's Graveyard

"Daddy, will you please give me one corner of the garden, for my very own? Please!"

Gertrude came running to the barn where her father and two hired men were working, and asked this question as she ran.

"Will you, please, daddy?" she repeated as she came close to him and took his hand. She tossed her brown curls back and looked up into his face with a smile.

Her father stopped pitching hay, and, leaning on his fork, he looked at her fondly. "What corner, honey?" he asked.

"The southwest corner, daddy, between the seek-no-farther apple tree and the fence. Nothing—"

She was interrupted by a burst of laughter from all three men. "That's a new one," the nearest man said, "a new kind of apple! Seek-no-farther! Are they red or green?"

Gertrude gave him a disdainful glance and ignored his teasing.

"May I have that corner, please, daddy?" she went on. "Nothing is growing there this year. May I?"

"What for?" her father questioned. "Are you going to plant beans or turnips?"

"Neither," she answered. "I want it for a graveyard."

This announcement brought new peaks of laughter from the men, and brought Gertrude's mother and baby sister out from the house to see what was happening.

"Gertrude wants to start a family burying ground," Mr. Welton told his wife when he could get his breath. "In the corner of the garden."

"What do you want to bury, dear?" her mother asked. "Broken dolls?"

"No. This, first," Gertrude answered, as she picked up her father's pipe from an up-

turned pail near by and ran off in the direction of the garden. She did it so swiftly that no one noticed what she had taken. They thought she merely was running from their laughter; but that evening, when the chores were done, her father missed his pipe. He strode up and down the yard calling loudly, "Where's my pipe? Who's seen my pipe?"

Gertrude came to him quietly and said in a low voice, "I buried it, daddy, in my new graveyard."

"You—buried it?"

"Yes, daddy. Come and see."

She led him to the far corner of the lot and showed him a neatly shaped little mound. At its head was a stick bearing the inscription, printed carefully by Gertrude's hand: "Here lies my father's pipe. Rest forever."

Mr. Welton sat down on a stump and drew his little girl to him. "Why did you do this?" he asked gently.

"Because I didn't want you to die, daddy, like old Mr. Beckett. And I want you to be cleaner than old Mr. Beckett was."

"How do you know what caused Mr. Beckett's death?" Mr. Welton asked. "You couldn't be sure, you know."

Gertrude nodded her head emphatically and answered, "Yes, daddy, I *am* sure. Because I heard Miss Moore ask Dr. Brown at the funeral, and Dr. Brown answered, 'Pipe, Miss Moore, pipe. Pipe killed him.' Daddy, I don't want you to die of pipe!" Gertrude exclaimed, suddenly flinging her arms about his neck. "I want my daddy to be a strong, nice, clean daddy, and live forever." Then, as a thought occurred to her suddenly, she asked anxiously, "You won't dig it up, will you, daddy?"

"No, Gertrude," her father answered solemnly as he pressed his little girl close to his heart, "your daddy is no grave robber. I'll miss the old pipe, I suppose, but I'll leave it there. And I won't get another."

"Oh, daddy, I'm so glad!" Gertrude exclaimed, giving him a big hug. "Now I have a good, clean, everlasting daddy!"

On the way back to the house her father asked, "Are you going to bury anything else in your new graveyard? Or was it only for my pipe?"

"Oh, I'm going to bury lots of things there!" Gertrude answered. "Joe's cigarettes, Uncle Robert's cigars, Aunt True's snuff, and all the things that are bad."

One by one the little graves increased in number in the corner of the garden lot. Gertrude arranged them in neat rows and marked each with care. For Joe's cigarettes, she placed the inscription, "Burned for eternity," and for Aunt True's snuff, "Choked to death." Each mound represented a victory won in someone's life over a degrading habit.

Fog on the Road

Driving in a fog is dangerous. You cannot see ahead and do not know what may be coming toward you. Fog on the road of life is dangerous, especially if that fog is tobacco smoke. You cannot see the harm ahead and do not know what disease may hit you.

Tobacco contains one of the deadliest poisons known to man—nicotine. If it were robbed of this no one would care to smoke, which proves that tobacco users are nicotine addicts. While cigarette smokers do not drop dead instantly, they die sooner than is necessary. Dr. Frank Leighton Wood, in his book, *What You Should Know About Tobacco*, tells us that smoking injures circulation of blood, affects the eyes, the skin, causes cancer, gastric ulcer, a weak heart, and shortness of breath, and shortens life. It weakens the resistance of the body against disease and people die of maladies which are brought on by the habitual use of tobacco. Luther Burbank, the plant wizard, said that cigarettes will produce the same effects in a boy that sand produces in the works of a watch—destruction.

Smoking causes untold loss in lives and property by the fires carelessly started by cigarettes. A hotelkeeper once said that his tablecloths and linens were constantly being ruined by people who dropped burning cigarettes on them, so much so that he had to buy new ones frequently. How thoughtless this selfish habit makes people! They blow the smoke in others' faces and cause annoyance and illness. Isn't it stupid, to say the least, to destroy one's own health and burn the money one works hard to earn?

The Road Is Slippery When Wet

The road of life is an uphill road. At the top stands the City of Success, with its bright lights shining against the horizon. All of us hope to reach that city some day. But a wet road is a slippery one, and dangerous. If we want to enjoy our life journey and arrive safely we must keep our life road dry and safe. We cannot afford to let greedy persons deceive us.

There are road signs along this highway, and some of them are put there by people who care for nothing but to make money. They will deceive the careless and make them slip backward to destruction. Here is one of such signs: A beautiful picture of a summer picnic, with bottles of beer in the lunch basket, and the words, "Beer Belongs." If you pour beer on your road of life, you surely will slip, and you soon will slide back until you find yourself facing in the opposite direction from the City of Success.

Why? Because beer contains alcohol, and alcohol is poison. Five drops of alcohol to one thousand drops of blood will place a person in danger of death. Whether a person drinks beer, brandy, wine, or whisky, he takes alcohol, and the effect may be worse in beer because it is absorbed more slowly into the blood. Dr. Haven Emerson tells us that it has been proved that alcohol is the cause of many preventable illnesses and deaths. It is

habit forming. The ads do not tell the truth. If they did, they would picture the effects of beer and other alcoholic drinks as we see them in intoxicated persons. Alcohol begins at the brain in its harmful effects and makes a person unsteady. Last of all it affects his heart action, digestion, brain, and kidneys.

A photographer once tried to get Babe Ruth, former baseball star, to pose for a picture with a bottle of beer in his hand, but he refused, saying that he had autographed too many baseballs for the boys of America to think of helping advertise the sale of beer. Gil Dodds, who made the record mile run in Chicago in 1944, said they never worry about athletes who use alcohol because they are beaten before they start. John J. McGraw, former manager of the New York Giants, said that no athlete can beat the drinking game. Captain Bill Odom, who made the seventy-three-hour non-stop flight around the world in August, 1947, does not drink or smoke. Helen Wills Moody, former World Tennis champion, says that tennis playing demands such precision that she does not take any alcoholic beverages whatever.

Our Father warns us: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. "Look not thou upon the wine when it is red." Proverbs 23:31.

Striking a Blow for Sobriety

John Krasoveck applied to the Pueblo City Commissioner for a license to open a drive-in beer establishment near Memorial Palace Park in Pueblo. On the Monday following the filing of the application, a delegation of thirty boys and girls appeared bearing a protest petition which carried the signatures of seventy-eight children. Chairman John E. Hill of the Board remarked humorously, "You are protesting to the city," and a youthful spokesman shot back, "That means protest, period."

The petition read: "We, the children of taxpayers in the vicinity of Fourteenth and Santa Fe, appear in protest to the proposed request of anyone selling liquor in the locality of our homes. We consider it a nuisance and a menace, and we ask the aid of our City Commissioners to help us eliminate this hazard to our moral and physical well-being." Then followed the names and addresses of seventy-eight youngsters of Pueblo, Colorado.

When the boys and girls got through presenting their case—and they presented it quite on their own and without the presence of their parents—the request for the license was withdrawn.

—DANIEL A. POLING.

Pledge Signing and Membership Promotion

The leader should urge all juniors to sign the pledge and to enlist as active Junior members of the American Temperance Society. Ask your local church temperance secretary or the conference M. V. or temperance secretary for the membership pledge envelopes.

December 11

JUNIORS AND THE FAMILY ALTAR

By R. R. BIETZ

ORDER OF SERVICE

OPENING HYMN: "Can He Count on You?" No. 49 in M. V. Songs
ANNOUNCEMENTS.
REPORTS.
OFFERTORY.
PRAYER.
SPECIAL MUSIC.
BIBLE DRILL: "The Morning Watch."
STORY: "The Praying Engineer."
POEM: "The Secret."
SPECIAL MUSIC.
DIALOGUE: "Family Worship."
READING: "How Father Became a Christian," p. 9.
QUESTION: "Have You Prayed Today?"
CLOSING SONG: "Home, Sweet Home," No. 191.
BENEDICTION.

Notes to Superintendents

At this time of year we do well to stimulate a renewed interest in the family altar, for there is nothing that is of greater help to the boys and girls in the home. The prayers of father and mother mean more to a boy or a girl than is often realized.

Feel free to invite the parents to attend this Junior meeting. It will be helpful for them to hear this program. We read in the Word that "a little child shall lead them." This can be very true in connection with family worship. In some homes in which the family altar has been broken down for years, children have taken the lead, and, through their suggestions and pleading, the family worship has again been renewed. It is our hope and prayer that this material may be presented in such a way that broken-down family altars may be rebuilt. Surely the time is at hand when more than ordinary efforts should be put forth along this line. Too many boys and girls and young people are in the world today because they have not had the influence of praying fathers and mothers. The "hedge" was not built around them.

The Morning Watch

Abraham rose early to stand before the Lord. Genesis 19:27.

Abraham rose early to sacrifice Isaac. Genesis 22:3.

Jacob rose early to worship the Lord. Genesis 28:18.

Moses rose early to give God's message to Pharaoh. Exodus 8:20.

Moses rose early to build an altar to God. Exodus 24:4.

Moses rose early to meet God at Sinai. Exodus 34:4.

Joshua rose early to capture Jericho. Joshua 6:12.

Joshua rose early to take Ai. Joshua 8:10.

Gideon rose early to examine the fleece. Judges 6:38.

Hannah and Elkanah rose early to worship God. 1 Samuel 1:19.

Samuel rose early to meet Saul. 1 Samuel 15:12.

David rose early to do as his father bade him. 1 Samuel 17:20.

Israel rose early and found their enemies dead. 2 Kings 19:35.

Job rose early to offer sacrifices for his children. Job 1:5.

The Son of God rose early to go to a solitary place to pray. Mark 1:35.

Jesus Christ rose early to go to the temple to teach. John 8:2.

The people rose early to go to hear Jesus. Luke 21:38.

The women rose early to go to the sepulcher. Mark 16:2.

"The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship is as foolish as though he had not put on his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the day begin to oppress us."—*Pocket Testament League Quarterly*.

The Praying Engineer

One winter, several years ago, there was a great deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow, and they had moved, four years before, from their home in Vermont to this town.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother. Presently she said to him:

"Allie, tell me what led you to want to be a Christian. Was it your home teachings, your lessons in Sabbath school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied, "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here that I wanted to go on the engine and ride with the engineer? You were afraid to let me, till the conductor, whom you knew well, told you that the engineer was a remarkable man, and that I would be just as safe on the engine with him as I would be in the parlor car with you."

His mother assured him that she remembered the circumstances very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came for me. When we were about ready to start from the station at which I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive.

"I asked him many questions about its different parts, and about the places and things which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. He did this often, and I tried to see what he was doing. Finally, after we had passed a good many stations, and the same thing had occurred at each, I made up my mind to ask him. He looked at me very earnestly, and said: 'My little lad, do you pray?'"

"I replied, 'O yes, sir! I pray every morning and evening.'

"Well, my dear boy," he said, "God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives now on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of these two hundred souls into eternity. So at every station I kneel just a short while and ask the Master to help me and to keep from all harm, until I reach the next station, the many lives He has put into my hands. All the years I have been on this engine He has helped me, and not a single human being of the thousands who have ridden on my train has been harmed. I have never had an accident."

"I have never before mentioned what he said, but almost daily I have thought about him, and I resolved that I would be a Christian, too."

For four years the life and words of this praying engineer were constantly present with this lad, and became at length the means of leading him into a Christian life.—*Congregationalist*.

The Secret

I met God in the morning,
When my day was at its best,
And His presence came like sunrise,
With a glory in my breast.

All day long His presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed;
But the winds that seemed to drive them
Brought in us both peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings
With the Presence left behind.

So I think I know the secret
Learned from many a troubled way,
You must seek Him in the morning
If you want Him through the day.

—BISHOP RALPH CUSHMAN.

Family Worship

CHARACTERS: Father and mother (two senior young people); Dorothy, Eileen, and Duane (three Juniors). If possible have a family who conducts worship regularly to present this dialogue.

PLACE: A dining room with a table partly set for breakfast. Dorothy is still setting the table. She puts on some silverware, etc.

DOROTHY (*singing or humming a Junior song. She stops in the middle of it and calls*): Duane, you are to take worship this morning. You haven't forgotten it, have you?

DUANE (*talking as he enters, and adjusting his tie*): No, indeed, I haven't. I'm ready to start. (*He walks over to a side table or desk to pick up the Bibles and the Morning Watch Calendar. Dorothy goes to the kitchen.*)

FATHER (*entering*): Are we ready for worship? Let's see, this is your morning, isn't it, Duane?

DUANE: That's right! Here's a Bible for you, father.

MOTHER (*entering*): All right, Dorothy, let's have worship now. You can do the rest of the work afterwards.

DOROTHY: I'll be right in, mother.

DUANE (*Handing a slip of paper to Eileen*): Here, Sis, I want you to read this after we have had our Morning Watch text this morning. Daddy, how about singing your favorite song? (*All sing a stanza of "Lord in the Morning."*)

DUANE: Dorothy, you have the text for this morning. What is it?

(*Dorothy reads the text. They all repeat it together, and then individually until they can repeat it by memory. Dorothy also refers them to the previous morning's text and they repeat it again.*)

DUANE: Now, Eileen, if you will read that prayer which I gave you.

EILEEN (*reads*): "Lord, take my heart, for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchrist-like self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."

FATHER: What a wonderful prayer that is. Where did you find that, Duane?

DUANE: I found it in my collection of poems. It has been helpful to me so many times.

FATHER: Dorothy, will you please lead us in prayer this morning. Is there anything or anyone for whom we should pray?

MOTHER: Yes, let us especially remember Widow Jones and her children. They are having a real testing time. They are such faithful folk. (*They all kneel in prayer. Dorothy prays, and they close with the Lord's prayer.*)

FATHER: How about your leading out tomorrow, mother?

MOTHER: Yes, I'll be glad to. I love to study these beautiful Morning Watch texts. They are helpful in meeting the problems of the day and in keeping us sweet.

Have You Prayed Today?

"Have you prayed today? Remember, the car always starts harder when the battery is run down.

"Ye shall receive power after that the Holy Ghost is come upon you."

"Better tarry awhile in the 'secret place.' Your work will go smoother and better for it."

A Commission

Go, sing to others all the songs

The angels sing to you;

The voice unused will lose its power.

Its tones will not be true.

Transpose for weak, unskilled hands,

In all the easy keys.

The cheering strains, the soothing calm,

Of heavenly melodies.

Go change the world's sad minor tone

To joyous chords of love;

Those deep, ecstatic harmonies

That fill the life above.

—JULIA H. THAYER.

December 18

THE CHALLENGE OF OUR GREAT HYMNS

BY MARJORIE WEST MARSH

ORDER OF SERVICE

OPENING SONG: We've a Story to Tell to the Nations," No. 80 in *M. V. Songs*.

PRAYER.

REPORTS.

OFFERTORY.

SUPERINTENDENT'S TALK: "The Message of Music."

POEM: "A Commission." (See page 15.)

EXERCISE: "Music of the Bible."

SYMPOSIUM: "Songs Which Have Influenced People."

POHM: "Start a Song."

SONG: "Forth to Conquer, Volunteers," No. 60.

BENEDICTION.

The Message of Music

One thing that nature cannot give is the hallelujah joy note. Heathen music, we are told, is in the minor strain, and knows no joy till the heathen finds Christ. Christ brought the glad joy note into music, and wherever Christianity has come, with its liberating and uplifting power, it has carried with it this note of singing gladness.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children to-day gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Education*, pp. 167, 168.

"Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—*Id.*, p. 166.

For years the Christians used only the Psalms. They sound the deepest notes of the soul in joy, sorrow, darkness, and light, and they meet the spiritual needs of believers for all time. Many of our greatest hymns have come from an attempt to put the ideas of the Psalms into verse.

In the sixteenth century, at the time of the Protestant Reformation, Martin Luther believed that if he could get the people to sing, he could accomplish much. He put his convictions into poetry and then wrote music to fit his thought. When you read and sing "A Mighty Fortress Is Our God," you understand why Luther could defy authority in high places for his beliefs. This was his way of expressing what Psalm 46 meant to him. Luther himself found great comfort in the hymn. When danger thickened around him, he would turn to his companion, Melancthon, and say: "Come, Philipp, let us sing the forty-sixth Psalm." His enemies were more fearful of his singing than of his preaching. Louis F. Benson writes: "Such

a hymn, with such a tune, spread quickly, as may well be believed—quickly, as if the angels had been the carriers,' one enthusiastic writer has said. But they were men and not angels who spread Luther's hymn of faith and courage from heart to heart and from lip to lip. It thrilled them like a trumpet blast, encouraging the fainthearted and nerving the brave to fight the battle of the Lord. It was, as Heine said, the 'Marseillaise' of the Reformation. . . . It was sung at Augsburg. It was sung in the streets. . . . It was sung by poor Protestant emigrants on their way into exile, and by martyrs at their death. It is woven into the web of the history of Reformation times, and it became the true national hymn of Protestant Germany. . . . Its first line is engraved on the base of Luther's monument at Wittenberg." Luther, who has been called the father of congregational singing, wrote, among other hymns, that lovely carol, "Away in a Manger."

How fitting that the birth of the Saviour should have been heralded in song, "On earth, peace, good will toward men." Luke 2:14. More than seventeen centuries later Charles Wesley recaptured the glory of that experience in his hymn, "Hark! the Herald Angels Sing," which is sung the world around. In the early days of congregational singing in England, the names of John and Charles Wesley stand high on the honor roll. These men were at the heart of a movement to put warmth into the religious life of their century. John Wesley, who is best known as the preacher and the founder of Methodism, published a number of hymnbooks as part of his education of the people. His brother Charles made the greatest contribution through the writing of hymns, having a total of six thousand to his credit.

Truly the message of music is as varied as the beliefs of the writers, but the music of our message seeks to carry to the world the hope of the second advent with courage and faith along the way.

Music in the Bible

1. What are we encouraged to do when we come before the Lord for worship? Psalm 95: 1, 2.
2. What two characteristics of sacred song were recognized in David's time? Nehemiah 12:46.
3. What striking illustration is furnished in sacred history of the effective combining of vocal and instrumental music in worship? 2 Chronicles 29: 25-31.
4. What should be the keynote in musical worship? Psalm 95:1; 59:16, 17; 1 Chronicles 15:16; 1 Corinthians 14:15.
5. To whom are we commissioned to sing the glory of the Lord? Psalm 105:1, 2; 1 Chronicles 16:8, 9, 23-25, 31-34.
6. Who should engage in singing praises? Psalm 100: 1, 2; 66: 4.
7. What pledge might well be taken by all Christians? Psalm 104: 33.

Don't ask God to be on your side. Make it your business to be on God's side.—Abraham Lincoln.

Start a Song

When you rise up in the morning,
Ere you move among the throng,
Though the clouds bespeak a warning,
And there is no sun adorning,
Start a song.

When your problems seem the deepest,
And your answers all dead wrong;
When your hills become the steepest,
And your stock in life the cheapest;
Start a song!

Start a song! Its echoes, ringing
Backward, forward, all day long,
Will to others' ears be bringing
Tones which set the heart singing.
Start a song!

Though your voice by trying, trying,
Can no more the song prolong;
"Twixt their selling and their buying,
Men will sing away their sighing
With your song!

—O. C. WOODS.

Songs Which Have Influenced People

"ONWARD, CHRISTIAN SOLDIERS"

(No. 67 in *M. V. Songs*)

Many years ago an English clergyman conducted a mission at Horbury Bridge, England. On one certain day the boys and girls of this mission were to march to a neighboring village for a union meeting. The minister wanted them to sing a song while they were marching, but he could find none that seemed appropriate; so he wrote "Onward, Christian Soldiers." The children sang it lustily all the way.

Later, during an international Christian Endeavor conference in northern Wales, the guests were crowded into great buses to go to a special meeting. Besides the driver in one car were a native of India and a Jamaican; then there were a Spaniard and an Egyptian; beyond were a Swiss, an Austrian, a German, a Hollander, an Estonian, and a Czechoslovakian. Presently somebody began to sing, "I Love to Tell the Story." It was the Indian who sang; the rest hummed. Then "Onward, Christian Soldiers." Before the stanza was half finished, everybody was singing, each in his own tongue. One who was present said it was the most thrilling thing he had ever experienced. Everybody in that car singing the same melody, in the same time, meaning the same thing; yet each in a different language. He said, "As I listened and sang, I saw in my mind the King of glory leading on. Behind him came the church victorious, with millions of people from all nations, black and red and white and brown and yellow. And as they marched, they sang triumphantly,

"Glory, laud, and honor
Unto Christ the King,
This through countless ages
Men and angels sing."

"HOLD THE FORT"

(No. 62 in *M. V. Songs*)

An inveterate criminal slouched against the wall of his cell in a Belfast, Ireland, prison.

Suddenly through the barred windows came the sound of music—then a voice singing the well-known "Hold the Fort."

Coming from a church at the other end of the block, the voice was faint, but it filled the narrow room. The heart of the hardened criminal was touched. Halfway through the song he dropped to his knees, and before that voice ceased he had given his heart to the Lord.

When the man was released from prison, he became a tireless worker for Christ.

* * * * *

A carpenter and his apprentice were working on a building in Yorkville. The man was a Christian and had consecrated his fine tenor voice to the Master's use. The boy had just given himself to the Lord, and was also a singer. One morning as they began their work, the following conversation took place:

"Do you know who is coming here to work today?"

"No, I did not hear of anybody coming here."

"Well, there is; and it is Tommy Dodd."

"And who might Tommy Dodd be?"

"He is a painter, and the greatest drunkard and wife beater in Yorkville."

"Well, Joe, we must give him a warm reception."

"Yes, we shall sing like everything, so that he can't get a bad word in."

So when Tommy Dodd came, they struck up "Hold the Fort." They kept on singing. Tommy left his work and came closer to listen. He asked them to sing it over again, and joined heartily in it himself, for Tommy was very fond of singing. The carpenters invited him to attend the young men's prayer meeting. There he gave his heart to the Lord, and afterward was found at the church instead of at the saloon, singing the sweet songs of Zion.

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December 25

"LO, HE COMES!"

By H. M. TIPPETT

ORDER OF SERVICE

OPENING HYMN: (See suggestions given for Senior program, p. 12, or Nos. 90, 94 in M.V. Songs.)

READING: *The Desire of Ages*, chap. 4, pars. 7, 11.

PRAYER.

REPORTS.

OFFERTORY.

MEMORIZED READING: "Good Tidings of Great Joy."

EXERCISE: "'Star' Christians."

SONG: "'Tis Shining Still," No. 242 in *Christ in Song*.

STORY: "It Is More Blessed."

CLOSING HYMN: (Select as suggested)

BENEDICTION.

Note to Superintendents

EXERCISE: "'STAR' CHRISTIANS."—This exercise might be made impressive in symposium form. Let five juniors take part, each reading one division as indicated, at the conclusion of which each will place a gilded star, cut from gummed paper, on one of the points of a large star which has been drawn on a placard in

front large enough for all to see. In the middle of the star might be neatly lettered: "We Have Seen His Star." The song "'Tis Shining Still" should follow this immediately. This might be sung with two children taking the stanzas as a duet, and all joining in on the chorus.

Good Tidings of Great Joy

Tidings of glory! all the sky aflame, all heaven hymning one imperial name, radiant glimpses of a throne, a crown, all splendor focused on one little town! Tidings of joy! good tidings of great joy! Supernal ecstasy without alloy! The death of sorrow and the end of pain, and bliss, bliss, bliss eternally to reign! . . . Tidings to all the people, yea, to all to kings and shepherds, to the great and small, to rich and poor, to ignorant and wise, to each his blessing from the liberal skies! O for the ready eye and the quickened ear, the advent light to see and song to hear! To every man and woman, girl and boy, in all the world, good tidings of great joy!—Amos R. Wells, in *Sunday School Times*.

"Star" Christians

In the world of sport, on the stage, over the radio, in every line of human endeavor, there are those who excel in accomplishment because they pay careful heed to the principles of success. When they become outstanding above their fellows, we see them heralded as "stars" in their particular professions.

Did you ever stop to think that the Bible has set before us stardom as a possibility for all Christians? Daniel 12: 3 assures us that there is to be a class of the redeemed who are to shine as the "stars for ever and ever." It seems most fitting that at the Christmas season, when our thoughts naturally turn to the manger in Bethlehem and to that wonderful star which led the wise men to the Saviour's cradle, we should think seriously about what it means to be a "Star Christian."

Now since no star can have fewer than five points, let us take that limitation as the basis for our study of this challenging thought. When Isaiah was writing about the first coming of Jesus to earth, he said he would have five names. We shall take those five names as the five points on which we shall construct our star pattern for Christian conduct. In Isaiah 9: 6 the five names of the promised Messiah are to be found. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." In other words, when Jesus came, He was to show the way to beauty, truth, power, love, and service.

"WONDERFUL"

Our first point on the way to "star" living, then, is to find beauty and wonder in living for God, and not only to find it, but to express it. One of the least expensive and beautiful of Christian graces is a cheerful smile. The Spirit of prophecy tells us that the face of Jesus always wore a kindly smile that warmed the hearts of all those who came near Him. We can be like Him in this, surely. Another way to be a wonderful Chris-

tian is to guard the tongue so that no harsh or unkind or foul word shall pass our lips. Then again, an earnest effort to cultivate the voice in speaking and singing would be an exercise that would have a marked influence upon our friends. These personal graces, along with clean bodies and clean clothes, are a testimony to the wonderful power of Christ to transform lives which His Spirit has touched. One may not have a pretty face, but he can have a lovely smile; he may not have the gift of language, but he can have cheerful greetings for his friends; he may not own stylish clothes, but he may have neatly pressed garments, even though they be thin and worn.

"COUNSELOR"

The second point on the "star" road to heaven is to abide by the counsels of truth. Isaiah says that Jesus is our counselor. When the Saviour was on earth, He said: "Know the truth, and the truth shall make you free." John 8: 32. Again in another place He explains: "Thy word is truth." John 17: 17. Evidently He had a great regard for the Scriptures, for He told His disciples that in them are the words of eternal life. (See John 5: 39.) Here, then, we may expect our most faithful counsel as to the conduct of life. If that word is hidden in our hearts, we shall not be puzzled about how we shall relate ourselves to the pleasures of this world. All our acts and all our duties will be performed honestly. Speaking or living a lie would be out of the question, for it would be contrary to the commands of our Counselor. How far would a football star get if he disobeyed the coach and the rules of the game?

"THE MIGHTY GOD"

What a majestic and amazing thought is packed into that third name which Isaiah said was to be given to the babe who was to be born in Bethlehem—"The mighty God." None of us can understand the full meaning of that name, of course, but it does suggest that the mission and acts of Christ were backed up by all the power of heaven. Do you not remember that just before Jesus went away, He said: "All power is given unto me in heaven and in earth?" Matthew 28: 18. We may have as much of that power as is necessary to become great Christians like Peter and John and Paul. The way to this power is through prayer and living by the counsels of heaven. Daniel was one of those "star" Christians; he prayed regularly three times a day. "But as many as received him, to them gave he power to become the sons of God." John 1: 12. Think what such a phrase as that will do for any young person who wants to do distinguished service for God—"power to become." There is strength in that promise to make all our hidden talents shine as the stars.

"THE EVERLASTING FATHER"

Our fourth point is put into a phrase which is one of the most endearing in the whole Bible—"everlasting Father." Love is here expressed, love that can be understood

best by this symbol of earthly relationship. Jesus came to interpret that kind of love to humanity. We, as His followers, have the glad privilege of showing the world what is meant by a love that comes through devotion to God our Father. Much that passes for love in the world is selfish and sensual. The love Jesus showed was always flowing out in kind deeds to the weak and needy. It never sought anything for itself, not even praise. A life of devotion to God and to duty is suggested here as the outstanding grace of "star" religion.

"THE PRINCE OF PEACE"

Then, to complete the picture is the fifth point of our prophetic star, which we will give the name of "Prince of Peace." You have heard of service stars which men received who entered the World War a few years ago. As an ambassador of Peace, Jesus voluntarily enlisted in the great controversy between good and evil angels, and He has promised that all those who come over under His princely banner shall have service stars in their crowns, not by fighting, but through surrender to the principles of His kingdom of love. No Christian is completely converted until he realizes that he and his neighbor are brethren under the plan for the kingdom of heaven.

Do you frown? Try smiling. Is your tongue unruly? Try saying the kind word. Are you unfaithful in promises and actions? Try abiding by the counsels of truth. Are you weak in the performance of any of life's duties. Try the source of all power. Are you careless in devotion. Try following Christ's example of prayer. Are you tempted by Satan? Try surrendering to Jesus. Try "starring" for God in every point of Christian living, and Bethlehem's star will have a new meaning for you.

"It Is More Blessed"

Jim Wayne kept his right hand in his overcoat pocket as he walked swiftly along the street toward the garage where he had seen secondhand cars for sale. Not for warmth, although the December day was cold, but because he liked to feel the little leather purse that held the carefully hoarded money that was to be paid as the first installment on a rather dilapidated, but still quite serviceable, Ford.

Evergreen trees, holly, and mistletoe were offered for sale from the sidewalks. Everywhere were hurrying people intent upon their Christmas shopping. Jim, however, walked right by all the trappings of Christmas, for they meant little to him.

He had been an orphan from the age of five. Neighbors too unconcerned to celebrate Christmas, had taken him. When they had moved four years ago, he had gone to live with Joe-Joe Beattie, who thought Christmas a money-making scheme of the merchants and called the people fools for wasting their wages on presents.

A girl who apparently had been weeping, pushed open a door in a brick wall next to a bakeshop down a passageway paved with large stones. Jim could see a courtyard at

the end, also paved. Here, four small children played contentedly with spools. Near by sat a boy of twelve in a wheel chair.

Flattening himself against the wall, Jim went down the passageway. He heard the crippled boy exclaim in a low voice, "Well, Anne? Did you get a job?"

"No. I tried all the stores, but they have all the bundle wrappers they need, Tom. We'll just have to think up some way to keep the children from being too disappointed. I'll do my best to keep them away from Canal Street and the toys in the stores."

"It's hard on them," Tom observed. "All they can talk about is Christmas and the wonderful things they expect to get."

"Cheer up, Tommy! There are two more days before Christmas. Something may turn up yet. You know we have not been praying for nothing."

Stealthily, Jim backed out of the passageway, a strange feeling gripping his heart. In all of his seventeen years he had never felt sorry for any one but himself. Had he been selfish?

Going into the bakery shop, Jim bought a piece of pie. As he ate it, he asked the woman proprietor about the children he had seen. The woman told him a story of a sickly mother, and of a father who had been out of employment for several months. Then she added:

"Mr. Warner got a job yesterday, but he won't have a payday until after Christmas. And he owes more for rent and groceries than he'll get, you see. I wish I could do more for them, but business is bad, and I've a large family, too."

"Why do people think they have to give presents at Christmas?" Jim asked. "It seems like a lot of foolishness to me."

The woman looked at Jim in amazement. "Why, don't you know about the first Christmas, lad?"

Jim shook his head. "Not exactly. I've heard bits at school, although I've not gone to school so much."

Carefully choosing her words, the woman told him of the birth of the Saviour. Then she went on to tell of His life and how He died on the cross for the sins of the world.

"But," Jim protested, "I don't see what He got out of giving up His life like that."

"He wasn't thinking of Himself, lad. There is a joy, you know, in sacrificing for those we love," the woman said rebukingly.

Jim went on his way, his fingers mechanically turning over the money in his pocket which he had been saving to buy a second-hand Ford.

Late that evening his steps led him back to the bakeshop, but it was full of customers. Two of the smaller children he had seen in the court, a girl of six and a boy of seven, were standing in front of the bakeshop looking at a splendid cake and talking of what they wanted for Christmas.

A great longing seized his heart as he turned away. Paying no attention to traffic signals, he turned across the street. "O God," he said brokenly and half aloud, "I don't

know much about you, but she said you loved me and gave your Son for me. I haven't had any one to love me since Mom died, and I'm so glad you do. Just to show you I mean business, I'm going to do without my car and help those kids have a real Christmas." Suddenly he heard a cry of warning; some one seized his arm; then came oblivion.

He wakened to find himself lying on a bed in a poorly furnished but neat room that opened into a courtyard. Beside the bed were Anne, the boy in the wheel chair, a frail woman, and a policeman.

Sitting up, Jim discovered that except for a large lump over his left eye, he was all right.

"What happened? How did I get here?" he asked.

The policeman explained. "A passer-by and I carried you here at this girl's request. You see, you crossed the street before the signals changed and walked right in front of a car. This girl tried to pull you back and was knocked down, too."

Jim looked at Anne, surprised gratitude in his eyes. She had risked her life to save his! And she had never seen him before! Why—she was like the One the bakeshop woman had told him about; she had not thought of self! He tried to thank her, but Anne turned his thanks aside by turning to her mother, who quietly asked him if he would stay for supper with them.

During that simple meal, the first he had ever eaten in a home where there were no quarrels and bickerings among the children, his right hand strayed caressingly to the little purse in his pocket, while his brain made swift plans.

After supper he called Anne aside and unfolded his scheme. She protested vigorously, and said they could not accept his money. When the younger children had gone off to bed, she told her mother and father and Tom what Jim had suggested.

"It's nice of you, son," Mr. Warner said, "but we can't let you do it. It wouldn't be fair to you, for we could never repay you."

"But," Jim pleaded, "you *could*! I've never had a real Christmas in my life! I never knew *why* they celebrated Christmas, or that Christ came because He loved me, until today! Don't you see I would be getting lots more than I'd give?"

Mrs. Warner began questioning him then about his life, where he had lived, what he did. Then Jim told how the baker woman had led him to Christ, and that he had accepted Him as his Saviour just before he was run down by the automobile. Mrs. Warner turned to her husband. "Suppose we let Jim give the children a Christmas and pay him back by giving him a home with us, making him one of ours?"

"But we don't know—" Mr. Warner began and stopped suddenly to gaze searchingly into Jim's eager, wistful eyes.

The boy met the man's gaze steadily. Mr. Warner seemed to be asking, "Can I trust you, Jim, to be the sort of big brother my little ones need?" And Jim's eyes answered, "Yes."—From *Christian Youth*.

Home Missionary Department

Progress in Heart, Home, Church, and World

A Survey of Progress

TEXT: Isaiah 54:2-4.

In this text we have a prediction of progress and growth in the world-wide task committed to remnant Israel. It is not a stagnant movement, but a living, growing, and expanding work. It is the largest single undertaking in this earth, and is daily encircling new territory and warning new peoples.

Its stakes are driven firmly in the doctrines of the three angels' messages, now due the world, and its cords are lengthening and embracing the whole globe. Breaking forth on the right hand and on the left, it is reaching every nation, kindred, tongue, and people, and making rapid progress everywhere it goes.

One who was not friendly to the message said some years ago, "There are few, if any, great men among its leaders. It will soon go to pieces." He was right in both. We have no big men, and we are going to pieces—all over the world.

Elder Spicer, in 1928, said, "The world has its big men, but God has given us the big job."

The apostle Paul, two thousand years ago, said God has chosen the weak, foolish, and base "things of the world to confound the things which are mighty." 1 Corinthians 1:27, 28. Speaking to that people, small in the eyes of the world, the Saviour said, "Blessed are your eyes, for they see: and your ears, for they hear." Matthew 13:16. What do we see today?

1. *Prophecies fulfilled by the dozen.* These are signs to us as the road markers are to the motorist. The world spends nearly two million dollars a year on fortunetellers. Four out of ten believe them, and two more would like to. Our signs are more sure.

2. *A small movement growing rapidly.* Elder White and his associates had faith in a little missionary paper, and paid for it out of their own pockets. Results have justified that faith. We sent out our first missionary in 1874. We had eight believers in Switzerland then, and 8,000 in all the world. We now have over 100,000 in Europe alone.

3. *Fifty-five years ago, and now.* Then, we had 26,000 members; now over 600,000. Then, we worked in thirteen countries; now, in over 400 countries and islands. Then, we were working in twelve languages; now in over 800. Then, we gave \$200,000 to the work; the budget for 1948 was over \$14,000,000. These are samples of some of the pieces into which the Advent movement is going—not the kind our enemy had in mind.

4. *Growth amid depressions and other hindrances.* Nothing can stop the onward march



Suggestive Program for Sabbath

DECEMBER 4

By GEORGE BUTLER

OPENING HYMN: "Watchman, Tell Me," No. 180 in *Church Hymnal*.

SCRIPTURE READING: Isaiah 54:1-4; 2 Corinthians 4:5-10.

PRAYER.

MISSIONARY SECRETARY'S REPORT: (For third quarter as compared with the third quarter of 1947.)

OFFERTORY: Church Missionary Work.

HYMN: (or special music).

READING: "A Survey of Progress."

READING: "A Victorious Message."

READING: "Personal Victory."

CLOSING SONG: "The Son of God Goes Forth to War," No. 361 in *Church Hymnal*.

BENEDICTION

of the message. In 1929, considered the "big year," we gave \$5,000,000 to foreign work alone, and baptized 29,000 souls. In 1932, with a budget less than half of \$5,000,000, we baptized 42,000, or 114 every day, 800 a week, more than 2,400 monthly. It took us the first fifty years to baptize as many as we baptized in the worst depression year. Yes, that is lengthening the cords.

5. *We see new territories opened up.* In Central and South America, in the islands of the sea, in Africa, and Inter-America new places are being entered. Also in China, where over 100 lay workers and evangelists are holding efforts today, many new converts are being added. Wars and postwar conditions do not stop the onward march of God's truth. Even amid raw heathenism, great transformation of character is daily witnessed, causing amazed onlookers to say, "I am astonished at what I have seen. What have you done to this people? Betel-nut chewing is not seen anywhere. I marvel and say it is a miracle." It is really a fulfillment of our text—strengthening stakes and lengthening cords.

6. *A willingness to sacrifice.* During recent years, on a scale never before realized, we have seen foreign and native workers willing to sacrifice to the limit. Some of them settle hundreds of miles from the nearest railway, and begin to make a clearing on new soil among strange people, and suddenly new churches and mission fields spring up. Many stay by for decades, devoting every ounce of strength to the service, while at home tens of thousands supply the sinews of this war against sin through tithes and liberal offerings.

7. *Great growth in the Ingathering.* We have gone a long distance in lengthening Ingathering cords from the \$14,136 received in the first campaign in 1908 to over \$2,000,000 in 1947, the fortieth campaign in North America. Two million dollars is a great deal of money—in dollar bills it would make a stack one mile high. It means that every time the clock ticks, nine cents roll into the mission treasury through Ingathering, or, from another angle, it is the equivalent of support for 10,000 of the 30,000 workers in the world. Just think, our laymen at home in their spare hours each spring, are supplying the life line for 10,000 workers in the cause!

These seven points, and many others that have doubtless come to your mind, illustrate faintly, at best, the force of the prophecy of progress and victory for the cause of God.

Yes, the cause of God is breaking forth on all sides, strengthening its stakes and lengthening its cords. It will soon finish gloriously.

A Victorious Message

TEXT: 2 Corinthians 2:14-17.

A glance at these texts immediately reveals two points:

(a) The effect of personal victory.

(b) The victor's work of opening up opportunities for others.

At least three prophecies of victory for God's people and their message are recorded for our encouragement.

1. The Laodicean Church. The picture of the triumph of this church is painted in clear colors in Revelation 3:14-20.

First, her true condition is pointed out by the "True Witness." She is lukewarm, or indifferent. And not only is she poor and blind, but sadder yet, she is ignorant of her condition. And because of this the Lord says He will spew her out of His mouth. A very interesting comment on this statement is made by Mrs. E. G. White: "The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in any wise.

He cannot present your religious exercises with the request that grace be given you."—*Testimonies*, Vol. 6, p. 408.

While the condition is serious, the Lord does not cast His people away, but in tender mercy sounds the warning in unmistakable terms.

Second, the picture changes. The warning is followed by three suggestions for deliverance: (1) Counsel to buy of the Lord gold tried in the fire, also (2) white raiment, and (3) anointing salve for the eyes. In the light of the existing conditions, there is real point to these three remedies.

We need the gold of *personal* experience, for our salvation is not of others. (See *Great Controversy*, p. 622; *Testimonies*, Vol. 8, p. 251.)

The white raiment refers to Christ's robe of righteousness which He is waiting to bestow upon each receptive heart in place of our own robes which are as filthy rags.

The anointing salve, His Holy Spirit, is necessary to open our blind eyes that we may see light in His light. (See *Testimonies*, Vol. 6, p. 436; Vol. 9, p. 44; *Desire of Ages*, p. 805; and *Testimonies*, Vol. 2, p. 123.)

Then there is a way out. There is hope. There is victory for God's people and His remnant church. "Thanks be unto God, which always causeth us to triumph." Thank God for pointing out the time, the conditions, and the remedy.

But there is another line of prophecy indicating victory for us. It is in the three angels' messages as recorded in Revelation 14. As in the third chapter, so the fourteenth gives the time, the conditions, and the remedy. You will notice that in the judgment hour, the Lord handles the conditions so that His people are victorious. They have the patience of the saints, and keep His commandments (Revelation 14:12), and in their mouth is found no guile (verse 5). They are faultless.

For our third prophecy of victory we will turn to a minor prophet. In Zephaniah 2:1-3 also we have outlined clearly the time, the conditions, and the remedy. They are similar to those of Revelation 3 and 14. In that day of God's anger, His people will be delivered. They are the same people described in Revelation, for Zephaniah 3:9 and 13 refer to them as having "no guile" and also "without fault." And the sixteenth verse shows that their faith in God will be backed by appropriate works, "Let not thine hands be slack."

God's remnant people will not be cast aside, but will be delivered, a victorious people, and will be hidden in the time of storm and stress. In the meantime every believer should be busy in God's service. His hands should not "be slack." He should have a "full hand" in daily association with the Lord in working to warn and to save the lost. God's people have been called out for that very purpose, and heaven's resources are backing them. If we lose sight of this, we will have lost our vision and our mission. We have come to the kingdom for such a time as this. Thank God that victory in our mission is assured through Christ who "always causeth us to triumph."

The invitation to service is given to every believer, for such are God's witnesses and ambassadors. Position or office, names or titles, do not enter into this. God expects faithful service from every soul. None should feel that his place is insignificant, but each should realize that nobody else can do what God has mapped out for him.

IN A SMALL PLACE

Fret not because thy place is small;
Thy service need not be,
For thou canst make it all there is
Of joy and ministry.

The dewdrop, as the boundless sea,
In God's great plan has part;
And this is all He asks of thee;
Be faithful where thou art.

In thee His mighty hand can show
The wonders of His grace.
And He can make the humblest room
A high and holy place.

Thy life can know the blessedness
Of resting in His will;
His fullness flows unceasingly
Thy cup of need to fill.

His strength upon thy weakness waits
His power for the task.
What more, O child of all His care,
Could any great one ask?

—ANNIE JOHNSON FLINT.

Personal Victory

TEXT: 2 Corinthians 4:5-10.

The conditions described in these texts can be experienced only by Christians. Only those who truly believe that "all things work together for good to them that love God" (Romans 8:28) could go through these Corinthian experiences, still holding their faith in God. Such is true of the heralds of the cross, especially of those who are in the four corners of the earth, carrying the three angels' messages.

"Troubled on every side, yet not distressed; we are perplexed, but not in despair." Think of this in the light of national and international conditions during two World-War periods, and through the unsettled days between those wars. Many people lost their grip and ended their lives by their own hands, but you do not find a record of God's people doing this. Think of the leaders of nations, among whom were many who lost courage and committed suicide. Have you read of any of the leaders of God's cause taking that course? No! There is power in the gospel to keep every sincere soul of good courage under all circumstances and to enable him to be victorious.

"Persecuted, but not forsaken." Volumes have been written of the spiritual victory of God's saints in the midst of severe persecution. In every generation some have suffered for their faith. Even in this enlightened age the bearers of God's last message have felt the iron hand of oppression in some countries, but it has drawn them closer to the Lord and strengthened the cause of truth.

If in your state or conference the government ruled that you could have only one hundred pastors among five hundred churches,

and that every local elder must have a college degree, that every church school must be closed, that some of your churches must be burned and the leaders and members put into jail, would you think? That would be a real test of the genuineness of your faith, would it not? These things have actually happened in the twentieth century in connection with our work, but God ruled it all for good. Our people remained true to God. He heard their prayers and gave them victory. More souls were converted, and the Lord overruled so that the government was changed and the work went forward by leaps and bounds.

In another country of strongly atheistic trends, God's people experienced personal joy and peace. Through their combined efforts, backed by a living faith, over one thousand souls accepted the message and were baptized in one year.

A woman of Southern aristocracy accepted the message, and immediately undertook the Ingathering work. Her husband forbade her, and in many ways tried to crush her spirit. But she took home a package of one hundred papers, laid them on the stand, took a supply and started out from door to door. Returning home, her husband looked her in the eye and wondered if she had lost her mind. Next morning, when leaving for work, he filled his pockets with Ingathering papers, and his wife wondered what was wrong with him. Knowing that he objected to her soliciting, she thought that perhaps he meant to destroy the papers. During the lunch hour he solicited the office help. Upon his return home in the evening, he placed \$28 on the table, saying to his wife, "If you, a woman of your class and standing in this city, can go from door to door gathering money, there must be something to the religion you have found."

Yes, the Lord will give us personal victory, victory that amazes others even as the Jews were amazed on the day of Pentecost.

We may be troubled, but not distressed, for Jesus has said, "Let not your heart be troubled." We may be persecuted, but the Bible says, "All that live godly . . . shall suffer persecution," but they will not be forsaken. We may be perplexed at times, but He has said, "Lo, I am with you."

Someone has said, "All that I have seen enables me to trust my Creator for what I have not seen." This is real, personal victory through faith in Jesus.

Note to Leaders

The material presented for the first Sabbath service for December 4, should be considered as suggestive, rather than completely comprehensive. Each article may be easily enlarged upon. They are presented in a manner to be read if necessary, or to be outlined and arranged to suit the speaker in presenting them as talks or studies.

The latter method will be more interesting to the congregation. For additional material on each article, you will find current issues of the *Review and Herald*, *Our Times*, and *Signs of the Times* particularly helpful.

The first Sabbath service gives you an excellent opportunity to plan and bring the lay program and its activities before your congregation. Your report should be presented and the object of the offering explained. A few well-chosen experiences related by active, soul-winning members will be effective.

Missionary Leadership

Save Through Service

"I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49:25. The preceding verses of the chapter are filled with exhortations to obedience and promises of restoration. The Lord meant just what He said when He promised, "I will save thy children." But let us examine the verse a little more closely—"I will contend with him that contendeth with thee." To contend means to *strive* in opposition or rivalry. "Contendeth with thee" is an indication of activity. And there must be strenuous activity on our part if we are to claim the promise of the Lord. We should like to suggest a practical and workable plan for contending for our children—just what the Lord expects of us if we are to lay hold of His promise.

The activities involved fall into two groups—the first must precede the second. They are interdependent; neither will be effective alone. The first is *preparation*, the second is *action*. Tears, prayers, and diligent effort are necessary preparation for this important work that must have first place with us. Three steps are essential to adequate preparation—consecration, prayer, study.

CONSECRATION. Full and complete surrender of our own lives to the Lord will go far toward the saving of our children. True, the righteousness of a father cannot save his son. "When the land sinneth against me by trespassing grievously, . . . though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness." Ezekiel 14:13, 14. The influence of godly parents, however, is one of the most powerful factors in the saving of our children. Likewise, the influence of godly youth will provide a tremendous force for the saving of other youth. The Lord calls us, old and young alike, to godliness—godlikeness. Let us respond to the call, reconsecrate our lives to His service, and dedicate every effort to the saving of the children He has entrusted to our care.

Not only must our own lives be dedicated to the Lord and His services, but we should early dedicate our children to Him. Consider the noble example of Hannah. The child Samuel, given to God before his birth, early gave the response, "Speak; for thy servant heareth." 1 Samuel 2:10.

PRAYER. Prayer, likewise, is essential. There are some very definite things for which we should pray, and we may be confident of an answer to our petitions. Let us ask for *wisdom*, God has promised a liberal measure if we but ask. And let us ask for an *understanding heart*. How often our youth are misunderstood and misjudged. Let us never lose faith in them. We have the finest group of young people on the face of the earth, and they are responsive to our trust and confidence.

We need the *guidance* that the Lord has promised when He says, "I will guide thee with mine eye." Psalm 38:8. All too often it is the mistakes and missteps of the parents that lead the youth astray.

Let us plead for *vision*, for without vision there is no hope. The Lord says, "Where there is no vision, the people perish." Proverbs 29:18. The greatest stimulus to a powerful work for God on behalf of our children is clearness of vision on the part of our people.

Let us earnestly plead for the Holy Spirit, for "the outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*Desire of Ages*, p. 827.

STUDY. Study is the third step in our preparation for contending with the forces of evil with our children.

"As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you to consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life. 'Reflecting as a mirror the glory of the Lord,' you will be 'transformed into the same image.' 2 Corinthians 3:18, R. V."—*Counsels to Parents, Teachers, and Students*, p. 18.

Study, prayerful study, is essential. The Lord Himself has promised to be our teacher. He has said, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Psalm 32:8.

After preparation comes action. The apostles entered upon a program of activity after they had received the preparation of the Holy Spirit and *great* was the result. So action follows preparation on our part: intelligent, concerted action.

ACTION. We are to *strive*, and our adversary is powerful. It will require the close co-operation of inspired parents and inspired teachers to save our children. There are certain definite things for each of us to do. Parents must work closely with teachers, lightening their burdens, strengthening their influence, co-operating with projects both within the classroom and in the home. Work, long hours of work, will be required. Tired muscles may form a real part of the program. However, we are not to depend on our efforts alone. Let us turn once more to the scripture and note the promise given. The Lord says, "I will contend with him . . . and I will save thy children." When we fulfill the conditions, God will work mightily for us and through us.

It is commendable that we put forth every effort in contending for our children, but our activity alone will not save them. Activity of

the youth as well as the parents and teachers is essential. In the book *Missionary Volunteers and Their Work* a story is related of a father and his son who were on a ship wrecked in the icy waters off the New England coast. Through great effort the father was able to get his boy into a lifeboat, where he wrapped him as warmly as possible, even giving him his own coat, then took the oars and rowed frantically to shore. Imagine his great grief and dismay when he turned to help the lad from the boat to find him frozen to death. The father's activity alone could not save the son.

The warmth, the inspiration, that we receive from service for the Lord cannot prevent our children from freezing to death spiritually. Life-giving warmth and inspiration must result from their own activity. One of our ministers tells of a young man who came to his pastor with the request that his name be dropped from the church books. The minister, possessed of keen insight, replied, "There is one thing that I wish you would do for me first. Bob has been having a hard time and is blue and discouraged. Won't you go over and have a talk with him and see if you can encourage him a little?" The lad went. A little later he returned and said, "Elder, I've changed my mind about having my name dropped." He had received life-giving warmth through his service for another.

We must train our youth for missionary activities and provide for them the opportunities for active participation in missionary endeavors if they are to receive life-giving spiritual warmth that will make them workers for God. "It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them."—*Counsels to Parents, Teachers, and Students*, p. 545.

A Bible teacher in one of our academies became impressed with the importance of putting into practice the instruction given in the last chapter of *Counsels to Parents, Teachers, and Students*, from which I have quoted. He presented the matter to his class and asked for volunteers to aid in giving Bible studies in the community. He invited anyone interested to come to see him in his office. The first day no one came. Again he urged his class to participate and again he invited anyone who was interested to come to see him. The second



Planning and Working for the Salvation of Others Will Help Save the Youth.

day one of the boys came into his office with the question, "Do you think I could help?" He was the largest and oldest boy in the group. He had served a term in the reform school and was far from the type of person that one would expect to use in missionary endeavor. Later a girl came into the office, the giddiest, most frivolous girl in the whole school. She came with the same question, "Do you think that I could help?" No one else came, and the teacher was at a loss to know what to do. Finally he asked a chaplain for permission to take some of his students along when the nurses gave a Bible study, and it was so arranged. As a result, an interest was stimulated and the studies by the academy group soon got into full swing, with the first two volunteers taking their part.

After the girl who had first volunteered had helped to give a half dozen Bible studies, she came to the teacher, confessed certain things, and expressed her determination to walk in God's path. A few days later she was killed in an automobile accident. Her mother said that the last thing the girl ever did was to go through her wardrobe and sort out all the clothes that were not up to standard, to go through her music and sort out all that was undesirable, and to sort out all her records that were not up to Christian standards; and to have a big bonfire. Both the mother and the teacher felt that she was ready to meet her Maker. The transformation in her life was due directly to the part she had in missionary endeavor.

And the young man? He is now one of the elders in a large church in California. Service for others provided the turning point in the lives of those two young people. Service for others won to the ranks of the Lord the two most unpromising youths in the entire group. Let us adopt the slogan for our youth, *Save Through Service*. It is the Lord's plan. It will change the picture of gloom to one of radiant beauty, joy, and victory.

To put into practice this program of *Saving Through Service* requires the combined efforts of inspired teachers and inspired parents—and by the term parents I mean the entire church membership, for whether or not the youth are bound to us individually by the bonds of blood relationship, still they are our own precious heritage. They are the hope of the church. They are the instrumentality the Lord will use to "cut His work short in righteousness."

We are living in the last days. The time for the finishing of the work is very short. Some of our boys and girls may never have the opportunity to go to the foreign field, or to become doctors, nurses, or teachers. Instead of looking to them as missionaries of tomorrow, let us help them to become indeed missionaries of today.

We are all familiar with the things Christ did, and we are apt to think of the more impressive things—the feeding of the five thousand, the stilling of the waves, the raising of the dead. Let us go back to His youth. Let us observe Him in His home, helping His mother with her simple duties, and in His

neighborhood, doing thoughtful deeds for others.

Let us listen to Christ's bidding to "give a cup of cold water." Who is not able to give a cup of cold water to one who is thirsty?

To show courtesy, to help in simple tasks in the home and elsewhere, to use our hands in helping to bring joy and comfort to the poor, to visit the sick—this is the work that brings soul prosperity to young and old. To cite a specific example, a G. I. and his family came into our neighborhood church. There are three little children, and life is a hard struggle for the veteran and his wife. What can our family do? Why, Anita can make a little slip. The cost is only a flour sack. That will be helping to clothe the naked. Virginia Lee can make a little dress—the cost again is only a flour sack, with buttons from the button box, and a package of dye in addition. And to bring joy to the heart of the wee girl, Verna can make this bolero and purse for her doll.

And the boys? Dean can make this old truck look like new with a coat of paint. They can make and repair toys, make useful articles from wood.

Can we deny our children the joy, the spiritual blessing, the warmth that come through active service for the Master? Let us adopt the slogan, *Save Through Service*. It is a program of activity. It will take heart preparation, and vision. It will take a considerable amount of your time. It will take the closest co-operation among home, school, and church, but it is well worth your time, for then we can with confidence claim the promise, "I will save thy children."

—EDYTH Y. COTTRELL.

The Six-Point Missionary Plan in South America

At the various camp meetings and institutes held in Brazil, Argentina, Uruguay, and Chile, the workers and members endorsed a six-point missionary program for their service blueprint in 1948.

1. Every-home-visiting crusade with literature.
2. Training class in every church.
3. An accelerated Voice of Prophecy enrollment drive.
4. Intensive Dorcas work in more communities.
5. Hundreds more lay preachers to join the

600 now winning more than 100 souls a month.

6. Increased Ingathering goals.

The governments in a number of South American countries are sponsoring a literacy program. Together with this literacy movement, two other factors present opportunities for an enlarged soul-winning program: a new respect for the evangelical churches, and new freedom in religious activity.

The Home Missionary and Publishing leaders are working on an over-all strategy for our literature work which includes the coverage of homes in the cities, and the entrance into dark states, provinces, or territories with our truth-filled literature.

Brother di Pierro exemplifies the missionary spirit and zeal of our members in their literature work. Sometime ago this brother accepted our message after reading one small book sold him by a tailor. This crippled brother, having lost part of a leg, uses a crutch in order to get about. On his crutch he has made a little box arrangement into which his brief case just fits. His bag is jammed with the Spanish magazine, *Atalaya*, tracts, and small books. This crippled brother walks fifteen miles a day in Bahia Blanca, Argentina, distributing literature to every home. In the evening he visits the restaurants, selling 400 *Atalayas* each month.

A Brazilian brother testified in a missionary meeting at the camp meeting, "I expected the workers to finish the message, but the Spirit has told me I am wrong. I am going back to my town and visit its thousand homes with literature."

In 1947 a thirteen-year-old junior boy, on his bicycle, distributed 4,700 pieces of literature. Riding out into the country each week a distance of fifteen miles, he threw out tracts at the various homes. This lad attended the Training Light Bearers' Class at camp meeting to learn how to give Bible studies. Three families are now interested in the message and a new branch Sabbath school has been established in that section of Brazil.

During the past year a Seventh-day Adventist dentist in Sao Paulo has distributed 3,666 pieces of literature by means of a literature display in his waiting room.

At each camp meeting the Bible study demonstrations, held in connection with the training classes, were especially good. Everyone in the class was eager to ask questions



Bible Service Training Class at Sao Paulo Campmeeting (left) and Rio Grand du Sol Campmeeting (below) held in South America during 1948.



about giving Bible studies. The definite suggestions concerning how best to approach their friends and neighbors with this truth, how to develop an interest, and to get decisions were most helpful.

At one camp meeting the platform was decorated with ropes of woven cypress branches. On these cypress ropes, the words, "With Christ We Can Win," were placed. With new vision and with increased determination the many hundreds in these training classes returned to their homes ready to share this message with their friends and neighbors through Bible studies and cottage meetings.

There is an increasing use of projectors and doctrinal filmstrips. In one city eight of the twelve churches have projectors, which are being used by the members in giving Bible studies.

In the four camp meetings held in Brazil, Uruguay, Argentina, and Chile, a goal of more than 1500 souls to be won through the efforts of our lay preachers was set. Seven hundred of our members attended the two lay-preacher institutes, one held in Sao Paulo after the close of the camp-meeting session, and the other at the Buenos Aires Church in Argentina. The President of the Uruguay Mission writes, "We are holding lay-preacher institutes all over the Mission, as well as instruction for church officers. These give real courage, hope, and enthusiasm to the brethren."

Plans were laid to secure a larger number of Bible course enrollments, and a suggestive goal—one new enrollee per member per week—was strongly emphasized.

We praise God for the growth of His work in South America since the time when a Swiss Waldensian family first accepted the truth in 1886. The history of these past sixty-two years will become more glorious as consecrated workers, faithful members, and youthful crusaders unite their efforts in the great, soul-winning, six-point missionary plan. The workers and members in South America are united in going forward and heavenward, for "God calls for continual advancement in the work of diffusing the light. We must improve ways and means of reaching the people. We need to hear with ears of faith the mighty Captain of the Lord's host saying, 'Go forward.' We must act, and God will not fail us."—*Historical Sketches*, pp. 289, 290.

—J. ERNEST EDWARDS.

How to Make Campaigns Soul Winning

The supreme objective in Christian service is to save souls. When we plan any church campaign, this high motive should be behind all our schemes and strategy. A campaign is almost necessary to put over a program. It definitely has its place in the growth and success of the church or of the conference.

To reach a goal should be secondary. The primary prerequisite is to reach and successfully win the soul to Christ. The campaign is the *method* used to reach the soul; the *objective* is the soul saved.

May we state it this way? The campaign is the car which carries us to our destination,

the train or plane which takes us quickly to the place we desire to go. Often too much time is spent in the mechanics of the campaign—the red tape, clerical help, cataloguing. A certain degree of organization is needed, but



organization should be the means to the end, not the end in itself.

Speaking honestly, campaigns have too often become "pains." This, however, need never be. Campaigns can and should be a delight. If the particular program is conducted in such a way as to present the positive aspect of saving souls, our people will always respond with a will. Apparent failure will quickly blossom into complete success. But our people want to see results in souls saved from the particular program put forth.

Let us consider our literature program. We appeal to our church members to subscribe to *Our Times*, *Signs of the Times*, *Present Truth*, and other general periodicals for friends and neighbors, knowing that these "messengers" will do their appointed work in the hearts of the readers as the Holy Spirit impresses them with the truth. We pray that their hearts will burn within them. But too often we stop there. We do not follow up the interest.

In public evangelism much visiting and study are needed to prepare the candidate for baptism. The same thought and study should be given to following up the literature program with more pointed literature, Bible courses, and, if possible, personal visits. When souls are thus reached and saved directly as the result of a specific campaign, our people will respond enthusiastically the next time that particular program is presented. The "pain" will be gone.

Too often a campaign is launched without thorough planning to reach the real objective—souls saved and won to the cause of Christ. If that thought can be written indelibly upon our memories and never forgotten, it will

mean much toward making our campaigns more soul winning. If the definite objective of saving souls is the primary, paramount, and uppermost reason for sponsoring and supporting a particular campaign, it is a foregone conclusion that it will succeed.

Probably one of the largest campaigns that we as a people sponsor is the Ingathering. This gigantic task entails much preparation and planning. But if and through it all we are seeking to win souls as a direct result of the yearly program, we can be assured of a better campaign next year if we win some souls this year.

In the singing-band activity this year a lady was visited who had known Adventists for many years. On this particular evening, however, when our kind solicitor invited her to give to our world-wide program, she was definitely impressed. The sisterly interest shown to the lady of the house who was depressed is already bearing fruit for God's kingdom. She attended evangelistic services which we conducted in our church; she listens to our weekly radio broadcast, and soon plans to follow her Master in baptism. Needless to say, it will be much easier to secure recruits for the singing band next year. The members will be seeking not only dollars, but souls.

It is well in our Ingathering work always to have a pencil and pad handy. Names and addresses can be kept, filed, and used in literature or personal-visit programs. An excellent plan to follow is the giving of a Crisis book to all donors of \$5.00 or more. A subscription to one of our evangelistic journals can be a worth-while investment. But let us never say that God's silent "messengers" will do the whole task of winning a soul. The seed that is sown must be watered and cultivated with a personal interest for the soul. Sometimes we need to shed tears and agonize in prayer with God for a person to be converted and accept present truth.

All things should be done decently and in order. This sound, fundamental principle should be carefully followed in every campaign. The approach which we as leaders make is quickly understood by our laymen as being either the means to the end or the end itself.

Should we not resolve before God that our planning of campaigns in the future will be with the one supreme objective, definitely to win more souls? Can we stand before God in the judgment and deny our responsibility for the souls placed in our charge when we have failed to reach them during a particular campaign? True, we may seem to fail, and go through a campaign and maybe a second one and not have a soul respond, but if saving souls is our supreme purpose, God will see that we are justly rewarded.

As God richly rewards His child who is faithful in Sabbathkeeping, tithing, and other duties, so will God reward His under-shepherds who are faithful in seeking to make campaigns more soul winning. Let us always be able to give a reason for our faith, and seek by the help of Christ to win more souls through our church campaigns.

—FENTON EDWIN FROMM.

News from Soul Winners

God Still Moves in Mysterious Ways

When an outstanding experience of great victory for the Lord is told, there is sometimes a tendency to feel that such things may occur in other places, but for various, seemingly valid reasons they are not likely to be repeated in our immediate vicinity. Occasionally great mission-field experiences are dismissed from mind with the thought that they were possible because the work seemingly goes easier in mission lands.

Recently there has come to my attention an experience that very vividly illustrates the great things the Lord is willing to do for us—in our own vicinity—when individuals are ready to consecrate themselves for service and follow the counsel of the Lord.

About the turn of the century there moved into the rugged country around Wilson, Michigan, a French-speaking Belgian Catholic by the name of E. Baurain. At that time the great forests of this Upper Peninsula country were inhabited largely by husky lumbermen and clever fur trappers. Through some turn of circumstances, a Sabbath tract fell into the hands of Mr. Baurain. It did not bother him very much at first, but the more it lay around the house the more disturbing it became. Finally he took it to his priest who, after carefully inspecting it, counselled him to disregard it and go on being a faithful Catholic. To the contrary, in a short time Mr. and Mrs. Baurain began to keep the seventh-day Sabbath.

Soon two other families who believed in the true Sabbath began to come across the wooded country to have Sabbath school each week in the Baurain home. Following his baptism by one of our itinerant workers, Brother Baurain felt very definitely his obligation to share the blessed hope with others. In keeping with this conviction he dedicated every Sunday afternoon to Bible work.

Weather or any other external conditions was no deterrent to this faithful lay worker. Sometimes the snow would be so high the horse could barely make its way, but Brother Baurain would be out every Sunday afternoon with his Bible, his form bent against the stiff Lake Superior wind, making his way back through the trappers' trails and rough, lumber-wagon roads.

At the meeting I attended in the Wilson church this fall I asked the question as to how many in the audience that day had been influenced in their decision to accept the message by Brother Baurain's work. The hands of sixteen elderly people were raised. (Brother Baurain had done his work about 1904 and 1905.) Then the question was asked as to how many children and grandchildren of these sixteen people were members of the church. The great majority of those present raised their hands.

Thus, today, although Brother Baurain passed away many years ago, his consecrated efforts on those Sunday afternoons still go on working for the Lord. The Wilson church is many miles from any community of any size. It has a membership of ninety-six, and is one of the most aggressive churches in the Michigan Conference. Brother Baurain's daughter is church treasurer.

This experience stands as a testimony of what can be done in any of our North Ameri-



can communities by consecrated lay workers who believe the validity of the following statement:

"Humble workers, who do not trust in their own strength, but who labor in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. In co-operation with their self-sacrificing efforts, Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship. Meeting-houses will be built, and schools established. The hearts of the workers will be filled with joy as they see the salvation of God."—*Testimonies*, Vol. 7, pp. 27, 28.

—S. M. McCORMICK.

Louisville Jail Work

A few weeks ago I was asked to take part in a meeting held in the Louisville women's jail. I have held and attended many jail meetings, but never have I witnessed anything like this meeting.

Miss Mary E. Ewing was in charge. She passed the songbooks out to all the women, both white and colored. What a song service they had! The inmates chose their numbers, and this alone was an expression of their inner feelings. After the song service they had a testimony meeting. Nearly all present took part, making requests for prayer which was soon to follow. I was very much moved as I listened to the women testify with tears flowing freely, speaking from the depths of their hearts. It was like a great revival meeting with confessions made and people taking a new hold on Jesus.

We were then led in prayer by Elder Osborn, the pastor of the Louisville church. While he prayed, many were sobbing, with

hearts greatly touched. I understood that this was nothing new, or in any way a special meeting. After this consecration meeting motion pictures were shown of mission lands. God only knows and eternity alone will tell the good Miss Ewing is doing in this jail work.

Is it not true that in many cities there are jails that are never visited by Seventh-day Adventists? Let us ever remember the words, "I was in prison, and ye came unto me." Matthew 25:36.

—R. H. WENTLAND.

Twentieth Century Progress

HOW encouraging it is to see the light of the third angel's message penetrating the dark counties of the great state of Virginia! From the little town of Schuyler, nestled in the beautiful Blue Ridge Mountains, where we have a number of Bible Correspondence students, comes the following cheering report:

On June 1, 1948, we received a letter from one of our students at Schuyler, asking why we did not help the students there to start Sabbath services, thus enabling them to keep the Sabbath properly. We could not pass by a challenge of such prime importance, so Dr. C. H. Wolohon and I went down that same afternoon and located a few of the men at their place of employment. The first man with whom we talked was amicable and imbued with the conviction that he should obey all of God's commandments. The others seemed to have the Advent message uppermost in their minds also. We were astounded at the degree of interest shown by so many, and inquired as to how they became enrolled in the 20th Century Bible Correspondence School.

They told us that Brother J. M. Anderson, of Afton, Virginia, a faithful colporteur, had sold them *Bible Readings* and then enrolled them in the Bible School. Upon return visits, Brother Anderson found in them a willingness to subscribe to the will of God, so he started cottage meetings which were attended by thirty-five or forty every Sunday night. By the time we had made our first contact, Brother Anderson had covered most of our doctrinal points.

To help the good work along, Brother Anderson requested us to organize and conduct a baptismal class which we were most happy to do. When we presented dress reform, we expected an avalanche of objections over the wedding ring and other ornamental jewelry, but what a thrilling experience it was to see that entire group remove rings and ornamental jewelry in their eagerness to be right with God!

Sabbath, July 24, was a high day for the faithful little company of believers in Schuyler and also for God's great cause. Elder H. J. Detwiler, our conference president, was on hand to organize a Sabbath school. There were forty-four in attendance. We felt especially privileged to have Dr. W. T. Buchanan, of Waynesboro, elected as Sabbath school superintendent. Dr. Paul Woods, also

of Waynesboro, is giving excellent support by teaching a Sabbath-school class.

Further progress was made on Sabbath, August 21, when Elder E. F. Koch led six precious souls into the sacred rite of baptism. How happy they were to follow their Lord all the way! Elder Koch is beloved by this entire group because of his excellent radio broadcasts which are heard in that whole area. At least six more adults are preparing for baptism in the near future.

Already this progressive little company are planning for a church home, and we fully expect to see this memorial to the cause of God erected soon. Thus, another dark county will be added to the number we expect to see opened up in Old Virginia this year, fulfilling the words stated by the messenger of the Lord: "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village."—*Testimonies*, Vol. 9; p. 28-29.

I am persuaded that many more dark counties could be opened up right now if faithful colporteurs, workers, and laymen could envision the magnitude of the work. Then we would see an unprecedented number of souls won to Christ and the message proclaimed with Pentecostal power. It is unthinkable to put off this wonderful opportunity of being collaborators with Christ.

Realizing that people are not immune to the truth, Brother Anderson plans, with the Lord's help, to duplicate his experience at Schuyler in a near-by town. Believing that the end of all things is at hand, the first responsibility of God's people is that of finishing the Lord's work now. Perhaps the most potent medium of light and truth is the printed page in its varied forms, followed up by personal contact and instruction. We wish to advocate the use of books and Bible Correspondence lessons as one of the most effective methods of soul winning for the majority to use. The church militant will accomplish incalculable results using these simple, heaven-given facilities and materials.

—EVERETT H. SHULL.

"He that Endureth to the End Shall Be Saved"

News came to our Union office that our believers had been accused for having the Bible in their hands. Our Union superintendent asked me to go and help these accused brethren and see if they could get their full freedom to use their Bibles as they wished. We sent a message to them that I was going to help them get the case settled with the government. I went from Addis Ababa to Dessie where I could get in touch with the Governor of the district. When I arrived in Dessie, I found our persecuted friends waiting for me in our former Dessie hospital. The next morning I reported the case to the Crown Prince of Ethiopia and he kindly accepted the matter, and told me that he himself would like to see the people who forbade the accused to use the

Bible. Now, thanks to God, our believers have full freedom to use their Bibles as they wish. The Bibles that had been taken from them were restored.

These faithful believers had been taught by the great reformer Aleka (Chief) Zekarias who led his followers from Mohammedanism to Christianity. He had led many from the belief of Mohammedanism to Christianity. He told his followers that they should look forward to further and full instructions from abroad. This was fulfilled about fifteen years ago. One of our workers who was well acquainted with these people sent two Eritreans (people from Eritrea, north of Ethiopia) with some books and literature to prepare the way to open some work among them. This was in my homeland. Before he opened the work among us, I recall that five of us had been sent to attend the school in Eritrea where Pastor and Mrs. G. Gudmundsen of Norway used to be. They graciously received us into the school. The next year our fathers came to see how we were getting along, and they were baptized there. After they went home, six of them were engaged in evangelistic work, and they brought many into the truth.

I well remember when one of them, shortly before his death, was telling of his experience. It seems that during the enemy occupation of Ethiopia, after Mr. and Mrs. Palm had been driven out of Ethiopia, our believers had so much persecution that one could hardly imagine how they endured it. Houses had been burned to ashes, people had been killed without mercy, many were left homeless, their

property taken, the reading of books in the churches had been forbidden, as had the use of hymns. Brother Aleka Isaia, who is resting now in the grave until the day of resurrection, told how one day he had been warned by one of the priests who was living near his village that the *Fano*, (a patriot) was going to take his life unless he changed his religion. From time to time the priest frightened him. This brother quoted the text, "He that endureth to the end shall be saved." Matthew 10:22. The priest became angry because he would not say he would change his religion, and, therefore, the priest asked the *Fano* to take the life of our dear brother. The *Fano* came with the priest to shoot him if he did not change his religion. Then this brother waited for a moment and asked if he could be given time to think over this great matter. The *Fano* came back another day and asked if he was going to change his religion. Then he answered, "No, I cannot change my religion. I prefer to die rather than to change my religion. The Bible tells me to endure to the end." Then he lifted up his heart to Jesus in silent prayer, and the people dared not touch him.

In this part of the country people still suffer persecution. But they are strong in the things of the Lord. We have many people who are dependable and promising for the future of God's work. We solicit your prayers in their behalf.

—A. D. KASSAHUN.

Ethiopian Union Mission
Box 145, Addis Ababa, Ethiopia.

Weekly Church Missionary Services

Prepared by J. Ernest Edwards

DECEMBER 4

Broader Plans for 1949

Eternal issues are at stake. The doom of a lost world is near. Will you set your face resolutely to advance in service? Nothing but a forward movement will satisfy God and meet the needs of this hour. "A great work is to be accomplished; broader plans must be laid."—*Testimonies*, Vol. 5, p. 187. With a full realization of these momentous times, will you consecrate your life to God and concentrate in service for Him? With the earnest prayer, "Lord, bring me into a larger place," diligently determine that with God's help you will courageously move out for God into a greater field of service. "We are nearing the close of this earth's history. We have before us a great work,—the closing work of giving the last warning message to a sinful world."—*Testimonies*, Vol. 7, p. 270.

You thank God for His leading in the past, but you are not satisfied with the accomplishments of this year. You are seeking new ways to win souls in 1949. Vast horizons of

opportunity in service and soul winning stretch before you. A great, forward movement begins with challenging projects and the willing co-operation of every member as a missionary worker and a soul winner.

(If a blackboard is available, these topics may be written on it for discussion.)

A SEVEN POINT ADVANCE FOR GOD

1. Literature in Every Home in 1949.

Plan methods to reach every home in your city with literature. This may be the beginning of a nationwide literature crusade.

Carefully study the possible places for literature racks. Are S. D. A. racks at your airport, in your railroad and bus stations, hotel lobbies, neighborhood stores, restaurants, ferry lounges, and drugstores?

Arrange to distribute seven tracts to each church member each week. As the member leaves, he will receive his material for a tract-a-day campaign during that week.

Emphasize "Sowed Seed = Saved Souls." Read Proverbs 11:18.

2. Unentered Counties.

Plan to conduct at least one lay evangelistic effort in a dark county during 1949. In council with your conference president and Home Missionary secretary, your church can sponsor a strong lay effort in an unentered county. The literature correspondence band should plan to mail literature into another dark county.

3. North American Lay Evangelistic Institute.

This institute is being planned for this coming year. Will your lay preachers relate their soul-winning experiences at this institute? That depends upon the outline of lay-evangelistic plans and the faithful execution of these plans in your church.

4. Missionary Men.

Consult new leaflet for projects which compel interest and co-operation.

5. Double Enrollments to Bible Correspondence Course.

Suggestive goal: one new enrollee for each member each week.

6. Conduct Training Class.

Every member needs instruction on how to (1) present our doctrines persuasively, (2) deal with objections, (3) bring people to a decision. *Enlist, train, and assign the members.*

7. Dorcas Plans.

Plan balanced program of community service and overseas aid. Co-operate in the establishment of a Dorcas Federation. Explore the possibilities of health-cookery and home-nursing classes.

As members vitally interested in bringing this message to others and in winning souls, remember that you are working with precious, promising, raw material—manhood and womanhood; that you are assisted by the greatest Co-worker, Christ; that you will experience the most remarkable results, the transformation of character; that you will receive the richest reward, a place in heaven. Doing more for Christ will result in a larger church. At the end of 1949 the broader the plans that you have laid and the greater the service you have rendered the larger the result. Then will come the fulfillment of Psalm 18:19: "He [God] brought me forth also into a large place."

DECEMBER 11

Vision before Victory

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Did Christ expect His orders to be carried out? Did He really mean every creature? Is it possible to reach every home in your missionary territory with the third angel's message?

In Washington, D. C., a publishing company prints a midweek sales newspaper which features the Wednesday shopping specials. This newspaper is delivered to every home in metropolitan Washington, including towns within a ten-mile radius of the district. Every Tuesday 205,500 papers are distributed by 740 boys in about three and one-half hours. Each family living in apartments, private homes, or tenements receives a copy delivered right to the door.

Should we not match and exceed this initiative in our literature plans for 1949? With

the church members, youth, and juniors of your church devoting one evening a week to literature distribution, you could blanket your city with at least one piece of literature and the Bible Correspondence Course enrollment cards in a short time. Members trained in giving Bible studies effectively will instruct the interested persons found, and will follow them through to baptism.

A city evangelistic effort, however successful in arousing the city and in centering the attention of many upon Bible truth, will not reach every family, but literature will reach every home if you do your part. "The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort."—*Christian Service*, p. 147.

The story of the neighborhood crusade of the first Christian church in Jerusalem has been written for our admonition, upon whom the ends of the world are come. In their adventuring all these features are to be noted: (a) systematic house-to-house work (Acts 2:46; 5:42), (b) daily activity, not spasmodic, (c) covered the territory and filled Jerusalem with Christ's doctrine (Acts 5:28), (d) produced results (Acts 2:41, 47; 6:1, 7), the church increased constantly, grew rapidly, added members daily, (e) produced many other churches (Colossians 4:15; Philemon 2). The Jerusalem church was a model. (1 Thessalonians 2:14.) "The organization of the church at Jerusalem was to serve as a model for the organization of churches in every place where the messengers should win converts to the gospel."—*Acts of the Apostles*, p. 91.

Are you planning to bring the message to the rural sections of your missionary territory? It is your privilege and responsibility to evangelize the whole territory committed to your care. We are not turning gospel machinery. We are charged with turning the world to Christ. Support a comprehensive mailing program to cover different sections of your rural territory each year. Become a member of a strong literature band meeting Sabbath afternoon or after the prayer-meeting service. The shut-ins and invalids can assist in this rural mailing if the list and materials are taken to them. Our hearts are encouraged by the thrilling promise, "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.

You see prophecy fulfilling. You hear civilization in its death cry. You comprehend this is the midnight hour. You realize that the world stands on the verge of heaven, and you know that God is in a hurry to finish His work. "God calls for continual advancement in the work of diffusing the light. We must study ways and means of reaching the people. We need to hear with ears of faith the mighty Captain of the Lord's host saying, 'Go forward.' We must act, and God will not fail us."—*Historical Sketches*, pp. 289, 290. With the vision of a completed task and with faith in His promises of success, let us give our utmost to Christ in service.

DECEMBER 18

All Called—All Needed

In the missionary activity of your church there is a special place for you. "To every one work has been allotted, and no one can be a substitute for another." You also recall: "There is something for every one to do."—*Christian Service*, p. 10.

It may be the direct or indirect type of activity for God. Direct service is that type of missionary activity in which a personal contact is made, whereas indirect service is based upon activity without personal contact or interview. How thankful we should be that God "has a work [for each] to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives."—*Testimonies*, Vol. 2, p. 632.

Direct missionary service, with its soul satisfaction of seeing men and women decide for the message and accept Jesus Christ as their personal Saviour, should include these avenues:

- (1) The giving of Bible studies.
- (2) The holding of the community school.
- (3) The conduct of the branch Sabbath school.
- (4) The projector effort.
- (5) The Bible lawn party (outdoor Bible study using films).
- (6) The distribution of literature in an every-home-visiting crusade.
- (7) The Dorcas ministry in the community, including visits to hospital wards and children's homes.
- (8) The securing of enrollments to the Bible correspondence school.
- (9) The holding of street-corner or park evangelistic meetings.
- (10) Temperance rallies at schools and grange halls.
- (11) Tract tag nights in the downtown shopping areas.
- (12) The use of the Library Reading Course among neighbors.
- (13) The launching of a tract-a-day campaign and the revival of the King's Pocket League.
- (14) The Share-Your-Faith crusade by the youth.
- (15) The giving of simple home treatments to the sick.
- (16) The loaning of larger books to neighbors.

The indirect missionary activities would appeal largely to those who are not able because of infirmity, sickness, age, or confinement, to personally contact people in an organized missionary activity. Some projects are suggested:

- (1) The sending of literature to unentered counties.
- (2) Making telephone contacts.
- (3) The mailing of books to national leaders.
- (4) Rolling of bandages and the preparing of happiness packages for the Dorcas Society.
- (5) The cellophane wrapping of literature for distribution.

As you face the new year, will you not, with the other members of your church, re-
(Please turn to page 30)

Department of Education

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

Christian Courtesy

YOU MAY NEVER KNOW

You may never know
In a busy day
How a smile has helped
On the weary way
A fellow toiler
Whose skies were gray.

You may never know
As the hours fly
How a cheery word
To a passerby
Made a brighter day
And a bluer sky.

You may never know—
But the angels write
The smiles and the words
And the deeds each night
With a starry pen
On a page of white.

—MILDRED WOOD HARRIS.
Used by permission.

Notes to Leaders

The birth of Christ brought to the world the personification of love, self-sacrifice, kindness, and courtesy. How fitting then that this month we take up the subject of Christian courtesy, for, during the holiday season, Christian love is revealed by many acts of kindness, thoughtfulness, and courtesy. Courtesy is one of the most important graces of the Christian home. It is the "perfume" on all the roads of life.

There are several ways in which this program could tactfully and good humoredly point out faults and the lack of real courtesy found in our lives. Some of the practical applications could be presented as a series of interviews or dialogues; some could be acted out, demonstrating either the wrong or the right way of meeting situations; some could be used as the basis for round-table discussions.

"Good Manners" posters could be made in the art classes and displayed on the church bulletin, a different one each Sabbath during the month preceding the program. Slogans and signs, such as the following, could be used the same way:

"He who laughs at other's woes
Finds few friends but many foes."

"Good manners demand that you remember the
other fellow."

"Whatsoever ye would that men should do to
you, do ye even so to them."

"Politeness is to do and say
The kindest thing in the kindest way."

"Spend yourself in courtesy—and the more cour-
tesy you spend the more you will have left."

"Life is not so short but that there is always
time enough for courtesy."

Display these slogans and the posters about the room at meeting time. On a side table arrange an attractive exhibit of books on courtesy and good manners.

This month's program offers an opportunity for many to take part. The study on courtesy could be given by ten people, one asking all the questions and the rest supplying the answers.

May this topic reveal more of the secret of charming manners and Christian courtesy and inspire each of us to exert more of its invisible influence.

—ARABELLA J. MOORE.

Christian Courtesy

By D. E. REBOK

Seventh-day Adventists as a people are well known as hard-working, honest people who pay their bills and therefore have good credit, but they are not particularly well known for their good manners, courtesy, politeness, and kindness.

We do have many outstanding virtues and we are favorably received in most communities. As one prominent professional man said recently, "We must all admit that you Adventists are right when it comes to Saturday as the seventh-day Sabbath and things like that. But you are rather short on a number of very important things in life. For one thing, you people generally work like mad and have no time for the little niceties of life."

As we look at ourselves in the light of such statements, most of us will have to admit that there is altogether too much truth in them. How about it, friends? Is it not time that we took the matter more seriously and set to work to change the situation and the reputation which we have unwittingly earned for ourselves? All of us need to give more time and serious thought to this matter which not only affects us personally, but which very seriously handicaps our work and even casts aspersions upon God and His cause of truth.

This thought is forced upon us by such a statement as this: "Through observing our lives, the people of the world form their opinion of God and of the religion of Christ. All who do not know Christ need to have the high, noble principles of His character kept constantly before them in the lives of those who do know Him."—*Testimonies*, Vol. 6, p. 258.

That is a very serious thought and one which should cause every Christian no little concern. It causes me individually to ask myself just what kind of an opinion of God do men form when they see me—when they see me on my job, at my desk, on the street, at home, in church, on the train or street car, or at the wheel of my car? It would be bad enough to think of men's opinions of me formed by what they saw me do, but it is far more serious when I think that God's reputation is in my hands, that the way I act as a Seventh-day Adventist Christian gives to some men all they will ever get as material out of which to form their opinion of God and of the religion of Christ.

Sobering thought! Serious consequences!

Let us take the Review and Herald Publish-

ing Association as an example of what we have in mind. The Review and Herald is no ordinary publishing company. The Review and Herald publications are not just ordinary pieces of literature. The Review and Herald workers are not just ordinary printers and editors and secretaries and clerks. That institution is a very vital and important part of God's Great Work. Every person in that institution is working for and with God. It really does make a great difference for whom and with whom you are working.

The world knows the Review and Herald Publishing Association by every piece of literature that goes out from there, by every letter that is sent out from those offices, by every telephone conversation, by every personal contact with each of the workers as its representatives. What a tremendous responsibility rests upon each and every worker in that institution!

Many contacts with the Review and Herald, with this denomination, with our message—yes, in fact, with God Himself—never go beyond the telephone operator or the receptionist. Why? Well, a moment's serious reflection will give you the answer. Think of yourself and your telephone. How do you answer the phone? What do you say? How do you say it? How do both of these react upon that stranger at the other end of the line? Does it make him slam down the receiver with an exclamation of disgust and anger, or does he replace the receiver with such pleasant memories that he is forced to admit, "My, but I'd like to meet that person?" That is what I call real telephone courtesy and service. I think I'll drop out and meet those people. They have something that I don't have but want."

The difference in reactions depends entirely upon how some Seventh-day Adventist Christian has learned to represent her Master as she sits at the end of a long piece of wire attached to a little black contraption held in one hand or hung before her face. Did you say that her work was not very important and her position rather obscure? You are mistaken. The success of the institution and the reputation of this cause depend more upon her than any of us are wont to admit. The same must be said about every worker who uses the telephone in his work in that institution. May God help us one and all to learn to use the telephone to His glory and for the comfort and convenience of one another. Here, is one place where we need to reproduce the Master's voice and the Master's manner.

Back to the Review and Herald for a further word. As I go up and down the halls of that building, I see desks and desks and desks everywhere. Behind them are men and women, some older, some younger. I watch to see how they meet the people who approach their desks. I watch the facial expressions and

listen to the words spoken. Again I am impressed with the fact that here is another key place where Christian courtesy and good manners can mean success or failure not only for the individuals concerned but for the institution, the denomination, for God Himself. What opinion of God do the people form who come to your desk? Are they drawn to Him, or repelled?

"Never thought of that before," do I hear you say? Perhaps not; nevertheless, how true! So much depends upon those contacts and business relations over the desks in our institutions that we do well to keep in mind this bit of instruction:

"It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things be faithfully attended to, if these graces be in you, and abound, they will make you perfect in every good work."—*Id.*, Vol. 4, p. 543.

True it is that life is made up of little things, but we make ourselves great by the way we do the little things. Undoubtedly you have observed that the bigger the man in position and responsibility the more careful he is about these so-called little things.

Businessmen have found that it pays to be kind and courteous. During the war, however, that situation changed somewhat due to the fact that there were more buyers with more money than there were consumer goods to sell or sales people to handle the business. The buyer was all too frequently treated as a nuisance and in the way. Frequently he was brushed off curtly and at times almost ignored. How often during those sad years we wished for some place else to do our shopping, and for the return of the good old days when a buyer was treated with the utmost care and consideration! Then came the end of the war, with the return of an abundance of goods to the shelves and display windows. Rationing and OPA were discarded and the buyer could choose the shops again because the object of supreme importance and competition made it necessary for a businessman to put forth real effort, to give real service, and to offer real values, or else he knew that he and his goods would be passed by. War is destructive of many things, but of far more importance is the destruction of morals and cultural values—the drastic change it makes in people and in their manners.

Some years ago the writer was asked to take charge of one of our colleges in the South. Before moving to that place he attended a board meeting of the college and somehow or other the newspapers learned of the change to be made. A brief article appeared in one issue giving the name and address of the president-elect. Not many people paid any attention to the note, even the man concerned had passed it over very casually and out of his mind. But one man in that city had given the matter his particular attention. He wrote a letter to that name and address, enclosed a map of the city, a little notebook

and even a pencil. It was the finest example of a friendly, courteous, gracious business letter one would ever hope to receive. His own personal services and those of his bank were placed at the disposal of the newcomer, and done so in such a fine and genuinely friendly way, that when the recipient of that masterpiece arrived in the city, almost the first man sought out was the author of such a letter. The public relations man in the bank proved to be all that his letter had indicated him to be—a most genuinely friendly, cheerful, affable, gracious gentleman. Nothing was too difficult, too much bother, or too insignificant for Mr. Dewey Bass. Needless to say, he got the personal account of the new president and a great deal of free advertising.

Now, Seventh-day Adventist ministers, workers, and laymen, put alongside that experience these words from an inspired mind and hand:

"Business men and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and abilities as skillfully as possible in order to gain this object. . . . Had the believers in the truth purified their minds by obeying it, had they felt the importance of knowledge and of refinement of manners in Christ's work, where one soul has been saved there might have been twenty."—*Id.*, Vol. 4, p. 68.

Think of it! My uncouth, uncultured, unkindly, discourteous manners responsible for the loss of nineteen souls out of every twenty!

Can it be possible that my bluntness, my selfishness, my untidiness, my conceit, my pessimism, my unsociability, my carelessness, my frowning, my short answers, my complaining, my shiftlessness can be responsible for turning nineteen out of every twenty souls from the truth of God for these last days?

God forbid that anyone of us should be guilty of so terrible a catastrophe.

But that is not all. To make this horrible lesson even more impressive the same writer adds these words, "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Id.*, Vol. 9, p. 189.

My brother, my sister, there in cold, black type stands what amounts to an indictment against your manners and mine. Let us take it as an urgent appeal to each of us personally to get busy and do something about such a critical, even crucial, matter. It is not something over which we have no control. On the contrary, we can and ought to do something very drastic, and that right away. It is largely a matter of self-determination and constant vigilance. It means the taking hold of oneself and the conscious and momentary checking of each and every action. This thought is beautifully expressed in these words:

"Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. . . . All coarseness and roughness must be put away from us. Courtesy, refinement,

Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily."—*Review and Herald*, Nov. 25, 1890.

God wants men today who understand the needs, the wants, the desires of the people; men who know how and are willing to minister to the necessities of poor, weak, frail, fearful, confused, and suffering humanity. Such people more than anything else stand in need of love and sympathy and kindness. They need and respond to warm heart-to-heart ministry. To win their hearts we must first win their confidence, and this is best accomplished by doing Christ's work the way Christ worked when He was here in person.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*Ministry of Healing*, p. 143.

Where logic fails to move, and where the winning of an argument may cause the loss of a soul, it must be borne in mind that a demonstration of the love of Christ as revealed in the personal, daily life of the minister or layman is the strongest possible argument for Christianity. One of America's most prominent evangelists today, a man who is considered the most outstanding in bringing men to the church says, "There are three rules of dealing with all those who come to us: 1) KINDNESS, 2) KINDNESS, 3) KINDNESS."—*Time*, July 12, 1948.

Remember, my brother, my sister, that not only have we a truth to preach; but that, first of all, we have a life to live. What we are all too often speaks so loud that people cannot hear what we have to say.

A Study on Courtesy from the Spirit of Prophecy

1. How important are the little attentions, the simple courtesies of life?

"God tests and proves us by the common occurrences of life. It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which helps compose the sum of life's wretchedness. It will be found at last that the denial of self for the good and happiness of those around us, constitutes a large share of the life record in Heaven."—*Testimonies*, Vol. 2, p. 133.

2. How did the cultivation of the spirit of courtesy save a man's life?

"In the twilight, two strangers drew near to the city gate. They were apparently travelers coming in to tarry for the night. None could discern in those humble wayfarers the mighty heralds of divine judgment, and little dreamed the gay, careless multitude that in their treatment of these heavenly messengers that very night they would reach the climax of the guilt which doomed their proud city.

But there was one man who manifested kindly attention toward the strangers, and invited them to his home. Lot did not know their true character, but politeness and hospitality were habitual with him; they were a part of his religion,—lessons that he had learned from the example of Abraham. Had he not cultivated a spirit of courtesy, he might have been left to perish with the rest of Sodom.”—*Patriarchs and Prophets*, p. 158.

3. *When did a maiden win a husband because of her courtesy?*

When Abraham was old, he sent a servant to his father's kindred in the land of Mesopotamia to select a wife for his son Isaac. “In the family of his master he [the servant] was accustomed to the constant exercise of kindness and hospitality, and he now asked that an act of courtesy might indicate the maiden whom God had chosen.

“Hardly was the prayer uttered before the answer was given. Among the women who were gathered at the well, the courteous manners of one attracted his attention. As she came from the well, the stranger went to meet her, asking for some water from the pitcher upon her shoulder. The request received a kindly answer, with an offer to draw water for the camels also. . . . Thus the desired sign was given. The maiden ‘was very fair to look upon,’ and her ready courtesy gave evidence of a kind heart, and an active, energetic nature.”—*Id.*, p. 172.

4. *What power develops courtesy in man?*

“Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. . . . The gospel does not encourage the formal politeness current with the world, but the courtesy that springs from real kindness of heart.

“The most careful cultivation of the outward proprieties of life is not sufficient to shut out all fretfulness, harsh judgment, and unbecoming speech. True refinement will never be revealed so long as self is considered as the supreme object. Love must dwell in the heart.”—*Ministry of Healing*, pp. 489, 490.

5. *Does courtesy have a part in preparing young people for homes of their own?*

“It is by faithfulness to duty in the parental home that the youth are to prepare themselves for homes of their own. Let them here practise self-denial, and manifest kindness, courtesy, and Christian sympathy. Thus love will be kept warm in the heart, and he who goes out from such a household to stand at the head of a family of his own, will know how to promote the happiness of her whom he has chosen as a companion for life.”—*Patriarchs and Prophets*, p. 176. Let parents seek to establish such homes from which their children shall go forth.

6. *How severely was one sister reprimanded for failing to teach her son true courtesy?*

“Dear Sister S: Some things have been shown me in reference to yourself. . . . You do not discipline your boy. He is self-willed and bigoted. He has but very little sense of true courtesy, or even common politeness.

He is rough and uncultivated, unloving and unlovable. You represent to others that he is a Christian, and by so doing you disgrace the cause of Christ. This boy is in a fair way of becoming an educated hypocrite. He has no control over himself, yet you flatter him that he is a Christian.

“The work of reform must commence with you. . . . With patience, grace, and sweet humility, you can teach your poor, deceived boy the first principles of Christianity, and true politeness, or Christian courtesy. . . . Oh, how important that you see the work to be done for you, before it shall be forever too late!”—*Testimonies*, Vol. 2, pp. 314-316.

7. *How earnestly was a brother admonished about possessing these graces?*

“Bro. M: From what was shown me, there is a great work to be accomplished for you before you can be accepted in the sight of God. . . . You do not possess the power of endurance, forbearance, gentleness, and love. These Christian graces must be possessed by you before you can be truly a Christian. You reserve your encouraging words, your kindly acts, for those who are not entitled to them as much as your own wife and children. Cultivate kind words, pleasant looks, praise and approbation for your own family, for this will materially affect your happiness.”—*Id.*, pp. 84, 85.

8. *In what instance did a kind act avert a terrible catastrophe?*

The story is told in *Patriarchs and Prophets*, pages 665-667, how Abigail soothed David's irritated and hurt feelings after Nabal had treated him so unkindly. Her kind words “could have come only from the lips of one who had partaken of the wisdom from above. The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. . . . Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David. . . .”

A consecrated Christian life is ever shedding light and comfort and peace. It is characterized by purity, tact, simplicity, and usefulness.”

9. *What admonition is given to all people?*

“If all our people—teachers, ministers, and lay members—would cultivate the spirit of Christian courtesy, they would far more readily find access to the hearts of the people; many more would be led to examine and receive the truth.”—*Testimonies*, Vol. 5, p. 31. If parents cultivated more of that spirit in the homes, many more of our children would, no doubt, remain faithful to this message.

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“Parents should never lose sight of their own responsibility for the future happiness of their children. Isaac's deference to his father's judgment was the result of the training that had taught him to love a life of obedience. While Abraham required his children to respect parental authority, his daily life testified that that authority was not a selfish or arbitrary control, but was founded in love, and had their welfare and happiness in view.”—*Patriarchs and Prophets*, pp. 175, 176.

Practical Applications

There are so many practical ways in which true courtesy manifests itself. A few suggestions are here offered, but many others can be discussed.

IN THE HOME

Courtesy is one of the most important graces of the Christian home. The foundation of all courtesy and good manners is a kindly spirit, a sincere interest in others, and a deep, heart love for the Master. “Love imparts to its possessor grace, propriety, and comeliness of deportment. Love illuminates the countenance and subdues the voice; it refines and elevates the entire man.”—*Testimonies*, Vol. 4, pp. 559, 560.

In what tone of voice do we speak to our children? Do we order them about without a “Please” or a “Thank you”? If we always say, “Please, Mary, sweep the front porch,” and, “John, would you please wash the car this afternoon,” with a “Thank you, dear,” afterward, we can expect them to practice habits of courtesy wherever they may be. A pleasant “Good morning,” a tender “Good night,” and in between times a bit of “play visiting” teaches little ones these forms of etiquette.

When Dad says, “It's some mother we have to get a dinner like this on ironing day,” and Mother whispers, “Not many men are as handy about the house as your father is,” or “Daddy is always doing unexpected things for us,” the youngsters unconsciously learn consideration for others.

“Pardon me, dear,” when mother stumbles over Junior's toes instead of a gruff “Get out of my way, can't you see where I'm going?” will make of him the polished gentleman each parent is proud to possess.

“But, Mother, didn't you just hear me explain that?” Sussey says with aggrieved eyes, for she realizes her mother hasn't heard a word of the incident she was relating. Who is to blame if children are impolite when mothers set the example of inattention, disrespect, and discourtesy? If there is indeed a beginning point in teaching courtesy, it is not in high school, in grade school, nor again with the three-year-old, but it is with the parents. The courtesy portrayed by them in the home becomes the standard of their children.

ON THE HIGHWAY

Our children should be taught sportsman like driving. Possibly there should be a class formed that might meet this need. To train for courtesy in driving is just as important as good manners at the table. Americans are notorious for their rudeness on the road. Christian courtesy demands correct manners on the highway.

Is Dad giving Junior expert training if he is an unsportsmanlike driver who attempts to “blow” pedestrians out of his way or who speeds up again as soon as the “cop” has disappeared from view? The sportsmanlike driver does not stop with just obeying the regulations, never breaking a traffic rule nor cheating at the stop signs or red lights, but extends those additional acts of courtesy that give other

drivers and pedestrians every chance for safety.

The strictly fair-play driver is recognized by his use of headlight beams, by the way he takes the curves, by the safe distance at which he follows the fellow ahead, and by signals which clearly reveal his intentions to those around him. He will not rudely try to get ahead at crossings nor cut in ahead of cars in the lane that seems to be moving faster.

The courteous driver is tolerant of the less skilled driver and the pedestrian. Such tolerance shows a mature point of view. Passengers riding with such a driver are not exposed to derogatory remarks nor rude name calling hurled at the offenders.

Not only are rude highway manners disagreeable, but they cause accidents, they lessen every chance for safety, they reveal incompetent drivers, and they publish poor driving philosophy.

Junior will not be rude to Sister, either, if Dad helps Mother into the car before taking his own seat and then alights first to help her out, just as he used to do when they took the streetcar.

CHURCH DECORUM

Preparation for proper behavior in church begins at home. Mother has to get up early enough to provide a substantial breakfast. Before the children leave the table, she says, "Have you had all you want to eat? If not, get it now. There will be nothing to eat while we are enjoying the service, not even a stick of gum."

The family leaves home in plenty of time to be seated for the opening song. Yes, tardiness is a mark of discourtesy. All comments and instructions are said before entering the church. One mother, in witnessing an amusing incident with her children on the way to church, walked around the block first to give them an opportunity to laugh and talk about it to their hearts' content. The end pew is not seized.

That little fellow surrounded by a world of knees must not be neglected. In the first place, it is never fair to him to allow him to run in and out of meeting nor up and down the aisle. Secondly, it is not fair to him if he can have no part in the service. Let him help hold the songbook. Of course he will have to stand on the seat, so if it is a plush covered one, take along a piece of plain heavy cloth to protect it from the soil of little shoes. As soon as he recognizes numbers, teach him how to find the songs. Sooner than one thinks, he can be taught the songs so that he, too, can join in the singing.

It is indeed a beautiful sight to see father and mother sitting with their children—yes, even when they are in their late teens. But when the social urge is too strong and they must sit with others of their own age, the training they have received is really put to a test. The respect for things holy reveals not only an outward but also an inward reverence. A row of five boys kneeling in prayer, outwardly conforming to the behavior expected of them are anything but courteous when they whisper, look around, and nudge each other.

If a genuine interest in the service does not induce one to listen and share its activities,

good manners should—at least for the sake of others—hence, no reading, writing, nor talking.

While parents are engrossed in securing exemplary conduct for their children, let them not forget the stranger. May he be given a hand of welcome and made to feel glad that he came.

If I Were a Member

If I were an adult church member, I would:

1. Attend the Home and School Association meetings regularly.
2. Invite neighbors and friends and those who might find it difficult to go, and take them with me.
3. Take an active part in the work of the society, feeling a responsibility for the success of the church school, or for the advancement of parent education.
4. Be loyal to the leaders chosen for the society, and co-operate with them to the best of my ability, accepting assignments which they felt I could fulfill.
5. Acquaint myself with the whole program of the Home and School Association, and be actively interested in achieving the purpose for which it is intended for myself and others.
6. Exert all the powers of my mind in the study of the Scriptures and the *Testimonies* in order to administer the rules of the home in wisdom and love.
7. Take advantage of the courses of study prepared for parents.
8. Ask myself, "Are the problems we are discussing the real problems of this church and its members?" If so, I would help in finding a wise solution. If not, I would seek the real need.
9. Bear in mind that the Home and School Association is an essential feature of my church, because it provides the opportunity to meet together to receive the divine touch, that all may better understand the work in the home.

All Called

(Continued from page 26)

solve that you are going to be more active in the service of God, that you are going to do more to win souls in this last moment of time?

A loving mother, confident of her son's abilities and wanting him to believe in himself, would arouse him each morning saying, "Get going. There are great things for you to do today!" God is saying that to your heart as His son or daughter. Let us get going. There are great things to do for Him today!

Christ calls you. He needs you, there's a place for you. Will you respond to His call?

DECEMBER 25

Organize for Definite Results

A few years ago one of our city churches mapped out a comprehensive mission crusade and organized its members for definite soul-winning results. The pastor and the church board studied carefully this all-inclusive missionary project. On Sabbath morning a stirring missionary sermon was preached and the soul-winning project was presented. The members were encouraged to launch this city-coverage campaign, which involved literature, training, cottage-meeting features, by such thrilling promises from the Spirit of prophecy as: "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. "In every town, city, and village there are persons who would embrace the truth if it were brought before them in a judicious manner." —*Sowing Beside All Waters*, p. 4.

After the service the members were divided into four groups, representing the geographic sections of the city in which they lived. In this enlistment each member was invited to serve as an "evangelistic visitor," calling on ten homes each week with ten issues of a special tract. They were instructed to read this tract carefully so that they would be acquainted with its message and be enabled to answer questions.

As interest developed in the group of ten families with whom they had become well acquainted in ten weeks, the "evangelistic visitor" was to arrange for a neighborhood cottage meeting. Not posing as Bible teacher, but only as one interested in the Bible, the "evangelistic visitor" soon after the formation of the neighborhood Bible class would suggest that a layman friend, who knew the Bible much better, would come to join them in their study. This lay Bible teacher had been instructed in the "Training Light Bearers' Class" how to give Bible studies convincingly, how to answer objections, how to bring people to a decision.

Week after week these neighborhood Bible classes were conducted. Then a ten-day community Bible school, conducted by the pastor, was held at the church. This series of Bible classes which reviewed the testing truths from a new viewpoint were called "The Teachings of Jesus." The transportation crews (members with cars) brought these interested people for the ten consecutive nights.

Of the 164 who came to "The Teachings of Jesus" series, 138 were baptized and are now members of that city church. This plan utilized the abilities and services of every member of the church in the distribution of literature, in the formation of neighborhood Bible classes, and in the driving of their cars as transportation crews. Truly the members had a mission all their own, and together they accomplished what they could not do alone. The pastor, who actively directed the entire soul-winning project, co-operated in binding off the excellent work that had been done by the entire church.

As each candidate was baptized, the "evangelistic visitor" and the lay Bible teacher of the neighborhood class were invited to stand, thereby recognizing the members who had brought Bible truth to the home.

During this new year will you follow the service blueprint given in the Bible and the Spirit of prophecy? Respond to the project which has been detailed to evangelize your missionary territory. Enroll in the "Light Bearers' Training Class" so that you will know better how to find openings and to give Bible studies. Your pastor and missionary officers will aid you in climaxing your Bible studies with decisions for Christ.

To assure a continuous soul-winning program, it is of paramount importance not only to design a good plan, but also to enlist, to train, to assign, to encourage, and to reap.

Our Foreign Missions

Advance of the Work in Chile

Our Adventist members in Chile are good missionaries and in their hearts exists an earnest longing to win their neighbors and friends to the truth. They work in various ways. Their success is most encouraging.

The pastor of one of our Santiago churches tells how members of his church go out to hold meetings and to give Bible studies. "Not infrequently," he says, "they are invited to speak in Protestant chapels. After the meetings close, the people gather around our brethren to talk about the truth and to ask questions."

As a result of the work of these lay preachers, one Protestant pastor and his entire family are keeping the Sabbath. Another one is deeply interested. These pastors are studying how to present the truth to their members.

The leader of this same church in Santiago needed some carpenter work done. It is hard to secure carpenters there. His neighbor was having some construction work done, and as it was nearing completion, our brother made arrangements with the master carpenter working there to come and work for him as soon as he had finished what he was doing.

When he came over they started conversing about religion, and the man said, "I am glad to work for you for you are a *canuto* (meaning Protestant)." Our brother, who is constantly on the lookout to speak to people about the truth, soon was in earnest conversation with this man regarding current events and their meaning. It was not long before he had his Bible and was reading texts to him.

As the carpenter worked, this brother followed him about reading texts and talking. Soon he had *Great Controversy* also in his hands, reading from it. As the carpenter worked, the discussion of the truth went on.

"It slowed down the work considerably," our brother confesses. "We became so interested that we often forgot to eat and studied late into the night by candlelight." Just recently the master carpenter was baptized, to the great joy of our brother.

Living in the southern part of Chile is a tribe of Indians known as the Araucanos. They are very sturdy people who for years remained unconquered by the white man. The truth has been finding its way among this noble people. Most of them do not speak Spanish but use only their own Indian dialect. Last year seven were baptized. In January of this year sixteen more were baptized. The seven newly baptized ones became active missionaries and won the sixteen others. Our worker tells of their earnestness and faithfulness in the truth.

The counsel of Sister White to workers to stay out of politics is much appreciated in

Chile. Recently in the mining section of Chile where strikes occurred (due, it is said, to communistic activity) the government ordered the closing of all places of meeting including the churches, with the exception of one, the Seventh-day Adventist church. Their meetings continued without interruption.

When some of the Protestant pastors noticed this, one of them opened his church for meetings, but it was promptly closed by the authorities. "But," he objected, "the Adventists are permitted to have their meetings." The only reply of the police was: "The government knows what it is doing." Unfortunately the strikes and political matters had been discussed in Protestant churches which involved the pastors in the difficulties. Our worker kept apart from the trouble.

R. R. FIGUEROA.

Providential Openings

A very interesting report comes to us from Mindanao of how the Lord is working upon the hearts of the Moros to buy our books. This territory was never worked by our colporteurs in the past because of the fierceness of these Mohammedan people.

After our recent colporteur institute in Misamis, Brother Gregorio Somoso was assigned the province of Lanao, which is largely inhabited by Moros. Brother Somoso first approached the Governor of Lanao, a Moro and a staunch Mohammedan. He was received very kindly by the governor, who not only placed an order but, in beautiful Arabic writing, wrote out a recommendation for the book.

A Mohammedan priest had overheard the canvass and the conversation that followed, and as Brother Somoso stepped from the Governor's office, he asked if he might be permitted to secure a copy. Then he informed our brother that he would help him obtain at least a dozen orders if he would accompany him to his village. This Brother Somoso agreed to do. Taking his life in his hands, he stepped into a bus filled with Moros and rode the thirty-eight kilometers to the village.

Through the influence of the Governor's letter and the priest, Brother Somoso sold more than two thousand pesos' worth of literature to the Moros in the Lake Lanao region in just two weeks. Now the assistant governor has invited him to come across the lake to sell to the Moros in that region. He promised Brother Somoso full protection if he would come, and also that he would call together all the influential men and would personally request them to place their orders.

We rejoice with Brother Somoso over this leading of the Lord, and trust that full advantage will be taken of the providential opening thus afforded.

—ERIC RISTAU.

He First Findeth His Own Brother

In our Jowai Training School in India we have students from most of the surrounding hills. For a long time we had none from the famous Naga Hills, which figured so prominently in "the battle for India" when the Japs actually infiltrated these hills on their attempted invasion of India. Providentially, Pastor Lange was able to obtain one boy from this tribe, which is a story in itself. Jiren comes from a very influential family in the Naga Hills.

Although this young man had been a Christian for many years, and had studied in Christian schools, he found, on study, that the message we believe is the real truth, and that we are the people who truly follow the Bible. At first Jiren did not like to stay and study in our school, but after a few weeks' stay, he was convinced that although the routine of our school is quite different from what he had been used to, our school is the one that trains students to be useful citizens now and for eternity. He therefore took a deeper interest in the study of the Word of God, and was soon rejoicing in the new-found faith.

The truth took hold of Jiren in such a strong way that he could not content himself with the possession of it. He wanted to give it to others, specially to his own people. He took leave from the school for a few days and went to Shillong, and it was feared that he might not come back. But when his leave expired, he promptly came back to school, but not alone. He had another Naga young man with him, Juba, who also desired to attend our school to learn about the truth that his friend was trying to teach him.

These two young men are in our Jowai school, training to go out and give this message to their own people. Every spare minute Jiren has is spent in translating our tracts into his own language, or writing letters to relatives and friends about the truth. He has a burden for his people, and a vision of the spread of the gospel in his own hills. During the school vacation he is planning on going back to the Naga Hills and telling his people about this truth. May we support our dear brother with prayers that the Lord will prosper him in his mission, and that as a result there may be many from the Naga Hills to answer the roll call in that day.

—M. S. PRASADA RAO.

"How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! . . . Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster."—*Review and Herald*, October 25, 1906, (Mrs. E. G. White).

Medical Work at Lower Gwelo

We are quoting the following letter that has just come from Miss Helen Furber, the nurse in charge, at the Lower Gwelo Mission Hospital, Southern Rhodesia.

Miss Furber reports that during the month of May, 138 people were admitted to the hospital; 142 were discharged. In addition, more than 583 people came for dispensary treatment for the first time. There were eight patients for the maternity section.

To give an idea of the handicaps under which Miss Furber is working without the assistance of a doctor, we quote from her letter:

"I'm sending the reports for April and May. I'm sorry not to have sent the April report last month, but we were so extremely busy, there was no time to make it out. Quite a large proportion of the patients were having malaria, but there was also the usual amount of other illnesses. The only way we could even attempt to accommodate them was by putting the men in the new building in the room intended for the laundry. Even then our linen and blankets could hardly stretch for so many, and one time all we could do was to provide a place for one family to spread their own mats and blankets on the floor for overnight until we could discharge some others the next day.

"Just now it has been a little quieter and we are glad for the little breathing spell. I really think, however, that the rush period is passed and that we will have fewer patients for the rest of the year.

"One of the nurses got diphtheria from somewhere, too, during the month, so that we have been very short staffed. She is still in isolation hospital and will be there for a time, we are told.

"This unexpected influx of patients was not anticipated when the budget was made, but if we have fewer patients the next few months, I hope the budget will get a little better balanced in a few months' time. Of course, we have had a large income from the extra patients, but it is not enough alone to make up for the entire discrepancy."

Patient Under Wrongs

"Keep a strong curb, however, on your youthful cravings; and strive for integrity, good faith, love, peace; in company with all who pray to the Lord with pure hearts. But avoid foolish discussions with ignorant men, knowing—as you do—that these lead to quarrels; and a bondservant of the Lord must not quarrel, but must be inoffensive towards all men, a skillful teacher, and patient under wrongs. He must speak in a gentle tone when correcting the errors of opponents, in the hope that God will at last give them repentance, for them to come to a full knowledge of the truth and recover sober-mindedness and freedom from the Devil's snare, though they are now entrapped by him to do his will." 2 Timothy 2:22-26, Weymouth.

Special Days and Offerings

DECEMBER 4
Home Missionary Day
Topic: A Survey of Progress

DECEMBER 11
Second Sabbath Mission Offering

DECEMBER 25
Thirteenth Sabbath Offering
Middle East, West Africa,
Ethiopia

The Lord Watches Over Mission Building Material

DURING our last visit to Iquitos, Peru, headquarters of the Upper Amazon Mission, Inca Union, we spent a couple of days in the Ingathering work. Not only was it a refreshing experience to see how the public appreciated the work of the Adventist mission with its medical ministry for the pathetically needy upper Amazon regions, but it was also stimulating to note how, after so many years, the people still talk about "Doctor" Stahl and his *senora* and what they did to relieve the physical sufferings of the people at any hour of the day or night. Under these circumstances it is no wonder that Ingathering was a success. The mission goal was reached in two days.

A businessman called attention to an incident which shows the watch care of the Lord over the mission property. Some months previous to our visit the mission was building a new church in Iquitos. Building materials were scarce. The galvanized iron sheets for the roof (what missionary does not know what they are?) were purchased in Lima. To transport them to Iquitos they were first trucked over the tortuous and oft-time impassable mountain road across the Andes to the town of Pucallpa, on the Ucayali river. From that point they were to be sent by river launch downstream a week's journey to Iquitos.

The building work was progressing and the brethren were anxious to see the work completed as soon as possible. But where was the roofing material? At long last it had reached Pucallpa and was just being loaded on a launch when suddenly, and without apparent reason, the official in charge decided to throw it ashore and pull off downstream. This was quite a disappointment to the brethren who were so anxious to obtain the galvanized iron sheets as quickly as possible.

But the Lord, who knows best in all circumstances whether we recognize it or not at the time, was watching over the mission property. On its way downstream the launch hit one of the strong and treacherous currents so common along the Amazon waterways and went down to join the numerous other craft which have found a final resting place on the bottom of the Amazon river. Had our roofing material been aboard, it

would have been lost, and it would have been a serious problem for the mission to replace it.

As it was, a later launch brought the material safely to Iquitos and the work on the church building went on without interruption. The building is not finished yet as rising costs took all the money before the building was finished. It will require six or seven thousand dollars more to finish the building. We believe that the Lord will provide the funds in some way so that this evangelistic center may be ready for use. But how much more serious it would have been, in that region of tropical downpours, if the walls had not been protected by a good iron roof.

How true that the Lord not only watches over the lives of His servants but also manifests a personal care even for the material welfare of His cause! Even a worldly recognized this care and called our attention to it.

—E. N. LUGENBEAL.

The Challenge and the Answer

In this column each month we will present valuable quotations or interesting facts that our pastors, church elders, and lay workers will find useful in their sermons or talks. Clip them out for your notebook.

A Papal Bid

"The papacy, and what it stands for, can be the only insurance against recurrent war. But that can come about only if the pope be given his rightful place at any table round which the peace terms will be, in God's own time, discussed. His rightful place on two counts: first, as the vicar of Christ, who still has a place in this world; second, as a temporal ruler of a fully sovereign nation, who has an equal place with all the kings and presidents of other nations."—*America*.

God Relegated

"What ruined the nations of the past that went down to ruin? Was it a lack of money? No. The Medes and Persians rolled in wealth. Was it a lack of armies? No. Babylonia had sufficient men to produce the grandest sight man ever laid eyes upon. Was it a lack of science? No. Germany had so many scientists in her marching ranks that many of them had to be privates. Was it a lack of laws? No. Rome was noted for laws. Was it a lack of military geniuses? No. Napoleon's army was full of them. These nations that once ruled in pomp and glory went down because they turned to man's feeble ability and relegated God out of their thinking."—Anonymous.

"We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another,—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent."—*Prophets and Kings*, p. 278.