

THE CHURCH OFFICERS' GAZETTE

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No. 7

The Book



A letter from heaven to mortals in need,
A message of mercy devoid of a creed,
A book of instructions to show us the way,
For youth and their elders for every day.

It comforts the aged, encourages youth,
Inspires the believers; its message is truth.
Though rugged the pathway that many have trod,
It lights us clear through to the city of God.

When weary, discouraged, or ready to fall,
It says that "in Him is no darkness at all."
Look up, weary pilgrim, and courage renew;
This message of comfort He meaneth for you.

O Book of all books, with its message so clear!
While God is in heaven, His Guidebook is near
Receive it, believe it, be guided each day.
Give grace to sustain us, O Father, we pray.

—AUTHOR UNKNOWN.

Editorial

Press Evangelism

The Bureau of Press Relations of the General Conference and our press secretaries are bringing Seventh-day Adventists into favorable notice before the newspaper-reading public as at no time before in our history. I have just been reading *News Beat*, a monthly report on the activities of the press secretaries of the denomination in North America. After reading these reports I am surprised at the number of articles, and such favorable ones, that are appearing in the press in all parts of the country. These are to be found in both the large city dailies and in the smaller city and country papers. Universally they are bringing the denomination into favor with the reading public for they report the activities of our churches by press secretaries who are themselves members of our churches. This work is highly commendatory, and we wish them well.

There are scores of activities of the denomination that have a real news appeal. Our Ingathering campaign and its results are real news. Even the report of our regular tithes and offerings, which often surpasses the results in other churches, has a news value.

The coming and going of our missionaries, especially one who has been chosen from a local community, has special news value in that and near-by communities. Visits of our General Conference men, especially if they have recently been overseas, make good news stories. Conventions, councils, temperance and Sabbath-school rallies, church-school programs, are news sources. Dorcas relief work, famine relief offerings, and, in fact, anything that the church undertakes and carries through to a successful completion has in it an interesting news story.

The World Calendar agitation gives splendid opportunity for a news article presenting the stand that Seventh-day Adventists take on this issue. This question is now coming more and more into public view, for a bill has been introduced into the Senate recommending the adoption of the World Calendar in America. Local agitation for Sunday law enforcement, questions of liquor law violation, and juvenile delinquency give opportunity for a live press secretary to get pointed articles in the press on the principles at stake in these issues.

It is to be hoped that all our churches will see that a press secretary is appointed to lead out in the preparation of articles

for local publication in the public press. Splendid helps have been provided by the General Conference Bureau of Press Relations and are available to anyone appointed for this service.

—THE EDITOR.

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.

Church Expense

In April there was answered in the GAZETTE a query on "Church Expense—Plans for Securing." A question has arisen with reference to the statement: "The church expense would be equivalent to 2 per cent of the tithe."

The writer used certain amounts as an illustration of tithe and expense and the "2 per cent of the tithe" was correct for the amounts used. However, most of our churches find that such a ratio between tithe and church expense is entirely inadequate to meet the operating costs of the church. The usual amount required in the church expense budget is from 1 to 2 per cent of the *income* rather than the *tithe*. This may vary according to local circumstances, but in nearly all cases it would be from five to ten times as much as the amount indicated in our April issue.

We are sorry if any misunderstanding has arisen as a result of these figures, but the principle set forth in the answer is correct. It would be safer to base the expense offerings on 1 or 2 per cent of the *income* rather than the *tithe*.

Kneeling at Communion Service

Question: Some ministers ask the congregation to kneel when God's blessing is asked on the broken bread and wine at the communion service, and some ask the congregation to bow the head only. Which practice is to be recommended?

Answer: As far as I know, the denomina-

tion has never passed any recommendation setting up either practice as the preferred or right procedure. This is one of many minor practices in which our ministers use their own judgment as to which method they feel should be followed. Some believe that inasmuch as we have come to the "Lord's table" to partake of the "Lord's supper" that the customary practice of bowing the head when the blessing is to be asked upon a meal should apply in this case. Others feel that the solemnity of the occasion, and in due reverence to the One who died for us on Calvary, of which event the supper is a memorial, would demand that the worshipers kneel when the blessing is asked. The main point is that the service be dignified, solemn, and beautifully significant of the true import of the emblems. This can be accomplished either in kneeling or in bowing the head in the spirit of true worship when God's blessing is sought.

* * *

"Another precious grace that should be carefully cherished is reverence. True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed."—*Education*, p. 242.



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Church Officers' Round Table

The Local Church in Relation to Our Foreign Missions Program

BY R. E. ROENFELT

To Seventh-day Adventists, called into being by the Lord in the year 1844, has been given the work of proclaiming to all the world the everlasting gospel as given by the three angels' messages of Revelation 14. This task demands that this church have a program of foreign missions that embraces "every nation, and kindred, and tongue, and people." Revelation 14:6. The giving of this message is the responsibility of the whole church, and not until the work is done will this responsibility be discharged.

In these days when the end of all things is at hand, and when so little time remains for the completion of its task, God sounds a special message to His church. Speaking down through the centuries through His prophet to His people in this solemn hour, He says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isaiah 54:2, 3.

This is a call to enlargement on the part of the church, a persistent and rapid spreading out that will not cease until the very ends of the earth have been reached and even the remote places and peoples have been brought within the orbit of the church's conquests. To achieve this design, it is imperative that every local church, large and small, and every church member, whatever his station or occupation in life might be, engage to the fullest extent possible in the task of advancing the cause of God both in home and foreign fields. Not a single local church or church member can be excused from this work.

Our foreign missions program is entirely dependent upon the local church. Without the support and co-operation of the local church it cannot be carried on; in fact, it cannot continue to exist. Should the time come when our local churches lose their interest in it and fail to recognize their responsibility in relation to it, it would quickly fade out of existence.

Our churches are the original source of supply of the workers that are needed for our foreign missions program. While it is true that we look to our colleges and other institutions to provide the needed workers, yet all that those institutions do is to educate and train for service the young people who have come from our churches. The local churches are really the field in which prospective workers for the cause of God are recruited.

In view of this, it is necessary that the spirit of foreign missions be maintained in each local church. Christ's commission to the church, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), must be emphasized and re-emphasized. The attention of the children and young people especially must constantly be directed to those who sit in heathen darkness; they must be made to hear their cries for help. The high honor and the exalted dignity that is attached to a call to go and serve in a foreign mission field must always be held before them. Fathers and mothers, Sabbath-school teachers and superintendents, and church officers must talk foreign missions and lead the youth to understand that no higher honor could come to any of them than that of being called to service in some needy mission field.

Unfortunately, we have come to a time in our history as a church when many parents and even church officers and workers, while they desire to see their young people enter the service of God, are inclined to emphasize to them the needs of the home field. "There is plenty of work to do in the homeland," they suggest. "Why think of going to a foreign field with its discomforts and inconveniences, its hardships, dangers, and loneliness?" This kind of attitude will spell disaster to our foreign missions program; but more than that, it will result in loss of spiritual life, vigor, and growth to the church that assumes it. The church in which the spirit of missions is strongest and most active is the church which in the homeland is the mightiest force for good. To each local church, therefore, as well as to God's people as a whole, is the command of Christ addressed: "Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

When an army goes to battle, it is the people who remain at home that supply

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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.]

Christian Missions and World Order

"The war has taught us again that destruction awaits those who would make themselves great at the expense of their neighbors. Our hope for the future is in the truth of Jesus' teaching, that one finds his soul in the service of his fellows. To make this message take root in the hearts of men and women everywhere is the aim of Christian Missions, and of all who love God and man."—Harry S. Truman, President of the United States, in *Christian Missions and World Order*, p. 1.

WHAT MEN CAN BECOME

When we consider Bishop Azariah's statement that 80 per cent of the Christians in India are from the depressed classes, and recall the fact that these classes are "economically worse than slaves" and socially outcasts like lepers, as Mahatma Gandhi has put it, we can only marvel at their present status in modern India. That this Christian community of ten million, from such humble origins, should reach its present position demonstrates both what God can do and what men can become.

This community has pioneered in all phases of modern education. It has given trained men and women to serve with distinction in public office. It has set a pattern for social service. It has placed a leaven in a mighty land. This is the church in India.

God is fashioning a strong indigenous church, faithful to the universal truths of Christ, yet securely rooted in the cultural heritage of India. The church of Christ in India is no longer a frail "hothouse plant"; and it will be beautiful because it reaches above the horizon of race and nation, receiving its direction from the risen Christ who mirrors the purposes of God.

The church in India is on the march toward a better day.—Dr. Don F. Ebright, Methodist missionary to India, *Christian Missions and World Order*, p. 3.

Prayer Meeting Helps

[In this column, from month to month, we will present studies that will form suggestions for prayermeeting talks.]

Prayer for Healing

BY MELVIN K. ECKENROTH

TEXT: Matthew 14:35, 36.

- I. Here is a most interesting insight into the work of the Saviour. What healing virtue was in the hem of His garment?
 1. This probably was an outgrowth of an earlier experience. Matthew 9:20-22.
 - a. The twenty-second verse is important here—"Thy faith hath made thee whole."

FAITH A MOST IMPORTANT ELEMENT IN PRAYER FOR HEALING.

- I. "It is essential to have faith."—*Counsels on Health*, pp. 380, 381.
- II. "... committed to the Lord in calm faith."—*Testimonies*, Vol. 2, p. 147.
- III. Our request must not be in the form of a demand. *Testimonies*, Vol. 2, p. 149.
 1. Not to pray for unconditional healing. *Ministry of Healing*, pp. 229, 230.
 2. Motive for the request is important. *Counsels on Health*, p. 377.
- IV. A beautiful challenge to the Christian worker. *Gospel Workers*, pp. 213-215. "It is their work to present the sick and suffering to the Saviour in the arms of faith."

ESSENTIALS TO BE REMEMBERED AND EMPHASIZED.

- I. Confession of sin must precede all other acts. Psalm 66:18; *Testimonies*, Vol. 2, pp. 145, 146.
- II. Then follows the abandonment of wrong habits. *Ministry of Healing*, pp. 227, 228.
- III. The willingness to obey God's commands is a necessity for healing. *Counsels on Health*, pp. 247, 378.
- IV. The sick must approach God in an attitude of submission to His all-wise counsel and will. Romans 8:26; Luke 22:42; *Ministry of Healing*, pp. 229, 230.
- V. The sick must co-operate with God. *Counsels on Health*, p. 376; *Ministry of Healing*, p. 232.
- VI. Not a denial of faith to use natural remedies. *Ministry of Healing*, pp. 231-233.

- VII. Innumerable answers to prayer for healing. God's arm is not shortened today.

We need to learn anew the willingness of God to hear our urgent prayers. Many prayers are not answered because they are not uttered.

ILLUSTRATION:

A mother gathered her three children together and told them that she would be going away for a few days. She then poured out her heart to God in earnest prayer as they all knelt together. All heads were bowed, and after the prayer, the children all radiated inspiration. Following a moment's pause, the little two-year-old boy put his head down to his mother's cheek and whispered, "More, mommie, more." How needful for us all to pray "more"!

Public Prayer

BY MELVIN K. ECKENROTH

TEXT: Luke 18:10-14; two prayers contrasted.

- I. That which justifies or condemns is determined by the spirit behind the prayer.

AN IMPROPER PUBLIC PRAYER

- I. A public prayer must not be a long, involved dissertation. *Testimonies*, Vol. 2, pp. 581, 617.
 1. Peter prayed, "Lord, save me." That is pungent. A man facing a real crisis has no time for mere wordiness. Those who sense no crisis can pray long involved prayers.
 2. There is a vast difference between saying a prayer and really praying.
- II. Long public prayers indicate a lack of personal secret prayer. *Testimonies*, Vol. 2, p. 578.
- III. An effective prayer is just long enough to express what is wanted, but no more. *Testimonies*, Vol. 2, p. 581.
- IV. It is inappropriate to pray in public concerning one's personal affairs. *Testimonies*, Vol. 1, pp. 145, 146; *Mount of Blessing*, pp. 125-128.

THE POWER OF THE PUBLIC PRAYER

- I. One petition has more power than a wealth of intellect. *Testimonies*, Vol. 2, p. 279.
- II. Pray properly and with clarity. *Gospel Workers*, pp. 88, 89.
- III. Soul-stirring sermons and prayer are needed. *Id.*, p. 177.

- IV. Pray on bended knee. Luke 22:41; Acts 9:40; 20:36; 21:5; Ephesians 3:14; Daniel 6:10.
- V. Prosy, sermonizing prayers uncalled for. *Gospel Workers*, p. 179.
- VI. The devil's hordes tremble at the sound of fervent praying. *Testimonies*, Vol. 1, pp. 295, 346.
- VII. Thank God for the anticipated answer. *Testimonies*, Vol. 7, p. 274.

When the battle is long, and I am weary with strife;

When the legions of sin and evil are rife; I feel—and new courage flows into my life—

That you are praying for me.

When victory comes out of seeming defeat, And the dark, lowering clouds shine with rainbows replete, 'Tis then that I know—and the assurance is sweet—

That you are praying for me.

I'll gird tighter my armor and advance in the fight, With a staunch heart and brave I'll battle for right, I'll blench at no danger, and quail at no might—

If you'll keep praying for me.

—AUTHOR UNKNOWN.

The Local Church

(Continued from page 3)

the sinews of war; namely, money with which to meet its cost, and weapons, equipment, and food supplies for the fighting men. So it is in respect to the church's foreign missions program. The churches at home must not only supply the needed workers, but must also support the missionaries who are sent out, and provide and raise the funds needed to supply them with the equipment and facilities essential to the prosecution of their task. In other words, the churches at home must hold the ropes while the messengers of God venture down into the great depths of human suffering, hopelessness, and physical and spiritual need in an endeavor to rescue souls from the pit of everlasting destruction. It is, therefore, the responsibility of each local church to keep itself well informed concerning the needs of God's cause in lands afar and to do its utmost in supporting the work with its own gifts and by the raising of money from the general public.

There are some who say that the needs of the foreign fields are being too strongly stressed and that the appeals for the support of our foreign missions program are too frequent and insistent. It is argued that the need at home is so great that our giving to foreign missions should be restricted and

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Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

Let's Look Ahead!

There were many deadly saboteurs in World War II. What is the deadliest of all? Would you like to know?

Everybody today is sharing his faith. Would you like to have some new ideas?

Why is it that Seventh-day Adventist young people can not attend movies?

Do you like nature? What are some of your friends and foes in nature?

All these questions will be answered in the August GAZETTE. Warch for the topics suggested for Missionary Volunteer Society meetings. You will do well to take advantage of them all.

Leadership Hints

In making you an officer of the Missionary Volunteer Society, God has given you an opportunity for leadership. When the church or Missionary Volunteer Society makes a formal selection of its officers, it should be recognized as a call of God to a definite responsibility of leadership. Webster defines leadership as "the ability to exert a constructive influence." Spiritual leadership, about which we are primarily concerned, is the ability to exert a constructive spiritual influence. This is the first duty of a young people's leader. In fact, it is the prime responsibility of every Missionary Volunteer officer. God expects each one to measure up to his opportunity by faithfully discharging this responsibility to the youth of the church. In this service, the officers will grow in strength and power. If the leadership of youth is to be strong and effective, there are some things that every officer ought to do faithfully:

1. Cultivate constantly a sense of the presence of Jesus.
2. Endeavor always to set the right example.
3. Carry a burden upon the heart for the spiritual welfare of the youth of the church and pray for them and with them.
4. Be friendly and helpful to those with whom he associates.
5. Co-operate with others and work as enthusiastically to carry out another's plans, if they are adopted, as though they were his own.
6. Assign definite, specific responsibilities to individuals and give recognition to their achievements.
7. Have a definite time for making reports to those who should receive reports, such as the church board and the church as a whole. The church has delegated responsibilities to the leader and he is responsible to the church for the rendering of faithful and occasional reports.
8. Study constantly to improve as a leader and to help others improve in their work.

Youth's Hour

Youth of God's calling, rising up
Against the storms of wickedness,
Do chilly blasts of scorn strike hard
And fill your hearts with deep distress?
Do some temptations seem too strong,
And you alone to fight the wrong?

Think, Advent youth, how Moses walked
Untempted by all worldly fame;
And Daniel at a pagan court,
Above the faintest breath of blame.
Do Hebrew youth who braved the fire
Your souls to noble deeds inspire?

A host of parents, teachers, friends,
And leaders in God's cause on earth
Are fighting strongly by your side.
Oh, let them know what you are worth!
Soon you and they will lift your eyes
To see Christ coming in the skies!

Youth of earth's sunset hour, go forth
With flags of righteousness unfurled,
More numerous by far than once
Twelve humble men who shook the world.

Hold high, hold high, the torch of truth!
This is your hour, Advent youth!

—MARGIT STROM HEPPENSTALL.

SYF—Service Hints

PRISON WORK

Groups may be organized which will go to prisons, hospitals, or other institutions to minister to the inmates. There are certain rules which must be obeyed in these institutions. Be sure to observe them or you will find your Share-Your-Faith endeavor cut short. Following are some of the principles to follow in prison work:

1. *Obey the rules of the prison.* This is very important. Show a courteous consideration for the officials at all times. Co-operate with them in every way possible. For example, do not accept notes from prisoners to be conveyed to their families.
2. *Do not meet with them on a social basis.* You are not there for any other reason than to preach the gospel. This is very important.
3. *Do not show sympathy for them.* One of the struggles prisoners have is against self-pity. Do not encourage such an attitude.
4. *Avoid wrongly-worded expressions.* Do not address them as "dearly beloved" or "dear ones."
5. *Use terms they can understand.* Do not take for granted that they know the Bible or know Bible terms. Do not use such terms as "regeneration" or "sanctification," the meaning of which they may not know. In reference to Bible characters,

make sure that they know about them before using them as illustrations.

6. *Avoid a judging attitude.* Do not act or speak as though you feel that they are terribly wicked and that is why they are in prison. It may be so, but to carry such an attitude would provoke their opposition.

7. *Avoid an attitude of curiosity.* The temptation often comes to workers to ask the prisoners the crime which brought them there. To do so is to get off the objective for which you are there. The worker goes for one purpose—to tell them of the hope which they may find in Christ.

8. *Bring them to a decision.* Your purpose in going is to bring them to Christ. Encourage them to pray, and pray with them for an experience with God. Encourage them to acknowledge their experience in whatever spiritual progress they make and instruct them in the necessity for taking their stand for the right and for witnessing to others of the new-found faith.

Our Spiritual Responsibility

The Missionary Volunteer leader should carry a definite responsibility for the spiritual welfare of his fellow officers in the society. A regularly conducted prayer band for the officers is recommended. The executive committee meeting should always be opened with prayer, and a deep spiritual emphasis should guide in the selection and planning of all programs and plans for the youth. The Missionary Volunteer leader should sponsor, if not lead, in the Prayer and Personal Workers' Band. He should urge his fellow officers to participate in the Prayer and Personal Workers' Band. "Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action."—*Counsels to Teachers*, p. 536. "We are living in a time of special peril to the youth."—*Testimonies*, Vol. 8, p. 223. Therefore, what we are to do for the youth of the church, we must do quickly and with a sense of our deep spiritual responsibility.

A book is a garden. A book is an orchard. A book is a storehouse. It is good company. It is a counselor. It is a multitude of counselors. The best things that the best men have ever thought in past times, and expressed in the best manner, lie in books, and he who knows how to use these may be said, almost, to have control of the world. I would give more for the ownership of books than for that of all the gold in California, if in ownership I sought happiness—a serious, self-respecting happiness, continuous amidst care and burdens and disappointments in youth, in middle age, and in old age. There is nothing like a book to one who knows how to pluck fruit from it, and how to prepare it for his palate.

—HENRY WARD BEECHER.

Senior Meetings

July 2

THE THINGS THAT ARE CAESAR'S

BY LOUIS B. REYNOLDS

ORDER OF SERVICE

DEVOTIONS AND FEATURES

PIANO OR INSTRUMENTAL PRELUDE.

OPENING HYMN: "God of Our Fathers,
Whose Almighty Hand," No. 504 in
Church Hymnal.

SENTENCE PRAYERS.

SPECIAL MUSIC.

SECRETARY'S REPORT.

OFFERTORY.

REPORT OF SYF BANDS.

DISCUSSION

The Christian as a Citizen.

MUSIC: Violin or other instrumental se-
lection.

What Great Men Say of Religious Free-
dom.

True Patriotism.

CLOSING

CLOSING HYMN: "Faith of Our Fathers,"
No. 349.

BENEDICTION.

PIANO OR INSTRUMENTAL POSTLUDE.

The Christian as a Citizen

A good Christian will be a good citizen. He can find no approval in the Scriptures for showing disrespect to properly constituted civil authorities. Paul admonished the Christian to give "honor to whom honor" is due. The Founder of Christianity commands His followers to "render . . . unto Caesar the things which are Caesar's."

When attempts are made upon the civil liberties of a people, whether it be in the realm of politics, economics, freedom of speech, or freedom of the press, there are many who will spring to the defense of these rights and fight attempts to take them away. However, in the realm of religious freedom it seems easier for the majority to compromise. This may be due to the fact that the reward for spiritual integrity may seem remote. The assaults upon civil liberty touch men and women in the realm of their material and physical welfare, and are, therefore, understood and resented quickly.

Where religion is concerned, its devotees are looking forward to a future reward, and they console themselves that no matter what an unfriendly state may demand in outward obedience, it cannot affect their hearts' belief or by force change their faith in their Creator. Relying on the understanding good-

ness of a heavenly Father, those who will compromise seem to feel that they are not called upon to jeopardize their temporal welfare by too strict adherence to religious belief and practice. In all kindness it may be said that such folk do not constitute the strongest citizens to be found in the land.



In the realm of the spirit it is fatal to compromise. Quite apart from the condemnation that may rest upon one from his Lord, there is an earthly aspect of the subject that is too often overlooked. Ambitious men who have sought to dominate their fellows have always recognized that firm religious convictions give a toughness of fiber to men that makes them bound to resist the aggressions of tyrants. All history attests the fact that the effort to direct men into the course of abject obedience fails when the individual recognizes the authority of a power higher than the civil ruler.

When Hitler sought to bring his claims into a unified driving force, he struck at religion. He claimed that Christ is but the weak representative of the Jews, whom he despised. But while his first wrath was poured out upon the Semitic peoples, he soon turned to persecuting both Catholics and Protestants. Apparently he could not endure the thought of any power greater than himself. He had to turn against those who accepted the Bible as their guide, because it records instance after instance where

the monarch's ambitions failed because of the quiet perseverance of godly men and women.

In the heyday of Roman power, the followers of the Man of Nazareth found themselves in conflict more than once with civil rulers. Untold thousands sealed their testimony with their blood from the days of Paul to the time that Constantine began to look with favor upon Christianity. Later, when the church and state were united, those that the majority called heretics were hunted like beasts by the representatives of a church-controlled state.

The duty of the Christian when there is a conflict between the commands of God and the commands of man is tersely expressed in the words of Peter and John: "We ought to obey God rather than men." In one short sentence the clear duty of the Christian is revealed. Conflict with the civil powers is not of his seeking. He wants no trouble. He desires to serve his country well. But the command of God constitutes a challenge to his loyalty that he cannot ignore, and at the risk of persecution, and possibly death itself, he says, as did Martin Luther: "Here I stand, I can do no other."

—C. S. LONGACRE.

What Great Men Say— Of Religious Freedom

ABRAHAM LINCOLN: "Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. . . . The people of these United States are the rightful masters of both Congress and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution."—From a speech at Edwardsville, Illinois, 1858.

THOMAS JEFFERSON, in 1799, said: "I am for freedom of the press, and against all violations of the Constitution to silence by force and not by reason the complaints or criticisms, just or unjust, of our citizens against the conduct of their agents."

JAMES MADISON: "Religion is not in the purview of human government. Religion is essentially distinct from civil government, and exempt from its cognizance. A connection between them is injurious to both."—Letter to Edward Everett, 1823.

"Patriotism does not consist in waving banners or wearing uniforms or belonging to societies or denouncing other lands or waxing eloquent about God's own country. It consists rather in exemplifying in the twentieth century the ancient truth that righteousness exalteth a nation, but sin is a reproach to any people."—MARY E. WOOLLEY.

True Patriotism

What is true patriotism?

Do the Christian's loyalties ever conflict with one another?

How does our choice between conflicting loyalties reveal our true character?

What advantage for humanity lies in love for country and loyalty to its ideals and institutions?

How should we express our appreciation and gratitude?

What are some of the duties we owe to the state? What are some of those we owe to God?

What are the best things in our national life—the things we would desire all mankind to have? How may we share these with others?

How may I manifest true patriotism in my own community?

Limiting Loyalty

Heroism is not limited to battlefields, and let no one suppose that opportunity is lacking in these days for splendid service to one's country. The greatest duty that one owes his country is to become a worthy citizen, for it is not broad lands nor crowded cities, nor mines of gold, nor world-encircling commerce that makes a nation great; its real greatness can only be measured by the character of its citizens, and service to the limit of his ability is required of each. To limit loyalty to fighting is to lose sight of the bulk of life. The day of election tests a nation no less than the day of battle.

"There is a story told in Benjamin Franklin's *Autobiography* of a clergyman who was ordered to read the proclamation issued by Charles I, bidding the people to return to sports on Sundays. To his congregation's horror and amazement, he did read the Royal edict in church, which many clergy had refused to do. But he followed it with the words, "Remember the Sabbath day, to keep it holy," and added, "Brethren, I have laid before you the commandment of your king and the commandment of your God. I leave it to you to judge which of the two ought rather to be observed."—*Sunday School Times*.

If any one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies, but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's hand is gold.

—OLIVER WENDELL HOLMES.

July 9

COME IN, GUATEMALA

BY VERNON E. BERRY

ORDER OF SERVICE

DEVOTIONS AND FEATURES

SONG: "We've a Story to Tell to the Nations," No. 166 in *Gospel Melodies*.

INVOCATION.

ANNOUNCEMENTS.

REPORTS OF SYF ACTIVITIES.

SECRETARY'S REPORT.

OFFERTORY.

PRAYER.

DISCUSSION

Guatemala Quiz.

The Land of Eternal Spring.

A Day in the Life of Juanita Guix.

New Hope in the Land of the Quichés.

CLOSING

SONG: "Hail Him the King of Glory," No. 173 in *Gospel Melodies*.

BENEDICTION.

Notes to Leaders

In keeping with the title of this program it might be well to arrange a simulated microphone, and maintain the atmosphere of a broadcast. A background map of Guatemala, as well as any articles of typical dress, would lend atmosphere.

The Land of Eternal Spring

As your jeep, or Cadillac, or Ford, heads south from Mexico City, you begin to feel more at home in Mexico's "Mañana Land." So you are not surprised when you find that car and passengers have to "hitch hike" on the train to the Guatemala border, across a difficult section where the highway project will be undertaken—"mañana!" Soon you are bumping along the unpaved section of the famous, though uncompleted artery; and in spite of the dust and detours, you are thrilled with the scenery of the Guatemalan highlands, with their steep-coned volcanoes, picturesque Indian villages, terraced gardens and age-old, crumbling churches.

A few miles of smooth highway lends further glow to the welcome afforded you by the capital city, Guatemala, gateway to Central America. Of course, if you come by plane, you will see the tile-roofed houses, wide avenues, well-kept parks, and beautiful public buildings, in a few breath-taking minutes—just enough to heighten your desire to see all the sights and sounds in this most interesting land.

The capital city is the prettiest in Central America. In its broad paved streets one can see oxcarts and limousines, trailer trucks and wheelbarrows. Even the pedestrians are a fair cross section of the nearly 4,000,000 people who form the population of Guatemala. Here one sees the Ladinos, of Latin origin, barefooted Indians in their colorful native costumes, and foreign visitors or residents from the ends of the earth.

The Republic of Guatemala is about the size of the state of Tennessee, but, because of the variation in altitude, it offers a wide range of climates. The low-lying plains along the seacoasts are very hot and humid. Here the main crops are bananas, pineapples, and cacao (from which chocolate is made). The central plateau enjoys a mild, temperate climate, the temperature varying but a few degrees the year around. This moderately cool area produces a wide variety of fruits and vegetables, which are to be seen in colorful array, rivaled only by the characteristically bright costumes of the Indians who do most of the buying and selling.

Each of the separate nations, or tribes, has its typical garb, and in the busy market places of some of the larger centers, one can note the characteristic dress of five or six different tribes. Walking for miles across the valleys and mountains of the upper highlands, they call forth the admiration of all who know them, for their stoical bearing, physical strength, and quiet simplicity. Of course, paganism has maintained its hold on all these Indian peoples, but they have not been helped much by the European's religion, and none at all by the white man's own enemy, alcohol.

One of the factors in the battle against superstition and vice is the spread of the gospel among all the people of Guatemala. To this cause is dedicated the Templo Adventista, not far from the center of the capital, and the other sixteen churches which comprise the Mision Adventista de Guatemala.

The pitifully few workers in this great field are valiantly carrying the message of a new day, and Guatemala's Missionary Volunteers are on the march. Just a year ago, the Share-Your-Faith spirit began in a great Youth's Congress, the effects of which were immediately apparent. Many of the colporteurs are Missionary Volunteers who have set themselves to finish the work. In four years the colporteur sales in Guatemala rose from \$8,000 to \$32,000.

We are sure the Missionary Volunteers of the world are happy to join hands with these loyal young men and women in the battle for truth in the "Land of Eternal Spring."

A Day in the Life of Juanita Guix

Juanita Guix (pronounced wish) looks out of the little door which is the only opening in her adobe grass-thatched hut. The fog is a cold white blanket in the valley below, and patches of frost gleam white among the plum trees and across the newly plowed wheat field. Methodically, in the first light of dawn, she begins to arrange the huge basket of goods she is to carry

Guatemala Quiz

Questions

Your Guess The Answer
(From the Readings)

- | | | |
|---|-------|-------|
| 1. Area of Guatemala. | ----- | ----- |
| 2. Population of Guatemala. | ----- | ----- |
| 3. Number of Indian inhabitants. | ----- | ----- |
| 4. Number of Indian languages. | ----- | ----- |
| 5. Civilization from which the Guatemala Indians descended. | ----- | ----- |
| 6. Principal musical instruments. | ----- | ----- |
| 7. Leading native industry. | ----- | ----- |
| 8. Second leading native industry. | ----- | ----- |
| 9. Number of Adventist ministers and teachers. | ----- | ----- |
| 10. Cost of one year's training in Indian workers' school. | ----- | ----- |

This Quiz may be used in written form as suggested, the members writing in their guesses, and filling in the correct answers as the program reveals them. The guesses of the audience as a whole may be recorded and compared with the facts, as a sort of summary at the close of the program.

to the market—bundles of pitch-pine splinters for lighting charcoal fires, gourds full of ripe blackberries, and eggs carefully wrapped, two by two, in corn husks.

Market day means work for the entire Guix family. Her mother's load consists of a large basket of corn and a few plums wrapped in banana leaves. That is, of course, in addition to the baby who rides in comfort in a shawl tied to the mother's back. Father and brother adjust the raw-hide bands which go across their foreheads and help to support their heavy loads of firewood and limestone.

Silently, the family wend their way along the trail and the dusty road to the town plaza. On the way, they stop at the *quemadura* (kay-mah-doo-rah), or pagan shrine. Standing before several small fires, they burn cedar incense, rose petals, dried corn, and salt, in honor of the pagan gods. Prayers and incantations are brief, then the Guix family quietly resume their journey. Before beginning the business of the day, they enter the white stone Catholic church which faces the plaza. Together with hundreds of others, they complete their strange combination of religious duties by strewing rose petals before the images and by arranging lighted candles in order on the blackened stone floor. Juanita remembers the time she visited the cathedral at Chichicastenango (che-che-cas-ten-ang-go), and how the native priests burned incense and swung their smoking censers in honor of *Dios Mundo* (the God of the Earth) on the very steps of the Catholic church.

Business is good, and the Guix family are ready to go home about midday. Meanwhile, the father has fallen in with some

friends and ends up in a helpless, drunken stupor. Finally a cousin and a friend are persuaded to lead and carry him home—a pathetic victim of the all-too-popular liquor trade.

Early afternoon finds Juanita and many of her neighbors on the way to the *pila* (pee'lah), community fountain and laundry. Each one carries a basket of clothes under one arm, and balances on her head a large earthen jug. The *pila* is a circular pool around which the women stand in little individual niches. Water is taken from the pool in gourd dippers as the clothes are washed and rinsed; soon they are ready to be carried home or stretched out on the rocks or grass to dry.

The rhythm of their laundering is interrupted as a funeral train goes by. Before the casket bearers goes the band and the bell ringer to guide the spirit of the departed. The women watch as the funeral party goes around an extra block or two. This is to confuse the spirit should it endeavor to return, or in the case of a drunkard, it may be to cast a few drops of alcohol over the body as they pass the drinking places frequented by the deceased. Finally the women hear the explosion of the sky-rockets which are fired as the body is lowered into the grave.

Before sundown, Juanita is home again to join the family around the fire in the middle of the kitchen floor. Seated on reed mats, they enjoy a supper of beans, rice, and tortillas. Soon little candles are lighted as the family prepares to retire, and blankets or skins are thrown across the pine boards which serve as beds.

Before closing the tiny door, Juanita

pauses to look out across the moonlit valley. From somewhere in the distance come the strains of an unusual song. It is one of the favorite hymns of Guatemala's Indian Missionary Volunteers, "Jesus Chanim Capetic." Some day Juanita will know the meaning of that song, "Jesus Is Coming Again," and will join those young people in singing it as a part of a great challenge to ignorance, hopelessness, and superstition.

Goodnight, Juanita. May you have a happier day, tomorrow!

New Hope in the Land of the Quiches (key-chays')

Totonican, Huehuetenango, Chichicastenango, Cuajiniquilapa, Momostenango. (Place names on blackboard.)

Don't try to pronounce the names; they are just a few places we visited while looking for a location for the Indian Cultural Center, which was to be our training school for Indian workers. Momostenango was chosen. It is a quaint little town in the area inhabited by the Quichés.

Some of Guatemala's important citizens have been of Quiché origin. Our own Brother Luciano Tahay (tah-high') is Secretary of Rural Education, in charge of more than 3,000 rural schools throughout the nation. His brother, Professor Moses Tahay, graduate of our Union Training College, is now Director of the new Indian Training School. Of the seven or eight major dialects spoken by the 2,500,000 Indians of Guatemala, and who are direct descendants of the once powerful and highly civilized Mayas, the Quiché is the most important. It is in this language that our first native indigenous workers are being trained.

Subjects of the regular elementary course are offered in Spanish, together with Bible courses and teaching methods in both Spanish and Quiché. The young people are instructed in evangelism and health work, so that small schools and mission centers can be opened in an all-out attack on illiteracy and superstition. At a cost of about \$100 for the school year, a young prospective worker is given board, room, and instruction. They work at home or at the school, at the various native industries, chief of which are weaving and pottery. Some of them walk many miles a day to attend classes.

With its pitifully small staff of two ordained ministers, and only ten licensed ministers and teachers, the Guatemala Mission welcomes the prospect of having an ever-growing number of Indian workers to help bring the light of truth to their neighbors and friends in the highlands.

The Indian Training School is basically a young people's project. We are glad to

think that the circle of Missionary Volunteers around the world will pray and work for the success of the cause to which the youth of Guatemala have pledged their unflinching loyalty.

Based on the courage and consecration of youth, hope is shining brighter in the Land of the Quichés.

* * *

July 16

"GO IN THIS THY MIGHT!"

By G. W. CHAMBERS

ORDER OF SERVICE

DEVOTIONS AND FEATURES

OPENING SONG: "Help Me Find My Place," No. 194 in *Gospel in Song*.

ANNOUNCEMENTS.

REPORTS.

OFFERING.

SCRIPTURE READING: Judges 6:11-16.

SENTENCE PRAYERS: (For courage and power to serve.)

SPECIAL MUSIC.

DISCUSSION

Introduction by Leader.

God's Plan for Youth.

His First Bible Study.

Special Music.

Advent Youth in Action.

What We Can Do.

CLOSING

CLOSING SONG: "Yes, the Lord Can Depend on Me," No. 238.

BENEDICTION.

Notes to Leaders

Our most important task is to *enlist* our young people for service, to *train* them for service, and to *lead* them into service. This program is intended to assist in reaching the first of these objectives.

The texts and quotations used in the study, "God's Plan for Youth," should be clipped—the question along with the answer—and passed out to young people before the service opens. As the one in charge of the study asks the question, the young person who has that question and its answer will stand and read the answer.

Sections of "Advent Youth in Action" may be passed out to several young people, so that no one will be burdened, and so that more young people may participate in the program.

The discussion, "What We Can Do," should be preceded by fresh reports of missionary activity, if such are available, and should be such as to include all who are willing to express themselves concerning possible or expanded missionary activity. Material with which to introduce the discussion may be found in *Christian Service* and also in *Messages to Young People*.

As the discussion closes, the young people should be presented with the "Interest Finder" card (M.V. Record Blank 12) on which each can indicate what forms of missionary activity he prefers.

Every failure teaches a man something, if he will learn.—Dickens.

Introduction

The tall young man who labored at threshing grain near the wine press was deeply absorbed in thought as he worked. Broad shouldered, strong, and courageous, he worked almost automatically while his thoughts turned to the pitiful condition of his people. Defeated by their powerful enemies, the people of God had been driven from their homes. Some had taken refuge in the walled towns. Still others had fled to the hills and mountains, where they eked out a miserable existence in caves. Some, among them his own brothers, had fallen in battle. Even he, though he had distinguished himself in battle, had been forced to thresh out grain near the wine press, so that the enemy might not find him.

"Why?" he thought. "Why has God forsaken His people? Why—"

"The Lord is with thee, thou mighty man of valour!"

Turning swiftly at the sound of the voice, Gideon looked in astonishment at the Messenger who stood before him. Reassured by the friendly, kindly attitude of his powerful visitor, he gave quick expression to the thoughts which had been troubling him.

"If the Lord be with us, why then is all this befallen us?"

Young people, you know the story. The reluctance of this Israelitish warrior to respond to God's call to responsibility, the tests which proved that God had actually called him, the gathering of Israel's fighting men, the tests which sent most of them to their homes again, and the overwhelming defeat of Israel's enemies by a mere handful of men of faith—all are familiar to you.

Today the youth of God's remnant church are called to repeat the story of triumph for God. Living at a time when the wickedness of the world and the laxity of professing Christians—even some in their own midst—combine with the cry of honest hearts for truth to challenge their loyalty and their best efforts for God, our youth face the most thrilling opportunities for service ever offered to the people of God.

As we listen to the appeal of the program for today, shall we not determine that we, like that courageous young man in the story of God's great deliverance, will so put away sin, and so consecrate ourselves to God that we may win a great victory for Him?

God's Plan for Youth

Just as God called young people for the thrilling duties of service in days gone by, so He calls young people for service in these last days.

Let us listen to His call to service!

1. *Whom is God calling?*

"Today He is calling for young men and women who are strong and active in mind and body. He desires them to bring into the conflict . . . their fresh, healthy powers of brain, bone, and muscle."—*Counsels to Teachers*, p. 538.

2. *How many does God call?*

"Everyone who is added to the ranks by conversion is to be assigned his post of duty. Everyone should be willing to be or do anything in this warfare."—*Christian Service*, p. 74.

"Every church member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work."—*Testimonies*, Vol. 9, p. 26.

3. *What shall we say?*

"Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Testimonies*, Vol. 9, p. 38.

Read Jeremiah 1:6-9.

4. *Will God add His blessing to our efforts?*

"When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere requests. . . . Then the windows of heaven will be open for the showers of the latter rain."—*Review and Herald*, Feb. 25, 1890.

5. *Can we really do this work?*

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

6. *Is there any spiritual danger in not using our talents for God?*

"The youth will do something with their overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality, and prove an injury to those with whom they associate."—*Christian Service*, p. 30.

"My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations."—*Testimonies*, Vol. 9, p. 26.

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there."—*Christ's Object Lessons*, p. 280.

7. *What is the secret of being used of God?*

"In choosing men and women for His service, God does not ask whether they possess learning or eloquence or worldly wealth. He asks: 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?' God can use every person just in proportion as He can put His Spirit into the soul-temple."—*Testimonies*, Vol. 7, p. 144.

An old Italian artist, beset with the infirmities of age, found that he did not have sufficient strength to complete a picture on which he was working. He urged his young pupil to undertake the task, but the young man shrank from the great responsibility.

"Do your best, da Vinci, for my sake," the old man pleaded.

Yielding at last, the young man undertook the task. As he worked, inspiration came and genius awoke. The picture was a triumph of art, and the old man wept for joy.

As we work for God, He will add His blessing to our efforts, and both we and those for whom we labor will be benefited.

His First Bible Study

Elder Alfred W. Peterson told the following story:

The thirteen-year-old Missionary Volunteer who was selling small books was admitted to a humble cottage by an elderly couple.

"Why are you selling books?" they asked. "To help pay my tuition in school," he replied.

"Tuition! What kind of school do you attend?" they demanded.

"A church school," he responded.

"What church school?" they insisted.

"A Seventh-day Adventist church school," he stated.

"What is a Seventh-day Adventist?" they wondered.

The young fellow replied as best he could. Then, noting the lateness of the hour, he said, "I must hurry along and sell more books."

"Won't you come back and give us a Bible study?" urged the interested old couple.

The Missionary Volunteer agreed to do so. Then, outside, as he walked away, the full import of his promise dawned on him. He had promised to give a Bible study!

Nervously he sought out his conference M.V. secretary. "Certainly!" admonished that kindly official. "By all means, give the Bible study. I'll let you have a projector and filmstrip."

So it was that on the appointed night, a fearful young man made his way back to the cottage. Surely enough, the old people

were there—and so were some of their neighbors.

He managed to set up the projector, but when he opened his mouth to give his well-rehearsed speech, both memory and vocal cords failed him. He just *couldn't* talk. So he did the next best thing. He merely showed the pictures and texts, allowing time for the people to look and read.

When the study was over, the people exclaimed, "Wasn't that a wonderful Bible study! Won't you come back and give us another one?"

He went back, and his powers of speech returned as he made the second attempt to give a Bible study.

"And," boasted the church elder who told the story to Elder Peterson, "that young fellow is giving four Bible studies a week now."

Advent Youth in Action

Everywhere loyal young people are falling into line in response to God's clarion call to action. In personal visits, in Bible studies and cottage meetings, in public efforts—yes, in every possible way these courageous youth are witnessing for God.

Let us look at a few of them.

* * *

Under the faithful leadership of Al White, hundreds of pieces of literature were distributed in Portland, Oregon, by the young people of Central Church. It is significant that many of the interested people who attended the evangelistic services being held by Elder R. W. Engstrom were from the area covered by this faithful band of workers.

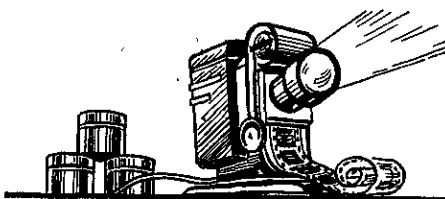
Laura, one of the loyal workers, was greeted by a dear little old lady who accepted copies of the *Signs of the Times*.

"I'm so glad to get this paper," beamed the old lady. "Every time I get it, I spread it out, kneel down, and ask God to guide me as I read. When I am through reading it, I pass it on to one of my friends."

This dear old soul attended the Oregon camp meeting, and is faithful in her attendance at the Sabbath services of Central Church. When she is baptized, Laura will know that she had a large part in guiding her into the light.

* * *

Our youth are giving Bible studies, too. At Omak, Washington, the Juniors gave Bible studies with projectors and filmstrip.



In far-off Alaska, Grace Kulukhon and a Seventh-day Adventist girl responded to a call for help from our hospital near Anchorage. While working there, Grace became acquainted with the Saviour and learned to love His truth. She was baptized in 1944, after which she went home to her eight brothers and sisters and parents. Grace found no sympathy for her new faith. Instead, she faced the wrath of her parents, who wanted her to work on Sabbath and go to church on Sunday. She remained faithful, even though she was punished. At times she had to leave home because of the bitter opposition. Finally, in 1945, Grace went to our school at Aleknagik, where she stayed one year. In 1947 she went to Nome, where she assisted Elder and Mrs. Fred Wagner in their work for the natives. She distributed literature and gave Bible studies in from three to eight homes each day. Slowly the prejudice is breaking down, and the light is dawning upon these natives of the Far North.

At the present time, Grace is attending the Academy at Walla Walla College, College Place, Washington. When asked if she enjoyed giving Bible studies, Grace smiled happily, and said, "Yes!" She is looking forward to returning to Alaska, so that she can take up her work once more.

Now her parents do not oppose her when she goes home. She looks forward with longing to the day when they will give their hearts to God.

* * *

Brother S. Harrold, enthusiastic church-school teacher at Salmon, Idaho, held Bible studies with a family there. Although this family has not yet fully accepted the truth, two of the children now attend church school. The older girl keeps the Sabbath, and has asked her mother not to do the family washing on that day. Both parents are favorable to the truth.

* * *

Elder H. A. Jenks, of Laurelwood Academy in Oregon, reports that as the result of Bible studies held by the members of the Bible Seminar, one entire family was baptized—father, mother, and four children. One of the boys is attending Laurelwood this year.

* * *

Elder Cree Sandefur, M.V. Secretary of the Washington Conference, answered the telephone.

"Do you know where we can find a Bible study class?" the woman at the other end inquired.

As the result of this call, a fine young woman called at the office three times a week for Bible studies. For a number of weeks this earnest seeker for truth studied eagerly. Then one day she telephoned. "I

am supposed to be back in Dayton, Ohio, but I am going to stay here until these studies are completed," she said.

Thus a sincere young lady is finding her way into the truth.

* * *

Our youth are holding evangelistic services. From Mt. Ellis Academy, in Montana, comes word that the Theology Club there is holding a series of meetings at the Community Hall in Bridger Canyon. Melvin E. Bras led out on the opening night with the subject, "Will Russia Rule the World?" Supported by an enthusiastic group of fellow students under the guidance of Elder S. H. Emery, the young speaker was well received by a good audience.

* * *

The young people of Missoula, Montana, are sharing their faith in public meetings. They write that the attendance was between sixty and seventy as Brethren Eldon Walter and Orland Rogers preached the gospel.

* * *

At Pendleton, Oregon, and Yakima, Washington, youth efforts were rewarded by interest and baptisms. Quite a large number were baptized as the result of the youth-sponsored effort at Yakima. The interest at Pendleton is being followed up by the young people there, in connection with an evangelistic series.

* * *

At Sutherlin, Oregon, young people share their faith in a series of meetings which have had a growing attendance. Seventy-five were out recently. Twenty-six were not of our faith. The next Sabbath, when Elder A. J. Reisig visited the church, he saw five of these nonmembers in the audience.

* * *

The youth of Siletz, Oregon, held an effort which has resulted in two fathers, who had not been keeping the Sabbath, taking their stand for the truth. These men are looking forward to baptism.

Seventeen-year-old Elizabeth Richards, Helen Stevens, and Leroy Emerson led out in these services. They are looking forward to starting another effort after the close of this school year.

* * *

Yes, the Advent youth are in action for God! What is *your* society doing?

There was a man in Boston who, though not rich, was accustomed to go into the courts of justice every morning to give bail for culprits that had no friends; and it was his testimony that of all those for whom he gave bail, not one betrayed him—not one left him in the lurch.

—HENRY WARD BEECHER.

July 23

BETHEL OR EKRON?

BY G. M. MATHEWS

ORDER OF SERVICE

DEVOTIONS AND FEATURES

OPENING SONG.
SENTENCE PRAYERS.
REPORTS OF SYF GROUP.
SECRETARY'S REPORT.
OFFERTORY.
ANNOUNCEMENTS AND PLANS.
SPECIAL MUSIC.

PANEL DISCUSSION

Introduction by Leader. (See Notes.)
Bethel or Ekron?
Fundamental Differences Between Christian and Secular Education.

CLOSING

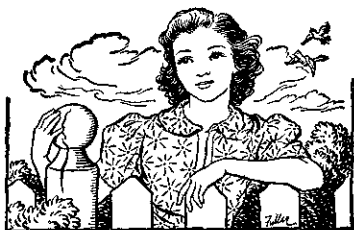
QUESTIONS FROM FLOOR.
SUMMARY OF PANEL DISCUSSION OR DECISIONS OF ENTIRE GROUP.
CLOSING SONG.
BENEDICTION.

Notes to Leaders

The purpose of this topic should be to stimulate the youth to examine carefully again the reasons for Christian education, and to bring them to a decision in harmony with God's plan for their education.

The main feature of today's program is a panel discussion. A table should be placed upon the platform instead of the pulpit, with chairs for five—the leader in the center, and a boy and a girl on each side of him. One of the boys should take George's part, and the other that of Bill; one of the girls should take Mary's part and the other that of Betty. However, the chairman should address them with their own names. Each of the members of the panel group should have a complete copy of the material appearing below and should be familiar with it so he will not need to consult it too closely when questioned by the chairman—making it appear as personal and informal as possible. Participants may disregard the material altogether, as it is only suggestive, and substitute the results of their own research. A brief rehearsal a day or two before the program is given will help to take away stiffness and insecurity.

At the close of the panel discussion or program, the leader may wish to open up the matter for questions from the floor. He should certainly get some kind of vote from those present before closing. Plan carefully and pray earnestly for decisions. *We can never do a young person a greater service than to persuade him to attend a Seventh-day Adventist school.*



Panel: Bethel or Ekron?

CHRISTIAN VS. SECULAR EDUCATION

(The M.V. leader introduces the chairman of the panel.)

CHAIRMAN: Ladies and Gentlemen, the individuals seated around this table are going to engage in a panel discussion of the topic, "Bethel or Ekron," or Christian Education versus Secular Education. You will remember that Bethel was the site of one of the Schools of the Prophets and Ekron the site of a famous heathen university. Since this is a senior M.V. group, we shall confine our discussions largely to education at the secondary and college levels—though the same principles apply at all levels—and from the viewpoint of youth rather than of parents and adults.

Questions are welcomed from the audience at any time. Let me introduce the four other members of the panel. (*Introductions here.*)

CHAIRMAN: George, do you think this matter of education important enough to warrant a discussion such as this?

GEORGE: Indeed it is! The Spirit of prophecy states, "Of all institutions in our world the school is the most important!"—*Fundamentals of Christian Education*, p. 226.

Again, "Nothing is of greater importance than the education of our children and young people."—*Counsels to Teachers*, p. 165. These are strong words. Their meaning is crystal clear, and I believe them.

CHAIRMAN: Mary, why do you think the Spirit of prophecy places so much importance upon education?

MARY: Because the *kind* of education a person receives pretty largely determines his work in this world as well as his eternal destiny.

CHAIRMAN: Bill, would you agree?

BILL: It seems to work out as Mary suggests.

CHAIRMAN: Betty, what's on your heart?

BETTY: I was thinking of what Mary said. It seems to me that the temptations of the world are strong enough without increasing their appeal by imbibing a philosophy which intensifies them and weakens our defense.

CHAIRMAN: You are right, Betty. Bill, do you see any dangers from going to Ekron for your education?

BILL: Yes, and those dangers are not imaginary. They are very real, as many an S.D.A. young person who has gone there could testify. In the first place, it is secular, worldly—*selfish*. It prepares S.D.A. youth, who claim to be disinterested in this world—who plan very shortly to leave it—I say, it prepares us for success in this world, to make money, to acquire influence, prestige,

and power. And, what's worse, this training for this world definitely unfits us for the heavenly world.

CHAIRMAN: George, do you think the youth of our denomination realize the perils of worldly education?

GEORGE: If they did, I don't believe so many of them would continue in secular schools.

MARY: I think we need the instruction found in Deuteronomy 6:12, "Beware, lest thou forget." I think such a program as this is very important. We need to be awakened, to review the very real dangers facing us as youth of this denomination—and know the facts.

CHAIRMAN: George, I notice here a statement, found in *Testimonies*, Vol. 1, p. 397, which states, "We are living in an unfortunate age for children. *A heavy current is setting downward to perdition.*" [Italics ours.] Do you think this applies to our youth?

GEORGE: Current statistics would surely prove it. The youth of the world seem almost mad in their pursuit of pleasure. Crime, violence, sex offenses, intemperance, and lawlessness are at epidemic stage and rapidly increasing. Comic books are read by millions; the best sellers in the literary world are filled with "roadhouse speech and barnyard morals," and the movies are schools of vice and immorality. It seems crystal clear to me that the plea of the Spirit of prophecy that the youth be "gathered away" from these things is more meaningful today than ever before.

BETTY: Mr. Chairman, I think the youth actually take their salvation, their eternal destiny, in their own frail hands and deliberately walk into the enemy's stronghold when they attend a non-Adventist school. And the sad truth is, as revealed by trustworthy statistics, that three fourths or more forfeit their eternal life by so doing.

CHAIRMAN: That's a strong statement, Betty, but I agree with you. I find a statement here in *Counsels to Teachers*, p. 497, which seems to indicate that *even more is at stake than that!* Listen: "The well-being, the happiness, the religious life of the families with which the youth are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious education that they receive in our schools." [Italics ours.] Isn't that a tremendous statement?

BILL: It's very inclusive, all right. Then there's the great gospel commission. According to some of our mission leaders, the kind of education we receive and our subsequent activities, greatly influence the work of foreign missions. One leader stated that our mission expansion program required



the strength and stamina of consecrated, well-trained youth.

MARY: And how about the home program? Where do our leaders look for replacements in the work here at home—for doctors, nurses, ministers, teachers, secretaries, and many other professions and vocations? We believe that our ability to finish the work of God depends upon a constant stream of strong, stalwart youth who have been rightly trained in our schools.

CHAIRMAN: Do you think then, Betty, that a Christian education received in our schools is quite necessary for service for the church?

BETTY: I surely do. In *Counsels to Teachers*, p. 493, I read, "The true objective of education is to fit men and women for service by developing and bringing into active exercise all their faculties." [Italics ours.] That's plain, isn't it? We all know that workers, practically without exception, were trained in our schools. As was stated previously, those who attend a worldly school come out with no desire for such service. True, these schools have many worthy objectives, but the one thing that we live for, pray for, and watch for—namely, the soon coming of Jesus—is never mentioned, has no influence on the program, and is not even believed by a majority of the professors and students. According to the Bible, such an education is "foolishness" in God's sight, and the time and effort spent to obtain it is *worse than wasted*.

CHAIRMAN: That was a ringing testimony, Betty! I'm glad you said it as you

did. We surely ought to keep Betty's words in mind when we select a school. No matter what facilities a worldly school has which an Adventist school does not, it does not and can never have this *one thing* which is absolutely essential to S.D.A. youth, and we dare not go there. To attend a worldly school, in the light of these compelling facts, would be utter folly and extremely dangerous. Theodore Roosevelt once said, "People educated in intellect and not educated in morals and religion will become a menace to our nation." How history has proved him right! And the truth is, every Adventist youth who builds his education upon worldly philosophy will discover some day, but too late, that *this education was his worst enemy*.

George, have you gotten the impression, as I have, during the discussions of the urgency of this matter? Do you think we should get an education as quickly as we can?

GEORGE: Definitely. The Spirit of prophecy urges it in *Counsels to Teachers*, p. 493, where it states that the youth are to be "quickly prepared to engage in various branches of missionary work." Again we read on page 166 of the same book, "If ever we are to work in earnest, it is *now*." [Italics ours.] May I read just one more quotation? Same book, page 99: "Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments!"

Indeed, Mr. Chairman, I believe the matter is urgent. I don't believe we youth have a moment to lose. I believe we would prove disloyal to our God and His church to go about this preparation in a leisurely fashion. The signs all foretell that Jesus is coming soon. There is so much to do, and so little time. We must hurry to secure the right preparation for service for God in these last hours.

CHAIRMAN: Thank you, George. You are surely right. I only wish all our youth felt that same way about it. Our time is about up, so we shall have to bring this panel discussion to a close. I wish to thank each of you for your lively discussions, your careful thinking, and for your sound reasoning.

Nothing on earth can smile but man. Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mind-flash? A smile is a light in the window of the face by which the heart signifies it is at home and waiting.

—HENRY WARD BEECHER.

Fundamental Differences
Between Christian and
Secular Education

(NOTE: This will be more effectively presented if two individuals appear upon the rostrum at the same time, one wearing a sash with the words CHRISTIAN EDUCATION printed upon it, the other with the words SECULAR EDUCATION printed upon it. Let Secular Education state his objectives, then let Christian Education state his. Continue in this fashion until all five areas have been covered.)

I. Objectives

SECULAR EDUCATION: I prepare for secular life, concentrating largely upon well-trained minds. I help you to secure personal success, prestige, honor, power, influence and wealth in *this world*. Religion, unselfishness, and the like, create hurdles for you. Perhaps these are not needed anyway. Missions seem to get along without them.

CHRISTIAN EDUCATION: My chief interest is to build within you a Christlike character. I use religion as the great motivating power for character building—yes, the present truth for these times. I desire to prepare you for a full, rich, happy life in this world, but attempt to persuade you to give your life in full-time, unselfish service for God and His church during your "pilgrimage" here and to be prepared for that better world by and by.

II. Materials—Curriculum

SECULAR EDUCATION: I mix so-called scientific facts and assumptions and call them all truth. I desire you to become thoroughly informed concerning *man's* progress upon the earth, from the time he evolved from a tiny bit of living matter to become master of the atom. We'll spend all our time studying *man's* great achievements in art, literature, science, industry—in making this earth a safe and happy place to live in. We look forward to many millions of years yet upon this planet.

CHRISTIAN EDUCATION: I take the Bible as the foundation of every study, of every activity of the curriculum. I want you to become well informed, cultured, and capable, to have a sound mind in a sound body; but more important, I want you to have a buoyant, growing, Christian experience, and a knowledge of and a desire to share this blessed truth with others. True education sticks to faith and facts.

III. Instructors and Leaders

SECULAR EDUCATION: My leaders and instructors are brilliant, capable, and well informed regarding this world, but uninformed and therefore unbelievers of the

third angel's message and the special mission of the true church at this time. Some of them are confused; many are atheists and, therefore, unfriendly to the Bible and the religion it teaches. They stick to the objectives of my system and only tolerate, if that at times, the efforts to reform the world or prepare men for Christ's second coming. Since all who are not controlled by God are controlled by Satan, my educational institutions are certainly no place for the children of God.

CHRISTIAN EDUCATION: My leaders and instructors are God-fearing men and women of ability and culture. They are enlightened with regard to the prophecies and know what Israel ought to do in these critical times. They encourage the students to Christlike living, to be thorough in their work and to prepare quickly for the last, fierce battles of the great controversy. Behind every consecrated leader and teacher stands the Master Teacher to give guidance, strength, and power for success.

IV. Associates—Classmates

SECULAR EDUCATION: My friends are worldly-wise, sophisticated, and sure of themselves. They are pleasure-mad, not hindered by many inhibitions—the majority knowing little and caring less about religion. They smoke, drink, carouse without chaperons, are careless and free with the opposite sex, read fiction and see movies which destroy their ideals and morals. They

appear to have no sense of sin and rarely use the words, "Right" or "Wrong." Their influence upon those who are attempting to build Christlike characters is definitely and strongly *downward*.

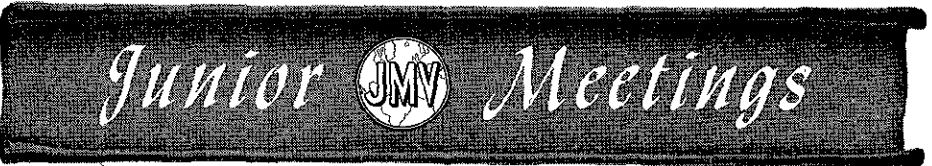
CHRISTIAN EDUCATION: My friends are, for the most part, sober-minded and careful, but happy and very interesting. They inspire you to high ideals, good manners, clean living and unselfish service. While having a good time in a wholesome way, yet in everything they try to remember their Creator in the days of their youth.

V. Results

SECULAR EDUCATION: My students come through my schools with most of the objectives I mentioned earlier realized. Unfortunately, those who came with faith in God and who believed the Bible and lived accordingly, have lost all that, and in its place have a philosophy quite like all my other products.

CHRISTIAN EDUCATION: My students have lost nothing of real value in my schools, and have gained, besides a practical education, a deeper, more seasoned Christian experience, and are fitted for service for mankind either in this country or in one of the benighted lands overseas. Most of all, it has given them a "Diploma-passport" from my preparatory school to the higher school—the School of the Hereafter.

TOGETHER: *Which of us will you choose?*



July 2

OUR COUNTRY BELIEVES
IN FREEDOM

ARRANGED BY MARJORIE JONES

ORDER OF SERVICE

- OPENING SONG: "God of Our Fathers,
Whose Almighty Hand," No. 504 in
Church Hymnal.
- SENTENCE PRAYERS.
- REPORTS.
- OFFERTORY.
- EXERCISE: "Our Country Believes in Free-
dom."
- CLOSING PRAYER.

Notes to Superintendents

This program is easily given because it involves no memorization of lines, no actions that need rehearsal. The parts to be read are taken mainly by a reader who may stand in room with the audience or may be

out of sight in an adjoining room. The scenes are given by having the figures stand on a slight elevation in a doorway, the door of which may be opened and closed for each scene. The audience is seated facing the door. The only lights during the program are from a spot on the floor which shines on the figure in the doorway. Behind the figures a black curtain or screen is placed so that the lighted figure stands motionless (except for the town crier who rings a bell and reads his part) against the dark background. The main effect is that of living pictures framed by the doorway. A large empty picture frame mounted in a plain panel or in front of a plain wall would be better but would probably be harder to obtain.

Our Country Believes in
Freedom

BACKGROUND MUSIC: "My Country, 'Tis of Thee."

READER: What does freedom mean? To-day this question is being asked in every

part of the world. Wars to destroy our freedom and to prevent others from having it have been fought in every land and on every ocean. We American citizens have done everything possible to preserve and strengthen the freedom upon which this country was founded—

VOICES (of boys and girls alternately calling out from behind a door leading into the next room—and the same voices speak later in the program as called for):

FREEDOM TO WORSHIP

FREEDOM TO TRAVEL

FREEDOM OF SPEECH

FREEDOM TO WORK

READER: Since the very beginning of our world, when Cain killed his brother, freedom of worship has been difficult to attain. Even now, after six thousand years, men have not learned to give it to all their fellow men. Boys and girls, men and women have often been killed by burning and torture just because they wanted to obey God and worship Him. Our forefathers left the shores of Europe and came to this America because they wanted to worship God in their own way. The Puritans left homes, loved ones, and many things that were dear to them, for something they wanted much more. And when they arrived on the bleak and desolate shores of New England, they knelt and thanked God for a land where they could serve Him as they chose.

VOICE (same person's voice which spoke the same line previously): FREEDOM TO WORSHIP.

DOOR OPENS.

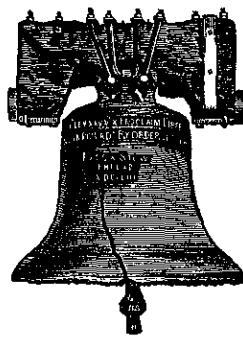
SCENE I: (Door opens on a pilgrim standing looking up clasping a Bible, a woman reverently bowed beside him in prayer. The woman could have a wrapped doll in her arms to represent a child. Simple dark clothing with white paper collars and corresponding cardboard hats is all the costuming necessary. No lights should be on except on these figures in the doorway. Slight elevation would make them more easily seen. They stand in place as though figures in a picture until the reader has completed his lines—then they step out of the scene to make way for the next.)

SOLO: "Thanks Be to God," or "Faith of Our Fathers," No. 349 in *Church Hymnal*.

DOOR CLOSSES.

MUSIC (in background during reading): "O Beautiful for Spacious Skies," No. 503 in *Church Hymnal*.

READER: We in America are not destined to die in the city, town, or village where we were born. In every heart is the desire to conquer the unknown and see new



places. The pioneer conquered the frontier and came west. True, the old Oregon Trail is marked by many a lonely grave, but hardships and difficulty only spurred the early settlers on to further conquests. It took real courage to keep going, and then to stay in the lonely wilderness and call it home. To the pioneer mothers and wives we owe a special thanks, for they were the ones who made a crudely built log house into a home, and turned a forest into a bed of flowers. They are the ones who are the bulwark of our democracy, for the pioneers believed in—

VOICE: FREEDOM TO TRAVEL.

SCENE II. (A pioneer couple, the boy with a fur cap, old leather jacket, and a gun. The girl with a very small child holding one hand.)

DOOR CLOSSES.

VOICE: FREEDOM OF SPEECH.

READER: In many countries of the world you cannot say or write what you wish. It seems as if your very thoughts are censored. Freedoms of speech and of the press mean that no man is to be deprived of the right to tell his own opinions. Other people may not agree, but he has a right to say what he thinks. This does not mean the right to teach disorder, meanness, or crime. A man who does those things is not a man who is free. It is often hard not to resent the use of free speech because of much that is said and written, but it is far better to tolerate it than to try to stop it.

SCENE III. (A boy dressed in something resembling a colonial town crier. A three-cornered hat, lace or ruffles at neck and sleeves under coat. Rings a bell and reads loudly as though shouting the daily news. A portion from the Declaration of Independence is in what he speaks.)

CRIER READS: Hear ye, hear ye! Today, July 4, 1776, in congress the unanimous declaration of the thirteen United States of America was made and signed. Lend thine ears to the conclusion of this document: "We, therefore, the Representatives of the United States of America, in General Congress, assembled, appealing to the Supreme Judge of the world for the rectitude of our

intentions, do, in the name, and by the authority of the good people of these Colonies, solemnly publish and declare, That these United Colonies are, and of right ought to be, Free and Independent States. . . . And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." Signed: "John Hancock."

DOOR CLOSSES.

READER: Let us view the melting pot of America. Every boy and girl wants the right to have, in the future, a useful, paying job. The farmer's boy must have the same right to a good education and the same right to start as the steel magnate's son. Those who were in the war and are back with us must have a chance to take their places here at home. Crutches, blindness, disfigurement need not stop them. They can and will rise above their handicaps to a successful future.

DOOR OPENS.

VOICE: FREEDOM TO WORK.

SCENE IV. (Boy of husky build in work clothes and cap standing with feet apart and sledge hammer or tool of some kind in his hands.)

POEM (with musical background):

WORK

By ANGELA MORGAN

Work!

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's
desire

Setting the brain and the soul on fire—
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?

Work!

Thank God for the swing of it,
For the clamoring, hammering ring of
it,

Passion of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it?
And what is so huge as the aim of it?
Thundering on through dearth and
doubt,
Calling the plan of the Maker out.

Work, the Titan: Work, the friend.
Shaping the earth to a glorious end,
Draining the swamps and blasting the
hills,
Doing whatever the Spirit wills—
Rending a continent apart,
To answer the dream of the Master
heart.

Thank God for the world where none
may shirk—
Thank God for the splendor of work!

DOOR CLOSSES.

SCENE V. (The American flag is placed in position.)

MUSIC: "Star Spangled Banner." (*Audience standing.*)

READER: What does Freedom mean? It means—

VOICES (*same voices as spoke these lines earlier*):

FREEDOM TO WORSHIP

FREEDOM TO TRAVEL

FREEDOM OF SPEECH

FREEDOM TO WORK

VOICES (*together*):

AND FREEDOM TO SHARE OUR FAITH!

LIGHTS OUT AGAIN, while picture of Jesus is placed in front of room.

CLOSE WITH PRAYER.

* * *



July 9

COME IN, CHINA

BY ALETHA DETAMORE

ORDER OF SERVICE

OPENING SONG.

SILENT PRAYER.

SCRIPTURE READING: Verses on missions.

PRAYER: By several boys and girls.

SECRETARY'S REPORT.

REPORTS OF SYF ACTIVITIES.

OFFERTORY.

SPECIAL MUSIC.

RADIO PROGRAM: Come In, China.

RESPONSE BY JUNIORS.

CLOSING SONG.

BENEDICTION.

Note to Superintendents

This topic for the juniors is in the form of a radio program. It would be well to have a small radio to turn the dial and tune in Shanghai. If convenient, a microphone could be used for each of the speakers to speak through.

Come In, China

LEADER: For our J.M.V. meeting today we are going to try to tune in a foreign station; suppose we try China. (*Tunes in on radio.*) Come in, China—standing by for China—Come in, China. (*First speaker steps up immediately to the microphone.*)

FIRST SPEAKER: This is XORA in Shanghai, China, the land of the risen sun. The eyes of China today are turned to you for help. Perhaps never has she realized her need as she does now. Never has she been in a condition before where help would do her so much good. Listen while (a girl)

brings you the story of Anna Ling, one of China's young people.

SECOND SPEAKER: I want to tell you about a young girl who accepted Jesus while living in Shanghai. Her name is Anna Ling. Her mother had belonged to a very prominent family in China. Anna attended a series of meetings and heard the Bible truths explained. She decided she must follow the Lord, but she had the problem of her schooling, for schools are open on Sabbath the same as on Monday or Tuesday. God came first, so Anna said she would not go to school on Sabbath. She was baptized. Then, because of conditions in China, it became necessary for Anna and her family to go to Formosa. Let me quote from a letter received from her yesterday. After telling about her boat trip, she says:

"Finally we obtained a truck and loaded our trunks into it. Then we started toward our home. I had nearly an hour's ride on the top of the truck. . . . We passed two tunnels on our way and they were dark and eerie. It started to rain, but David [her brother] and I huddled under the umbrellas, so we didn't get wet. . . . Today is the Sabbath. I have learned my Sabbath-school lesson, but who will ask me the questions and explain the lesson now? Do you think you may come to Formosa? Do please send me outlines of the sermons; I cannot come to meetings in person any more. Last Sabbath when I said good-bye, I couldn't say much for I was very close to tears. Very sincerely, [signed] "Anna."

POEM

China's heart is sore and aching,
And her back is bent and breaking,
For the load of war is taking
All the courage from her braves.

She needs Christ and His assurance,
Needs His love and your influence,
Needs to know how He can save us
From the grip of hopeless graves.

She has long turned from her Saviour,
Heeded not His pleas or favor,
But today her heart is graver
And she turns with anxious cries.

Will you listen, heed, and hasten
To prepare for mission stations?
Will you give the invitation
Where the need so surely lies?

FIRST SPEAKER: And listen now while Joseph Chen brings you China's story in the experience which he has just gone through.

THIRD SPEAKER: I am Joseph Chen. During the war my father was missing in action, which left my mother alone with me. It was very hard for her to care for me in Shanghai, so she decided that we should go up into north China where her parents were living. She remained with me there for a time, but later returned to Shanghai, leaving me with my grandparents.

My grandfather was at one time a high official in the Chinese government. He had also become acquainted with the truth about the Bible and joined the Seventh-day Adventist Church, but he had not remained faithful.

One day we heard the fearful news that the communists were coming. Our hearts were filled with fear, but there was no way for us to escape. Because my grandfather had been connected with the government, and because we had so many books, showing that we were among the educated Chinese, he, my grandmother, two aunts and two uncles, with fourteen other children besides myself, were immediately captured and commanded to go eighteen miles on our knees. My grandmother could not long endure and had to give up. She was immediately beaten to death before our very eyes. Then my grandfather fell out and was beaten. When he lost consciousness, he was revived and beaten some more, until he finally died. My two uncles, three of the other children, and I escaped alive. The rest we saw beaten to death.

I lost track of the rest of my party, but kept making my way until I finally came to the ranks of the Nationalists army. I joined and fought along with them, hoping deep in my heart that I could get back to Shanghai and somehow find my mother again. I was thirteen years old. That was just about one year ago.

Finally the wonderful day came, and I was in Shanghai. Eventually I found my mother and my two uncles. It was a wonderful reunion. My mother could hardly bear the terrible news that we had to bring, but when she was sorrowing, her mind turned again to the truth and church that her father had once loved. The seeds that had then been planted in her heart revived. At the same time, her attention was called to a series of evangelistic meetings being held in the city. We attended and my mother was baptized. I did not understand the



English language but had studies in Chinese and was baptized a little later. Our heartaches have been covered in our new-found joy.

But now we think of the millions of our brothers and sisters here in China. Will someone bring them this blessed hope that will help them to endure their heartaches and bear their crosses? We are determined to do everything we can. Will you help us?

LEADER (*Turns radio dial off*): You have been listening to China's pleas today from the studios of XORA, Shanghai, China. Has China's plea touched your heart? If it has, let us have a short discussion today. I shall ask a question at a time and then different Missionary Volunteers please answer.

DISCUSSION: What are you going to do about China's need? Is there anything that we can do now, while we are finishing our schooling here at home? What could I prepare to be that would make me useful in China?

FOURTH SPEAKER: I want to read a letter from a missionary in China:
Dear J.M.V.'s:

Here we are in China. I wish you could be here for a few days too. It isn't too pleasant living in China today, for conditions are very unsettled, but the work is even more satisfying because the needs are so great.

There are so many, many refugees who have come into this part of the country, and they have no homes and there is no work, of course. They not only have no fuel or stoves, but lots of them have no shelter to get under. They sleep on the streets at night. They have no food except what they can gather off the streets or beg or pick up around the markets. Just yesterday I was at the market and had a little basket of cucumbers. Two refugees came past and begged me to give them each one, which I gladly did. You should have seen them eat—just as if they had sticks of candy.

One night as we were driving home from a meeting, we saw two ladies, who had attended, waiting for a bus, so we stopped to give them a ride. As they got into the car, they said, "Did you see that package on the street?" We hadn't. They said, "It was a dead baby that someone had cast away."

It is hard to realize that people can feel so little of the love that comes from heaven, but they have neither heard of it nor felt it.

One night another missionary said to us, "I am going over to take some quilts to some of the refugees in these huts near our compound. Would you like to go along?" Of course we would, and so in the bitter cold and wet we tramped a few blocks to these refugee huts.

It was dark and they were in bed. Did I say in bed? They were lying on the cold,

wet ground with a little straw hut around them, sleeping in the same clothes that they had worn all day, yes, probably all week, perhaps all the month before. They had no covers, and in many of those dark little huts (only about eight by eight feet) there would be children and grown-ups lying as close together on the ground as they could.

China is so big and there are so many people here—so many sick people, so many desperate people. They need Jesus who can heal both their diseases and their souls.

I wonder, boys and girls, if you won't start planning today to come over and help China? Prepare to be a doctor, a nurse, a minister, a teacher, or a Bible instructor; there are so many, many needs, but China's greatest need is *you*.

Your Missionary.

* * *

July 16

THE THRILL OF A LIFETIME

BY GLENN FILLMAN

ORDER OF SERVICE

SONG: "Jesus Is Coming Again," No. 174
in *Gospel Melodies*.

PRAYER.

OFFERING.

ANNOUNCEMENTS.

REPORTS.

SPECIAL MUSIC.

INTRODUCTION: What Is a Thrill?

TALK: A Thrill of Horror.

TALK: A Thrilling Rescue.

BIBLE DRILL.

TALK: The Thrill of a Lifetime.

POEM: What if It Were Today?

CHORUS: "I Want to Be Ready," No. 181.

What Is a Thrill?

Our subject today is, "The Thrill of a Lifetime." Do you know what a thrill is? Who would like to give a definition for the word thrill? (Discuss briefly.)

In speaking of this word the dictionary says: "To experience a keen or exquisite sensation; to have a stirring emotion; to pervade one suddenly, as with a tremor or surge of emotion. A thrill of joy, or horror."

Notice that one may have either a thrill of joy or of horror. Can you think of the greatest thrill you have had? (Let a few describe thrills they have experienced.)

A Thrill of Horror

On Memorial Day, which came on Sunday, May 30, last year, the 19,000 people of Vanport, Oregon, got up, as usual, and went about their day's activities. Some of them went to decorate the graves of their loved ones. Boys and girls played in the streets. Some went to church, others went visiting,

and many went to look at the Columbia River which was greatly swollen by the spring thaw. It was separated from their homes by a huge dike along its bank.

There were those who were filled with fear as they saw how near the water had come to overflowing, but they were assured that they would be warned in plenty of time if there was danger.

At about four o'clock that afternoon the dike gave way, and men, women, and children found themselves engulfed by a great wall of water which came without warning.

Everyone started for higher ground. There was no time to get valuables from their houses. The roads were blocked, so that very few cars could be driven away. Thousands were running, wading, and swimming—trying to escape. Many did escape, but others met their death by drowning.

The city of Vanport was practically wiped out of existence by this terrible tragedy. What a thrill of horror this was to those unfortunate people!

A Thrilling Rescue

When the enemy forces overran the Philippine Islands during World War II, a large number of American businessmen with their families, and also many missionaries, were sent to a concentration camp.

As the war progressed, food became more and more scarce, and these prisoners were given less and less to eat. How hungry they were! Sometimes a meal would consist of a small bowl of very thin soup. They became weaker and weaker. Then some died from malnutrition. They slowly starved to death.

General MacArthur had promised when he went away that he would be back to liberate his people. But as the weeks and months lengthened into years and things grew worse and worse, the prisoners began to lose hope. The guards would often taunt them by telling them that theirs was a lost cause. They would bring all the bad news possible about the American ships that had been sunk, and about the armies that had been driven back. Some of the prisoners completely lost hope, while others remained cheerful and believed that MacArthur would come back and rescue them.

At last they noticed American planes flying over. From day to day the number increased. The prisoners could see signs of unrest among the guards. Word filtered through that the American armies were again on the islands.

Things became so bad for the enemy forces, that they decided to leave the area. They did not want to be bothered with the prisoners, so agreed to kill all of them before fleeing. This they would do the very next day.

There was much restlessness in the prison

camp that night. The guards were preparing to kill the prisoners, and the Americans were hoping and praying for deliverance.

All of a sudden, very early in the morning, everyone was awakened by low-flying planes. The prisoners quickly ran out of the buildings to see if they were friendly planes. Imagine their joy when they saw American Paratroopers come floating down out of the sky. A missionary said they were just like angels coming down from heaven.

Now the tables were turned. The guards were all slain, and the prisoners were told quickly to climb aboard the amphibian tanks which were brought for the rescue. Soon they were taken to the seashore and were loaded into an American ship. Here they had plenty of food. They were permitted to take their first hot bath in many, many months. They were also furnished with new clothes.

Within a few weeks they sailed for America and home. One evening word was passed around that they would sight land early the next morning. Excitement ran so high that some did not even go to bed that night. Everyone was up and dressed long before daylight.

Finally, someone sighted land. A cry of joy went up from the ship. Soon they could see the Statue of Liberty as they approached New York harbor. Many who had been prisoners sang and shouted, while others wept for joy.

As they walked down the gangplank and realized that they were home at last, where they had freedom and friends, food and plenty, they knelt down and thanked their Father in heaven.

Bible Drill

(These texts may be assigned to various individuals ahead of time, or chosen by those who have Bibles when you get to this part of the program; or, to add interest, you might tell where the first text is found and let the one who finds it first read it, and so on. Tell the boys and girls to pay close attention to what is read because you will ask some questions afterward.)

John 14:1-3.

Acts 1:9-11.

1 Thessalonians 4:16, 17.

Revelation 1:7.

Matthew 24:36-39.

Revelation 6:14-17.

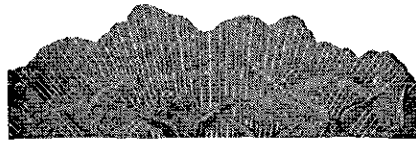
2 Thessalonians 2:8.

Matthew 24:44.

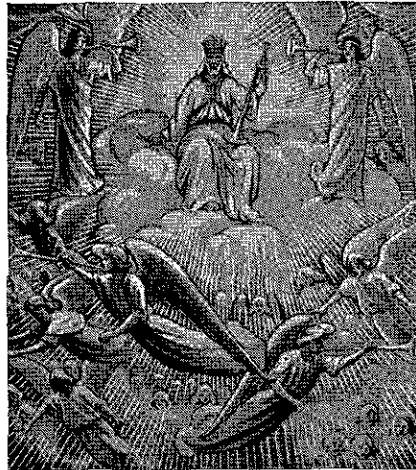
QUESTIONS:

1. What did Jesus promise to do?
2. In what manner will He return to earth?
3. What will happen to the righteous living at that time?
4. What will happen to the righteous dead?
5. How many will see Jesus when He comes?

6. What will the wicked people do when He appears?
7. Will people, in general, be preparing to meet Him?
8. What should we daily strive to do?



*The Greatest Thrill of Any Lifetime—
to See Christ's Coming!*



What if It Were Today?

Jesus is coming to earth again—
What if it were today?
Coming in power and love to reign—
What if it were today?
Coming to claim His chosen Bride,
All the redeem'd and purified,
Over this whole earth scattered wide—
What if it were today?

Faithful and true would He find us here—
If He should come today?
Watching in gladness and not in fear—
If He should come today?
Signs of His coming multiply,
Morning light breaks in eastern sky,
Watch, for the time is drawing nigh—
What if it were today?

—HOPE PUBLISHING CO.
(Used by permission.)

The Thrill of a Lifetime

We have heard about a thrill of horror and also a thrill of joy which people have experienced, but the greatest thrill of all time will be the one which people will experience at Jesus' second coming.

One of these days everyone will be aroused suddenly by a bright light in the distance. It will grow brighter and brighter. And then the earth will tremble and quake. The light will become more and more blinding, and people at last will realize that it is Jesus coming with millions of angels.

To the multitudes who have not prepared to meet their Saviour, this will be a most terrible experience. They will try to hide. Many will quickly flee into near-by mountains, attempting to get away from the presence of the Creator. They will even pray for the mountains and rocks to fall on them and hide them from Jesus. They will feel condemned for their godless lives, but it will be too late to change. What a thrill of horror this class will experience! And then they will be slain with the brightness of Jesus' coming.

It will be entirely different with those who are ready. When they see Jesus in the clouds, they will be very happy, for they have been longing for Him to come and take them to heaven. They will say, "At last, Jesus is coming! Look at the many, many angels! Now, we can go with them and meet our Saviour face to face. We can also see our loved ones who have died." And then all the faithful will be taken up into the air with the angels, and will travel through space to heaven.

This experience will be the greatest thrill of any lifetime. To the wicked it will be an awful thrill of horror. For the righteous it will be a wonderful thrill of joy. Let us live so we will be among the righteous at that time.

* * *

July 23

OUR TIME AND COMICS

BY JOHN C. MIKLOS

ORDER OF SERVICE

SONGSPARATION.

SCRIPTURE THOUGHT: John 21:25. How much did Jesus do during His time of three and one-half years of ministry on earth?

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

PRAYER.

OFFERTORY.

SYF REPORTS.

INTRODUCTORY REMARKS.

TALK: "The Hours We Use," by a Junior.

TALK: "Comics in the Life of a Junior," J.M.V. Leader.

TALK: "Satan's Poison," by a Junior.

TALK: "A Worth-While Substitute," by a Junior.

PLEDGE SIGNING: "Good Reading Pledge," J.M.V. Leader. (See Notes.)

J.M.V. PROJECT—J.M.V. Leader. (See Notes.)

SONG: "Whosoever, Meaneth Me," No. 63.

BENEDICTION.

Notes to Superintendents

The object of this program is to create good reading habits and to do away with the deadly habit among our Juniors of reading the "comics." The talent of time should be properly presented. The real challenge of time and what can be done with it is found in John 21:25.

A helpful introduction to the dangers in comics is found in *The Reader's Digest*, article entitled, "The Comics—Very Funny," which appeared in August, 1948, page 15.

GOOD READING PLEDGE cards can be ordered from your Conference M.V. Secretary. Order M.V. Pledge 3. Give out the pledge in the meeting and persuade the boys and girls to make the right decision and sign the pledge. Call for the Juniors to bring in all comic books or other satanic reading material they have. Have a bonfire of these books. It would be well for us to take the position that Junior M.V.'s should abstain from the reading of *all* comic books, and *all* comic strips in the newspapers. Let's not make any exceptions for the apparently humorous, harmless comics. Our standard should be to get away from *all* appearance of evil. How can we read a comic strip of a so-called harmless, humorous nature, and still not be attracted to the hair-raising comic strip found right below or above the one we are reading?

The J.M.V. project would amount to a follow-through plan which would help to assure a complete victory to those Juniors who have been caught by Satan's trap—comics. Plan: To stimulate real action against comics. Let's watch for articles and clippings found in newspapers and periodicals. These are appearing by the scores, and the tragic stories of misguided youth will have a telling effect upon our Juniors.

The Hours We Use

University of Wisconsin students recently conducted a questionnaire on what a person does with the hours and years of his life. They found:

If you live to be seventy or over, the chances are that you will spend at least twenty years asleep. Two hours of your life will be taken up just in punching a time clock or signing a time sheet for the twenty-five solid years of work that you will do.

Games of recreation will probably take up some of the seven years you are allowed for sports and walking. For five years you will shave and dress, and spend five months tying your shoes. Seven years you will spend in amusements. Another year will be spent at the telephone. For two and a half years you will sit at a table, eating.

The seventy-year life span includes three years of waiting, thirty hours annually looking in mirrors, and, just for the record, you are allowed four hours a year for wiping your nose.

How much of the above do you consider a waste of time?

We have 614,000 hours in an average lifetime. Dare we waste an hour of these all-too-few hours for most of us?

Someone has truthfully and beautifully said: "Lost, yesterday, somewhere between sunrise and sunset, two golden hours each set with sixty diamond minutes. No reward is offered, for they are gone forever!"—Adapted from *Christian Herald*.



Comics in the Life of a Junior

One afternoon last summer while lounging in my cabin at a well-known Bible youth camp, I had a good talk with fourteen-year-old Bob. He was keenly interested in hearing more about the Lord's second coming, mentioned the evening before by one of the camp speakers. He thought it would be wonderful to meet the Lord in the air.

Another day I met Joey, age eleven. I'll never forget the full, trusting look on his boyish face as he looked up at me just outside the dining hall. "I took Jesus as my Saviour the first week of camp," he wanted me to know.

Bob and Joey were boys after my own heart—red blooded, out-of-doors fellows, with hearts that had been opened to the Lord. But one thing bothered me about them—and it still does:

They—like more than 90 per cent of American youngsters that age—are regular readers of comics in daily newspapers or in comic magazines.

One of them on Joey's bed one morning was titled, "Frankenstein."

"You don't read this stuff, do you?" I asked, picking it up.

"Sure," he said, seemingly surprised that I would ask such a silly question. "They're a lot of fun."

I leafed through Joey's "Frankenstein." Bob, noticing my interest, commented, "That one's real funny."

Here's how "funny" the story was:

The skinny man and the fat woman disappeared from a circus side show. Believing they are visiting a man who makes lifelike balloons, a show girl and a pigmy go to investigate to find what's keeping them. Reluctantly, for fear they will spoil his "plans," the villain admits the pair to his castlelike home. Inside, the girl finds the remains of the missing pair—both minus their skins. In another part of the building are the skins—skillfully preserved as colorful, life-like

balloons floating merrily above the floor. A special "something" from Africa, it turns out, was used in the mad man's formula. Now, his secret discovered, the mad balloon maker vows that the girl and pigmy will be his next balloons and the chase is on. The moral? You figure it out.—JAMES R. ADAIR, Adapted.

Satan's Poison

Juniors, you are what you read! Satan's most potent poison today is comics. Every year 500,000,000 comic books are sold. There are also thousands of feet of comic strips which are just as bad, and appear in our daily newspapers.

"The average city child reads ten to a dozen comic books a month. If there is only one scene of violence a page, this gives him a diet of 300 scenes of beating, shooting, strangling, torture, and blood per month. Every city child who was six years old in 1938 has by now absorbed an absolute minimum of 18,000 pictorial beatings, shootings, stranglings, blood puddles, and torturings-to-death from comic books alone."—*Time*.

A Worth-while Substitute

There is something better to do with our precious time than to read unwholesome comics. Junior Missionary Volunteers today have a world task to finish, and this will demand strong bodies, clean minds, and pure hearts. We can make some of the following substitutions if we are trying to overcome this comic reading habit:

1. Select inspiring religious missionary books. (M.V. Reading Course books are excellent.)
2. Find a good hobby.
3. Join a J.M.V. Club.
4. Find outdoor recreational activities.
5. Become an active J.M.V. member.
6. Depend upon *prayer* for a *sure* victory.
7. Associate, as far as possible, with youth who abstain from comic reading.

"Why are you reading that book?" The question was asked of a traveler who was turning the pages of the latest popular novel. He began to answer, but paused, as he realized that he had no good reason to offer. It was not that he might gain strength—the book was not helpful; it was not that he might be delighted—it could not delight any earnest reader. Then why was he reading it? "To satisfy my curiosity," he confessed—and then closed the book, resolving that he would never again take up a volume unless he could give a satisfactory reason for spending his time in turning its pages.

Home Missionary Department

Ye Are My Witnesses

The Work of Witnessing

Isaiah 43:10, 11, "Ye are My witnesses."
Acts 1:8, "Ye shall be witnesses."

In these two passages the supreme obligation of the believer is set forth. In this Bible study four important aspects of witnessing are presented:

I. The Theme of Witnessing.

Luke 24:48, "Ye are witnesses of *these things*." In this verse Jesus outlines the actual work or theme of His witnesses. He emphasizes three cardinal features in the work of witnessing. These are:

(a) Knowledge. Luke 24:44. That the prophetic word is being fulfilled. We are called, as were the apostles, to bear witness to the fulfillment of the more sure word of prophecy.

(b) Truth. Luke 24:46. It is our privilege to bear witness to the love of God as revealed in the gift of His Son. This embraces the birth, death, resurrection, and second coming of our Saviour. These are the factors of a saving gospel. 1 Corinthians 15:1-4.

(c) Experience. Luke 24:47. We must witness by our characters and conduct that we have accepted forgiveness of our sins.

II. The Qualifications of Witnessing.

Isaiah 43:10. In this text, the Lord stresses that witnessing is conditioned by knowledge, faith, and understanding of His nature and purpose in grace.

Acts 1:8. Jesus stressed the fact that only as we receive the power of the Holy Spirit, can we become effective witnesses.

Acts 5:30-32. Here is a piece of witnessing being carried out by the apostles. Verse thirty-two is translated by Tyndale, "We are His records." This does not mean a stereotyped recital, but the expression of a living experience in the love of Christ.

"In His wisdom the Lord brings those who are seeking for truth into touch with fellow-beings who know the truth. It is the plan of Heaven that those who have received light shall impart it to those in darkness. Humanity, drawing its efficiency from the great Source of wisdom, is made the instrumentality, the working agency, through which the gospel exercises its transforming power on mind and heart."—*Acts of the Apostles*, p. 134.



Suggestive Program for Sabbath, July 2

By J. A. McMILLAN

OPENING HYMN: "Lead On, O King Eternal," No. 362 in *Church Hymnal*.

PRAYER.

ANNOUNCEMENTS.

HYMN: "O Zion, Haste," No. 449 in *Church Hymnal*.

BIBLE STUDY: "The Work of Witnessing."

RECITATION: "Conversion."

HYMN: "Pilgrims, On! the Day Is Dawning," No. 373, *Church Hymnal*.

Notes to Leaders

The Bible study outlined here should be carefully studied and presented in the power of the Holy Spirit. Nothing is more vital to the life and growth of the church today than virile and fruitful witnessing. Only thus will the church be maintained in a healthy, spiritual experience. It should be the aim of each speaker to bring this personal responsibility home to the heart of every believer.

What Dr. Temple said of England is equally true of the United States: "There can be no widespread evangelization of England unless the work is undertaken by the lay people of the church."

III. The Work of Witnessing.

John 4:28, 29. Here is the practical illustration of witnessing. The converted Samaritan woman cried, "Come, see a man, which told me all things. . . . Is not this the Christ?" Here appeal, experience, and

truth are all blended. As Sister White has said: "The members of the church are not called to labor in foreign lands, but all have a part to act in the great work of giving light to the world. The gospel of Christ is aggressive and diffusive. . . . There is work for every mind and for every hand."—*Brown Leaflets*, No. 10.

"When Wilson Carlile, founder of the Church Army, was asked, 'What is wrong with the church?' his answer came in a flash: 'The officers do the fighting, the army all sit down and pour out threepenny bits.'" —NICKELS.

John 9:25. "One thing I know." Here is unimpeachable testimony. Our testimony convinces when it is based on experience.

"Words, even if well prepared and studied, have little influence; but the true, honest work of a son or a daughter of God in words, or in a service of little things, done in natural simplicity, will unbolt the door, which has long been locked, to many souls."—*Review and Herald*, May 9, 1899. "It is in working for others that they will keep their own souls alive."—*Brown Leaflets*, No. 10.

Acts 18:24-26. "Expounded . . . the way of God more perfectly." *Our Aim*: "Every communicant a missionary; every congregation a team of witnesses."

Failure to witness brings weakness of faith, deficiency of knowledge, and childishness in experience. "What can we expect but deterioration in religious life. . . . The ability God has given, if not exercised, degenerates." Inactivity will "destroy spirituality" and cause members "to fall as dead weights upon the church."—*Testimonies*, Vol. 6, p. 425.

"As God called Daniel to witness for Him in Babylon, so He calls us to be His witnesses in the world today. In the smallest as well as the largest affairs of life He desires us to reveal to men the principles of His kingdom."—*Christ's Object Lessons*, page 357.

IV. Practical Results of Witnessing.

Mark 4:29. "When the fruit is brought forth, immediately He putteth in the sickle."

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall

be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

When miracles are everywhere,
And every breath of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.

O thrilling age!

O willing age!

When steel and stone and rail and rod
Become the avenues of God,
A trumpet to sound His wonders through
To crown the work that men may do.

—ANGELA MORGAN.

Isaiah 43:10, 11. Appeal: That we may know Him more clearly, love Him more dearly, and follow Him more nearly.

Conversion

You ask me how I gave my heart to Christ?

I do not know;

There came a yearning for Him in my soul
So long ago.

I found earth's flowers would fade and die,
I wept for something that could satisfy;
And then—and then—somehow, I seemed
to dare

To lift my broken heart to Him in prayer.
I do not know—I cannot tell you how;
I only know He is my Saviour now.

You ask me when I gave my heart to Christ?

I cannot tell;

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think 'twas then I, trembling, let Him in.
I do not know—I cannot tell you when;
I only know He is so dear, since then.

You ask me where I gave my heart to Christ?

I cannot say;

That sacred place has faded from my sight,
As yesterday.

Perhaps He thought it better I should not
Remember where. How I should love that
spot!

I think I could not tear myself away,
For I would wish forever there to stay.
I do not know—I cannot tell you where;
I only know He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply:

It is a wondrous story; listen while

I tell you why.

My heart was drawn, at length to seek His
face;

I was alone, I had no resting place;

I heard of Him how He had loved me, with
a love

Of depth so great, of height so far above

All human ken; I longed such love to share,
And sought it then, upon my knees in
prayer.

You ask me why I thought this loving Christ
Would heed my prayer?

I knew He died upon the cross for me—

I nailed Him there.

I heard His dying cry: "Father, forgive!"

I saw Him drink death's cup that I might
live;

My head was bowed upon my breast in
shame!

He called me—and in penitence I came.
He heard my prayer! I cannot tell you how,
Not when, nor where; only—I love Him
now.

—AUTHOR UNKNOWN.

"Lord, help me live from day to day
In such a self-forgetful way

That even when I kneel to pray
My prayer shall be for—others."

"The only joys that live and grow are
those we share with others."

Missionary Leadership

Entering New Territory

BY A. F. TARR

At no point in past history has it been more reasonable to expect a message of guidance or of warning from heaven than it is today. Never were men's hearts so disturbed; and never did such universal peril seem to stalk the world. If that peril concerned only the natural consequences of men's actions, it would be serious enough; but in addition to these natural consequences there is a divine retribution, accumulated through the years, that is about to be meted out to those whose hearts seem fully set to do evil, and whose ways are an offense both to God and to their fellow men.

In ancient times when judgment was imminent, men—and sometimes even angels—were delegated to sound a warning, that opportunity might be given to repent and to escape the impending doom. Thus it has ever been; and thus it is today. Despite the accumulated evil, the age-old promise still holds true: "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." Amos 3:7.

That "secret," as it pertains to God's final dealings with men, constitutes the message that Seventh-day Adventists believe is now due to the world, and that God has most graciously revealed. Not only do they believe this, but they have accepted a responsibility for its proclamation. Staggering though the task may seem to be, they have undertaken to proclaim it to "every nation, and kindred, and tongue, and people."

It is the twofold nature of God's dealings that impels them. For those dealings involve, inevitably, the punishment of the persistent evildoer, and just as inevitably (but how much more happily) the deliverance of those who avail themselves of the mercy and favor of a righteous Father.

There is probably no land on earth—perhaps no village even—where there are not living, side by side, recipients of the

coming wrath and potential candidates for the kingdom. The neighbors of every Seventh-day Adventist belong to one of these groups. What a responsibility it is to extend to every one an insistent, yes, an imploring invitation, to accept of the offer of mercy so generously available in earth's closing hour!

But there are some who have no Seventh-day Adventist neighbors. The nearest Seventh-day Adventist may be hundreds of miles away, and perhaps over terrain that is extremely difficult to cover. No knowledge whatever of a coming Saviour, or even of a Saviour at all, has ever been made known to them. These, too, must hear the advent message, for does not "every nation, and kindred, and tongue, and people" include them also?

In Southern Asia alone there are hundreds of thousands of villages as yet unentered. Some of these are in areas far removed from any existing believer. Some are over mountains whose passes, for the greater part of the year, are well-nigh inaccessible. In their rugged, wind-swept villages are men and women, boys and girls whose kindness of heart makes one long to see them given an opportunity also to enter the kingdom. Buddhist women and girls have met us at the entrance to these villages with bouquets of flowers and baskets of fruit. Their men have accompanied us mile after mile over dangerous roads, they have helped us over unbridged streams, never expecting a cent for their efforts. Mohammedans and Hindus have visited our little camp at night and have asked for Bibles and books on the life of Christ. Then, on saying good-by, they have requested simply, but earnestly, "Will you pray for me?" Who is to say that these little-known ones, far removed from the rest of the world, are less deserving of the gospel than some for whom we have labored so hard and long? Who is to say that the boys and girls, whose voices we heard calling to each

other from housetop to housetop, and who gathered at the roadside to watch the white man pass through their village, should not also be privileged to welcome the coming King, and to blend their cheerful voices in song with those of the redeemed on the sea of glass?

But to warn them all is no mean task. It requires an effort greater than our church has yet put forth. It involves some of the things we dearly love.

1. *It involves our money:* such giving of it as we have never yet known. But is not a soul saved in the kingdom the best possible investment that God or the world has to offer today? Even if we might have to miss some dearly loved pleasure, or eat simpler food, or wear our clothes a little longer, or have less furniture in our homes, is it not worth it?

2. *It involves our sons and daughters.* More of the promising ones may have to go. And they may have to go to places where unusual hardships and dangers exist, even as did the apostle Paul and other Christian warriors of old.

3. *It involves a universal lay witnessing* of old and young of every land, that more and more the paid worker may be released for service in places where we have no constituency either to witness or to offer support.

4. *It involves our becoming a universal, united, unbroken prayer circle* the world around, whose prayers will storm the battlements of heaven and bring down from God the greatest of all needed gifts, the promised outpouring of His Holy Spirit.

Brethren and Sisters, let us be willing to enter wholeheartedly into this great program. Let us give as we have never given before—of our money, of our comforts, and of our sons and daughters—and witness and pray that soon earth's darkest corners may be lighted, and the great controversy between good and evil be ended in a blaze of glory.

—A. F. TARR.

Training Men to Give Bible Studies

We are told that the plan of holding Bible readings was a heaven-born idea. This plan has been successfully used in the church, with special emphasis placed on the importance of lay members using this means for reaching neighbors and friends through house-to-house proclamation of the truth for this time.

In fact, we are told that the work will not be finished until men and women of our churches unite their efforts with pastors and teachers in giving the message.

Although it is true that the men who are willing to go out in this work have a limited amount of time, it is also true

that they are doing a wonderful work in large areas of the field where we do not have salaried workers.

The first phase of this work is usually the tract work. Papers such as the *Signs* or *Our Times* are taken to the homes in a certain district systematically for two or three months, then the worker moves to another section of town. But before he leaves his readers, he makes personal visits, and those who have become interested in the reading matter are enrolled in a Bible Correspondence Course. After he has made out a list of these names, he sends it to the Correspondence School, and keeps a copy. After he has worked several sections of his territory, he begins to look up the students and to give them the help they need. By this means he soon finds that he has a list of those asking for Bible studies in their homes, and the cottage meetings soon develop into home Sabbath schools.

This is a picture of what is really going on in all the world field.

In Chiapas, Mexico, many times the brethren join together and work one another's farms while some go out to give the message. It is surprising what long distances these men go and what great sacrifices they make in order to win new converts.

Right out into the wildest mountain regions where only paganism and darkness reign, these lay workers go, with their *muchillos* (small sacks for Bibles and song books). Some are stoned, a few have paid the supreme sacrifice of their lives—but they go. I can see that great army of laymen even yet, as I saw them so many times in Old Mexico, sturdy men of the mountains, but with a great love and burning desire to save souls.

George Muller of Bristol, England, once said that to have success, one should observe the following rules:

1. Seek by prayer and Bible study the change of heart where one will give all the honor and glory to Christ for any success.
2. Diligent prayer before and following up the work. Who can calculate the blessings and ever-widening influence resulting from one soul won.



Only in the Day of Final Reckoning Will the Results of the Work of Faithful Laymen Be Known.

3. Work hard, press into every open door. Labor as if everything depended upon our diligence, and yet do not rest upon our own work but upon the blessing of the Lord.

4. This blessing should not only be sought in prayer, but it should be expected, looked for, continually looked for, and we shall surely have it.

5. But suppose for the trial of our faith, this blessing was for a long time withheld from our sight, or perhaps we never should see these results that we desired, even then it should be done in such a faithful way that our reward would be great in the day of Christ.

I well remember that after seven years' absence from a church where I had spent many wearisome days and weeks climbing up long flights of stairs to give out tracts or invitations, I spoke in this church. After the meeting, a father and a son came up and took me by the hand saying, "You invited us to come to the meetings and we are now members." Only in the day of final reckoning will the work of the faithful laymen and its results in winning souls for the kingdom be known.

—C. E. MOON.

The Church Missionary Officers' Relation to the Conference and Pastor

The proper relationship of all leaders in any organization is absolutely necessary if that organization is to accomplish anything worth while.

The church is a vital organization. It has for its purpose the proclamation of the Advent message in every community in all the world. Every believer is to have a full share in the proclamation of this message, no matter where he resides.

The responsibility of organizing, training, and leading all church members into aggressive and effective Home Missionary work is delegated to the church leadership, and in particular to the Home Missionary officers and the pastor. The church can and will accomplish her task only to the degree that the church leaders have and maintain the proper relationship to each other, to the pastor, and to the conference leadership.

Unity of action is very essential. Co-operative approach and harmonious team work in all phases of missionary activity and in all avenues of missionary endeavor must be maintained by all leaders who have been assigned the Home Missionary leadership of the church and the conference.

When it comes to the scope and level of activity, the Home Missionary leader, the pastor of the church, and the Home Missionary Department secretary of the conference must fully respect the place, sphere, and level of each other.

The local church missionary officers have their sphere of influence, activity, and program fully defined, and should put forth every effort to work within the scope of the Home Missionary policies that have been formulated and adopted by the conference. On the other hand, they should be given a degree of latitude in improvising new and, if possible, more effective approaches in missionary endeavors. However, when this is attempted, they should work closely with the pastor of the church and with the conference Home Missionary Department so as to avoid difficulties. The closer the church Home Missionary officers work with the pastor and the conference leadership, the more will be accomplished, and the greater will be the unity all along the line. The church Home Missionary leaders should make regular reports to the conference Home Missionary Department, according to conference policies. Then, too, they should keep in close touch with the conference and pastor of the church in all Home Missionary activities that are launched by the conference.

The pastor is the conference representative in all church activities. He is the connecting link between all church endeavors and the conference organization. His place and sphere, therefore, should be respected by the church Home Missionary leaders. His counsel should be sought in the launching and the promotion of any missionary project. The closer the missionary leader and the pastor work, the more effective all missionary endeavors will be, and the greater the soul-winning results.

The conference Home Missionary Department is the promotion agency in all conference Home Missionary endeavors. The conference departmental secretary has the responsibility of passing down to the church Home Missionary leadership all General and Union Conference recommendations that have to do with Home Missionary work. Not only is he to pass this information on, but he is to assist the local pastor and the local church missionary officers in putting these plans and policies into effect. —D. A. OCHS.

Simplicity Needed

We are not doing one-twentieth part of what God requires us to do. There has been a departure from the simplicity of the work, making it intricate, difficult to understand, and difficult to execute. The judgment and wisdom of man, rather than of God, has too often guided and controlled. Many feel that they have not time to watch for souls as they that must give account. And what excuse will they render for this neglect of the important work which was theirs to do?—*Testimonies*, Vol 5, p. 11.

Meeting Objections

All who present the message of truth for this time will meet objections. Here is where divine wisdom and spiritual power is needed. First we must determine, if possible, why objections are raised. These objections we may classify into three groups: (1) Questions raised to create an argument, (2) objections raised because of ignorance, (3) objections from a sincere seeker of truth.

1. There are some men who, like those in the Corinthian church, seem to be contentious. They are not sincere in their objections. "Jesus knew their thoughts." Matthew 12:25. He then proceeded to give a logical answer which silenced His accusers. On other occasions Christ did not answer objections raised. Notice His attitude before the high priest. "And the high priest arose, and said unto Him, Answerest Thou nothing? What is it which these witness against thee? But Jesus held His peace." Matthew 26:62, 63. What should be our attitude today toward those who oppose us?

"Do not stop to try to convert the one who is speaking words of reproach against your work, but let it be seen that you are inspired by the Spirit of Jesus Christ; and angels of God will put into your lips words that will reach the hearts of the opposers. If these men persist in pressing their way in, those who are of a sensible mind in the congregation will understand that yours is the higher standard."—*Testimonies*, Vol. 9, pp. 148, 149.

Like Nehemiah of old we must say, "I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Nehemiah 6:3. The servant of the Lord admonishes us to ever hold to the affirmative. "If Christ had not held to the affirmative in the wilderness of temptation, He would have lost all that He desired to gain. Christ's way is the best way to meet our opponents."—*Id.*, p. 148.

Like Christ, we will meet the Pharisee type, proud of position and experience, asking questions which seek to tear down rather than to edify. Silence is often the best rule to follow. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matthew 7:6.

Paul writing to the Ephesians



2. There are many today of whom Christ might say, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" Mark 12:24. The objections of such must be met at the fireside, in the home; patiently we must present over and over again the simple truths of Scripture. There must be sincere humility. Never embarrass a student because of his ignorance. We must follow the example of Jesus in coming down to their level that we may lift them gradually to a height unknown to them before. I have had the privilege of seeing men who had very little education and who had never developed the habit of reading, become able exponents of the Word. Never should we lose sight of what men may become through Christ if by His grace we can lead them into a knowledge of the truth.

The apostle Paul urges us to avoid many foolish questions which he says are "unprofitable and vain." (Titus 3:9.) Much time is more than wasted in discussing questions which God has never made clear and are not essential to our salvation.

3. We frequently find the sincere seeker of truth who asks questions or brings up real objections that he might better understand the truth. Christ always had time for honest questions. When he answered questions, He taught as one having authority. Jesus was a daily student of the Scriptures. Truth presented without the aid of the Holy Spirit only exasperates, but never causes one to yield. The apostle Paul learned this lesson with the Corinthian brethren. He said, after years of experience, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Corinthians 2:2. Paul determined to do what everyone must do who wins souls, and that is to present the truth in its simplicity and let the Holy Spirit do the cutting.

We must not allow ourselves to become discouraged. Christ did not always gain His opponents. "From that time many of His disciples went back, and walked no more with Him." John 6:66. This is why Jesus was a man of sorrows and acquainted with grief. Every worker for Christ will have similar experiences. From outward appearances our work may seem to be a failure. We must never forget the parable of the sower, in which Christ assures that some seed will fall on good ground and spring up and bear fruit, an hundredfold.

In working for souls, we do not need to feel that we must answer every question. There are times when we must answer their particular questions before we gain their confidence. There are other times when it is best merely to let the question rest until other vital truths are presented. Many objections raised at the beginning of a series

of Bible studies will melt away in the light that streams from Calvary.

Let us spend more time in communion with God so that when we stand before the inquiring soul, we may be endowed with that spiritual power which is so vitally needed in influencing the individual to make his decision for Christ.

—R. W. NUMBERS.

How to Finance a Lay Effort

In these days of easy spending and high prices it is a good practice for lay evangelists to count the cost before they launch out in their efforts. To load on our shoulders financial responsibilities which are too heavy to bear is one of the easiest ways to bring disappointment and failure.

Frequently the question is asked, "If I hold a lay effort, how much will the conference help me?" Ellen G. White counsels: "Let them [lay workers] begin their work in a quiet, unobtrusive way, not drawing on the funds of the conference."—*Testimonies*, Vol. 6, p. 442.

It is true that at times conferences do pay part of the cost of the literature lay evangelists use. The main cost of the effort, however, must come from other sources. When properly conducted, lay efforts pay their own way and work no financial hardship on anyone.

The new lay evangelist, starting out in an effort, should carry on an inexpensive campaign, even as the ministerial intern begins in a small way. As a man grows in experience, he can assume heavier responsibilities. Only after the lay evangelist has proved himself successful and fruitful should he venture into the larger, harder, and more costly places, and then *never* into campaigns which will involve large amounts. He should always counsel with the minister and the church board.

A budget is a necessary part of the evangelist's program. He should outline all expected expenses, such as rent of meeting location (if any), piano rental, sundry supplies and equipment, heat, light, water, all advertising expense (such as window cards, handbills, signs, newspaper ads), literature, and incidentals. Then he should make a budget of expected income. The income should be estimated on a conservative basis and should cover the expenses. Naturally, these will be only estimates, but they serve as a guide. When making up the budget, the pastor is the best helper, for he has had experience in evangelism and can suggest ways and means that will assist in balancing the budget.

The main source of income will be from the offerings taken at the services. These should be carefully counted after the meetings and an accurate record kept of the

amounts received, for it is money given for the work of the Lord.

The book *The Lay Preacher and His Work* gives the following caution: "Private solicitation of funds should be avoided. Such a course might easily lead to misunderstanding and embarrassment. It goes without saying that the lay preacher should not use his own tithe for financing his effort but he should pay his regular tithe to the church treasurer."

What other sources of income may the lay preacher have? If he is working closely with a church (which a lay evangelist should always do unless he is isolated) and, previous to the effort has worked out his plans with the pastor and the church board, the church, if it sees fit, may assist in some of the expense. In a larger church which fosters a live Brotherhood of Missionary Men, the Brotherhood frequently sponsors a lay effort and assists with financial support.

Who should handle the money? When the evangelist works in isolated territory, he will need to assume that responsibility as well as some of the other tasks. When he has the assistance of a church, it is well that he share the work. Among the helpers he selects, with the counsel of the church board, should be a treasurer. Then when he plans his meetings and makes decisions on expenditures, he will have a helper and counselor as well as one who will do the bookkeeping for him. If the Brotherhood of Missionary Men sponsors the program, the treasurer of the Brotherhood should handle the money.

The lay evangelist who is careful in his financial dealings and seeks counsel from the church is on safe ground. If he goes his own way alone when there is a local church, he is weakening his endeavor. Overenthusiastic, large-scale evangelistic ventures by a layman are a jeopardy to the work. Well-planned, budgeted efforts will be blessed of God.

—E. F. FINCK.

A Winner of Souls

The hunter uses various types of arms and ammunition for different kinds of game. The expert fisherman varies his bait, even for the same kind of fish, hoping to attract the elusive finny denizens of the water.

The Lord likens His workers and people who are burdened for souls to hunters and fishers of men. In most cases they must hunt for such as are to be saved, and then, by many methods, endeavor to win them to the truth.

The Spirit of prophecy speaks of several of these methods. "In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word

alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word. The same ministry of angels attends the books that contain the truth as attends the work of the minister."—*Testimonies*, Vol. 6, pp. 315, 316.

The *Signs of the Times*, the prophetic weekly, has an important part in the literature ministry. Through the years this periodical has kept the message before people everywhere, and through its effective appeal thousands have accepted the truth.

Two or three experiences have come under my observation during the past year. An elderly brother, member of a small church, receives regularly a club of forty *Signs*. These he distributes from house to house each week. After a few weeks many of the readers subscribe for the *Signs*, and thus the brother extends his contacts. Ten people have accepted the message so far. One of these converts moved to another town, and today is the Sabbath-school superintendent of a church of more than 300 members.

Under the blessing of the Lord the brother attributes his success to the combination of systematic work and personal contact with the readers of the *Signs*.

I have before me a letter written three weeks ago by a *Signs* reader who lives less than thirty miles from our office. She believes the Sabbath, and is deeply interested. There are a few things, though, that are not clear. She writes, "I do not ask this for just argument's sake, please understand, but rather to see where and how you get your belief in this matter. I am very concerned. I am almost of your faith entirely, except for a few variances. . . . May God bless, ever so much, the one who made it possible for me to receive this paper."

A Californian has written: "I do want to tell you I am thankful from the very depths of my heart for your good *Signs of the Times*. Surely God has called you as His mouthpiece, the watchman on the wall to warn the people of the days and times in which we are living. Oh, how I love the paper! I look forward to its coming and read every word and show other people your great messages."

Each week the *Signs* sounds the clarion call of the message; hearts are impressed and souls are won. As hunters and fishers of men, believers do well when they encourage a wider and still wider distribution of this successful part of the literature ministry.

"Satan is busy in this department of his work, scattering literature which is debasing the morals and poisoning the minds of the young."—WALTER A. NELSON.

News from Soul Winners

Lay Preachers Work for Terraba Indians

About fifteen years ago a layman by the name of Ignacio Machado started a school about four miles up the Terraba River, Costa Rica. One of our former workers, Elder Ellis, continued the work and held meetings there for some time. As a result of his work and the meetings a mission was started among the Indians in the Terraba Mountains. For about ten years the mission has carried on a school there, but the teacher has had to leave now, because of ill health.

This mission is one of the most isolated in all the Central American Union. In fact, when Elder P. W. Kemper and I went up there recently, they told us that only once before in the history of the tribe had they seen a European or American. This work is in charge of Elder Samuel Clarke, who makes two visits to this place each year. When he makes a visit, considerable preparation is needed and he is gone for at least ten days.

Some of our members wonder how these people remain faithful when they only have a visit from the district pastor twice a year. The secret of their faithfulness is seen in the work of one of our lay preachers. He lives about the nearest of anyone to this tribe. Although he is getting along in years, he walks over mountains and through jungles practically from daylight until dark, about once every six weeks. He spends four or five days with them, not only preaching, but also teaching both adults and children. He does this work at his own expense with the exception of a little something from the mission now and then to help pay for the pair of shoes that are worn out at every trip. At the time when rewards are given, I know this faithful man, Brother Samaniego, will be rewarded by the One who will give to every man according to what his work shall be.

We feel greatly impressed when we see the changes taking place in the lives of these Indians. While there, I took pictures of non-Christian Indians as well as of those who are members of the mission. The former had their faces hideously painted with stripes of various colors. They have their teeth filed to sharp points; in fact, they made a very forbidding picture as they reluctantly stood while their photograph was taken. The Christian Indians seemed to

enjoy the time we spent with them and the songs they learned while we were there. We baptized about forty persons and married eight couples during our visit in three of the Indian missions. They appreciated the medicine we took along for sores and wounds, for malaria, dysentery, and other diseases.

The ruler of the tribe is called the king instead of chief. He has been an Adventist for many years, and has definitely asked that another school be conducted in his tribe as soon as possible. Although they have very little money, they are willing to do all they can to get one of their young men to come to our school and study so he can go back and help his people.

We look forward with faith to that time when all people shall have had an opportunity to hear the good news of salvation, and when we may all be taken home as a great family.

—R. E. CASH.

Three Training Classes in a Year

Some have thought that one Training Light Bearers' Class a year is all that can be conducted in the church. The experience of the Wadsworth, California, church encourages pastors and church officers to plan a continuous training program to equip the members for soul-winning activities. The same instructors, and the same textbook, *Training Light Bearers*, was used, but three series of classes were conducted during 1948.

Read the thrilling account written by the instructor, Mrs. E. J. Mims, of ninety-six cottage meetings and Bible studies conducted, tens of thousands of pieces of literature distributed, and the first fruits of souls won:

"At the Wadsworth church in California, three Training Light Bearers' classes were conducted during 1948. The first class of twenty-five was organized January 25, 1948, under the direction of Mrs. Elzora J. Mims and Mr. Charles Carter.

"Those taking this practical soul-winning course distributed over five thousand tracts in Long Beach, California, and secured more than seventy-five openings for cottage meetings and Bible studies. One of the instructors opened a branch Sabbath school with an attendance of thirteen children. A brother in the class has already brought one person to a decision. This baptized soul is rejoicing

in the truth. One of the other class members won three persons to this message.

"The second Training Light Bearers' class was opened April 25, with twenty-eight persons enrolled. In the missionary field experience, an integral part of the course, *Good News* tracts were used to find openings. Twenty-one new cottage meetings resulted from this endeavor. Each class member is busy conducting one or two cottage meetings a week.

"The third class this year was started October 3, with thirty-four members. As soon as these people now studying the truth accept the message, they will be trained and put to work for God.

"I wish you could listen to the testimonies coming from the students at these training classes. What spiritual blessings they have received from the Lord by going from door to door opening the Word of God in the homes of neighbors!"

—J. ERNEST EDWARDS.

Tract Work at the State Fair

'One of the most ambitious missionary projects ever undertaken by a small group of workers was recently completed in St. Paul, Minnesota, after only eight days of labor.

A few months ago the Missionary Volunteer society of St. Paul, in co-operation with the conference Home Missionary Department, laid plans for a large-scale literature distribution campaign. Thirty-two thousand pieces of the new "Youth for Youth" tract series were purchased. An equal number of Bible School enrollment cards were then secured from the conference office. Fifteen persons prepared these materials for distribution by placing a code number on the cards and by inserting a card into each tract.

During eight days of the Minnesota State Fair at St. Paul, twenty-one workers, of whom twelve were Missionary Volunteers, placed 27,000 tracts and 27,000 Bible school cards in the hands of those visiting the fairgrounds.

As could be expected in carrying on work of this nature, difficulties were encountered. During the first few days, literature was distributed within the fairgrounds. When the work inside was halted, it was continued outside the gates. Then, for a time, it was stopped altogether. There followed a number of interesting interviews.

One of these interviews was with an official of the special police, whose attitude toward our workers changed suddenly from opposition to favor when he learned who they were. We soon discovered why he believed in the work done by Seventh-day Adventists.

"Years ago," this official said, "the number-one problem boy in my home town became converted and united with the Seventh-day Adventist church. The change in that boy was something marvelous." The officer continued, "I know you people have something. Your religion works." We were glad to inform him that the very youth whom he called by name is now a Seventh-day Adventist minister.

We also interviewed the secretary of the fair. We found this chief official was a regular contributor to our annual Ingathering campaign, and was very sympathetic toward our work. Although he held it impossible to suspend regulations prohibiting promiscuous literature distribution on the grounds, he advised us how to secure a literature booth for the 1949 fair. As a result of this call, our workers were finally able to continue distribution outside the gates without further interference.

The 54,000 pieces of literature distributed by twenty-one persons in eight days represent a considerable increase over the 3,500 pieces reported distributed in this same church during the preceding quarter of the year by its entire reporting membership. The several thousand tracts still on hand are being distributed in the downtown shopping center of the city.

We are happy to report that at this writing, eighty-nine of these enrollment cards, asking for the free Bible course, have been received, and more are coming in each mail. The church is praying now that many who are taking the course will be won to the truth.

This good project furnishes a splendid example of what can be done along missionary lines by co-operation with the youth of the church. They will be among the most energetic missionary workers of the church, when properly encouraged and led. Many other churches are capable of conducting similar large-scale literature campaigns at state and county fairs, in shopping areas, and wherever the multitudes congregate.

The day of greater things for the work of God has dawned. Let us launch out into the deep.

—C. E. GUENTHER.

Enthusiasm

"Enthusiasm is the greatest asset in the world. It beats money and power and influence single-handed. The enthusiast convinces and dominates where wealth, accumulated by a small army of workers, would scarcely raise a tremor of interest. Enthusiasm tramples over prejudice and opposition, spurns inaction, storms the citadel for its object, and like an avalanche, overwhelms and engulfs all obstacles. It is nothing more or less than faith in action."

Weekly Church Missionary Services

July 2

Tell Your Beliefs

In thinking of the missionary service today, let us ponder over two vital questions that are asked of us. One is in the Old and the other in the New Testament.

"Why sit we here till we die?" 2 Kings 7:3. The setting of this question is well known. Four lepers found themselves wedged between besieged Samaria and the armies of Syria. They held a council, and their reasoning was that if they fled into Samaria, they would die of the famine. If they threw themselves on the mercy of the Syrians they would certainly be killed. They decided to risk the latter course, only to discover that the Syrians had fled, and the camp was deserted. When they had satisfied their own needs, they bethought them of the beleaguered Israelites. "Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, we shall find punishment: now therefore come, that we may go and tell the king's household." Verse 9, margin.

How appropriate to our situation today! We have accepted the message of salvation. We have discovered that Satan's hosts have been conquered. But there are many of "the king's household," who are ignorant of God's love and grace. They are "fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel." Ephesians 3:6. But they do not know. And if we hold our peace, "we do not well." If we remain inactive, we may well perish ourselves. "Where there is no active labor for others, love wanes, and faith grows dim." —*The Desire of Ages*, p. 825.

"Why stand ye gazing up into heaven?" Acts 1:11. Here is another familiar scene. Jesus had just left the apostles. He had also promised to return. They were gazing expectantly into heaven, straining their eyes to see His returning. This inactive expectancy was rebuked by the angels. We, too, are looking and longing for the return of our absent Lord. But before He can return, we have a task to complete. Not till this gospel has been preached as a witness unto all nations will the end come. Therefore, we cannot stand gazing up into heaven. Rather must we be witnessing here on this earth.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with

meekness and fear." 1 Peter 3:15. Our work has been outlined for us by One who makes no mistakes. We must not sit dying, nor stand gazing, but we must continue witnessing. Only thus will we measure up to the call and trust of God.

"If I have eaten my morsel alone,"
The patriarch spoke with scorn;
What would He think of the church
were He shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the church's ailment is fullness
of bread,
Eating her morsel alone?

"Freely ye have received, so give,"
He bade, who hath given all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord
was shed,
And His body broken to give them
bread,
If we eat our morsel alone?

—AUTHOR UNKNOWN.

July 9

Casual-Contact Evangelism

The purpose of this theme today is to encourage each member of the church to utilize those fleeting, brief encounters that drop into the life of each of us. We may be riding in the streetcar, in the train, or shopping in the store when we discover a soul seeking for light and guidance in spiritual matters. Someone may remark that he does not know what the world is coming to. This gives us a golden opportunity, if tactfully grasped, to show that world conditions point to the soon coming of our Redeemer. An expressed interest in Bible teaching may lead to someone's enrolling in the Bible Correspondence School. Such contacts may result in souls won to Christ.

In 2 Kings 5:2-14 is found one of the most delightful stories told in Holy Writ. During one of the raids made by the Syrians into the land of Israel, a little maid had been captured and taken to Syria. In a strange land, she was allotted to the home of the Syrian captain. This Naaman was a great man, honored by the Syrian king, and noted for his valor, "but he was a leper."

The little maid, instead of harboring resentment in her heart against her captors, found it in her heart to pity the mighty

captain. She expressed her pity one day while waiting on her mistress, and told of a wonder-working prophet in her native land who could perform miracles of healing. She must have had a very sweet disposition to thus wish her captor's recovery. The child's faith was repeated to the master, who, in turn, engaged the king's good services to enlist the prophet's skill in healing. The little maid's name is not recorded, but her unselfish deed is inscribed on the inspired page for generations to read and emulate.

Hers was a casual contact, seemingly obtained by chance, but she took advantage of it. Through her modest witness, a great man was brought into contact with God's prophet and became a worshiper of the true God. Are you using the casual contacts that crop up day by day? Even though you may not preach or give a Bible study, your life should be an argument for Christianity. John Greenleaf Whittier has finely expressed it in "The Friend's Burial":

The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

—J. A. MACMILLAN.

July 16

Neighborhood Prayer Meetings

We read of one neighborhood prayer meeting in the New Testament, and its results in the life of a great apostle. "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." Acts 12:12. This was a prayer meeting in the home of Mary, the sister of Barnabas. Peter had been imprisoned by king Herod, following the execution of James, the brother of John. It was a critical and perilous time for the infant church. Men hazarded their lives for the Lord Jesus. The members felt that at any moment Peter would have to meet a fate similar to that meted out to James. Prayer meetings were called, and as the church had no buildings in which to pray, the members came together in the homes of the believers.

What a wonderful prayer season that was! There was nothing formal about their gathering, and there was nothing lacking in the earnestness of their praying. We read in verse five that "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him."

The margin has it: "Instant and earnest prayer was made." The Greek word literally means: "stretched-out-ed-ly." The same word is used in Luke 22:44 to describe the intensity of prayer offered by Jesus in Gethsemane. Such prayer meetings as these made a profound impression on the life of the church.

Do you feel that the church needs a revival of spiritual power? Do you sense your own need for spiritual regeneration and sanctification in preparation for the Lord's return? There is a blessing for you in holding these neighborhood prayer meetings.

Another neighborhood prayer meeting method is to go to unbelievers' homes and suggest a short season of prayer. This plan was tried with success during the Topeka Lay Preachers' meeting last year. Two spiritually minded brothers or sisters go together and call on their neighbors to speak a few words of comfort or encouragement. Prayer can then be suggested, and prejudice may be broken down. It was such a plan as this that the apostle Paul carried out during his evangelistic campaign. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13. At this prayer meeting, Lydia was converted and the foundations of the church at Philippi were laid.

Paul later testified that this was his regular program. He states that he taught "publicly, and from house to house." (Acts 20:20.) When we see the church moving forward to pray for men and women, when we can break down the barriers of sin by praying, then the grace of the Lord will be revealed. The Spirit of prophecy has given us this challenging appeal: "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, Vol. 9, p. 221. —J. A. MACMILLAN.

July 23

Soul-Winning Experiences

There is a divinely inspired model of soul winning presented in the Gospel of John. The methods and circumstances may vary considerably, yet the principles set forth are fundamental. First of all, we read of these soul winners that "they followed Jesus." John 1:37. We must know Jesus as our personal Saviour before we can successfully bring others to Him. We must follow Him in order to abide in His light. The promise is that "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Having accepted Jesus, we must then find our loved ones, our brethren, our friends and neighbors, and introduce them to Jesus. "Andrew . . . first findeth his own brother Simon, and saith unto him, We have found the Messias." John 1:40, 41. Have we found Jesus? Then we must join the seeking group, and find our brothers. "And he brought him to Jesus." Verse 42. That is our privilege—to introduce people to Jesus. All we need to do is to tell them that Jesus saved us, and He can save them. If we bring them to Jesus, He will do the rest.

Notice the next step. "Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." Verses 45, 46. Perhaps we fear that if we talk to others about our faith we will be confounded by questions we cannot answer. Never fear! Just bring them to Jesus. Try Philip's plan—"Come and see." That is the same method the psalmist recommended: "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34:8.

The wicked priests taunted Jesus with these words: "He saved others, Himself He cannot save." Unwittingly, they bore witness to His saving grace. "He saved others." Yes, and He can still save others. But He is looking to us to introduce them to Him. Will we quietly resolve that we will introduce Jesus to lonely, lost souls?

May this little poem by Adlai A. Esteb express the sentiments of each heart:

"The call to Christian service
Is a call from God above.
He sends us forth to serve a world,
And save that world through love.
He calls for you, He calls for me:
'Tis God's own voice that says, 'Go ye.'

"The call to Christian service
Is a call from men without.
'Come o'er to Macedonia'—
Can you hear their dying shout?
They cry to you, they cry to me.
Let's go while still they plead, 'Come ye.'

"The call to Christian service,
Is a call we hear within.
Our own hearts seem to whisper,
'Go and save this world from sin.'
May your sincere response now be,
'I'm wholly Thine, Lord, please send me.'"

—E. P. HAMMOND.

July 30

Individual Responsibility

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?" Genesis 4:9. At the beginning of history it is evident

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Department of Education

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

EDUCATIONAL DAY. IMPROVING OUR SENSE OF VALUES IN A NUTSHELL

"What one does, one becomes."—Spanish proverb.

A Christian education—get it before you regret it.

The Christian school is a mold that casts the future of the church.

An investment in Christian education is an investment for eternity.

The church which cannot save its own children can never save the world.

Secular education is only half education with the more important half omitted.

Never should books containing a perversion of truth be placed before children or youth.

"The future of our race marches forward on the feet of little children."—Phillips Brooks.

"Children are the heritage of the Lord, and we are answerable to Him for our management of His property."

—Christ's Object Lessons, p. 195.

The Priceless Ingredient

BY KELD J. REYNOLDS

The question is often asked, "How is Christian education different from that which does not identify itself as Christian?" The honest questioner is perhaps puzzled because he sees so many common denominators. The church-related schoolhouse looks about the same as others. The furnishings and equipment of the schools are the same. The same educational techniques, the same administrative organization, the same faculty functions exist in both types of schools. Physically and visibly the common denominators are much in evidence; the differences are not so apparent. But these differences are real and they are very significant. Like the rose perfume of ancient Araby, there is to be found in Christian education a priceless ingredient.

There is the matter of orientation. Good secular education teaches men to be socially well adjusted, to be successful in social competition, to devote their lives to worthwhile enterprises, and to live by a socially acceptable moral code. Christian education teaches men to reach out for a satisfactory personal relationship to God, to be successful in setting spiritual values above competition with personal ambition, to devote their lives to a heaven-appointed mission, and to live righteously according to the standards of a divinely established code. The Christian student is encouraged to believe that he should seek first the kingdom of God, and as he grows in maturity there will be

added unto him these virtues, both spiritual and social.

Then there is the matter of the aim. Good secular education has as its objective a full drawing out of the person, complete self-realization. On the other hand, the aim of Christian education is the same as that of redemption—the surrender of a sinner to his Lord, that the divine purpose in his creation might be realized, and that the image of his Maker might be restored in him. Secular education encourages a man to reach the highest point of which his intellect is capable. But God's ideal for His children is higher than the highest human thought can reach. It is nothing less than godliness; or godlikeness. The Christian student, needing to make a momentous decision, may draw with spiritual insight upon human experience, but in the end his decision will be made on his knees, where he will humbly ask the question, "Lord, what wilt Thou have me to do?"

The strength of a scheme of education is to be judged by its limits, that is to say, by its scope or depth. Good secular education seeks to prepare men and women for the good life in this present world by the development of a flexible intelligence capable of continuous adaptation to a changing social environment. Christian education concerns itself with the whole period of existence possible to man, the afterlife as well as his span of mortal existence, teaching him to live by principles which are eternal and unchanging. It prepares the student for living more abundantly in this life, and for the

richer and more significant life which the redeemed will enjoy hereafter.

A philosophy of education provides its own motivation. A philosophy which is man-centered will always lead men to seek self-advancement and personal success. A God-centered view will lead men to live and sacrifice for the kingdom; they may even give up mortal life for the sake of a principle dearer than life. Followed through to their logical ends, the one philosophy exhibits itself in brute force, the other in spiritual power. The one relies in its more civilized form on enfranchised voters and majorities, and in its lower forms on marching men, terror and death. The other relies all the way on a living, personal connection with God.

What is the priceless ingredient in Christian education? This is the same as asking, What is Christian about Christianity? Christianity as a personal experience is "Christ in you, the hope of glory." It is the vision of an ever-present God who loves and rules. His government gives meaning and direction to human living, while His love warms the lives of the rich and the poor, the high and the lowly. To understand these truths, to establish a satisfying personal relationship with God, to grow in spiritual stature and in understanding of the fundamentals of life, to give oneself to the service of God, the church, and mankind—this is Christian education. To be able to say, "I was not disobedient unto the heavenly vision," is to recognize and isolate the priceless ingredient.

The Plan and Pattern of True Education

By A. C. NELSON

Educational Values, Tendencies, and Results

Education never was more universal and popular than it is today. This is the golden age of knowledge. The pent-up knowledge of centuries has been let loose on the present generation. Knowledge *has* been increased and men *are* running "to and fro." Education is universally accepted as a cultural and economic necessity, and it is right that it should be so. The world is justly proud of the great galaxy of leaders and heroes of classical, scientific, and economic thought and research. It drinks deep at the fountain of modern knowledge, and youth beats a worn path to the patron saints of popular education.

Notwithstanding these facts, thinking men everywhere are beginning to challenge education for its results. Some are charging education with many of the social and moral ills that plague society. In spite of educational advancement, this is an unparalleled age of pleasure seeking, social degeneracy, abandoned atheism, moral turpitude; an age when educated youth dissipates its passions and leads in crime and then drugs its conscience with a puff and a sip. Can it be possible that educational termites are eating out the moral fiber and undermining the foundations of the social structure?

At such a time as this it seems not only fitting and proper, but imperative that we as Seventh-day Adventists take stock of our own educational system and its product. Let us frankly and thoughtfully ask ourselves a few heart-searching questions with a sincere desire to know the truth.

Are we, in our homes and schools, making "all things according to the pattern showed . . . in the mount"? Hebrews 8:5. Have we kept the educational "faith which was once delivered unto the saints"? Can we honestly say that we are not "tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments"?—*Counsels to Teachers*, p. 255. Are we fully meeting the test as to whether we will obtain our "wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron"?—*Ibid.*

"Not infrequently the minds of the people, and even of God's servants, are so blinded by human opinions, the traditions and false teachings of men, that they are able only partially to grasp the great things which He has revealed in His word."—*Great Controversy*, p. 345.

The Edenic System—A Model for All Times

The answer to these questions must be found in a study of God's Word and the abundant light shed upon the remnant

church. Here the plan and pattern of true education are clearly outlined. A thorough study of the inspired creation record reveals God's purpose for creating man, with a plan for its accomplishment, principles for its guidance, and objectives for its attainment. Everything essential to man's happiness and development was ordained, and everything ordained was essential.

The first three chapters of Genesis are not only a record of creation, but they constitute the most fundamental, all-inclusive and all-time brief ever written on education.

"The system of education instituted at the beginning of the world, was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents."—*Education*, p. 20. The Lord God planted a garden and "there He put the man." This garden was his home, his school, his workshop, his sanctuary, and his lesson book. This garden-environed school home was to be a model for all times. It is important to note that the Eden school had an agricultural and not an asphalt base.

God made man with a fourfold nature—spiritual, social, physical, and mental. He made man on the square with his Maker and his fellow men, but sin and false education have distorted this relationship. It is the purpose of true education to square man again with his Creator and his fellow men. *The Objectives of True Education*

Though Adam and Eve were perfect, holy, and innocent "with full liberty to yield or to withhold obedience" (*Patriarchs and Prophets*, p. 48), they did not have perfected characters. These God desired them to develop. In His infinite wisdom He knew what environment, opportunities, and occupation were best suited to this development. The proper exercise of the God-given power of choice was all important to this objective for "without freedom of choice, . . . there could have been no development of character."—*Id.*, p. 49. Character building is the result of constant and voluntary compliance with the laws of life which God has ordained to govern the universe. "Character-building is the most important work ever entrusted to human beings."—*Education*, p. 225. "The great work of parents and teachers is character-building."—*Counsels to Teachers*, p. 61. "In every generation and in every land the true foundation and pattern for character-building have been the same."—*Education*, p. 228.

Service was also one of the objectives of the Eden school. "All things both in heaven and in earth declare that the great law of life is a law of service."—*Id.*, p. 103. True education "prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*Id.*, p. 13.

Suggestive Program

SONG: "Take Time to Be Holy," No. 603 in *Church Hymnal*.

SCRIPTURE READING: Deuteronomy 6:6-9.

PRAYER: For our children and for a greater comprehension of true values.

BRIEF INTRODUCTION OF DAY'S TOPIC.

READING: The Priceless Ingredient.

SPECIAL MUSIC: or "Gracious Father, Guard Thy Children," No. 663.

READING: The Plan and Pattern of True Education.

INTERVIEWS: The Blessings and Rewards of Christian Education.

OFFERING: For elementary schools.

SONG: "Heir of the Kingdom," No. 185 in *Church Hymnal*.

Still another objective of the Edenic plan of education essential to character development and happiness was obedience. "He [God] gave them the power of choice—the power to yield or withhold obedience. And before they could receive in fullness the blessings He desired to impart, their love and loyalty must be tested."—*Id.*, p. 23.

Man failed the test of obedience, but God provided for his reconciliation and redemption. Thus, through the plan of redemption, soul saving became an objective after the fall. "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."—*Id.*, pp. 15, 16.

Character building, soul saving, and service training are still the great fundamental objectives of education. The environment and agencies of God in the Eden school are still fundamental and essential. The more nearly our homes and schools meet this pattern, the more fully we shall realize these objectives.

The Eden Curriculum

Let us now turn our thoughts to a brief study of the Eden "system of education" which "was to be a model for man throughout all aftertime."

A careful study of the system of education instituted at the beginning reveals six distinct but related and integrated courses or phases of man's development, all of which had a definite heaven-appointed relationship to man's existence, happiness, character development, and service. The model curriculum provided for daily spiritual communion with the Creator, daily character-developing tests of obedience, health, diet, intellectual study and development, manual labor, and social culture and intercourse. Provision was thus made for the spiritual, mental, physical, and social natures of man. Any system of education that fails to pro-

vide for the harmonious development of all of these fails to meet the Edenic standard and all man's needs.

"Often as they walked in the garden in the cool of the day they heard the voice of God, and face to face held communion with the Eternal."—*Id.*, p. 21. Daily, God taught them of His ways and works. If this was one of the educational necessities of sinless man, how much more essential it must be to the sinner's redemption. God gave man a garden to dress and to keep. "Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character."—*Ibid.* "God provided for . . . the dwellers in Eden, the occupation most favorable to development,—the care of plants and animals."—*Id.*, p. 43. "In mental and physical activity, man found one of the highest pleasures of his holy existence."—*Patriarchs and Prophets*, p. 50.

Though sin has deprived man of his original environment yet "true education is still conformed to the Creator's plan, the plan of the Eden school. . . . The great principles of education are unchanged. 'They stand fast forever and ever,' for they are the principles of the character of God."—*Education*, p. 30.

"Jesus came to this earth to accomplish the greatest work ever accomplished among men. He came . . . to show us how to live so as to secure life's best results. What were the conditions chosen by the infinite Father for His Son? A secluded home in the Galilean hills; a household sustained by honest, self-respecting labor; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, glad service; the hour of study at His mother's side, with the open scroll of Scripture; the quiet of dawn or twilight in the green valley; the holy ministries of nature; the study of creation and providence; and the soul's communion with God,—these were the conditions and opportunities of the early life of Jesus."—*Ministry of Healing*, pp. 365, 366. "Born amidst surroundings the rudest, sharing a peasant's home, a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying Himself with the world's unknown toilers,—amidst these conditions and surroundings,—Jesus followed the divine plan of education."—*Education*, p. 77. Also "in the training of His disciples the Saviour followed the system of education established at the beginning."—*Id.*, p. 84.

"Gather Your Children"

Would you know the power, the subtlety, the deception, and the appeal of sin? Then ponder the Edenic fall. Here were a holy pair, innocent and happy in a holy and sinless environment, with God Himself as their personal teacher and counselor, and

yet sin entered. This is indeed the mystery of iniquity. But, strange as it may seem, there are still Seventh-day Adventists who will put their immature children in an environment where everything tends away from God and where the teachers do not love and serve Him.

To us, His counsel is clear: "Before the overflowing scoutge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education."—*Testimonies*, Vol. 6, p. 195.

The Blessings and Rewards of Christian Education

(This part of the program is presented in the form of interviews. Those to be interviewed should be enthusiastic and beaming, standing in a semicircle around the microphone or pulpit. The interviewer can turn from one interview to another with whatever suitable comments he chooses to unify the parts.)

Q. *You say your mother has demonstrated a firm belief in the value of Christian education?*

A. I should say she has, and for several hard years of her life.

Q. *Tell us about it.*

A. My mother and stepfather accepted the truth when I was thirteen, and I was baptized when I was fourteen. I was attending high school at the time. Although I experienced a genuine conversion, I was not greatly thrilled by attending the cottage meetings with the twenty-odd adults who made up the charter members of the church in our town, and I was reluctant to leave the high school and my place on the basketball team to attend "that one-horse boarding school," as my friends called our state academy.

Q. *But you did pull away, didn't you?*

A. Yes, I did, thanks to Mother. And because those were hard times in our family, Mother took on herself a very heavy burden when she urged me to go away to school. She knew she would have to pay the part of my bills that I was not able to earn.

Q. *How did she do it?*

A. At first she saved and scrimped on the housekeeping money, but just as that was proving an impossible solution of her problem and mine, Pancho Villa came to her aid.

Q. *You mean that Mexican bandit, nicknamed La Cucaracha?*

A. The very same, the Mexican Cockroach, who was quite a problem to Uncle Sam along about 1914 to 1916, as you remember.

Q. *But how? Tell us about it.*

A. Well, we were living on the Mexican border, in a fairly large town which was also a military post. The year when our family resources were at an all-time low and my earnings came slow at ten cents an hour, Uncle Sam moved thousands of National Guardsmen to our town. We were living at the edge of a suburb near the fort. Officially Pancho Villa was held responsible for the presence of those soldiers in our town.

Q. *But you were miles away attending the academy. How did this help you? I still don't understand.*

A. It's simple. Mother made pies; the boys beat a path to her door to buy her superior pies—at a small profit on each pie. The profits were invested in my education.

Q. *Did the plan work?*

A. It worked, and so did Mother. How she worked! I was too young and ignorant then to appreciate it fully; yet I was thankful, as far as I understood the grand thing she was doing for me. My appreciation has grown through the years, and whenever I hear anyone talking about mother love and devotion, or about demonstrating a belief in Christian education, I get a mental picture of Mother making pies.

Q. *I'm glad the plan worked. When plans are in harmony with God's plans, they always work. [Turning next to interview B.] I understand you have a daughter who had an experience that changed the course of her life. May we hear the story?*

B. Of course. Words fail to describe my joy whenever I think of the wonderful change and the far-reaching results.

Q. *What happened?*

B. My daughter was engaged to a fine young man, but he was Catholic.

Q. *Where did she meet this young man?*

B. At high school. Unfortunately, we felt we could not afford to send her to an academy. That was our big mistake. We discovered that too late. We then realized that we would be willing to sacrifice anything to make it possible for her to go to college, but she had no such desire.

Q. *But she did go to college, didn't she?*

B. Yes, she did. Professor Wise from the college came to visit us. He spoke at length with her, trying to persuade her to enroll for at least one year. But she would not be persuaded. Finally—as

he was leaving—he reminded her of the fact that the home she was contemplating would be “a home where the shadows are never lifted.”

Q. *What did she say to that?*

B. It made a very deep impression. Day after day it kept ringing in her ears, “A home where the shadows are never lifted.” It gave her no rest. She had no peace. She began to think that maybe one year in college would do no harm, and the next thing we knew she was off for college.

Q. *Did that begin a new chapter in her life?*

B. Yes, indeed. She took the Bible Worker's course, which gave her a new vision in life. There, too, she met a young theological student.

Q. *What are they doing now?*

B. They are now engaged in ministerial work. She is supremely happy and has been thankful so many times for her college experience.

Q. *Thank you. [Addressing C.] Are the educational problems the same in foreign fields, Mrs. C?*

C. There are fewer church schools in most foreign countries. One of our earliest projects was to establish a church school where we were located. A worker doesn't always stay in one place long, and soon we were transferred to a city where there was no church school. One chief difficulty was that the public schools in that country required school attendance on Saturday forenoons. However, we soon found a good private school in the quarter where we were living. We arranged to have the children excused on Saturday by agreeing to have them do outside work at home. They were permitted to do this as long as they maintained a certain standard of scholarship.

Q. *Were you satisfied with this arrangement?*

C. There were two details that disturbed me. Only in America can the children of professional people grow up having the opportunity of learning to work with their hands. We lived where there were few children in our church group.

Q. *How did you overcome those difficulties?*

C. By grasping the first opportunity to take our children into the atmosphere of one of our colleges in the homeland. I shall always be thankful that it was an old-fashioned Adventist school, where was practiced the gospel of labor, and where right social standards were maintained.

Q. *What were the results of the change?*

C. The results have been more than gratifying. In a short time they were all working. Besides, early in school life, we saw each baptized, and take his part in the life of the church. I hope this would

have been true in any case, but I must thank Sabbath-loving teachers and friends for a large measure of their influence.

Q. *Did you find it advantageous to have them with young people of the same faith?*

C. Yes, indeed. They have chosen life companions who are a joy to us. Our children's homes are homes where the Sabbath is kept, and where the missionary work of the church has full support. For this we are eternally indebted to the wonderful system of Seventh-day Adventist schools. May God bless them. May we keep them true to the pattern God gave us for them.

Q. *Thank you, Mrs. C. [Turning next to Mr. D.] Why do you believe so firmly in Christian education?*

D. Because when we follow God's plan, we bring up our children for God; the outworking of the plan is then as it should be. In following the plan they learn to love God and to serve Him. Their Christian lives give us joy.

Q. *Tell me about your children and how you carried out God's plan.*

D. We have a boy and a girl. We resolved from the beginning that our children should have a Christian education no matter how great the cost. I have figured out that during my lifetime I have earned about \$100,000. Sending our children to church school, academy, and college has cost about \$12,000. The money that has been put into our schools for the education of our children has been the best spent of all our money; it has paid more dividends than the other 88 per cent. The years of sacrifice were well worth the effort.

Q. *What is your son doing now?*

D. He is mechanically minded, just as I am. I wanted him to be a veterinarian—we needed one so much in our section of the country. I didn't want him to follow in my footsteps as an engineer on the railroad—too much irregularity in working hours, meals, and sleep. I felt there was a greater opportunity to serve the Lord in some other field. But he wanted to be a railroad man, too. After he had worked as a fireman for six months, being responsible for \$490,000 worth of equipment, his boss called him into the office. “I see you have every Friday evening to Saturday evening off. That has to stop. From now on you will have to work the runs the same as all the other young men. You'll have to understand that your father is on a different basis.”

My son replied, “Mr. Foreman, you are my boss, you control my salary, you determine my work, but I want you to

understand that neither you nor this railroad has enough money to hire me from Friday night to Saturday night.” With that he was dismissed, lost his job; but it wasn't too long before he was back on the job. A higher company official made it very plain that they want just such clean young men who neither drink nor smoke.

Q. *Is your son married?*

D. Yes, he is. In following God's plan, our two children chose companions from among our Christian young people. He met his wife at the academy, and I have as sweet and lovely a daughter-in-law as I could ever want.

Q. *What is your daughter doing?*

D. My daughter went on to college and is now teaching our home church school. She, too, has a wonderful companion whom she met at college. I never cease thanking God for His marvelous plan. You now know why I'm very happy.

Q. *Of course you are happy. [And last, turning to Mrs. F.] Did I hear you say, Mrs. F, that your daughter has to ride miles and miles to attend church school?*

F. Yes, that's true. We have no church school in our community. We are supporting the church school that has been centrally located so as to serve best the children in this area.

Q. *How far does she have to ride?*

F. The church school is really not unreasonably distant, although it is twenty miles away, but in order to get there she travels about thirty-five miles.

Q. *You mean she actually travels seventy miles every day in order to attend church school?*

F. Yes, all of seventy miles.

Q. *How is that?*

F. She is one of the first to board the bus which has to make several detours to pick up other children from their homes.

Q. *At what time does she have to leave home?*

F. At 7:30 in the morning. It rushes us.

Q. *When does she return?*

F. At a quarter to five in the afternoon.

Q. *Those are long hours away from home. I suppose she has the rest of the time for play then.*

F. Not entirely, for she is studying music and has to get her practice in, too.

Q. *Are you satisfied with this arrangement?*

F. We are glad to be able to have our child attend a Christian school even if we cannot live near the school.

Q. *Why do you make this sacrifice?*

F. Because we are firm believers in supporting and using our own church schools, and we would not think of placing our girl in public school if any possible arrangement could be made to keep her in our own Christian school.

The Local Church

(Continued from page 4)

our giving to the work in the home field should be increased. But experience has demonstrated that liberal support of the work in the foreign field does not militate against the work at home. Strangely enough, the church that, in proportion to its membership, gives the most for the support of the work in foreign lands, somehow raises the largest amount for the support of the work at home. There is a reflex action in giving to foreign missions that rebounds in blessings of fullness and prosperity to the church at home.

To his early disciples Jesus said, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matthew 9:37, 38. He says the same to His people today. It is the responsibility of every follower of Christ and of every church to pray for the work of God in all the world. Especially are they to pray for the work in foreign fields.

The mightiest triumphs that have come to the cause of God have been the result of prayer. Prayer has brought the power of God from heaven for the accomplishment of mighty things on earth. The success of our foreign missions program is largely dependent upon the prayers of God's people in the homeland. Each local church, therefore, should be an altar at which the power, blessing, protection, and care of God is called down from heaven upon our missionaries and the work they have been called to do. What a mighty demonstration of divine power we would see in connection with our work the world around if all of our churches joined in a world-embracing circle of prayer on behalf of the task that God has entrusted to us!

Upon the pastors and officers of our churches there rests a particular responsibility in connection with our foreign missions program. They are the ones chosen always to keep high the vision of our church members so that its horizon embraces the ends of the earth. They must see to it that the spirit of foreign missions is strongly maintained in their church. Theirs is the task of keeping the churches informed of the onward march of the message in distant lands and of the needs of the work. In any campaign planned by the church as a whole for the support of our foreign missions program, they must give an active and enthusiastic lead. To them it is given so to relate their churches to our great program of foreign missions, that when at last the work is finished, the great Lord of the harvest will be able to say to each individual church, "Well done!"

Our Foreign Missions

On the Upper Amazon and Its Tributaries

It has been my privilege to make several trips on tributaries not far from Iquitos, Peru, principally on the Itaya, Manay, Tamishaco, Tahueyo, and the Aucayo Rivers. It is with the conviction that truly the harvest is great, but the laborers are few, that I write these lines.

An Indian canvasser and I are the only occupants of the "Auxiliadora," our mission launch, and we are kept very busy from daylight until dark. Since the pump that cools the engine went bad several months ago, we use the gravity system. On the roof is a barrel which is connected with the engine. The barrel is kept filled with water which is bailed from the river. At first three people were kept busy filling the barrel, but now my helper has learned to do it alone. I steer the launch. After he fills two barrels with water, I can manage the launch alone while he goes along the footpath for a couple of miles through the scattered settlements along the river bank.

He is doing remarkably well, so much so that I would not be surprised if he heads the list in sales during the three months that we plan to be out together. People do not always have money, but he comes back with his pockets full of eggs, and two or three flapping hens beside his brief case. Sometimes he comes accompanied by a little boy struggling along under a big bunch of bananas which he deposits in the kitchen saying, "I received this in exchange for an *Atalaya*."

We have quite a bit of medical work, and the new surgical instruments which Brother and Sister Blake helped me to secure come in very handy. A few days ago a man followed us for hours in his dugout. He wanted a tooth pulled. He said that every time he was about to catch up with us we moved on. Finally at dusk, in the rain, he reached us.

Village after village on the banks of these different streams extend their hands for the gospel. Nearly every night we give pictures on the life of Christ as we travel up the winding courses of these streams. During the day our canvasser is welcomed with his books and papers, and the people of the villages that we pass during the day try in every way to delay us so that we will be with them for the night meeting. Several times we have counted over 200 persons

present in the schoolhouses where the meetings are generally held. In nearly every case the village police serve as heralds to announce the meetings. Many times people come from their farms, one or two hours' distance, through the darkness, paddling through the swift currents with their dugouts loaded to the gunwales with every member of their families. Invariably the hard question to answer is, "When are you coming back?"

We visited an Indian village on the Nanay River, and the chief man gave us the privilege of using his house for the pictures. Elder Stahl had visited these people years ago, and now we had come. Some are favorable to our truths.

"When will you come again?" they asked. Some way should be devised so we can get around faster and oftener to take care of the ripening grain. We are in a field where the only thoroughfares are navigable rivers and streams which total some 10,000 miles. We have only one launch, which is sadly in need of repair.

In the Tamishaco we traveled from day to day, treating the sick and holding night meetings. One boy came to us with his hand badly swollen from snake bite. We treated him all afternoon and during the night. The next morning he left feeling better and well on the way to recovery. The landowner delayed us nearly two days, sending out his most trusted employees to announce the night meetings. During the day we treated many sick. When we were ready to leave and went to bid him good-by he said, "Come often. No doubt there is something here for you in the way of your religion."

—JOSEPH D. REPLOGLE.

Inspiring Directives

Dr. Roy Scragg recently accompanied Pastor C. E. Mitchell on a trip on the "Veilomani." He says that the Rumba mission station, where Brother and Sister E. J. Martin are in charge, "is the most beautiful spot I have seen in many a day." He states further: "One thing I noticed on the way around was that the plantation owners spoke highly of the S.D.A. boys and their cleanliness and the condition of their villages. The work of our missions is appreciated by the Government also. I saw all the plantations up the Bougainville coast, twelve in all, and all the missions."

The Story of Guillermo Flores

For twenty-six years Guillermo Flores observed the seventh day as the Sabbath of the Lord although he had never heard of Seventh-day Adventists. Did not the Scriptures plainly teach that *the seventh day is the Sabbath of the Lord thy God?* And yet—Guillermo, his wife and children were members of the Baptist church and met with them faithfully each Sunday! When Chamorro (Guamanian) preachers were needed to pastor native churches, Guillermo became a licensed preacher in the only organized Protestant church on Guam.

Divergence of doctrinal interpretation soon brought reprimands from his superiors. Still he proclaimed the binding claims of God's law, including the fourth commandment. As a result, others also became interested in the Sabbath truth, and today the deacon of the Baptist church in Inarajan village is observing the true Sabbath. It is hoped that he will join the church.

When Pastors Armstrong, Sorensen, and Dunton met on Guam in May of this year to organize the church and lay the foundation for an expanding work in the islands of the South Pacific, Brother and Sister Flores, with seven other candidates, marched into the shimmering, blue waters of Tumon Bay and were buried in baptism with the Lord of the Sabbath day.

—ROBERT E. DUNTON.

Maymyo

Sabbath, November 27, the sun smiled down brightly on the little Bible Auditorium in Maymyo, Burma. There was sunshine in every heart as we added eight new members to the church and gave them the right hand of fellowship. One whose membership record had been lost during the war was taken into the church on profession of faith. The other seven went out to the beautiful Maymyo lakeside in the afternoon to take part in the baptismal service. A large group of friends and relatives witnessed the ceremony and filled the air with songs of consecration.

These precious souls are further fruitage from the evangelistic effort just concluded. They bring the total to fourteen baptized thus far. Many newly interested people are studying with our workers. Two families have begun to keep the Sabbath.

The Maymyo church was organized October, 1947, with a charter membership of nineteen. During 1948 twenty have been added by baptism and one by profession of faith, bringing the total membership to forty. Maymyo is praying that their church membership will be doubled again in 1949.

—P. A. PARKER.

Special Days and Offerings

July 2

Home Missionary Day
Topic: Ye Are My Witnesses

July 16

Midsummer Offering Service

July 23

Educational Day and
Elementary Schools Offering
Topic: Improving Our Sense of Values

A New Spirit in Japan

In Tokyo, Japan, we find that, though this once proud city has been laid low, a new spirit has arisen in Japan. Doors that were tightly closed in prewar days are now wide open, and there is a definite desire on the part of the people to learn of God.

Upon entering the Amanuma church in Tokyo, we must remove our shoes or incase our feet in a sort of baglike affair. We walk awkwardly and feel a bit self-conscious, but we soon discover that all feet are covered in the same way. Sabbath school convenes on time, and the room is filled to capacity. The secretary, before reading her report, makes a graceful bow, and the audience bows in return. Though the language sounds strange, the spirit of the program is the same, and we enjoy the Sabbath-school session.

—F. A. PRATT.

Individual Responsibility

(Continued from page 26)

that God expected men to have a concern for others. "As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man."—*Christian Service*, p. 8.

It would have been much easier for God to use angels instead of men in this great work of soul winning, but God saw that the work of giving out literature, opening the Bible before those interested, and praying with them was just the experience that would help men to have a closer walk with the Master. In one of our states this slogan is used: "Drive carefully. The life you save

may be your own." Spiritually, concern for others may mean our own salvation.

A man was traveling in the Alps. He was in the midst of snow and ice, and the cold was so intense that the traveler was nearly frozen. Drowsiness was upon him. He was about to fall to a fatal sleep when he stumbled over something. He found it to be another traveler who was nearly dead from the cold. He immediately began to rub the limbs of the fallen man. After some effort, he noticed signs of life. He worked with more intensity. Finally, when the other was restored, the rescuer discovered that in saving the other man he had saved himself.

Jesus came to this earth and worked untiringly to win the lost. He began a great work, but on account of His crucifixion He had to leave it unfinished. Did He leave any plans to be carried out? Just one. It was a message to all who should follow in His steps. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

A man of my acquaintance has a family of five to support. Though he is not well, he is always looking for souls, giving out literature, holding Bible studies, and helping in other ways all that he can reach. Not long ago he came in contact with a family who listened to his Bible studies. The father, mother, and three children all accepted the message. The next question was how they could keep the Sabbath and make a living. The brother who brought the truth to them had the solution. He showed them how to canvass. When I visited this family, all five were selling literature. The father and mother sold large books, the little girl sold magazines, and the two boys sold Crisis books.

The family moved from city to city, the father and mother canvassing the residential section while the children worked in the business section. One of the little boys often sold a hundred books in one day. Think of the amount of good this family is doing. And it all came about because a brother recognized his responsibility.

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity and that a cheap Christian character works more harm in the world than the character of a worldling."—*Id.*, p. 26.

The world is getting ready for the great struggle that will usher in the battle of Armageddon, and while the four angels are holding back the winds of strife, let every child of God assume his responsibility and go forth, giving the last message of mercy. The hour will come when no man can work.

—E. A. MANRY.