

THE CHURCH OFFICERS' GAZETTE

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No. 8

'Mong all the mighty truths that God has given,
To fit mankind to share a home in Heaven,
One fair, illustrious stands, and e'er has stood,
Since God first made the world and called it good;
One mighty truth, and to our purpose quite,
To show how error dims men's mental sight,
'Tis thus expressed in plainest, simplest terms,
As He in wisdom sacred truth affirms:

Six days for man's own work did Heaven accord,
The seventh is the Sabbath of the Lord.
The seventh day God sanctified and blest,
And set apart for man, a day of rest.

That day is binding on His creatures still;
And all must keep it who would do His will.
And since the mass of all enlightened men
Observe a day God did not give us then,
A day of rest—however they may view it—

Truth



By

Uriah Smith

We question now the right by which they do it:
The right by which they boldly set aside
The only day that God e'er sanctified;
Another day He ne'er has called His own.

The fact which first we claim, and justly too,
Which we contend no one can prove untrue,
Is this: Since God at first the Sabbath made,
He has not placed another in its stead.
Though men may search, no record will they find,
Where He has changed the day to suit mankind;
No record that He ever took away
The blessing which He gave the seventh day;
And surely none in any age or clime,
Where He has blessed ought else as holy time;
Therefore, we say, according to God's will,
What was the Sabbath then is Sabbath still;
Firm is the pillar set, we cannot move it,
The world say it is changed and they must prove it.



Editorial

West African Sheep

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John 10:16.

The Lord, looking down the stream of time, saw a great ingathering of sheep not of the fold of believers from among the white races alone. He saw a great multitude gathered from every nation, kindred, tongue, and people. And when these shall be gathered into the "one fold" under the "one Shepherd," then the flock could confidently look for the return of the Shepherd to gather the sheep and the lambs into His bosom and take them to the everlasting fold which He is preparing for them.

In West Africa there are thousands of these "other sheep" who are hearing the voice of the Shepherd and who are coming into the fold of the advent movement in these last days of probation. The gathering in of these multitudes brings great cheer to our hearts, but it also brings greater responsibilities to the church in caring for and training these sheep who have been won to Christ at such great cost both in sacrifice and service.

There are also limitless hordes of people in these lands who are still the lost sheep. When one travels in a country like Nigeria and sees the multitudes in the villages, in the market places, by the roadsides, the sheer magnitude of the task leaves one weak. There are so many! The fifty millions in West Africa alone who do not know of the coming of our Lord, are the measure of our task in this land.

We have accepted the commission to carry this last message to *all* the world. Even though the countries may be along hot, tropical coasts or in steaming jungles, even there the heralds must go. To every tribe and village must be our aim. It may seem impossible. But remember that Jesus dared to undertake it when He stood alone, dying for the world. Cannot we dare to follow trusting Him where we cannot see the way?

But there is much to encourage us. In West Africa thousands are responding. Our schools are full to overflowing. Our evangelists are winning more than they can properly prepare for church membership. Our Sabbath-school membership is four times as great as our church membership in the union. The 36,000 souls in the Sabbath schools are in themselves a great mission opportunity, for all the 27,000

who are as yet unbaptized are potential church members.

Our schools in West Africa have over 13,000 students enrolled who are being instructed by 404 teachers. The great majority of these students are not church members and are a fruitful mission field in which our teacher evangelists are gathering in a rich harvest of souls.

Even though the task is stupendous, we can face it with courage. With our Lord we are undefeatable, and we know that the message will triumph in every land through the prayers, the gifts, and the sacrifices of the advent people in all the world.

—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 Manual Inspired?

Question: Is the *Church Manual* inspired? Is it to be placed alongside of the Spirit of prophecy?

Answer: No, the *Church Manual* is not inspired nor is it to be placed on the same level as the writings of the Spirit of prophecy. However, the *Church Manual* has been prepared by men who have had long years of experience in the work of God, men who have been close students of the Spirit of prophecy and who have borne heavy responsibilities in our work. It has been carefully edited by a committee appointed by the General Conference, men especially chosen for their fitness and experience in church matters, and the manual before publication received the approval of the General Conference Committee.

The *Church Manual*, therefore, is an authoritative statement of our denominational policies as they pertain to our church work, and should be recognized as the governing document in the conduct of our church work in all fields.

This we believe is in harmony with the counsel from the Lord: "The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man's

mind, one man's judgment, is not sufficient to be trusted. Christ would have His children brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves. Union and confidence are essential to the prosperity of the church. If each member of the church feels at liberty to move independently of the others, taking his own peculiar course, how can the church be in any safety in the hour of danger and peril? The prosperity and very existence of a church depend upon the prompt, united action and mutual confidence of its members."—*Testimonies*, Vol. 3, p. 445.

It is to secure this unity and mutual cooperation that the *Manual* has been prepared, and we believe it should be looked upon as having authority in matters of church administration.

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Eskimos Studying the Message

"Word just received through the Voice of Prophecy tells about receiving a letter from an Eskimo at Goodnews Bay, requesting a missionary. This letter also stated there were twenty-one in this little village studying the Bible, and trying to keep the Bible Sabbath. Pray for these dear people."



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ARE YOU MOVING?

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

Church Officers' Round Table

The "Delight" in Sabbathkeeping

BY DORES E. ROBINSON

"If thou . . . call the Sabbath a *delight*, . . . then shalt thou *delight* thyself in the Lord." Isaiah 58:13, 14.

We purposely omit from this scripture, so familiar to Sabbathkeepers, the negative injunctions regarding proper observance of the day of rest. Of course, these are vital. It is important that we refrain from following our own ways, seeking our own pleasure, or speaking our own words. But however punctilious and precise we may be in a formal keeping of the Sabbath, we still may not be reckoned in the sight of Heaven as obedient to the fourth commandment. Indeed, according to a contemporary prophet, such was the practice of those directly addressed by Isaiah in his appeal for true Sabbath observance. Many of them are pictured as saying to themselves:

"When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" Amos 8:5, 6.

Oh, yes, these sharp, shrewd traders closed their markets during the hours of the Sabbath. They refrained from physical labor. They were strict about their attendance at the synagogue. They were particular to wait until the disappearance of the western sun before resuming their business activities. But their minds, even during the sacred time, were actively planning for selfish and dishonest gain as soon as the day was over. The Sabbath was no *delight* to them. Is it possible that these sun watchers have their counterpart even among modern Sabbathkeepers?

Only as we are able honestly to call the Sabbath a "delight" have we found the great essential element of true observance of the day. But this experience can come only as a result of a genuine conversion. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans 8:7. Only as "the love of God is shed abroad in our hearts by the Holy Ghost" can we really experience the delight that comes through fellowship with God on the Sabbath day.

We use several words to indicate pleasurable emotions. We may be satisfied, pleased, glad, happy, joyous, or even enraptured. But no word surpasses "delight" to express the highest type of joy or bliss. The same is true of the Hebrew noun and verb thus translated in Isaiah 58:13, 14. As defined in the Hebrew Lexicon, it is "exquisite delight," as the "delight of love," or "tender love." Only in six other passages in the Bible is "delight" translated from this Hebrew verb. These are as follows:

"Then shalt thou have thy *delight* in the mighty." Job 27:10.

"Will he *delight* himself in the Almighty?" Job 27:10.

"*Delight* thyself also in the Lord." Psalm 37:4.

"The meek shall . . . *delight* themselves in the abundance of peace." Psalm 37:11.

"Let your soul *delight* itself in fatness." Isaiah 55:2.

"That ye may . . . be *delighted* with the abundance of her glory." Isaiah 66:11.

No less than fourteen other Hebrew words are translated "delight" in the Old Testament. But this distinctive word is expressive only of the very highest kind of joy—that of loving fellowship with God Himself, or partaking of the "abundance" of the good things that He gives to those who share and reciprocate His infinite love.

And such is the fundamental experience connected with the first Sabbath in Eden. As the crowning act of God, He had created Adam and Eve in His own image, and had "celebrated the first marriage." In their companionship and love the holy pair had found their highest joy. But there awaited them an even greater delight, when on the seventh day the Creator Himself spent the day with them in holy and blessed communion, face to face and heart to heart.



Must not their hearts have thrilled with unspeakable joy when, as the sun was setting, Jesus made known to the happy pair His purpose of spending each seventh day with them in a similar manner? We know not how many blessed Sabbaths they spent in the lovely garden in sweet fellowship with God. We may be assured that there was no temptation to them not to cease all their common labor, and be ready for the sacred tryst long enough before the setting of the sun to be in a watchful joy of anticipation.

In the one brief picture of Sabbath observance through the eternal ages in the new earth, as given in the Scriptures, the appeal is based upon the same anticipation of fellowship with our blessed God and our Redeemer. "From one Sabbath to another, shall all flesh come to *worship before Me*." Isaiah 66:23.

"What is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God, and know Him as Father?"—*Ministry of Healing*, p. 421.

And what is the secret of true Sabbath observance for us who are living between Eden lost and Eden restored? True, sin has separated us from the *visible* manifestations of God's presence. But Jesus has promised His disciples that He would be with them, "even unto the end of the world." That promise has never been abrogated nor modified. To those who followed Jesus as His disciples, the fellowship and the joy of fellowship were unbroken when He ascended to heaven. Therefore Peter could speak of Him "whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

Likewise the apostle John, who wrote his epistle with the avowed purpose of making the joy of his readers "full," and of bringing them into "fellowship" with the believers, could say "truly our fellowship is [present tense] with the Father, and with His Son Jesus Christ." 1 John 1:3.

It is the expression of such loving communion with our heavenly Father that has immortalized some of our best-loved hymns. Joseph Swain portrayed this experience in the tender words:

(Please turn to page 31)

Prayer Meeting Helps

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

Praying for Guidance

BY MELVIN K. ECKENROTH

TEXT: Psalm 25:4, 5.

"SHOW ME THY WAYS, O LORD."

There are many prayers for guidance in the Bible. One of the great blessings of Christianity is a certain knowledge that our God does hear and answer prayer. There is a personal Power and Being to whom we can go for counsel and help. Outside of us there is an unending and never-failing source of blessing and help.

EXAMPLES:

Moses: Exodus 33:3. At his intercession for Israel.

Job: Job 10:2. During his suffering. Job 6:24.

Daniel: Daniel 2:18, 20-23. At the crisis with Nebuchadnezzar.

Elijah: 1 Kings 18:36, 37. Mount Carmel.

David: Psalm 143:10. Praying to do God's will.

Disciples: Luke 11:1. Their request after hearing Jesus pray.

A FAITHFUL PROMISE

1. God hears every sincere request. *Testimonies*, Vol. 3, p. 416; Vol. 1, p. 120.
2. Must tarry long. Do not give up. *Gospel Workers*, p. 255.
3. God remembers requests for wisdom. *Testimonies*, Vol. 2, p. 152.
4. Heaven's ordained means of success. *Acts of the Apostles*, p. 564.
5. Jesus prayed daily for guidance. *Ibid.*, p. 56; *Gospel Workers*, pp. 510, 511.
6. Humanity of Christ was charged with heavenly current through prayer. *Desire of Ages*, p. 363; *Education*, pp. 80, 81; *Testimonies*, Vol. 4, p. 528.

PRAYING FOR WISDOM

1. For light on duties. *Testimonies*, Vol. 3, pp. 72-74.
2. For counsel and strength. *Desire of Ages*, p. 668.
3. Deliverance from sin. *Ministry of Healing*, p. 70; *Education*, p. 258.
4. To win neighbors and friends. *Testimonies*, Vol. 5, p. 348; Vol. 8, p. 245.
5. Praying to understand the Bible. *Testimonies*, Vol. 2, p. 650.
6. Praying for the Holy Spirit. *Acts of the Apostles*, pp. 50, 51; *Testimonies*,

Vol. 1, p. 121.

7. Praying for evangelistic success. *Testimonies*, Vol. 6, p. 80; Vol. 7, p. 21.

THE TRUTH OF PRAYER

1. Some popular teachers deny prayer. *Great Controversy*, p. 525.
2. Must reject the objections of false "science." *Ibid.*, p. 525.
3. Angels join us in prayer. *Testimonies*, Vol. 7, p. 17.
4. Answered in God's time and way. *Ibid.*, Vol. 1, pp. 120, 121; Vol. 6, p. 153.
5. A revival needed. *Ibid.*, Vol. 9, p. 36.

PSALM 34:4, 7, 15, 16.

A story is told concerning the famous missionary Hudson Taylor as he first went to China. He went in a sailing vessel. Near some islands inhabited by cannibals the ship was becalmed and drifted toward the shore. Savages were waiting for a feast. The captain told Mr. Taylor to pray. "I will," said the missionary, "provided you will set the sails to catch the breeze."

The captain hesitated. There was no breeze. Finally he agreed, and the missionary began to pray. A little later the captain knocked on his door and said, "Stop praying; there's more wind than we can manage."

That is a demonstrated faith. Where is ours today?

Secret Prayer

BY MELVIN K. ECKENROTH

TEXT: Mark 1:35.

Here is found the worthy example of the Son of God. Who can do less and meet the terrible issues of this great hour in human history? Here we are so near eternity, yet how appallingly men take matters as of no major consequence.

WHY SECRET PRAYER?

1. Jesus set a worthy example. *Gospel Workers*, p. 256.
2. Necessary to spiritual life. *Great Controversy*, pp. 102, 103; *Counsels on Health*, p. 362.
3. Altogether too much neglect in this matter. *Early Writings*, p. 72.
 - a. This is the first step in backsliding. *Testimonies*, Vol. 5, p. 102.
 - b. Satan has free access when neglected. *Ibid.*, Vol. 2, p. 126.
 - c. When neglected the soul is overcome. *Ibid.*, Vol. 4, p. 380.
 - d. One is sure to go astray as a result of neglect. *Ibid.*, Vol. 3, p. 364.

4. Secret prayer is the soul of religion. *Ibid.*, Vol. 1, p. 163.
5. Secret prayer keeps us from wrong. *Ibid.*, Vol. 3, pp. 363, 364.

THE NEED OF SECRET COMMUNION

1. Students need the blessings. *Ibid.*, Vol. 3, pp. 224, 225.
2. What sweeter fellowship than to be alone with God? *Testimonies*, Vol. 2, p. 189; Vol. 5, p. 223.
3. The worker for God must have this fellowship. *Ministry of Healing*, p. 58; *Testimonies*, Vol. 5, p. 542; Vol. 7, p. 251.
4. Communion with Christ promotes growth. *Acts of the Apostles*, p. 559.
5. Before talking to men we need to talk to Christ. *Christ's Object Lessons*, p. 149.

THE NEED OF THIS HOUR

1. The church needs members who have a habit of communing with God. *Testimonies*, Vol. 6, p. 64.
2. Evangelistic zeal and enthusiasm are supplied by secret communion with God. *Ibid.*, Vol. 4, p. 568.
3. Power with God and man is gained only through prayer. *Gospel Workers*, pp. 510, 511.
4. The daily hour of meditation educates the mind to love. *Testimonies*, Vol. 2, p. 268.
5. Growth in grace is determined by the degree of meditation and prayer. *Ibid.*, Vol. 2, p. 187.
6. Let us take time for it. *Ibid.*, Vol. 1, p. 295; pp. 503-505; Vol. 4, p. 104.

ILLUSTRATION:

A party of American tourists were spending some days in a mountainous region of Scotland. They were studying flowers and rock formations. No one would go down over a precipitous cliff to a narrow ledge where grew a rare plant. Near by was a lad with his dog, caring for the sheep. The tourists offered him plenty of money if he would have a strong rope tied around his body and lowered to the ledge. The lad's father consented, but the boy refused to go unless his father also held the rope.

What a lesson for us! What have we to fear if our God is holding the rope steady? When God's strong arm sustains us, what have we to fear?

Last Days Pentecost

According to a report published by the American Bible Society, the Bible, or some portions of it, has now been published in 1,108 languages. Many of these are Indian languages of North, Central, and South America.



Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

Can YOU Answer These?

How big were butterflies before the Flood?
What are "the skippers," "the whites,"
"the sulphurs," "the blues"?

Why do we call the sphinx moths "hummingbird moths"?

What family moved into the lonely old log—not raccoons, nor flying squirrels?

The answers to these questions and many others may be found in one of the following programs for August—

FOR SENIORS

- 6—History's Deadliest Saboteur. (p. 6)
- 13—New Adventures Near By. (p. 7)
- 20—Meeting the Intriguing Movie Menace. (p. 9)
- 27—Insect Friends and Foes. (p. 11)

FOR JUNIORS

- 6—Africa Calling. (p. 13)
- 13—Which Shall It Be? (p. 14)
- 20—Modern Children of Bethel. (p. 16)
- 27—Fun With Insects. (p. 17)

What Shall I Do—

This Saturday Night?

WATCH

for the M.V. Society Meeting

TOPICS

for SEPTEMBER



PHILIP GENDREAU

Suggestions To Those Holding SHARE-YOUR-FAITH EFFORTS

- ... Invite co-operation of your church officers.
- ... Plan your meetings with youth in mind.
- ... Keep your language wholesome and youthful.
- ... Have a well-planned variety program.
- ... Try to reach as many new people as possible.
- ... Young people can get what the world has to offer, perfectly prepared. If you have less, they will leave you in a hurry.
- ... Keep your offerings on a high spiritual level.
- ... Extend straightforward gospel invitations—honest and fair.
- ... Your personnel must know exactly what is expected of them.
- ... Practice perfect timing. Start and stop on time.

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.—Ellen G. White, *Christ's Object Lessons*, p. 333.

Leadership Hints

The Missionary Volunteer leader, as a spiritual guide to the younger members of the flock, should strive to continually emphasize the holding features of the society which are so often referred to as the devotional features. These are the Morning Watch, the Bible Year, Character Classics, prayer bands, and consecration services.

In a special way, the Missionary Volunteer leader, even though he has the services of a devotional secretary to sponsor these interests, should have a real burden for the carrying out of the spiritual exercises as outlined in the devotional features. The wide-awake leader will devote time and thought to the development of individual members in the society by:

- * Inviting them to participate in the prayer band.
- * Urging them to take part in missionary band activities.
- * Aiding them, when necessary, in preparing their parts for the society meeting.
- * Encouraging timid members to express themselves voluntarily in the meeting when the program permits.
- * Laying a wide plan which will include the participation of every member in some work of the society during the year.

We Need More Missionaries

(Tune: "No Room for Jesus," No. 38 in M.V. Songs.)

We need more missionaries
With kind, loving hearts,
Who'll go and help the needy where
they are;
Who do not fear the hardships
Nor the fears abroad,
Who'll give themselves for lands afar.

CHORUS:

The Saviour calls for you to give
your heart to Him
For any task He gives, to any place
He calls;
Oh, Saviour, I will go into this
world of woe
Because Thy least ones are in need.

Oh, won't you give your talents
To the Master's cause,
Nor let ambition hold its hateful
sway?
God calls His faithful children
To a work of love,
It may be you He'll call today.

There's comfort in the homeland
You must lay aside;
And say, "Dear Lord, I'm willing;
Please, send me."
Let love be ever dwelling,
In your heart abide,
To weep and labor o'er the sea.

Africa Calling

(To be used with Junior Topic for August 6, page 13.)

The little black children are terribly poor;
They have neither silver nor gold.
Their clothing is rags, some wear nothing
at all,

And sometimes the weather is cold.

They shiver and tremble; the cold rain
beats down;

They've no place to go and get dry
Except in a hut by a small smoky fire
With a big pot of porridge near by.

No beds, no books, no tables, no chairs—
Just bare mud for walls and for floor,
A dripping grass roof, where snakes often
hide,

And they have a grass mat for a door.

It is into these villages we carry the light,
And tell of our Saviour the Lord—
Then they want to clean up and sweep out
the dirt

When they learn from God's glorious
Word.

The children of Africa call for the light.
They are poor and needy and sad.
When you give of your all and see them
in heaven,

I know that your hearts will be glad.
—JOSEPHINE CUNNINGTON EDWARDS.

Senior Meetings

August 6

HISTORY'S DEADLIEST SABOTEUR

By J. A. BUCKWALTER

ORDER OF SERVICE

DEVOTIONS AND FEATURES

ORGAN PRELUDE.

OPENING SONG: "Sound the Battle Cry,"
No. 499 in *Church Hymnal*.

INVOCATION.

SECRETARY'S REPORT.

OFFERTORY.

SCRIPTURE READING: Selected scriptural readings.

SPECIAL MUSIC.

DISCUSSION

TALK: "History's Deadliest Saboteur."
(Outline form.)

TALK: "Satan's Invention for Gaining Control of the Human Mind." (Outline form.)

CLOSING

CLOSING SONG: "Standing by a Purpose True," No. 497.

BENEDICTION.

ORGAN POSTLUDE.

Selected Scriptural Readings

In the Scriptures wine is described as a "mock" and a "brawler" in whom it is unsafe to trust; a quisling and a saboteur who at the proper moment "biteth like a serpent, and stingeth like an adder" (Proverbs 23: 32); a rogue and a blackguard who would "justify the wicked for reward, and take away the righteousness of the righteous from him" (Isaiah 5:23); a rascal and a reptile who "giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness" (Habakkuk 2:15); a shyster and a wolf in sheep's clothing who turneth aside "the needy from judgment," and taketh away "the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless" (Isaiah 10:2).

History's Deadliest Saboteur

WAR EXPOSES ALCOHOL AS THE
SABOTEUR EXTRAORDINARY

I. INTRODUCTION

Alcohol, the archsaboteur of history, has "defeated more men, more armies, more nations than any other single cause." It ended Babylon's glory in a drunken orgy, conquered Alexander, the vaunted conqueror of the world, and undermined and disintegrated the mighty Roman Empire. It defeated the Anglo-Saxons at the Battle of

Hastings, deprived Napoleon of the efficiency of Marshal Ney at Waterloo, halted the German advance on Paris in 1918, and loomed as the greatest fifth column agency in the British army during the last war. Alcohol was the saboteur at Babylon, Hastings, and Waterloo.

II. WORLD WAR I

A. In 1915 Lloyd George said, "We are fighting Germany, Austria, and drink; and as far as I can see, the greatest of these deadly foes is drink." And when in 1936 he wrote an introduction to Philip Snowden's pamphlet, "End this Colossal Waste," he penned these words that contain a vital message for democracies' forces in this hour: "During the Great War, I found that drink was rotting our national effort and equipment in deadly fashion. It became indeed a choice between alcohol and victory. Only by taking stern and revolutionary measures to restrict the use of liquor were we able to maintain the industrial activity which carried us through those terrible years to a final triumph."

B. It was Kaiser Wilhelm who said during the first World War, "The nation that drinks the least will win." He of all men ought to know, for in March, 1918, when the German forces were near enough to the gates of Paris to see the city's skyline, and the downfall of the French capital seemed imminent, all at once the hostile spearhead disintegrated and the foe was annihilated. Professor Hans Schmidt, then an officer on the Western front, related the secret of this reversal: "The French had left a great supply of alcoholic drinks as the surest means of retarding the German advance. Two whole divisions were found drunk, ready to be cut down by the Allied troops."

III. WORLD WAR II

A. On August 24, 1941, a United Press dispatch cited alcoholism as the chief cause of the moral collapse of the French Army under the German attack. "A single hospital in the Fourth Army area had 814 cases of delirium tremens" in one month. And the corroborating verdict of the French government was: "Alcohol was the chief cause of the French armies' collapse, and the worst of France's four greatest problems. Our soldiers were drunk and could not fight."

B. World War II found alcohol sabotaging America, the "Arsenal of Democracy."

What about Pearl Harbor? Why did the Japs time their attack for 7:55 A.M. the "first Sunday morning following pay day"—the first pay day of the month? Why did the Jap bartenders distribute free drinks to the military personnel and the defense workers the night before? Why did they engender, as the special compliments of Hirohito, a high spirit of alcoholic festivity in their night clubs and liquor taverns? *Because the Jap attackers were counting on alcohol as their chief weapon in shattering the defenses of Pearl Harbor.*

C. Like a quisling gloating over his victims, the *Brewer's Digest* for May, 1941, said: "One of the finest things that could have happened to the brewery industry was the insistence by high ranking officers that beer be made available at Army camps. The opportunity presented to the brewing industry by this measure is so obvious that it is superfluous to go into detail. Here is the chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

D. In December, 1942, the Canadian government ordered the cessation of liquor advertising for the duration, and the limitation in sales of beer, wine, and spirits. In a public announcement of the emergency regulation Prime Minister Mackenzie King said: "It must be apparent that increase in the production or consumption of alcoholic beverages instead of strengthening, is only tending to undermine the effort others are making to win the war. . . . No one will deny that the excessive use of alcohol and alcoholic beverages would do more harm than any other single factor to make impossible the total war effort. . . . Few would venture to deny the advantages of temperance in increasing the efficiency of a nation at war."

IV. SABOTEUR AT PEACE CONFERENCES

Representative John E. Jennings, Jr., of Tennessee, in a debate on the floor of the House, March 4, 1948, over the State Department's "representation allowances" said:

"You have only to turn back the pages of history and read the account of how much bourbon and Scotch whisky our representatives took to the conference between Roosevelt and Stalin at Yalta, and remember how much vodka and champagne the Russians took to that meeting, and then think of what happened to this country as a result of what took place there.

"Read Elliott Roosevelt's book *As I Saw It*. And when you have read of the drunkenness at Yalta as recited by Elliott Roosevelt, you will then understand why this nation, England, France, and China came out losers and Russia gained the Balkans, Poland, Hungary, Outer Mongolia, and Manchuria."

V. APPEAL

A. Statement of Dr. John W. McKelvey:

"If we cherish any hopes for the future, if we longingly dwell upon happy dreams for tomorrow's world, if we care anything about the blood, toil, and tears spent in dreadful carnage throughout our earth, then it is time we unmasked this modern Judas, threw off his unseemly robe of feigned patriotism, and adjudged him to permanent exile.

"But whether or not we can expel him from a legal or illegal residence among us as a people, we can expel him from the sacred precincts of our hearts and bodies as individuals. And this for our own peace of mind, health of body, and strength of soul we are compelled to do under the sight and in accordance with the will of God."

B. All Christian people should come to the forefront in this struggle against this archsaboteur of history who has drained the blood of humanity, wrecked the character of true manhood, and dishonored and dethroned womanhood more than any other scourge that has ever swept its death-dealing blast across the nations of the earth. The whole world is trembling in the balance of destiny. Heads are bowed in grief because of the toll of death. May God save us from the shame of self-demoralization and self-destruction through the soul-destroying, body-blighting, casualty-increasing curse of liquor!

C. Discuss the need for youth leadership in combating liquor sabotage.

Satan's Invention for Gaining Control of the Human Mind

I. INVENTED BY SATAN TO GAIN CONTROL OF MEN'S MINDS

"Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin men's physical, mental, and moral powers, and so overcome these senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite, the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale."

II. SEVEN MENTAL EFFECTS OF ALCOHOL (From a Report of an Alcohol Investigation Committee of the British Medical Research Council.)

I. Alcohol diminishes the control of the intellect and the will over the emotions.

2. Alcohol produces to some degree that effect which, perhaps more than any other, is the secret of its charm, its well-nigh universal attraction for the human race; namely, a sense of careless well-being or of bodily and mental comfort. Insofar as this sense of well-being is of bodily origin, it is no doubt largely due to a flushing of the skin with blood that abolishes all sense of chill; but it is due also in part to a blunting of the sensibility to the small aches and pains and a thousand hardly distinguishable sense impressions.

3. Alcohol successively weakens and suspends the hierarchy of functions of the brain.

4. Alcohol blunts self-criticism.

5. The direct effect of alcohol upon the nervous system is, in all stages and upon all parts of the system, to depress or suspend its functions; that it is, in short, from first to last a narcotic drug.

6. Mental changes are naturally among the first of all the symptoms of derangement to appear. With small doses of alcohol, they may be the only symptoms which are noticeable; with larger, they are the earliest of the whole symptomatic train of changes.

7. Without signs of intoxication in the full ordinary or in the legal sense of the term, the bearing and individual attitude of mind suffer temporary change as an effect of the drug; and those in contact with the person so affected have for the time being to deal with an altered individual, whose mind lacks temporarily its normal factor of judgment and conspicuous elements of its self-control.

III. THREE MAIN STAGES OF INTOXICATION

While successive stages cannot be sharply distinguished, and temperament, disposition, and character present a variety of peculiar combinations, we may divide intoxication into three main stages "corresponding to the invasion by the narcotic of the three principle levels of cerebral function."

1. The first stage is that in which the highest or intellectual brain level is alone distinctly affected.

2. The second stage is that in which the functions of the intermediate level, sense perception and skilled movement, are invaded and disturbed. At this stage also perceptions are impaired. The field of sense-observation is narrowed, et cetera.

3. In the third stage, the intellectual processes of judgment and self-criticism and control are virtually suspended; the functions of sense perception and skilled movement are grossly impaired, and the emotional tendencies themselves are invaded and weakened.

(Source—same as for II.)

IV. THE GREAT CONTROVERSY OF LIFE A BATTLE FOR THE CONTROL OF THE HUMAN MIND

Alcohol is one of the means employed by Satan to make it impossible for the Spirit of God to control the mind.

1. God's method of control vs. Satan's. Ephesians 5:18.

2. The saboteur of Christian character. Romans 13:11-14.

3. Drink gives rein to the lusts of the flesh. 1 Peter 4:3, 7.

V. APPEAL FOR CLEAN LIVING AND YOUTH LEADERSHIP IN THE WARFARE AGAINST DRINK

"There is no class of persons capable of accomplishing more in the cause of temperance, than our God-fearing youth."—*Counsels on Health*, p. 441.

* * *

August 13

NEW ADVENTURES NEAR BY

BY J. ERNEST EDWARDS

ORDER OF SERVICE

DEVOTIONS AND FEATURES

HYMN.
PRAYER.
ANNOUNCEMENTS.
OFFERTORY.
REPORTS OF SYF GROUPS.
SECRETARY'S REPORT.
SPECIAL MUSIC.

DISCUSSION

New Adventures Near By.
It Can Be Done!
We Can Do It, Too!

CLOSING

HYMN.
BENEDICTION.

Notes to Leaders

In considering this topic material for presentation to the youth of your society, study it carefully with the view of launching a concerted literature crusade. As an executive committee, discuss the intriguing literature projects that your society might wish to sponsor. Then challenge your society with the talk, "New Adventures Near By," and the blackboard demonstration, "It Can Be Done!" Arrange a panel discussion, based on "Ways of Adventuring," by a group of young people who are enthusiastically relating some of the experiences of other youth and who eagerly agree, "We Can Do It, Too!" To climax the program, obtain a commitment from the youth of their willingness to participate in an Every-Home-Visitation Crusade, and their readiness to sponsor some literature project. You may desire to list the names of those members you can count on for active support.

It would be advisable in launching this literature adventure, to put on an actual demonstration using tracts in color from one of the three series: "Know Your Bible," "Bible Predictions," or "Good News." The Teacher's Outline for the Training of Light

Bearers' Course, pages 6 and 9, presents various suggested canvasses and statements which pave the way to Bible studies.

A simple device to record weekly the pieces of literature distributed and missionary contacts made will aid in maintaining interest. As these figures grow steadily larger, it brings encouragement and stimulates co-operation. As the latest cumulative figures are placed on a blackboard, the leader should call on a member to relate an unusual experience, or make a striking announcement calling attention to the latest developments in the crusade.

Throughout your Literature Crusade emphasize:

"Sowed Seed—Saved Souls."

New Adventures Near By

The Western Union messenger boy inquired at the office building for the *Seventh-day Adventurers*. He was finally shown the correct title on the bulletin board and soon delivered his telegram. Although mistaken concerning the identity of our organization, he coined an apt description of Missionary Volunteers. In our Share-Your-Faith activities, we are adventuring for God and are receiving the thrill of crusading for our friends.

A short time ago a small Missionary Volunteer Society, inspired by the experiences of other youth in literature adventuring, organized their group to engage in a tract night in the downtown section of their city. Each Saturday night the Missionary Volunteers distributed tracts to the passers-by. The Juniors placed a tract in each parked automobile. In this way the Missionary Volunteers made certain that every family that had come from the neighboring countryside had received a piece of our gospel literature. These tracts followed a definite list of subjects, and after they had been given out for a few months, an announcement for a Saturday-night youth-for-youth meeting was inserted in the tracts. This youth evangelistic series was conducted entirely by the Missionary Volunteers. They directed the music, presented the message, operated the projector, and gave personal Bible studies to the interested people who attended. At the first Saturday-night youth meeting, which started at 9:15 P.M., after the stores had closed, one hundred interested people attended. Of this group, forty-five became definitely interested in the message, and eleven young people were baptized as a result. What thrills came to the Missionary Volunteers as they brought fellow youth to a decision for Christ!

It Can Be Done!

[Use a blackboard to illustrate, with figures, the accomplishment of the million-people-contact in less than half a day. This demonstration will serve to inspire greater plans for God by thorough planning and every-member participation.]

"And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Did Christ expect His orders to be carried out? Did He really mean every creature? Is it possible to reach every home in your community with literature? Can we really accomplish that this year?

In Washington, D. C., a publishing company prints a midweek shopping special. This newspaper is delivered to every home in metropolitan Washington, including towns within a ten-mile radius of the district. Every Tuesday 205,500 papers are distributed by 740 boys in about three and one-half hours. All families living in apartments, private homes, or tenements receive copies delivered right to the door.

Should we not match and exceed this initiative in our literature plans, blanketing our community with gospel literature and a Bible correspondence enrollment card? In a short time we could visit every family in the city. Then the members in our society can use the Crusaders' Bible Course to teach the interested persons found while we are adventuring.

Ways of Adventuring

NEAR-BY OPPORTUNITIES:

A group of M.V. Crusaders thought they would experiment in this literature adventuring by visiting the homes in the same city block in which their church was located. In gospel teams, two by two, they visited the people living in that block. In the first seven homes they were repulsed, but in the eighth home they were favorably received, the literature was accepted, and they secured an enrollment to the Bible Correspondence School. Encouraged, they continued around the block and found a large proportion of the people had never been visited by the church members. Because of that systematic literature adventuring, fifteen people accepted the truth and have been added to that church.

In South America one M.V. rides his bicycle fifteen miles each week to distribute literature to families living in a rural area. During the past year this young man has given out four thousand pieces of literature. Weekly he receives a thrill as he gives Bible studies to three families on his route whom he interested in Bible truth.

CORRESPONDENCE:

In the lands under the Southern Cross one M.V. Society in the city of Buenos Aires is mailing out literature to five thousand ranchers who live in a near-by province. They were overjoyed when 600 responded, indicating their desire for more literature. They anticipate that, as a result of a follow-up endeavor, many more of the five thousand will show interest.

Lay definite plans to bring the message to the rural sections of your missionary territory by organizing a correspondence band. A comprehensive mailing program will cover the dark county nearest your church.

STRATEGICALLY PLACED RACKS:

An S.D.A. first-aid worker in a large factory maintains a rack of tracts, periodicals, and Crisis books beside her desk. These are handed to people who come to her for treatment. A young woman who came for medical attention and whose thoughts had been directed to the coming of Christ, returned for more literature. Later this M.V. arranged for Bible studies. Finally the thrilling day came when this youth was baptized. This young lady and her nurse friend are now fellow crusaders.

Is your society maintaining tract racks in railroad stations, bus depots, airplane terminals, restaurants, barbershops, beauty parlors, ferry lounges, hotel lobbies, and neighborhood stores?

LITERATURE BOMBS:

Has your society tried showering the countryside with literature? Have you wrapped up *Youth's Instructor*, *Signs of the Times*, *Life and Health*, *Message Magazine*, *Little Friend*, *Present Truth* into small packages, tied with string or covered with colored cellophane, for tossing out at rural mailboxes? Each literature bomb package should include one tract or periodical that will appeal to adults and another that will interest youth or children.

Recently an S.D.A. group, traveling to a near-by beach for an afternoon's recreation, fired these literature bombs at farmhouses. One of the bombs fell some distance from the mail box and was unnoticed for several weeks. When it was found, it was dirty, but the pictures attracted attention and something that was read caused the person to turn the pages. The Bible correspondence enrollment card was sent to the school. Interest in the Bible mounted with each lesson. Then a cottage meeting was arranged. A few weeks ago four persons were baptized and four other relatives joined the baptismal class—all as a result of one gospel bomb.

WINDOW DISPLAY PLAN:

Some months ago a young man from a small church was impressed with the idea of using the window space of a vacant store for a display, illustrating progressively the cardinal doctrines and leading prophesies of our message.

A group of members cleaned the window and arranged the first Bible display. An image of Daniel 2, borrowed from the district superintendent, was placed against a pictorial background of the Babylonian hanging gardens. Across the window was a

sign asking this question: "Did you know this was in the Bible? Help yourself to a tract on the subject." An arrow pointed to a well-made and attractive tract rack placed on the window ledge in the store entrance, where it would always remain dry. Each tract was stamped with a post office box address for further information.

Some weeks later another display replaced the statue. It was a small model of the sanctuary, and a sign called attention to the longest time prophecy in the Bible.

Then followed a court scene with the judge's bench and representations of heaven's three books, with the caption "Heaven's Court Is in Session Now. How Will You Stand?"

A local blacksmith furnished a large ten-link chain to represent the Ten Commandments. The fourth link was broken and this question was asked, "How many do you need to break to be guilty?" The law of God furnished the background for this display.

Other window exhibits, depicting the baptism of Jesus; the parade of empires (Daniel 7), with the four beasts; the end of probation, represented by a closed door; and a war (Armageddon) scene, attracted the attention of many people.

EXHIBITS AT FAIRS:

In a number of places, the M.V. Societies have secured space at fairs to display our literature, progressive-class insignia, and vocational-honor hobbies. At this exhibit young people are stationed to distribute tracts to the visitors.

TRACTS IN PRODUCE:

An M.V. farmer who raises 60,000 barrels of potatoes a year is now placing an interest-arousing pamphlet in each bag of potatoes. With this tract is inserted a printed card offering one of the world's most popular religious books, *Steps to Christ*, for fifteen cents in stamps. Young people in business are considering how they may use soul-winning literature in their products and thus awaken an interest in our message.

We Can Do It, Too!

A newly baptized M.V. ardently worked for God, but became discouraged in his experience because he was often stumped by questions put to him as he endeavored to share his faith. One day he confided his feeling of inability to his pastor who commented, "I'm glad you feel humble, for you realize your dependence upon God." He pointed out the assurance in 2 Timothy 4:17 that Christ stands beside us and strengthens our life. He suggested to this new convert that he take the Training Light Bearers' course to prepare himself better for the presentation of Bible studies

in a convincing way. Encouraged by this fatherly counsel, this young man continued his study of soul-winning methods, and his literature adventuring. At the end of that year, seventeen youths had been brought to a decision by this trained crusader.

Do you feel that you cannot do much for God, that your talents are few, that your education is limited? Remember that with Christ we can do all things. As you persevere, your talents will develop and you will find that doing your utmost for others results in pals and chums won to Christ. As you link your service with Him, remember—together we'll accomplish what we couldn't do alone.

Three married couples in an Eastern state, although isolated and without church privileges, decided to engage in literature adventuring. Each week they would visit homes in a near-by town. At the close of the year this small band of Seventh-day Adventists had visited, with literature, every home in eighteen towns.

Missionary Volunteers, guiding other youth to the promised land, unite hearts and hands in the great literature crusade of this 100th anniversary year. Let us seek the Lord for power and unity of effort to make the literature adventuring an outstanding achievement for Christ and souls. Join hands in literature adventuring for other youth.

* * *

August 20

MEETING THE INTRIGUING MOVIE MENACE

BY ROLLIN A. NESMITH

ORDER OF SERVICE

DEVOTIONS AND FEATURES

SONG.

SENTENCE PRAYERS.

SYF REPORTS.

ANNOUNCEMENTS.

OFFERTORY.

SECRETARY'S REPORT.

SPECIAL MUSIC.

PANEL DISCUSSION

Meeting the Intriguing Movie Menace.

CLOSING

SONG.

BENEDICTION.

Notes to Leaders

M.V. Leaflet 47, "Motion Pictures—Principles and Standards Governing Their Selection" (including types of acceptable and unacceptable films), will prove a guide to selecting motion pictures for our use. M.V. Leaflet 48, "What About the Movies?" is a discussion of motion pictures and their influence. You may wish to hand your members one of these leaflets after this program. Order from your Book and Bible House.

Meeting the Intriguing Movie Menace

(Note to leader: We suggest that this program be conducted in the form of a panel discussion. Choose about five or six for the panel. Be sure to have someone with leadership ability to act as moderator in order to keep the discussion moving along. The moderator should also make the final summary and concluding remarks. We are giving sufficient material so that each panel member can have before him items from which to speak. We would suggest that the members of the panel also give their own observation and experiences.

MODERATOR: The problem before our panel this evening [this afternoon] is the movie menace and how we should meet it. First, is it a menace? Why is it so intriguing? And last, What should we—Seventh-day Adventist youth—do about it? Each of you may feel free to speak from your own research and experience, and be sure to speak so everyone can hear you. All right, who will be first?

SPEAKER NO. 1: I would like to take up the movies as a menace in contributing to juvenile delinquency. Some time ago a little ten-year-old boy in New York City tried to hold up a restaurant cashier with what proved to be a toy pistol. The waitress turned the little fellow over to the police. "He did not cry," said the newspapers. "I made a mistake somewhere," he said. "I saw it all done in the movies on Fourteenth Street."

SPEAKER NO. 2: Yes, I agree with you that the movies contribute to juvenile delinquency and I would like to quote a couple of paragraphs from J. Edgar Hoover:

"After having seen a particularly atrocious crime picture which had been skillfully exploited as the enactment of a public enemy's life, four teen-age boys emulated the example. Their car ran out of gas; they needed money, so one of the group snatched a purse. In another instance, two boys, nine and ten, were observed by police to be attempting to throw lighted matches into the gas tank of a car. Where did they get the idea? From the movies.

"In still another case, the arrest of four boys, ages fifteen and sixteen, solved a wave of burglaries. In each case, entry was effected by the use of skeleton keys or keys left under door mats. Each boy had a good school record and came from a good home. Each got his ideas from the movies."

SPEAKER NO. 3: Sometimes we think if we send our children to Sabbath school or Sunday school where they receive some religious training once a week, that that is sufficient, but the statement of Miriam Van Waters, Ph.D., of the Los Angeles Juvenile Court is all too true: "It is useless for the church to preach chastity on Sunday if Cleopatra is being shown on Monday at the neighborhood theater."

SPEAKER NO. 4: In my study of the subject I found the following expressions and testimonies from children and youth:

"One little five-year-old, while watching a thrilling picture, shouted out, 'Oh, goody, we are going to have a murder!' A boy of fourteen said, 'I liked especially the fighting and torturing.' 'I like it where guys get killed with dynamite,' testified a boy of sixteen. From a thirteen-year-old girl: 'I liked the part best where the girl wanted another girl's husband, and took two dimes with heads on both sides and tossed the dimes. Of course, she got heads, so she got him.' What appealed most to a sixteen-year-old girl was 'those pictures with hot love-making in them; they make girls and boys who are sitting together get up and walk out, and go off somewhere.'

"A boy who had already become delinquent, adds his testimony: 'Movies make most anything seem all right. Things that look bad on the outside don't seem to be bad at all in the movies.' One lad wrote: 'It makes you nuts to see so many movies. Just don't know what you are doing when you see the movies so often. They make you want things you haven't got—and you take them.'

"These responses from children came as a result of an inquiry by Mrs. Alice Miller Mitchell into the movie experiences of 10,052 children."

SPEAKER NO. 5: Just listen to this testimony of Mrs. Ellen O'Grady, formerly New York City deputy police commissioner. She told the New York legislators in a hearing on a proposed motion picture regulation law, "I know from my own experience that the greater part of juvenile delinquency is due to the evil influence of motion pictures. I could cite you case after case of boys and girls gone wrong because of films."

MODERATOR: I think we have established the fact that movies are a real menace to our boys and girls and young people, and contribute definitely to delinquency. Now let us think along the line of its effects on ideals of life. You know youth is the age of ideals. There is nothing quite so important to adolescent boys and girls as the formation of high and noble ideals of life. We need to learn the elements of right and successful living before entering manhood and womanhood. The men and women who appear on the screen become the heroes and heroines of childhood and youth, and do more by their ideas, attitudes, and actions to fix the ideals of young people than we realize.

SPEAKER NO. 2: Yes, I think that is right. And it is no wonder that boys and girls think it's smart to smoke when their screen hero or heroine always does. It is said that one actor is paid a thousand

dollars a week by the tobacco trust always to appear in the film smoking a cigarette.

SPEAKER NO. 4: There is no question but that the theater presents a different world from that in which 999 out of every thousand live. The majority of people do not live in the atmosphere of intrigue, illicit love, deception, murder, and other vile crimes.

SPEAKER NO. 1: Speaking of ideals, I think the girl who gets her training in the school of the movies cannot be expected to understand the sacredness of her person, the sacredness of life, or the sacredness of a kiss or a caress, for these things are all made common and cheap in screen presentation.

SPEAKER NO. 5: I think what you young people have been stating is in harmony with the counsel we have from the Spirit of prophecy in *Counsels to Teachers*, page 325, that "Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future." And again, "The desire for excitement and pleasing entertainment is a temptation and a snare to God's people."

SPEAKER NO. 3: Sometimes folks will argue that the pictures have been improved. They may be improved photographically and artistically. They may not be so flagrantly and shockingly immoral, but they are more subtle and suggestively degenerating and, therefore, more dangerously injurious to public morals than formerly.

MODERATOR:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

SPEAKER NO. 4: In studying this subject I find that Evangelist R. A. Torrey says: "There is probably no institution that is doing more in our day to corrupt the morals of both old and young than the movies. . . . They arouse the vilest thoughts and passions, their appeal is increasingly to that which is lowest and basest, they are proving the ruin of thousands of young men and women throughout the land, and are having a thoroughly demoralizing effect even upon men and women of mature years."

SPEAKER NO. 1: It seems that by various means, the sense of sin is being lifted from the world, and I notice from the *Baltimore Catholic Review* that they charge, "The movies have tried to make vice alluring and virtue obsolete."

SPEAKER NO. 2: I believe the movie is a greater potential power to influence the character, habits, dress, morals, and general conduct of our youth than our public school system. And the theater people are aware of the fact that folks like to go places with their automobiles, and thus they have established outdoor theaters.

MODERATOR: We have established the fact that the movies are a real menace to society and to high ideals and Christian living. Now the problem before us is, What should we as Seventh-day Adventist Christian youth do about it?

SPEAKER NO. 3: It seems to me there is just one thing left for us to do, and that is to leave them out of our lives.

SPEAKER NO. 4: Yes, but they are very intriguing, and many of our youth do go to them. What shall we do, then, to take their place?

SPEAKER NO. 5: As I study the Spirit of prophecy I find that Mrs. E. G. White over and over again mentions the word "provide"—that parents, guardians of youth, and leaders of the church, should constantly study how they might *provide* things of interest and challenge for the children and youth in their midst. When we take away something, we should provide some other activity in place of the one that is being denied, an activity that heaven can bless. It is true we are not to be long-faced Christians and go about with sad countenances, for there are many innocent pleasures in which we can participate.

SPEAKER NO. 1: I like this quotation from *Messages to Young People*, page 38: "Let us never lose sight of the fact that Jesus is a wellspring of joy. He does not delight in the misery of human beings, but loves to see them happy. Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after-influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe." Isn't that the keynote in the solution of our movie menace, and in planning and providing proper recreation for our youth?

SPEAKER NO. 2: I find that what the Spirit of prophecy suggests in providing innocent pleasures for our youth is right in line with what Mr. J. Edgar Hoover is quoted as saying in the *Los Angeles Examiner*, August 22, 1944. He says: "The most positive view is that we should quit trying to cure juvenile delinquency by correction and begin curing it by prevention." His most earnest and urgent recommendation is that prevention means giving a young man wholesome things with which to occupy his time. The lesson stressing a clean record, good character, and a strong body is worth much more than any other lesson a boy can learn.

MODERATOR: I believe that our Missionary Volunteer organization has a safe pattern to follow that will meet all the in-

triguing interests that the world may flaunt before youth. If we would wholeheartedly organize our youth to follow the pattern set up, we would go a long way in meeting and supplying the urge in the hearts and lives of our young people. The progressive classes with their vocational honors, hobby interests, and crafts are among some of the profitable things that would hold our young people from the evil influences of the world. These should be church centered, and the leadership of the various groups should be Christian men and women that the youth can respect in every detail of life.

SPEAKER NO. 4: Yes, and I think another interesting way in which the youth may find self-expression is in youth evangelism. In many places youth have formed evangelistic companies under the guidance of youth leaders, and this supplies their urge to be together and carry on unitedly in radio programs; youth meetings in churches, club houses, tents, tabernacles, and open-air meetings. Such names as Voice of Youth, Youth for Youth, Youth on the March, Marching Youth, and Youth in Action have been applied to these programs.

SPEAKER NO. 5: Yes, as far back as May 19, 1893, in the *Signs of the Times*, Mrs. E. G. White penned these words: "Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work." [*Christian Service*, p. 34.]

MODERATOR: This means a definite program, then, for our society. We must organize a social committee, an evangelistic committee, and an educational program that will lead our youth into profitable fields of endeavor so that the thrilling experiences provided by the church will more than overbalance the intriguing menace of the movies.

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August 27

INSECT FRIENDS AND FOES

BY ERNEST S. BOOTH

ORDER OF SERVICE

DEVOTIONS AND FEATURES

SONG.

INVOCATION.

ANNOUNCEMENTS.

REPORTS OF SYF BANDS.

SECRETARY'S REPORT.

OFFERTORY.

SCRIPTURE SYMPOSIUM: Insects of the Bible. (See "Insects" in Nave's *Topical Bible*, or the various specific names of insects in a subject index to the Bible.)

PRAYER.

SPECIAL MUSIC.

DISCUSSION

Insect Life Histories.
Butterflies and Moths.
Bugs, Beetles, and Bees.
Social Life Among Insects.

CLOSING

ORGANIZATION OF HOBBY CLUBS ON INSECT LIFE.

SONG.

BENEDICTION.

Insect Life Histories

One million five hundred thousand kinds of insects live in our world today. They live in every conceivable spot on earth, from arctic regions and glaciers on our highest mountains to tropical jungles and desert wastes. Insects have been on the earth ever since creation week, and somehow they survived the Flood. We are not told that Noah took insects with him into the ark, but he may have had them there. It may be that many insects were able to live through the Flood in the egg stages, much as they do through hard winters now.

Before the Flood many of the insects were giants compared to those we know today. Dragonflies were eighteen inches from one wing tip to the other, and butterflies were known to reach the size of a foot or more. Fossil grasshoppers and katydids were much larger than any living forms. On the other hand, many other insects were no bigger than living specimens today. We know much about the insects before the Flood by making a study of fossils found in rocks. Many insects were preserved in amber, or fossil pitch. These are preserved better than any others.

There are many interesting life histories among the insects. Two types are most common, the *direct* and the *indirect*. For instance, a grasshopper has a direct life history. The female grasshopper lays eggs down in the ground by a special egg-laying organ called an ovipositor. When the eggs hatch, the young grasshoppers crawl out of the ground and hop around looking for green leaves. If you should see one, you would be sure to recognize it as a grasshopper, for it looks just like one, although it is much smaller. After feeding upon green plants for several days, young grasshopper sheds his old skin and gets a new one which is a good deal bigger. He does this four times before he has wings. Each of these stages is called an *instar*. The last time he sheds his skin he emerges with his final suit which is complete with wings.

The other main type of life history, the *indirect*, is well illustrated by the butterfly. When the butterfly egg hatches, we recognize it as a young caterpillar. This wormlike creature feeds upon leaves just like the grasshopper, and sheds his skin several times, too, but he never looks like a butterfly until his last change. After he

has eaten all he needs, he loses his worm-like shape, and takes on a dormant stage which is inside a hard shell. This is called the *chrysalis*, but among moths it is known as the *cocoon*; the insect inside the chrysalis or the cocoon is known as a *pupa*. During this time the organs of the body are entirely rebuilt, for the butterfly has an entirely different arrangement of body organs from the caterpillar. After weeks or months the chrysalis is ready for hatching, and the full-grown butterfly steps out into the world. At first it has no wings, but it is not long until small, soft, crumpled wings emerge. Body fluids flow through the wings until they are expanded into normal size, then the dry air hardens them until the butterfly is finally able to take to the air.

These are the most common kinds of life histories, but there are hundreds of variations, all so interesting that we could spend the entire time with nothing else. Let us consider the little plant louse, or aphid. All through the summer months this insect lays millions of eggs—eggs which hatch into nothing but female aphids. In a few days this new crop of females are ready to lay eggs for more females—and so on through a maleless summer. It is no wonder that there are so many of these little insects on our plants. But an amazing thing happens in early fall. About the first of October, when a host of new aphids hatch out, suddenly half of them are males. Also, for the only time, all of them have wings. You doubtless have called these pestiferous creatures "gnats" and have fished them out of your eyes. When the females lay eggs this time, it is after fertilization. These fertile eggs then remain under bark of trees and on all sorts of things throughout the winter months. For some reason it seems that only fertile eggs are able to stand the cold of winter. The following spring, behold, all these eggs hatch into female aphids again, and so the cycle goes on—males occurring only once a year, and living only a few days.

Really, you could spend all your life studying insects, and never fail for something new to learn. Why not spend a little time now and then in studying these tiny creatures which are so abundant around us?

Butterflies and Moths

Can you tell a moth from a butterfly? First, moths, with few exceptions, fly mainly at night, while butterflies prefer daylight. The pupa stage of each can always be distinguished because the moth spins a cocoon around its pupa, while the butterfly forms a hard shell-like chrysalis instead. The butterfly caterpillar is usually smooth, while the moth caterpillar is covered with short, stiff hairs. There are exceptions to this, too, for the tomato worm is a moth.

Moths often have plumed antennæ; butterflies generally have knobbed antennæ.

Butterfly collecting is an interesting hobby. Thousands of people enjoy this pastime; and if you have the ambition to learn this fascinating hobby, it will repay you many times. It is hard work to catch butterflies, although often you can get them by strategy. Many people think they must go to Brazil or to India in order to collect beautiful butterflies, but actually it is possible to find species nearly as large and almost as brightly colored right near your own home. (And you may obtain those brightly colored tropical specimens by trading with collectors in other parts of the world.)

The families of butterflies are interesting to notice. In *The Butterfly Book*, by Holland, you will find colored plates showing all our North American butterflies. The largest family are the *nymphs*—mostly brown and orange, often quite large. Then, the *blues* are small creatures which usually live in the mountains, but you may see them by the dozens around a mud puddle on a mountain road. The *whites* are mostly white in color, but many of this group are known as the *sulphurs* because of their yellow color. The *metal-marks* are dark brownish and bluish, almost the color of copper, steel, and iron. The *wood nymphs* are dark brown butterflies that live in forests. They are hard to see and harder to catch. The *swallowtails* are probably the favorites of the butterfly collectors because of their unusual beauty and large size. The *skippers*, the last family on our list of butterflies, are small, brownish creatures that spend most of their time on the blossoms of flowers.

There are many more families of moths than of butterflies, so we will mention only the most interesting. The *sphinx* moths are often called "hummingbird moths" because they fly so rapidly, and make a humming sound in flight. They have long tongues which they stick down into flowers to find nectar. The large *silk* moths are the biggest of all in our country. Such examples as the Polyphemus, Prometheus, Cynthia, and Luna moths are among the most beautiful insects we know. The *tiger* moths are often colored orange and black. The *underwing* moths are brown, but have bright orange-colored hind wings which are covered up when the moth is at rest. The *noctuid* moths and *geometrid* moths are the common moth millers that so many of us dislike to have flying around our lights. The name "geometrid" is interesting because the caterpillars of this family are the measuring worms which many of you have seen. In order to learn to know these fascinating insects, buy a butterfly book and a moth book, and begin making collections.

Bugs, Beetles, and Bees

It is not proper to call all insects bugs, for this name applies to only one group. The real bugs have the wing tips overlapping each other in a way that is not done in any other kinds of insects. Familiar examples are the box elder bug, the squash bug, stink bugs (those green fellows that get on raspberries and other plants, and taste so bad when you accidentally get one in your mouth). Bugs have their mouths adapted for sucking plant juices—and sometimes blood, too, like the bed bug and the kissing bug of South America. The kissing bug actually carries a fatal disease.

Beetles are the hard-winged, heavy insects; the June bugs—which are really June beetles, are examples. They are the most abundant of all insects, although the flies and mosquitoes are usually more in evidence. Beetles cause much damage to farm crops, but they are interesting to study. They may live in water, like the water beetles and whirligig beetles; under the bark of trees, like the engraver beetles; in the ground, like the tiger beetles; in manure piles, like the dung beetles; in beans, like the bean weevils which produce the jumping beans; or in a host of other places. You cannot look for insects very long without coming across hundreds of kinds of beetles. In fact, beetles are favorites among insect collectors. They are easy to catch, easy to prepare for a collection, often beautifully marked and brightly colored.

Bees and wasps belong to the same group of insects with the ants. These are the most unusual of all insects, for they are able to do things that no other insects can do. They even have a degree of intelligence—something which all other insects lack. Many of the wasps are of great value to man because they lay their eggs on the bodies of harmful caterpillars. Then the wasp eggs hatch and the young wasp larvæ eat up the unwanted caterpillar. Many insect pests are being controlled by man today by importing kinds of wasps which will lay eggs on the harmful insects. Of course, we are all familiar with the part that bees play in the pollination of plants. Some plants cannot live without bees. Several new insecticides, like DDT, should be used with caution because of the damage they do to bees.

Social Life Among Insects

Two groups of insects are known as social—the termites; and the ants, wasps, and bees. Actually, termites are not related to ants at all, even though they are called "white ants." They do live together in a way similar to that of ants.

Ants are among the most remarkable of all insects. They are able to figure out problems which amaze us. For instance, an

ant was observed by a scientist to find a small stick to place across a crack in a porch to enable it to cross the crack to the other side. Other insects would merely walk along the crack until tired and then give up. Ants can remember where they put things by a complicated process of walking about in circles until they know each landmark in the area. Wasps do the same thing when they leave the burrow where they have laid eggs. In this way the wasp can find her way back to feed her young offspring another spider. Many experiments can be tried on wasps. If you watch one as it leaves its burrow in the ground, you will see it make larger and larger circles around the burrow, then finally leave the area. If you move something out of place while the wasp is gone, it likely will not be able to find its way back.

Both ants and wasps are able to carry great loads for the size of their bodies. Ants are known to move caterpillars weighing several times more than they weigh, and to move the object over small hills and through tiny valleys, sometimes carrying the animal for many feet to its nest. The ant or wasp does not seem to get discouraged, but keeps going until the feat is accomplished. When obstacles get in the way, the insect will try all sorts of things to maneuver the caterpillar over the difficulty, and he generally succeeds.

Some kinds of ants are so lazy that they will do no work. Instead, they go on hunting expeditions and raid colonies of smaller and weaker ants. They bring captives back to their own colonies and make slaves of them. Another unusual ant uses special members of the family as storage chambers for honey. In other words, some of the ants are made to eat so much honey that they become puffed out like tiny balloons. These ants are too big to walk, so they remain all their lives in the burrow, other ants bringing them a constant supply of honey. When the rest of the ants get hungry, they stroke the storage ant with their feelers, and ask for a drop of predigested honey.

Still another kind of ant in the tropics climbs trees and cuts off pieces of leaves. Long lines of ants may be seen descending the tree, each with its bit of leaf. The ants bury the leaf pieces under the ground to mold. Later they return and eat the mold.

If you take time to study these little creatures that God has made for our enjoyment, your mind will be lifted from the cares of life, and you will see into the wonders of creation. Try it for yourself. Solomon found communion with God in nature to be most stimulating. Said the wise man: "Go to the ant, thou sluggard; consider her ways, and be wise." Proverbs 6:6.

Junior Meetings

August 6

AFRICA CALLING

By JOSEPHINE CUNNINGTON EDWARDS

ORDER OF SERVICE

OPENING SONG: "Send It Over There from Over Here," No. 78 in *M.V. Songs*.

SCRIPTURE READING.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

SUPERINTENDENT'S REMARKS: "The Heathen Call."

SPECIAL MUSIC: "Can't You Hear the People Calling?" (Words, p. 13; tune, No. 200 in *Christ in Song*.)

TALK: "Janton Calls."

POEM: "Africa Calling," page 5.

TALK: "Delsina Calls."

CLOSING SONG: "We Need More Missionaries." (Words, p. 5; tune, No. 38 in *M.V. Songs*.)

PRAYER.

Can't You Hear the People Calling?

(Tune: No. 200 in *Christ in Song*.)

1. Anthu akuitanitsa
Mau a Mulungu wao
Iwo akudandaula
Dzani nawo mau a moyo

CHORUS:

- Tinketu tikawauze
Za kubwera kwace Yesu
Ndi Zaufumu wacewo
Mpaka adziwetu konseko
2. Ku Mangoni ndi ku Nyanja
Ku Kakwale ndi ku Ighembe
Ku Nthalire aitana
Mdzatiuze zomwe mudziwa

KEY to pronunciation: th-t, c-ch, e-a, a-ah, i-e. All letters sound. There are no silent letters.

SAMPLE of pronunciation:

1. Ahn-too Ak-ku-ee-tahn-eetsa
Mah-oo ah Moo-loo-ngoo wah-oh
Ee-wo ah-koo-dahn-oolah
Dzah-nee nah-wo mah-oo ah moy-oh

ENGLISH WORDS to above song:

1. Can't you hear the people calling?
For the words of God they're calling.
Have your ears not heard their pleading,
"Come and bring us, bring us words of life?"

CHORUS:

- Let us go to teach them Jesus;
For the earth made new prepare them;
Of Christ's coming kingdom tell them
Till they know it, know it everywhere.
2. From Angoniland and Lakeshore,
From Kakwale and from Ighembe,*
From Nthalire they are calling
"Come and teach us, teach us what you know."

[*Pronounced Ee-yembe]

The Heathen Call

I heard the sound of wailing before I was out of bed, one beautiful morning. It was terrible, terrible. It had a wild, rending quality to it, as though the heart of the mourner had been torn bleeding from her bosom.

Trembling, I sprang from my bed and ran to the window and looked out. Down the hill from my house lay the low stucco buildings of the African Hospital, seeming almost to swim in the swelter of the early morning heat. Across the field toward the mission road came a mournful little procession. The heathen mother was ahead, bearing the form of her little dead baby wrapped in a drab, ragged blanket. She was bearing it before her, outheld on stiff arms. She was singing a most monotonous and mournful chant which was answered by the motley stragglers behind her in their peculiar sing-song fashion. I watched them till they were out of sight—heathens all.

They had not accepted the gospel message which has been preached at Malamulo for almost fifty years. They did not have the blessed hope in their dark hearts that their babe would rise again. They consigned it to the ground the very day it died, then for days after they lived in mortal fear of the evil spirits. Perhaps they took precious money and consulted a witch doctor to see who had caused the death of their little one.

If they did, he would rattle the funny old basket or gourd full of charms, and then wisely tell them what old man or woman in the village had bewitched their child.

I was sad because they did not believe in the same Jesus who could say to Martha in Bethany, "Thy brother shall live again."

Malamulo is a large mission. Each Sabbath students and evangelists scatter out in every direction to preach the living gospel to the people in the villages round about. But where there is one teacher or one evangelist, there should be ten. Where there are two schools, there should be two hundred.

Janton Calls

There is a new baby boy in Teacher Janton's home. He and his small brown wife, Dorah, are more than pleased with the little squirming, black, woolly-headed fellow. Already he sleeps contentedly on his mother's back during Sabbath school

and church. In a couple of years he will add his small voice to the high childish treble of his little playmates when they shout out lustily the old world's favorite song, "Jesus Loves Me." Little Earnest Arthur will sing, "Yesu akonda! Akonda Ine!" as lustily as any tiny, white child sings his own familiar words.

But it was not so with his father, Janton. He was born of the second of seven wives to a grizzled old African chieftain. His village borders the rippling waters of Lake Nyasa. As a small baby he had no clothes, only a piece of bark string tied around his small, brown "tummy" to keep away the evil spirits.

By the time Janton was two years old, he knew and loved the taste of native beer. His mother had smeared a sticky tarlike substance on the bottom of several baskets. When this hardened, the baskets held liquids very well. Little Janton would run in from play, and dip his tiny basket into the beer pot, frothy with ferment. Then he would smack his small lips.

The years went by. He grew up careless, happy, just as any other heathen lad. He learned to dance and smoke.

One day his father called him. "I want you, my son, to go away and care for my herd of goats." This swelled Janton's pride. He was a big boy now and could care for his father's flocks just as other big boys did. Ah, well, he would be very, very careful, and not allow one to be stolen by leopards or lions.

But when Janton went off to the bush, he took a great twisted roll of *fodia* with him, for he had learned to use tobacco at an early age. There was another weed growing wild in the bush which he had learned to use, also. He called it *chamba*, and he felt as light as air while he smoked it. We call it *marihuana*.

Janton became bound about very tightly with the cords of the devil long before he was ten years old. Sometimes when there was a heathen beer dance, his father would send for him. "Come home, my boy. We will drink beer and dance tonight." Janton would come home, his mouth longing for the sharp, lusty tang of native beer. He learned very well the hysterical, emotional, and sensual movements of the native dance, and he knew all the weird chanting songs. One bright day in October, a messenger came to the bush to get Janton. "Go home quickly, you boy! I will take care of the goats. Your father wants you."

Mystified, the lad sped along over the hard, pounded bush paths to his village. In an hour he stood before his father who sat smoking in front of his kraal.

"A new mission school has started near by," his father told him, after a long silence. "You are to go. Who knows but if you

have learning you may become a well-known man? I have given your mother a piece of new cloth for you."

Janton's heart sang within him. He ran quickly to the mud hut where his mother stood pounding the maize in an old-fashioned mortar. As soon as she saw him, she smiled broadly, and brought out a length of coarse brown cloth. Janton knew how to stretch it around his lean little hips, then bring the rest up around his neck, as the other boys did. Then he packed up his *fodia*, *chamba*, blanket, and a small bottle of beer, and started out.

The next day, fees in hand, he was at the Lakeview Mission. His small, bright eyes took in the clean hilltop with its neat houses, busy school, church, and clean, fertile gardens. This was all beautiful, strange, and wonderful. Ah! Here he would learn quickly and well.

He put his bundle in one of the small huts in the boys' compound. He took a chew of *fodia* and a swallow of the beer to rest him after his long journey. A bell rang then, and he followed the long lines of boys and girls into the church. The headmaster, a fine, tall African pastor, was to speak. Janton settled himself happily to listen.

"Today I want to speak on the evils of tobacco and beer," the teacher began. Janton sat up abruptly. "Even *chamba*!" the pastor stated. "These wicked things are hated of God. Anyone who wants to be a useful man must discard these wicked habits!" Then he went on to tell that in heaven, a place where we all want to go, there is nothing that is filthy and disgusting. He said tobacco and beer would not be found there.

The sweat began to pour down Janton's face. Oh, how could he do without the sweetish, sour, bity taste of the good beer when it slipped down his parched throat on a hot day? Right now he was sucking the pungent quid of tobacco he had popped into his young mouth before he went into chapel. What could he do? How could he break away from these delightful things? Yet how could he cling to them if they were to bar him from the beautiful land of which the head teacher spoke?

"Certainly, you cannot give up these things by yourself," he said in a kind voice. "But you can have help. The holy angels and even Jesus Christ Himself stands ready to help us give up these evil habits if we only pray to Him."

Janton put his small hand up to his mouth and removed the moist, brownish quid of tobacco. He took the offending wet mouthful and dropped it out of the window. It was the last tobacco he ever chewed, though he suffered agonies in giving up the filthy stuff. Never again did he drink beer

nor attend the lewd beer dance. He had gotten a vision of a higher goal and a better life.

Janton is now a teacher at Malamulo. He is one of the most interesting, active, vivacious teachers Malamulo has ever had.

And yet our precious Janton would still be a heathen, a beer-drinking, tobacco-chewing heathen with several wives, if it had not been for Lakeview Mission, established by hard-earned dollars given in our Sabbath schools the world over.

Now tiny Earnest Arthur need not go through the harsh discipline his father had, for he will be reared in a Christian home. Janton asks today in behalf of his heathen family: "Why don't they send more missionaries? Why don't they establish more missions?"

There are hundreds and thousands of blood-bought souls like Janton out in the heathen villages. Can you say "No" to their cries for help?

Delsina Calls

As Told by Herself

One day as I was walking in the bush, I scratched my foot with a little splinter of wood. It began to pain me so much that I was unable to walk well. By the time I got home, it was swollen very badly. I went into our sleeping room and lay down on my little bed.

My mother began to scold me then because I was not helping her with the work. But when she came in and saw how my leg was swollen, she felt very sorry for me. She took me to the hospital.

I was in the hospital for a month, but my wound was no better. At last the doctor told my parents that they could do no more for me. They told my father and mother that I must die.

When my father heard this terrible news, he asked permission to remove me from the hospital to our home. Then they began to pray very much for me. I was only a little girl, but I began to pray, too, that God would spare my young life.

One day I did not sleep at all, for I was too busy praying that God would heal me. Suddenly I noticed that the pain was gone from my leg. I stretched it out. There was no pain. Then I crept carefully to the edge of my bed, and slowly put down my foot. Little by little, I tried to put my weight on it. Just then I heard a voice as plain as the voice of my mother: "Stand up, and walk from your bed." I obeyed the strange voice. My heart was full of joy. I called my father and mother, and they came running. Then we all thanked God for answering our prayers. That day my heart was convinced that God hears the prayers of even a little black child.

NOTE: Delsina is the daughter of one of our faithful teachers. His name is Moffatt Chona. He well remembers the days of his heathenism when he ate rats and mice and offered up sacrifices to the spirits of the dead.

God is calling His children today, just as He called Moffatt long ago. He speaks to His precious ones, as He spoke to Delsina. He is longing to help every praying, earnest child. Do you need help, dear boys and girls? He will surely help you just as He helps all faithful children, if they ask Him in faith, believing.

* * *

August 13

WHICH SHALL IT BE?

BY LOUISE J. AMBS

ORDER OF SERVICE

OPENING SONG: "Father, Bless Our Home Life," No. 19 in *M.V. Songs*.

(Substitute *school* wherever the word *home* appears.)

PRAYER.

RESPONSE: "Into My Heart," No. 30. (Sing: "*Into Our School*," etc.)

ANNOUNCEMENTS.

REPORTS.

OFFERING.

SCRIPTURE: Proverbs 22:6.

STORY: "The Question Answered."

POEM: "It Pays."

SYMPOSIUM: "What the Church School Provides for Girls and Boys."

EXERCISE: "Boys and Girls Speak."

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

BENEDICTION.

The Question Answered

A few years ago there were two families, named Johnson and Lockwood. The Johnsons had three children—a boy named John, who was twelve years old and in the seventh grade; Meryl, who was seven, and just beginning the first grade; and happy, mischievous Bob who was in the fifth grade. The Lockwoods had three children who were about the same ages.

One Sabbath at church, Elder James talked to all the parents about having a church school for their children. The fathers and mothers looked at each other. No one said a word. All they did was think.

How could they get money for a school building? How could they buy desks, books, and necessary equipment? How could the boys and girls go so far to school? Who would be their teacher? Would they have money enough to pay the teacher?

Dad and Mother Johnson looked at each other. Dad said, "Mother, our children must go to a church school. All of us must work hard and save so that they may have a Christian teacher and Christian school-mates."

John, Meryl, and Bob helped dad and

mother plan. They were so delighted that they told everyone whom they saw.

When school opened in September, John, Meryl, and Bob were the first to see their teacher. Each moment of that first day, and each day of those first weeks was thrilling. They had never before had prayer for opening their school. Never before had they studied from the Bible. Yes, the J.M.V. meeting was a special treat. Each day brought new adventures in living and working for Jesus.

There was only one unpleasant part to all this. Their playmates, the three Lockwood children, did not go to church school. Mother and Father Lockwood did not think the church school was enough different to work and save for in order to pay the added expense.

The Lockwood children often asked the Johnsons about their school. Oh, how they wished they also might attend!

Time hurried by. The children grew up. The Johnson children became missionaries and teachers, but long ago the Lockwood children had stopped coming to Sabbath school and church. They chose the way of the world, while Bob, Meryl, and John Johnson chose God's way.

The Lockwood and Johnson families chose their answer to the question, "Which Shall It Be?"

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Henry Ward Beecher.

What the Church School Provides for Boys and Girls

HELPS CHILDREN WITNESS FOR JESUS:

Just as Jesus witnessed in the temple when He was twelve years old and the children sang in the temple courts, "Hosanna; Blessed is He that cometh in the name of the Lord" (Mark 11:9), so boys and girls who are taught the Word of God in the church school will be lights to their neighbors and playmates.

Jesus bids us shine for Him as we go to and from school, whether we walk, ride a bicycle, bus, or streetcar. The boy or girl who is kind to smaller children, to old people, or to his schoolmates, is witnessing for Jesus.

Jesus has told us that before long the boys and girls taught in the church school will take the places of the ministers and gospel workers in telling the last message of Jesus' soon coming.

A CHRISTIAN TEACHER:

Since Jesus cannot be here in person, He uses human beings to do His work for Him. The Christian teacher takes Jesus'

It Pays

What do I think of church school?

It's very easy to say;
I love it more each coming year,
I cherish each passing day.

I study first my Bible,
For it's most important, you know;
It tells me about my Saviour,
And how He loves me so.

I learn the Bible verses
And store them in my mind;
They protect me in temptation,
"It is written" works every time.

I know my teacher loves me.
She is patient and so very kind;
She works beyond her strength,
But doesn't seem to mind.

She wants me to be a preacher,
I almost believe I will;
I'd like to go across the sea
And His commission fill.

To all of you who are listening
To what I have had to say
I trust I have convinced you
That church school does pay.

—MILDRED M. MARTIN.

place in the church school. Every Christian teacher is helping boys and girls know God better through prayer, Bible study, and His great lesson book of nature. The Christian teacher is helping boys and girls to be good citizens here on earth and preparing them for citizenship in God's kingdom.

OPPORTUNITY TO STUDY GOD'S WORDS:

Jesus tells us that the Bible, with its beautiful stories, should be our lesson book in the grade school. If we study these lessons here, we will be ready for God's school in heaven. Boys and girls who learn to love and know God's Word will be missionaries for Him.

HELPS THEM DO GOD'S ERRANDS:

Church-school children are organized to take literature into the surrounding neighborhood. They will sing to, pray with, and read to shut-ins. Whenever possible they will lend a helping hand to those in need.

OPPORTUNITY FOR J.M.V. WORK:

Do you like progressive work? The church-school teacher and the M.V. leaders will help you to become a "Helping Hand" or a "Comrade."

The memory work will help you store God's gems of truth where you can have them always.

Boys and Girls Speak

THE ADVANTAGES OF OUR SCHOOLS

We Christian young people have an advantage over the students in public schools.

A definite purpose is given to us for going to school: that of getting ready to work for the Lord. Our teachers are well trained and believe in God instead of in evolution. We have a chance to study the Bible, which is not true in most worldly schools. We are able to associate with young people who believe in God. I am glad I have a chance to go to a Christian school.

—CAROLINE PUDLEINER, GRADE 7.

ADVANTAGES OF CHURCH SCHOOL

The pupil who is fortunate enough to have the privilege of going to church school has many things for which to be thankful. I think the main advantages are in the spiritual line. He has regular Bible classes, morning and noon devotions, and an all-around spiritual atmosphere which is missing in public schools. Then, too, the temptations set before him are not so many when he associates with children of like faith. In public schools the activities are different. Many involve such practices as dancing, going to movies, etc. At other times programs which are good come on Friday nights. When you go to public schools, you have to be around people who swear, smoke, and are a bad influence. However, it is true that a person may find such people in church schools, too, but the percentage is much lower.

I am sure church schools are the better schools all around on which to form a good Christlike character. Students attending church schools should count their many blessings.

—PHIL PEDEN, GRADE 8.

MY REASONS WHY

The first reason I think church school is better than public school is that the teachers are a lot more considerate of you. Second, there is not the rough talk that you hear in public schools. Third, you find the teachers teaching more to the pupils individually. In public schools, many teachers do not care if you learn. They take the attitude that if you learn, all right; if you don't, it's your own tough luck. Fourth, and last, I think the most important reason is that in public school they do not teach Bible and in church school they do.

—EVAN FERRIS, GRADE 8.

WHY I LIKE CHRISTIAN SCHOOLS

Here are some reasons why I like Christian schools better than I do public schools. The first is that we have Christian teachers. Second, is the Christian atmosphere in the schoolroom. Third, we study the Bible. The fourth reason is that of having Christian boys and girls to go to school with.

—RICHARD MATTINGLY, GRADE 7.

August 20

MODERN CHILDREN OF BETHEL

By LEONARD HILL

ORDER OF SERVICE

SONG: "Ashamed of Jesus," No. 2, in *M.V. Songs*.

DEVOTIONAL READING: "The House of God."

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

OFFERTORY.

REMARKS BY LEADER.

STORY: "Is It Worth Trying For?"

POEM: "Modern Children of Bethel."

SPECIAL MUSIC: "Have You Counted the Cost?" (Rodeheaver No. 1, p. 126.)

STORY: "Could It Happen to You?"

DIALOGUE: "The Boy Who Mocked God's Prophet."

SONG: "True-Hearted, Whole-Hearted," No. 51.

BENEDICTION.

The House of God

By Three Juniors

HOW SHALL WE ENTER THE HOUSE OF GOD?

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats."—*Testimonies*, Vol. 5, p. 492.

HOW SHALL WE CONDUCT OURSELVES IN THE HOUSE OF GOD?

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service."—*Testimonies*, Vol. 5, p. 492.

HOW SHOULD WE LEAVE THE SANCTUARY?

"When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out."—*Testimonies*, Vol. 5, p. 494.

Is It Worth Trying For?

When the president of our General Conference speaks to the people, his words are important; often a secretary writes down the words he says. Not long ago a Junior said, "I wish I were important enough to have a secretary write down my words." His wish was granted, for wherever we go, God has appointed a secretary to stay by our sides to record every word. When we enter God's house, our secretary is very alert and anxious that we please God. When our friends tell something about us, they may change it a little, but our secretary or guardian angel never makes a mistake. When he bears our record to heaven and places it before God, it is 100 per cent correct.

Now just suppose God lived on this earth today, in the most beautiful home; and suppose you were invited to His house some day. As you entered, you would be the most reverent Junior in all the town—quiet, and polite—wouldn't you? As His servant talked to you, even though some of his words might be hard to understand or uninteresting, you would listen eagerly, for you would be so anxious to please Him. When we enter God's church, it is just the same, for God is there, and His servant speaks to us. God has asked us to meet Him there. Come to think of it—isn't it wonderful that we can meet with Him in the church services?

The very next time you start to talk in church, stop and think: Would I want what I am going to say written down by my secretary and placed on God's desk? If not, don't say it; for what we say and what we do are written down and placed in the great books of heaven.

You are very important in God's sight, and He does much for you. If we please Him in His house here on earth, it will not be long until He will invite us to His wonderful mansions in heaven. We would not want to miss that chance. Is it worth trying for? Yes, it is worth everything.

Modern Children of Bethel

The man was strong, the records say;
He walked with God from day to day.
He healed the rivers and the land,
The dead saw life at his command.

The boys were young, on mischief bent,
For mocking God was their intent.
The man had trod the path all day
And rested now along the way.

The wicked children soon pressed near;
They thought to fill his heart with fear.
"Let's make fun of his shiny head
So he will wish that he were dead."

But God ruled his life, and so he prayed
That God would make this band dis-
-mayed.

For if they lived, their wicked way
Would cause much harm to God each
-day.

"If you can raise the dead," they said,
"Go up yourself, you old baldhead."
Then called he forth two bears; they
-came
And ate those children in God's name.

Elisha was the man, you see;
The children real—like you and me.
"God will not send bears now," you
-say;
No, He will wait till judgment day.

If we are rude in word or look,
Our names are blotted from His book.
So may we kind and thoughtful be
That God can care for you and me.

—LEONARD HILL.

Could It Happen to You?

The Juniors were crowding about the speaker's platform. "Let me by," I cried, first to one and then to another. "What's going on?"

They let me by, all right, but suddenly I noticed that I was the only one talking or moving, for every eye was fastened on the speaker, a distinguished-looking Man behind the desk. All at once I realized that I had pushed my way until I stood almost in front of the Speaker.

Then I heard His voice, low but clear, call the name of my friend Roy. I heard Roy answer in a thin, weak voice, and as the Speaker beckoned, Roy stood before Him. The Man's strong hands were turning the leaves of the biggest book I had ever seen. Pausing at a certain page, He said, "This is the page of Reverence. Your name is here, and beside it I read: 'Roy caused a disturbance in God's house July 16, 1949, on the Holy Sabbath day, by coming in late, slamming the door, and whispering continually.' Is this true, Roy?"

With head hanging low, Roy weakly mumbled, "Yes, Sir."

The Speaker asked more questions, and each time Roy answered, "Guilty, Sir."

Finally the Man said, "Have I not asked you to keep My Sabbaths holy and to reverence My sanctuary? Depart from Me, I never knew you."

I asked a Junior standing close by, "What is this meeting, anyway?"

"Don't you know? Haven't you heard? THIS IS THE JUDGEMENT," he answered.

When I heard these words, my knees began to quake, cold shivers ran down my back, and then—I heard my name. Oh, why did I always push to the front so rudely? But no time for excuses now. *I was at the Judgment.* Finally I gained the courage to raise my eyes, and as I looked at the face of the Judge, His eyes seemed to search me through and through. I stood speechless.

Then He smiled in a sad, understanding way, as He said: "My son, you, too, have broken My Sabbath by doing your pleasure on My holy day."

"But," I said.

On and on He read, "You made fun of a crippled child in the house of God, thus causing others to laugh as you mocked."

"Yes, Sir," I answered, "but I didn't realize—"

On He went, "You chewed gum and talked; you made the leader ill with your rudeness and irreverence. What have you to say?"

Then I realized how Roy had felt. My head hung low and I weakly answered, "I'm sorry, I won't do it again."

"It is too late, My son. This is THE JUDGMENT. Depart, you irreverent Junior!"

Too late I realized what it all meant. I began to wail and sob aloud. I cried so loudly—that it awakened me—and then I knew I had been dreaming. Yes, God had sent this dream to prepare me. It was only a dream, and I still had some time to change my habits and attitudes toward the church. I am determined with the Lord's help never to be irreverent in God's house again. Won't you, too, boys and girls, this day pledge yourselves to be more courteous and reverent in His house?

The Boy Who Mocked God's Prophet

CHARACTERS: Four Junior Missionary Volunteers—Ann, Jane, Bob, and Bill. Two neighbor girls—Betty and Mary.

(Four J.M.V.'s seated as scene opens.)

ANN: We are going to have an interesting program this week at J.M.V. meeting, about the bears who ate the children who made fun of the prophet Elisha.

BOB: What good will that do us? There are no prophets today.

JANE: But there are preachers and teachers who take the place of prophets.

BILL: Yes, but you never hear of bears eating people today.

BOB: But who's afraid of a bear?

ANN: My, but you are brave.

BOB: Yes; I could do it, too. When I become a preacher, I'll tell up-to-date stories that apply to us.

JANE: I'm sorry, but I must be going now. We will see you Sabbath at the J.M.V. meeting. Good-by now.

(All exit except Bob, who accompanies them to the door and remains standing.)

(Two neighbor girls come into view; pause, and speak.)

BETTY: Hello, I'm Betty Smith. I hear that you are our new neighbor. This is my sister Mary. We live in the white house two doors down.

BOB: My name is Bob. We just moved into town this week. Glad you came by.

MARY: Would you like to join our neighborhood group? We have loads of fun.

BETTY: Yes, Bob, you see all the children in this neighborhood meet in our recreation room every Friday night, and sometimes we meet Sundays while mother goes to church. Dad's home though, for he says all religions are foolishness.

MARY: Dad says that going to church is sissy, and that Bible stories like Jonah and the whale are fairy tales.

BETTY: I guess most real he-men laugh at those stories, don't they, Bob?

(Bob very awkwardly laughs and nods.)

BETTY: What's the matter, Bob? Your face is red and then white. Don't you feel well? You'd better take it easy.

BOB: Guess I will. I don't feel too good.

GIRLS (Leave while speaking): We'll see you then Friday night. Don't forget to come.

(Bob sits dejectedly in a chair. Knock is heard.)

BOB: Come in!

(Jane and Ann enter.)

ANN: We forgot our books and returned for them. Say, what's the matter, Bob?

BOB: Oh, I feel terrible, for I found you can mock God's Word and His prophets today.

ANN AND JANE: How did you find that out?

BOB: Because I just did it.

GIRLS: What!

BOB: I'm ashamed to say it, but it's true. Some neighbor girls stopped a moment ago and invited me to join their crowd at a Friday night gathering. They said their dad laughs at the Bible like all he-men do, and I laughed with them.

ANN: No, Bob, not you!

BOB: Yes, I—What shall I do to make it right? And they expect me Friday night!

JANE: How could you do such a thing? And you said you weren't afraid of bears!

BOB: I'll never brag again—but what can I do now?

ANN: Well, you could tell them the truth—that you plan to be a preacher and that you do believe the Bible, and then—then—well, invite them to our J.M.V. program. It may do them some good.

BOB: Thanks for the help. I'll run over to their house now and tell them.

(Jane and Ann leave.)

(Bob runs down the street, finding the two neighbor girls in their yard.)

BOB: Say, girls, I can't come Friday night, for that's my Sabbath.

BETTY: Why, are you a Jew?

BOB: No, but Jesus was, and He kept the Bible Sabbath which is Saturday, and so do we. How would you and your group like to come to our Young People's meeting Friday night? We'd be glad to have you.

GIRLS: We'd love to, Bob.

BOB: You see, I plan to be a preacher when I grow up; and honestly, I do believe every word of the Bible.

BETTY: Guess I need to learn more about the Bible; what I have read I like and believe. Our mother believes the Bible is true. Yes, Bob, we will come to your program. It takes real courage to admit a mistake as you just did. I want to learn how to be good for God, too. We'll be ready to go with you at seven sharp.

(Good-byes are said.)

BOB (Enters house, and goes to room, where he writes): Dear diary: I'm ashamed to say it; but I laughed at God's prophet today; but never again. I've learned my lesson, for I know now that the Bible stories have lessons for us to heed today.

August 27

FUN WITH INSECTS

BY ERNEST S. BOOTH

ORDER OF SERVICE

SONGS.

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

SYF REPORTS.

OFFERTORY.

SCRIPTURE: Verses from the Bible which speak of various insects. (Look in concordance under various names of insects, or in Nave's Topical Bible.)

SPECIAL MUSIC.

TALKS: "Tunnels—and Who Makes Them."

"Hunting for Butterflies."

"Beetles and Bugs for Fun."

ORGANIZATION OF HOBBY GROUP on Insects.

CLOSING SONG.

PRAYER.

Tunnels—and Who Makes Them

Way back in the forest is an old log. Long ago it fell with hundreds of others which were taken to the mill to be made into lumber. Maybe it was the brush pile that partly hid it—at any rate it lay quite forgotten when the loggers moved on. In time a little family moved into the lone log. This was a strange family—not raccoons, nor flying squirrels, either, for the log was as sound as could be. It all happened so quietly—

Back into the bark of the old log a mother ichneumon fly (ick-new-mon) placed her long corkscrewlike egg-laying instrument. Patiently she worked this clear through the bark and into the wood so far that the eggs were placed at least an inch into the wood. Then after painfully releasing herself, she flew away. During the winter nothing happened, but when the warm spring sun shone on the old log, those tiny eggs hatched into small white grubs. The grubs could see no light, for it was dark in the log where they were hatched, but they were hungry. There was nothing there to eat but wood, so wood they ate—plain, hard wood. They had no teeth, but their tough jaws were perfectly adapted to their peculiar diet. As they ate, they made tunnels through the wood. They grew very fast, and soon the tunnels grew bigger and bigger. Summer came, and the little ichneumons were so big and fat that they all decided to take a rest. They did not eat any more wood, but curled up into round balls and went to sleep for several weeks.

Then one day the oldest ichneumon woke up with a start and found that she was no longer a grub, but that she had legs and wings. She immediately decided that the in-

side of a log was no place for a creature with legs and wings, so she began to look for a way out. Crawling back through her long tunnel she found a place where the path came close to the bark of the log. There she began to chew a big hole in the bark, and before long she stepped right out into the big forest, in the middle of August. She stretched her wings so far that a breeze blew her off the log, and she sailed through the air to hunt for another log in which to lay her eggs.

That log in the woods had many other tenants besides the ichneumon family. Once a big sawyer beetle found it. A sawyer beetle is just about the biggest beetle you can find in the United States. It is dark brown, with very long feelers, and a body almost two inches long. This big beetle laid eggs in the log, too, and soon a thriving colony of sawyer beetle grubs—big yellow ones—were making long tunnels through the wood. How they could eat up the wood!

Then along came a small engraver beetle. Plenty of room for her family, too. She deposited her eggs just under the bark, and when the tiny grubs hatched, they made numerous little tunnels all over the log just under the bark. They were not such deep diggers as the sawyer beetle babies. (If you will lift up a piece of bark on a log in the woods you will be almost sure to find tunnels made by engraver beetles.)

Hunting for Butterflies

Butterfly hunting can be more fun than almost anything else. First, get yourself a good tight box into which you can put your nicest specimens, then make a net, a killing jar, get some insect pins, and you are ready to begin. You had better buy a copy of the book *How to Know the Insects*, by Jaques (William Brown Company, Dubuque, Iowa, \$1.50). This will tell you how to make your equipment, where to find the butterflies, and just how to mount them.

Then you are ready for the chase—and you will certainly have to chase some of them a long way. The big monarch butterflies are very common all during the summer, but they will give you a merry run if they think you are after them. You will soon learn how to use your net, and will be able to catch even the most skillful butterfly. Be sure to look for the fritillaries, for the checker-spots, the angle-wings, and the wood nymphs. These are all members of the *nymph* family. They are the most common of the butterflies.

In the mountain canyons and along streams you will find small blue butterflies swarming by the dozens around mud puddles. These are called the blues and the metal-marks. Some are just the color of

copper, and are called coppers. Many of the blues have small rows of orange spots along the under side of the wings. Another very common family is the group of butterflies called the whites and sulphurs. The cabbage butterflies and the bright yellow sulphur butterflies are the most common ones of all. In mountain canyons you may find a beautiful specimen—the orange tip. This is a lovely white butterfly with bright orange wing tips.

Every butterfly collector loves the swallow-tails. These are among the largest of our butterflies, and some are very beautiful. There are several kinds in the United States, some quite rare. The most common is orange and black, but in the high mountains is one that is white and black. In the Southern states the common ones are almost entirely black.

During late summer if you look carefully on the blossoms of flowers you may be able to find the small brown butterflies known as *skippers*. These little fellows look a lot like moths, and they fly away so quickly that you almost have to dive on the flower with your net if you want to catch one. A few skippers are solid velvety black, while some others are almost white. These two kinds can always be told by their hooked antennae. That is, at the end of their feelers is a small hook.

You will not want to ignore the moths, even though they are seldom found in the daytime. You need to look at night around street lights, or near a bright light on your porch. Especially during late summer you can catch a large number of moths in this way. Some will look very uninteresting to you because they are small, brown creatures without any pretty colors. But others will be very attractive, especially the orange and black tiger moths, the very large sphinx moths, and the giant silk moths. The silk moths are the largest and most beautiful ones we have. And the pale green Luna silk moth of the Southern states is the most prized of all the big moths.

The best way to get these big moths is to find their cocoons on the trees in the early fall just after the leaves have fallen, for then the big cocoons are easy to see. If you put some moss in the bottom of a fruit jar, and put the cocoons on a stick in the jar, they will hatch out after several months. Be careful not to let the cocoons rest on the moss, for they may mold. For best results, do not keep them in the house, but out on a back porch where they can remain damp and cool. Be sure to cover the jar with cheese cloth. If you want them to hatch out more quickly—by January or February—you should keep them in a warm room. But you must be careful to keep the moss damp, or the cocoons will dry out and the moths inside will die.

Beetles and Bugs for Fun

Most boys and girls start out collecting butterflies and moths, but before long they soon find out that other insects are fun to catch, too. For instance, the sassy tiger beetles will test the skill of any boy to catch them. These fellows love to make burrows in the ground in a dry road bed or trail, and when the eggs hatch, the grubs come crawling up to the surface. They always stay in the burrow with their big jaws just even with the ground. If an ant or a cricket happens to walk into the tiger beetle colony, he will soon be caught by a leg and pulled down into the tiger's burrow. Then what a feast the tiger has! When the tiger grows up and becomes a beetle, he can fly very well—so well that you can hardly catch him. Tiger beetles are often bright green, or golden reddish brown with small white spots—often very beautiful. And they can pinch you hard enough with their jaws to make you squeal.

Click beetles are interesting. When you get one in your hand, turn him over on his back; and while you watch, he will give his body a funny little snap, and pop himself right up into the air several inches, landing on his feet when he comes down. He may even pop right out of the insect jar the next instant after you have put him in, he is so quick at snapping.

There are so many interesting kinds of beetles. Some have big horns on their heads like a rhinoceros. Others have very long noses like the weevils—although that is really not a nose, for beetles do not have noses at all. They really breathe by tiny holes in the abdomen. They usually smell by using their feelers. Some moths can smell certain odors as far as three miles.

Bugs are not so much fun as beetles, for many of them smell very bad. We call them stink bugs because of this very annoying odor. Bugs live mainly on green plants, and they are able to make a living by sucking juices from the plants. Many bugs are bright green, but some that live on tree trunks are gray or brown. By the way—can you tell a bug from a beetle? Most beetles are hard on the back, and their two hard outside wings lie side by side, with a straight line between them down the middle. Bugs are generally softer, and their wings overlap, like the shingles on a roof, across their back.

You must look for other insects like dragonflies. Dragonfly catching will really develop your speed, for they can fly so very fast. You will want to learn damsel flies, ant lions, cicadas, leaf hoppers, katydids, bees, wasps, ants, and flies, among other things. You will soon learn what an interesting insect population we have—for there are 1,500,000 different kinds in the world.

Home Missionary Department

Winning Through the Correspondence School

Every Soul a Candidate for Heaven

ARRANGED BY ERNEST A. LEMON

1. *What value does God place upon a human soul?*

(a) "Through the value of the sacrifice made for them [His followers], they are of value in the Lord's sight."—*Desire of Ages*, p. 667.

(b) "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

(c) "One soul is precious, very precious, in the sight of God. Christ would have died for one soul, in order that one might live through the eternal ages."—*Testimonies*, Vol. 8, p. 73.

(d) "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:20.

(e) "The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died."—*Desire of Ages*, p. 480.

(f) "At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Christ's Object Lessons*, p. 196.

2. *What value should we place upon a soul?*

(a) "In comparison with the worth of one soul, the whole world sinks into insignificance."—*Testimonies*, Vol. 5, p. 614.

(b) "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

NOTE: A soul is worth more than a world.

(c) "One soul is of more value to heaven than a whole world of property, houses, lands, money. For the conversion of one soul, we should tax our resources to the utmost."—*Testimonies*, Vol. 6, pp. 21, 22.

(d) "The loss of even one soul is a calamity infinitely outweighing the gains and treasures of a world."—*Great Controversy*, p. 21.

(e) "One soul saved is of more value than worlds."—*Testimonies*, Vol. 1, p. 513.

NOTE: Since "worlds" is plural, at least two worlds are indicated.

(f) "We are laborers together with God," and "every man shall receive his own reward according to his own labor." 1 Corinthians 3:8, 9.

NOTE: If God rewards us on the basis of an earthly partnership, may we not expect that our share will be at least one world?

3. *What does Jesus tell us about laying up treasure?*

(a) "Lay up for yourselves treasures in heaven." Matthew 6:20.

(b) "It is for your own interest to secure heavenly riches. This alone is imperishable."—*Ministry of Healing*, pp. 128, 129.

(c) "He that winneth souls is wise." Proverbs 11:30.

4. *How long will these heavenly dividends last?*

(a) "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:3.

NOTE: Soul winning is the only business that pays eternal dividends. We should buy up every opportunity, every day, to win as many souls as possible.

5. *How continually did our Example work at soul winning?*

(a) "Jesus saw in every soul one to whom must be given the call to His kingdom."—*Desire of Ages*, p. 151.

6. *What does He command us to do?*

(a) "And He saith unto them, Follow Me, and I will make you fishers of men." Matthew 4:19.

(b) "Every true disciple is born into the kingdom of God as a missionary."—*Desire of Ages*, p. 195.

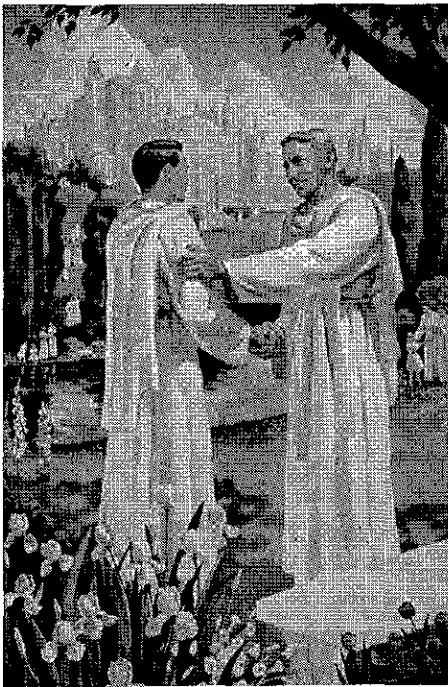
7. *How important is this work of inviting those we meet into the kingdom?*

(a) "Nothing is to be permitted to hinder this work. It is the all-important work for time; it is far-reaching as eternity."—*Testimonies*, Vol. 5, p. 456.

(b) "If Christ left the ninety and nine that He might seek and save one lost sheep, can we be justified in doing less?"—*Gospel Workers*, p. 465.

8. *What will be the thrilling result of following Christ's example of trying to win souls?*

(a) "If but one soul would have accepted the gospel of His grace, Christ would, to save that one, have chosen His life of toil and humiliation and His death of shame. If through our efforts one human being shall be uplifted and ennobled, fitted to shine in the courts of the Lord, have we not cause for rejoicing?"—*Ministry of Healing*, p. 135.



ROBERT T. AYRES, ARTIST

"You Invited Me Here."

Missionary Program for Sabbath, August 6

OPENING HYMN: "O for That Flame of Living Fire," No. 210 in *Church Hymnal*. ANNOUNCEMENTS.

PRAYER.

MISSIONARY SECRETARY'S REPORT.

OFFERTORY.

SYMPOSIUM OR STUDY: "Every Soul a Candidate for Heaven."

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

READING: "Evangelizing the Cities Without City Evangelists."

DEMONSTRATION: "How to Make Bible Course Enrollments."

DISTRIBUTION OF ENROLLMENT CARDS.

CLOSING SONG: "Workman of God," No. 443 in *Church Hymnal*.

BENEDICTION.

(b) "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

NOTE: Could any of us hope for any greater thrill than to have someone come up to us in the new earth and say, "I'm here because you invited me to come"?

Notes to Leaders

This is a service worthy of careful advance preparation. It is suggested that several different persons be asked to participate in the symposium, "Every Soul a Candidate for Heaven." If it is preferred, however, one individual may weave the thoughts presented into a brief study. Allow plenty of time in the service for the demonstration. Let several try the canvass, thus showing clearly how easy it is for persons of every age and personality to engage in this type of soul winning.

Be sure to have an ample stock of 20th Century Bible Course enrollment cards on hand so that each person leaving the church may have some to take with him. Urge the members to carry these cards at all times. Men may reserve one pocket for these cards; women, a small section in their handbag.

The song, "Twas You Who Invited Me Here," may be used very effectively as a special number, the congregation joining in the chorus. Or if musical talent is not available, it may be presented as a reading.

Throughout the weeks that follow this service, the missionary leader will do well to remind the members of this phase of mission activity. Always he should have on hand a supply of enrollment cards. If a church is properly alerted to the possibilities of this means of reaching those we meet, a tremendous number of cards will be distributed from week to week. In many churches a Correspondence Band Enrollment Club has been formed for practicing the canvass, improving methods, exchanging experiences, and following up enrollments. Too much emphasis cannot be placed on the importance of the personal touch in distributing enrollment cards. It is not enough to hand them to people. The conversation may be very brief, but it must be sufficient to create in them the feeling that it is something the giver himself treasures—it is something good that he has a chance to share in.

Make full use of the rest of the material in this issue dealing with the Bible Correspondence Course. At your discretion it may be worked into the First Sabbath Service or into the ten-minute services.

Evangelizing the Cities Without "City Evangelists"

Next Sabbath between thirty and forty Sabbathkeepers will assemble for worship in a city where eighteen months ago there were but four.

The city is Sarnia, Ontario. These people were not brought together by an evangelistic effort. Most of them, in fact, have yet to hear one of our platform evangelists. Let's meet some of these people.

The pianist is the wife of one of Sarnia's successful businessmen. About a year ago, Dr. and Mrs. Donald Smith, two of the city's faithful "original four," told me they understood this woman had Adventist relatives and was not unfriendly toward us. Armed with this information, I introduced myself at her door as an Adventist minister and was welcomed in. She told me of her Adventist rearing and of a tragedy that had recently inclined her heart toward the church of her childhood. It seemed to us both that God had timed my call. She has come all the way since then.

The Sabbath-school secretary was a member of another church when I first met her and her husband some months ago. They, too, had an interesting background that had prepared them for my visit, though I knew it not before knocking at their door. After two interviews they and their four boys became regular attendants at our church.

The assistant Sabbath-school superintendent was only an "interest" when the Doctor first mentioned her name to me. But a zealous Adventist aunt had prepared her heart with literature and letters through the years, and the Voice of Prophecy Bible course had helped. My first visit persuaded me that she was "on the verge of the kingdom, waiting only to be gathered in." When she took her stand a few months later, her husband and two of their children were baptized with her.

The kindergarten leader was first turned toward present truth by the Christian ministry of the Doctor and his wife. That, together with Bible studies given by a brother minister (M. E. Munger), brought this whole family of eight to church with us. Her husband is one of the deacons in this newly organized church.

The primary leader was only a "name" on the *Signs of the Times* subscription list a little over a year ago. My introduction as a representative of the magazine gained me ready admittance. The couple enrolled in the Bible Correspondence Course at my suggestion, which gave me an excuse to call back two weeks later. Their interest in the film, "What and Where Is Heaven?" which I showed that night encouraged me to return week after week for

further studies. Their landlady, who lived downstairs, soon joined the group, and now she too has been baptized and is, in fact, the church clerk. That first film, however, was the chief cause of their continued interest. One wiser than I had timed that call. I did not know until months later of the bitter sorrow that had struck several weeks before and especially prepared those hearts for such a pictured Bible study as that.

There sits the daughter of a Congregational minister. This young lady is in training as a nurse. The Voice of Prophecy brought her to accept the Sabbath before her name was given to me. She could tell us an interesting story, if time permitted.

The second deacon could do the same. A brother Adventist from Oshawa was visiting Sarnia one Sabbath. This man attended services with him. That night the conference president (A. E. Millner) and I met our brother in this man's home. His presence with us dates from the conversation and earnest prayer in which the four of us engaged.

The limits of this article forbid further introductions. But perhaps enough has been said to show that a successful city effort can be conducted without benefit of a "city evangelist" and a great outlay of money.

Sarnia is a city of about 6,500 homes. I have sat down and talked with men and women in about 500 of them within the past fifteen months. If that effort to date is a safe indicator, we should have a church of more than 400 members after every home has been visited. There are about a score of other people under deep conviction as a result of this work—men and women who are not keeping the Sabbath nor worshiping with us as yet. Some of these will undoubtedly be led by the Spirit of God to fully accept His message later.

How do we approach these homes? What do we say?

First of all, a list of former Adventists living in any community should be secured. These are the best immediate prospects in any community. If we can get no other information about them than that, we tell them at the door who we are and ask to step in to talk with them. If a next-door neighbor tells us there are small children and gives the name of one of them, we mention that child's name at the door and indicate that we wish to speak to the parents about the child. In due time we show them Uncle Arthur's *Bedtime Stories* and try to sell them the set. But always before leaving I seek to enroll both parents and children in one of our Bible Correspondence courses. They generally recognize the Adventist approach, and when they do, I am free to talk directly to their hearts about the seri-

ousness of the times, and our desire to have them back with us. We do not forget to call back as frequently as necessary to bring them to that decision.

A close second is the list of those enrolled in any of our correspondence schools. Many of these will welcome the showing of the lessons via picture projector in their homes, and will invite in friends and neighbors.

A third fruitful source is the list of *Signs* readers which should be made available upon request to our ministers. Many of these will readily enroll in the Bible course when invited to do so.

A fourth and simple plan open to all is the city directory. Mail out a short series of tracts to all living in a certain district. After three or four issues have been sent, display one of them prominently as you knock at their doors. Introduce yourself as a representative of the publishing house. Tell them that you suppose they wonder why they have been getting the tracts, and tell them you are calling to explain. Before you turn away, show them one of the Bible lessons, point out its desirable features, hand them an enrollment card, and invite them to enroll. Tell them you will include their card with the others you are mailing that day.

These are but a few of the many ways of getting enrollees for the Bible course.

Once a person enrolls, your work for him has just begun. Call back in two or three weeks to learn if the first lesson has been received, briefly encourage him to carry on, and then leave him alone for perhaps two weeks more. In your third visit, mention that these lessons have been put onto beautifully colored film strips, and offer to show one in that home. If an interest appears, make an appointment at once. It is a simple matter to arrange for a second film once the first has been shown.

If any curiosity about who is responsible for these lessons becomes evident, tell them at once, "We have the Seventh-day Adventists to thank for promoting this interesting method of Bible study," and add that hundreds of thousands of Christians of all churches are supporting it. You will lose more than you will gain by suppressing this information.

Sarnia is the second city in this conference where such methods have been tried. There is another fast-growing city church whose members have been instructed along these lines. I am looking forward with eager interest to starting house-to-house evangelism in my third city this fall. Let no one regard our success as unusual. It is the plan outlined long ago to this people. God stands behind His plans and blesses wherever they are prayerfully followed.

—O. B. GERHART.

Demonstration—How to Make Bible Course Enrollments

Canvass No. 1. (Where you can only hand out enrollment cards to busy strangers in passing or busy clerks in stores, etc. With a warm smile, hand the card to the person and say enthusiastically something similar to the following.)

"Put this in your pocket [or purse, if you are addressing a lady] and mail it in when you get home! It's for a Free Bible Course. I'm taking it, and it's really good! Be sure to send in your lessons."

NOTE: Surely the most timid person can say these few words while handing out the card.

Canvass No. 2. (To be used where time permits. If you are going from house to house, you may begin the conversation with something like, "Good morning, I'm just making a few brief calls in the interest of Bible study." Casual remarks about the weather, or "Would you mind telling me the time?" may open the conversation with those you meet on the bus and other places. After a natural, friendly opening continue as given below.)

"By the way, do you like to study the Bible? [Wait for answer.] Well, the reason I asked you is this. I'm taking one of the most interesting courses now, called the 20th Century Bible Course. Have you ever heard of it? [Hesitate a second for answer.] I think they sent me some cards [hunting in pocket or handbag for two cards] in case my friends would like to enroll. Yes, here they are. [Showing cards.]

"Now, the way it works is this: When I send in your name and address on this card, they send you the first two lessons. The course is free, with no obligation whatever, although some people say it is better than some courses costing \$25 or \$30. Of course, if you want to send in a little offering later, it is always acceptable. Along with the lessons there comes a small completion-type test sheet. While you are sitting by the fire (or waiting for a customer, etc.) you carefully write in the answers from the Bible texts in the little blank spaces—the Bible is your only textbook—and mail it in the self-addressed envelope they send you. All it costs you is a postage stamp. They grade it for you—whether it's good, poor, excellent—then return the graded lessons which you keep. Along with that comes your next two lessons, and so on until you finish the thirty [point to 30 on the card], and then they give you a lovely certificate of award at the end of the course. Wouldn't you like to have that? [If prospect doesn't say 'No,' begin to fill in the card.] Let me see, your address is———? And how do you spell the

name? [Print name and address clearly on one card, which you keep to mail in yourself. Then hand the prospect the other card.] In case you don't get your first lessons within two weeks, put your name and address on this card saying, 'I haven't received my first lessons yet.' You see, with over a quarter million enrolled, cards get mixed, and occasionally some get lost in the mail. So, if you need to, send this one in, and that will start your lessons coming. "Another thing, Mr. ———, it isn't what we start in life that counts, but what we finish. Isn't that true? [While prospect is answering, reach out your hand to his ready to depart. Look him squarely in the eye and shake his hand heartily as you conclude.] So work till you get your certificate. Will you do that?"

(With that be ready to depart quickly with some such remark as, "I hope you get good grades on your lessons," "If we don't meet here again, I'm going to look forward to meeting you up there," or "Let me know how you like your lessons.")

—ERNEST A. LEMON.

Objections and the Answers

Presented positively, the free Bible Course is generally accepted with appreciation and confidence. Occasionally, however, one may encounter objections. When one does, it is well to have answers ready. Some of the usual ones, with the suggested answers, are here given:

No. 1: "What denomination is it?"

Answer: "We have the Seventh-day Adventists to thank for this course. It is for people of all churches. Over a quarter million people are already enrolled. The Bible is the only textbook."

No. 2: "I'm so busy I couldn't find the time."

Answer: "Friend, if the good Lord and the good Book aren't worth a few minutes a day in this atomic age, we don't deserve to have either the Lord or the Book. Isn't that true?"

No. 3: "I'm a Catholic."

Answer: "Fine! Then you'll enjoy studying the Course, using your Catholic Bible—the Douay version. And you know Pope Gregory says, 'Study them I beseech thee, and daily meditate on the words of thy Creator.'"

No. 4: "I'm not much interested in the Bible."

Answer: "This will help you become interested; and let me ask you a question. Isn't it true that in this atomic age of fear and uncertainty, if we can't afford a few minutes a day with the good Book—the Creator's love letter to us containing just the help needed today—we don't deserve to have either His help or His Book? Isn't that true?"

Departmental Activities

How to Secure Reports

When Home Missionary leaders deal with the matter of reporting, they are faced with two problems: One, the individual who is not working, and must be encouraged to do some work in order to report; two, the individual who is working, but who does not feel the responsibility of reporting. I should like to deal with the second group first.

A very conscientious class takes the position that they do not want to let their left hand know what their right hand does, and they refer to that text, *Testimonies*, Vol. 1, page 193, states, "With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. . . . I was shown that this scripture does not apply to those who have the cause of God at heart. . . . The good works of the children of God are the most effectual preaching that the unbeliever has."

In the city of New York the Ingathering and the welfare work are under the direction of the Department of Welfare. For many years we have had to have a permit in order to do the work. Through the Dorcas program, and other contacts, however, the officials have become well acquainted with the work being done, and they have been happy to allow it to be done without the former strict supervision. In discussing the work with the Commissioner of Welfare, I showed him a very encouraging report of what the members have been doing. I called his attention to the fact that only 50 per cent of the members are reporting. He was amazed at the remarkable report, but he said that the 50 per cent of the members who are not reporting are doing more to close up the work than all the outside enemies combined.

I have thought about this a great deal, and I believe if the church members could appreciate how important it is that they give an accurate record, all would be more faithful in reporting.

Before the church missionary society can secure representative reports, it must enlist every member in service. In fact, some of the emphasis placed on reporting might appropriately be placed on giving people something to do, for the doing must precede the reporting. Experience has demonstrated that the band idea is an effective means for not only enlisting the members in service, but also for securing reports. The responsibility

for getting reports should rest very directly upon the class band leader. The church leadership, however, must see to it that there is a definite soul-winning program in operation. These are days when a haphazard hit-and-miss plan is not effective. Some members are self-starters, but others need to be encouraged.

Here is just one suggestion for encouraging members to work. Have literature and enrollment cards for the Bible Correspondence School available every week to the band leaders. Let them put these into the hands of the members for distribution. This may prove a great step toward securing reports from some members.

On page 145 of *Christian Service* appears this definite instruction: "The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time." In *Testimonies*, Volume 9, page 41, is further instruction: "This work can not be done by proxy. . . . By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."

Here are two very definite fields of endeavor which make it possible for everyone to have a part. All ought to visit the homes and know the spiritual condition of the families. Truly, to know this message puts a heavy responsibility on one to do something to spread it, either by visiting and breaking down prejudice, or by distributing literature. Many of those visited in this way go on with Bible studies, and finally make their decision for Christ. The things on which emphasis is placed are the things that really get accomplished. If church members are not doing anything to give this message, they are going to lose their own experience. The salvation of the church membership rests upon enlisting them in service. In most cases the reports will come automatically with the increased work of the members.

The individual report card is a great blessing. It enables the member to do some checking on what he is able to do for God. In summing up, I would say that the best way to receive a report is first to have the co-operation of the class band leaders who believe in the program, a missionary program that provides literature and types of service for everyone, and encourages every member to do something. Then, when the members are working, present them with the need for reporting. Reporting is the

thermometer which shows whether or not the leadership has succeeded in getting their people to work. The goal is every believer enlisted in service. That church is dying spiritually which is not accomplishing this task. If the goal is reached and reports are secured, the great loss the church sustains as a result of members growing cold and dropping out will be stopped.

Every band leader should take real responsibility in this matter of enlisting every member in some type of service and encouraging him to report his work. How important it is for their own souls' sake that they all work for others! What great benefit comes to God's cause by these reports! The reports given will produce a record which will make the world take notice and cause the devil to tremble.

—L. E. ESTEB.

The 20th Century Bible Course Is a Great Soul Winner

One of the students from a 20th Century Bible School recently wrote: "This course has been a greater help than I can find words to express. All I need to say is that it led me to God."

In the *Review and Herald*, June 29, 1905, the messenger of the Lord wrote: "The time is coming when there will be as many converted in a day as there were on the day of Pentecost." In the same paper under date of November 10, 1885, we have this message: "God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."

The 20th Century Bible Course is an interest creator, an interest finder, and an indoctrinator. Little can we appreciate now the ground work that is being made through this phase of our work, but it is obvious that in the great harvest day many souls will give their testimony in the words, "It led me to God."

It is almost impossible for us to realize that out of the 160,000,000 people living on the North American continent, over 80,000,000 never go inside a church. If these 80,000,000 are to receive the gospel, the gospel must be taken to their homes. Literally, millions are waiting while Christ waits for us. What a mighty challenge this presents to our people! "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition." —*Testimonies*, Vol. 6, p. 296.

Do you know the spiritual condition of those living in your neighborhood? Are

you rendering personal service to God? Have you dedicated some portion of each week to missionary service? These are questions of vital importance, and our own personal salvation hinges on the answers that we give. "Let him that heareth say, Come." Revelation 22:17. It is recognized that some will work in one way and some in another, yet all should be working in some way. We do not claim that the 20th Century way is the only way, but we do say that it is producing tremendous results and that more of our members should be visiting from home to home securing enrollments. We are told by the messenger of the Lord: "Visit your neighbors in a friendly way and become acquainted with them. Those who do not take up this work, those who act with the indifference that some have manifested will soon lose their first love and will begin to censor, criticize, and condemn their own brethren."—*Review and Herald*, May 13, 1902.

House-to-house visiting is the call of the hour. If each of our members would study how to be more tactful and how to make the proper approach, hundreds of souls would come into the truth where now we have only a few. Let us pray that the Lord will make us kinder and more charitable, that He will give us words that will break down prejudice, create interest and good will. By words of kindness and sympathy let us bring Christ before the people. Let

us bide our time and wait for the opportunity to introduce the 20th Century Bible Course. Let us speak of the love of Christ and what he has done for us. Most of us can do more in a personal way through house-to-house labor than in any other way. It was the Saviour's preferred method. The devil knows that the greatest good can be accomplished by this method and, therefore, he does everything in his power to intimidate us and to cause us not to do that which the Lord would have us to do. This is the time to fall on our knees and promise God that we will work in whichever way He may lead. We should be willing to go from house to house and meet our neighbors, tactfully approaching them with reference to enrolling in the 20th Century Bible School. Before leaving the home we should have prayer, asking God's blessing upon them. If we will do this, we will see a great spiritual awakening, and thousands will come into the truth whereas now we see only a few.

Let us always remember the promise as found in *Desire of Ages*, page 297: "With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love."

Is it not comforting to know that all we

have to be is the plain instruments and that angels will work in us and through us, even speaking appropriate words? This leaves us without excuse.

With the whitening harvest of souls before our eyes and with the divine promises echoing in our minds and hearts, let us arise and press on in the battle from victory to victory that the world may soon be warned and that the kingdom of God may be ushered in.

—G. R. NASH.

THE BIBLE

Salvation is its watchword. Eternal life is its goal.

It warms the heart refrigerated by a cold, heartless world.

It answers every great question of the soul.

It solves every great problem of life.

Its wisdom is commanding and its logic convincing.

It crowns womanhood with beauty and manhood with strength.

Children grow in character under its influence.

Youth is vitalized by its teachings.

It drives clouds from the sky and gives shelter from the storm.

It is a fortress often attacked but never falling.

It guides to self-mastery and ensures victory.

It puts a star of hope in the darkest sky.

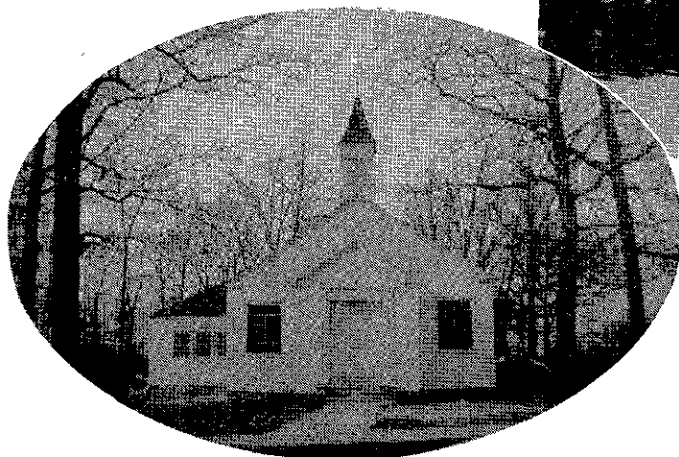
It is forward looking, outward looking, and upward looking.

It outlives, outlifts, outloves, outreaches, outranks, outruns all other books.

It is God's "Good News" to a struggling world.—*Young Life*.

By Their Fruits Ye Shall Know Them

Right. This is but one of several church groups recently raised up in Tennessee as a result of the 20th Century Bible Correspondence School. The few church members in this area were willing to share their beliefs with others. They distributed enrollment cards and secured names for the lessons. Their efforts were rewarded with many new believers, who in turn are working for others through the Bible Correspondence Course.



Left. One student of the Bible Correspondence School donated \$2,500 toward the erection of this church. Earnest prayers are being offered by the church members that this man, a generous and prosperous merchant, may soon accept the full light of the gospel and become a regular worshiper here. The 20th Century Bible Correspondence Course wins hearts!

Missionary Leadership

Every Member Working or Witnessing

The church is divinely commissioned to rebuke the sins and evils of the age through the preaching of the Word. The gospel of Jesus Christ must be proclaimed fearlessly in the face of all opposition. This is a task that is growing more and more difficult. Organized opposition to the proclamation is greater now than it has ever been in the past one hundred years.

We are instructed to go forward without fear, "and, lo, I am with you alway, even unto the end of the world." Matthew 28:20.

We read in the experience of Israel that God's people rejected knowledge. "Seek ye the Lord, . . . seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:3. Christians must live by the gospel. It is not enough to know and to believe. We must give the teachings of Jesus to others in this unbelieving world. We are to "arise and shine."

"All can do something in the work. None will be pronounced guileless before God, unless they have worked earnestly and unselfishly for the salvation of souls."—*Testimonies*, Vol. 5, p. 395.

"We shall individually be held responsible for doing one jot less than we have ability to do."—*Christ's Object Lessons*, p. 363.

Paul wrote to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12. This included the way he worked as he led the church in its soul-saving activities. He was to deal honestly in the preaching of the Word, and in the administration of discipline. The leaders in our churches should be men who have a vision of the possibilities, and they themselves should be an example in the work. From my observation, the African churches which are most successful in getting members to witness for Christ, are those which have strong, consecrated leaders who themselves set an example.

In the days of Paul we find that he always chose good leaders who could guide the church members in the work for the church and also outside the church. Notice how he chose leaders: "When men of promise and ability were converted, as in the case of Timothy, Paul and Barnabas sought

earnestly to show them the necessity of laboring in the vineyard. And when the apostles left for another place, the faith of these men did not fail, but rather increased. They had been faithfully instructed in the way of the Lord, and had been taught how to labor unselfishly, earnestly, perseveringly, for the salvation of their fellow men."—*Acts of the Apostles*, pp. 186, 187.

Many of our churches fail to enlist everyone in the work because the leaders do not have vision and are not exemplary in their office. Here is the first step where we need to use caution; we must choose consecrated, energetic men of vision. When God calls men and women for specified work, He is ready to impart a special fitness for the performance of the work, but He expects those who are called to seek fitness for the task and make personal preparation.

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—*Testimonies*, Vol. 7, pp. 21, 22.

Where this has been done, even in the most simple modes of work, there has been a rich harvest. It is there that the members unite in their plans and perseveringly carry them out. It may mean that at the beginning not everyone will join bands, but by continual invitation and report of work being done, others will join.

In one church in Africa where mission work was at a standstill, a consecrated leader began by example, and a few soon joined him. He had a band of four to help him. After bringing several rousing reports of his work before the church, others joined, and several bands were organized. Today we are reaping a wonderful harvest, and the church has all its members busy.

The plan works, for the servant of God said, "It has been presented to me by One who cannot err." God is a God of order. In the Bible we find organization. When Moses had more than three million people to care for, God revealed to him through Jethro how he could organize his people. He had bands of tens, fifties, hundreds, thousands, and a captain over each group—and it worked. (Deuteronomy 1:13-15.)

We need to hold institutes in every church and help train our members. Many

members do not work because they do not know how to begin.

"We must not enter into the Lord's work haphazard, and expect success. The Lord needs men of mind, men of thought. Jesus calls for co-workers, not blunderers. God wants right-thinking and intelligent men to do the great work necessary to the salvation of souls."—*Testimonies*, Vol. 4, p. 67. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Timothy 2:15.

One of the first steps in the training should be heart preparation. The power of the Holy Spirit is promised to those who seek Him earnestly and who have their lives in conformity with the requirements.

Each person must have faith, discretion, and perseverance. These ought to be taught to our members at institutes. Teach them how Paul worked. Paul's method of teaching the people can be used in our day, and we also shall have success as our bands go out. Paul used seven simple ways of teaching and preaching.

1. He taught the people in a friendly house. Acts 16:15.

2. He taught the people in a friendly church. Acts 17:1, 2.

3. He taught the people in a friendly school. Acts 19:9, 10.

4. He preached to the people in the market place. Acts 17:17.

5. He preached to the people on the hillside. Acts 17:22.

6. He preached to the people by the riverside. Acts 16:13.

7. He preached to those who were wealthy. Acts 28:7-10.

These methods are being used in Africa, and when members have been well trained and the leaders go out with them and show them how Paul's plan works, the results are wonderful. I believe we must not only train laymen in institutes but take time to go out with them. It gives the members greater confidence, and many more are willing to join bands when this is done.

In the institute, tried plans of other churches can be explained, and in this way we can profit by the experiences and mistakes of others. I am certain that Paul gave real institute training to the church members and officers of his day, whom he raised up for service and leadership. This is seen by the results which followed. The burden of doing the witnessing was placed squarely on them.

Commenting on Paul's work and methods, the Spirit of prophecy declares: "He illustrated in a practical way what might be done by consecrated laymen in many places where the people were unacquainted with the truth of the gospel. His course inspired many humble toilers with a desire to do

what they could do to advance the cause of God."—*Acts of the Apostles*, p. 355.

The enlisting of church members for service in Africa has been solved by the points given in the article. It is easy to get members to work for others. Our problem, as stated before, is to make sure that they first understand the duty of the church, and that they are consecrated men and women who have a real Christian experience and a burden for souls.

We choose strong leaders for the churches as missionary leaders, secretaries, and band leaders—members who are true examples in life and action. We organize the churches and mission schools in the villages into strong bands of various kinds. Then we hold institutes, and train them. Those who have had experience take untrained ones with them for actual demonstration of work.

Where this has been done, wonderful results have followed. In the Congo (especially Ruanda Urundi), in Nyasaland, in East Africa, and in Rhodesia, where strong training has been given in institutes, we are seeing great advances. I believe we are thus saving many of our church members. When they are active and doing the work of God, they are strong.

This is our experience in many places of Africa where we have followed God's plan.

—J. M. HNATYSHYN.

"One who has fully grasped the thought that every circumstance that comes into his life is permitted by the hand of divine love, will begin to enjoy some of the sweets of heaven while still on this earth."

News from Soul Winners

Experiences of Eliseo Euceda

Eliseo Euceda and his brother Alfonso built up two churches in Honduras, the Choloma Church and the Cuijamel Church. Together they have brought thirty people into the Advent faith in Honduras, and more are definitely on the way to baptism. The number will probably soon reach forty-five baptized members as a result of their efforts. I quote the story:

"I was a member of the Evangelist Church, keeping Sunday as the holy day of the Lord. The first person to give me the idea that I was not on the right path was my brother, Alfonso, who spoke to me about the Ten Commandments, and especially the fourth one. At first these ideas bothered me a lot. I couldn't make up my mind. I finally told my brother to stop talking to me and leave me alone. But he insisted on keeping the matter before me constantly, until I found myself almost yielding. I spoke to my wife about it and told her I believed we should keep the seventh-day Sabbath. Although she was not as impressed as I was, she did not make any definite objections.

"Then I met some Evangelist members again, and they started after me in earnest to keep me from following the Adventist teaching. Soon I was convinced that the Evangelists were right after all, and I went back to my old religion. When I told my wife that we had been mistaken, she said, quite decidedly and rather mockingly, 'Well, do as you like and keep Sunday if

you wish, but don't change your mind again.' So, for a time we were quite happy with our Sunday worship.

"But the Spirit of God was helping me. Somehow I began to study my Bible more. I would even get up at one or two o'clock in the morning to study until daybreak. Soon I became thoroughly convinced again that I was wrong and the Seventh-day Adventists were right. This time it was serious. I knew what awaited me if I told my wife we had to change our beliefs again—a family quarrel. She would be disgusted with me in no uncertain manner. So I took it to God in prayer, and He carried me through. When I talked it over with my wife and explained all my reasons, she became convinced and agreed to keep the Sabbath with me. This time we were happy indeed.

"In a few years we left for another town. We began holding meetings as soon as we arrived. We continued these until in a little while we had several interested people. Soon we met with opposition. The *directora* of the local Catholic Church told the bishop and the priest about us and our work; they wasted no time, but started preaching against us.

"However, this same woman began to hear more and more of our religion and then to realize that we might be right. She borrowed one of our books to read and later bought a Bible. She studied the Bible, comparing it with her Catholic Bible, until she was thoroughly convinced of the truth. She was so full of enthusiasm over her new faith that there was nothing else to do but preach

it wherever she went. This caused even greater persecution for us.

"When the Honduras Mission Session started in La Ceiba, this newly converted woman came to the meetings. She left her business in the hands of her partner, a man who cared nothing for religion. He immediately began to drink heavily. One evening he met me on the street, pulled me into a saloon, and tried to force me to take a drink. When I refused, he pulled out a pistol and said that if I was not careful, it would mean the end of both of us. It was only the mercy of God that saved me. Another of our believers was threatened by him also because he hated us so much.

"When the woman returned from the meetings, he stopped his heavy drinking, but he has been angry with us ever since. This woman is now a faithful Seventh-day Adventist, doing all in her power to bring others into the truth. We are encouraged to keep on working when we see such fruits from our labors. We desire to keep on working until all is finished and our Lord can come."

—R. E. CASH.

Bible Correspondence Course Opens Hearts and Purses

A few weeks ago I spoke to the Southeast Washington Church Missionary Volunteer Society on the Bible Correspondence School as an effective method of soul winning. My objective, of course, was to encourage the young people to enroll more Bible Correspondence students.

At the conclusion of my talk, the pastor asked two of the women who had learned an excellent canvass to give a demonstration on how to enroll people we meet on the street, bus, or in the grocery store. We witnessed a wonderful demonstration which convinced all present of the unlimited possibilities in this easy method of soul winning for the Master. (This canvass appears in this issue on page 21, under "Demonstration—How to Make Bible Course Enrollments.")

A visitor, not a church member, was so impressed and thankful that her friend had brought her to the meeting that she gave me twenty-five dollars for our local conference Correspondence School and asked me to stop by her home for another twenty-five dollar donation for the Voice of Prophecy Radio Bible School. She promised more in the future.

Enrollment cards were given out to all present and a mimeographed copy of this canvass was made available. A rich harvest of souls is expected as a result of launching this work in the Southeast Washington area.

—EVERETT H. SHULL.

Weekly Church Missionary Services

August 6

Our Correspondence Schools Bring Hope

The following touching letter was received by one of our Correspondence School directors. The lady and her two daughters have since been baptized. But let her tell her own story:

"There is so much I could say about the happiness this Bible course has brought me, but it is difficult to put into words all that I have received from studying God's Word. I am so very thankful that I had this opportunity, and I feel that whoever put that enrollment card in our mail box did me and my family a big favor. It seemed as though God had it put there, for He knew I was praying for the truth. I wanted it with my whole heart.

"We were not in the habit of going to church, as I was a Catholic, my husband a Protestant. Our son was taken sick and died without being baptized. That is when I went through great torment of mind, wondering where he was and what he was going through on account of not being baptized. I had all sorts of wrong ideas. I was determined to find out the truth. I just had to know.

"That winter I tried to read my Bible, but I couldn't seem to get much understanding. It made me tremble every time I held a Bible in my hand, for we were told when children not to read the Bible. We never had one in our home. My parents still do not have one. Our children had Bibles given them from our local church, and I tried to find out from them whether a person was lost if he died without being baptized. I felt he must be with God, for he was such a good boy and only thirteen. He hadn't been a hardened sinner, but was always good and kind and true.

"Then along toward spring I received this enrollment card, and it was an answer to my prayers. I found out what I wanted to know. I learned how to read the Bible without having a feeling that I should not. I do not tremble any more while I study. In fact, I feel more secure and happy inside. I know where I am in life now.

"I am forty-one years old. Just think of all that I have missed! How fortunate others are to have known the truth from early life! That is what I think of when I pay my tithe. It will help others have this chance of learn-

ing the truth. I am thankful that I am in the truth, and I pray for others to become Adventists, too."

August 13

A Thrilling Opportunity

The Mission Extension plan presents a most wonderful opportunity to workers and believers throughout the land to assist in advancing the kingdom of God in the entire world field. Marvelous is the word "extension." It seems to spell advance, growth, life, enlargement, progress, victory, and much more. In every line of activity connected with the advent movement we can think only of advance, growth, and extension. We cannot for a moment think of one backward step. We must never come to the place where we stand still.

The past twenty-seven years the Mission Extension plan has brought signal blessings to the cause of God in all parts of the world. More than four hundred distinct mission projects, such as schools, hospitals, sanitariums, dispensaries, and publishing houses, in mission lands today stand as monuments to the liberality of our believers. And still more thrilling is the fact that these projects are a living witness for God, unceasingly proclaiming the message of truth in every expanding area of every portion of the world.

Nearly \$3,000,000 has been made available during the twenty-seven-year period through the Mission Extension. What a great blessing that has been to our work in these past years!

We are appealing for the co-operation of every member in the offering that will be taken on Sabbath, September 10. Every adult, youth, and child should have a part. We are all heart and soul in this endeavor to extend these objectives at home and abroad.

The General Conference has suggested a goal of \$175,000. If we would give on an average of \$1.00 a member, we could exceed that amount in 1949. The individual goal of \$2.00 holds good again this year the same as in the past.

We appreciate sincerely the loyalty and self-sacrificing efforts of workers and believers in all their efforts of the past, but we are very desirous again this year of entering wholeheartedly into the plan of raising sufficient means to make it possible to meet the special needs.

Let us work for a large overflow in order that these different projects for 1949 may go forward, knowing that the Lord will go before us and bless His people abundantly at this time as we seek to co-operate with Him in finishing the work in this generation. We repeat, as we have stated so often before, it pays to invest in missions. Extending His kingdom throughout the world will hasten His glorious appearing.

—T. L. OSWALD.

August 20

God's Ambassadors

The Lord in His great design for the salvation of mankind has made it possible for all to be saved. God has called out a people from the world to be His living ambassadors of heaven. An ambassador must constantly keep in contact with his government so he may express its will; its desires. So must God's people keep in contact with heaven that they may constantly know the expressed will of God in dealing with their fellow men. God has thoughtfully planned that men and women are to be a connecting link between Himself and the lost. God could have chosen other means to have brought the glorious story of His great love for sinners. We read in *Desire of Ages*, page 297, "With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love." We need to search the Scriptures as we are admonished in John 5:39.

We would like to encourage all our church members who have not previously done so to take the 20th Century Bible Course, become familiar with the value this outstanding avenue is in the winning of blood-bought souls into the kingdom of God. We believe it will strengthen our lives and help us to be better prepared to bring to others the words of life. "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."—*Acts of the Apostles*, p. 134.

A project that ties in wonderfully well with the Bible Correspondence School work is the placing of such books as *Desire of Ages*, *Great Controversy*, and *Patriarchs and Prophets* in our public libraries. These books are often referred to in the 20th Century Bible Course, and it is fine if those who are taking this course can have access to these books in the public library.

(Please turn to page 30)

Department of Education

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

Cultural Opportunities in the Home

The Fellow That's Doing His Best

You may talk of your battle-scarred heroes,
Of martyrs and all of the rest,
But there's another I think just as worthy—
The fellow that's doing his best.

He doesn't wear gold braid and tinsel,
Nor ride on the wave's highest crest;
But he's always where duty demands him—
This fellow that's doing his best.

No trumpet blare tells of his coming;
For fame he is never in quest;
But he's surely a hero of heroes—
This fellow that's doing his best.

—AUTHOR UNKNOWN.



Notes to Leaders

Again we come to the time of the year when we present the topics that were chosen for consideration by the Home and School Associations for the 1949-1950 school year. Again we would add that these topics do not have to be used by your society, but we do believe that their study will prove a profitable and blessed experience. We have secured talented and experienced persons to work out these programs for you. I am confident that you will consider it a privilege to take advantage of the years of study, training, and experience that these people will put into the material they prepare for you.

From time to time I have the privilege of hearing from some of you, telling me about your work and your societies. I would enjoy hearing from more of you. I would like to share with you a letter that just came to the office. I am sure it will inspire some to do likewise.

April 27, 1949

Mrs. E. V. Moore
6840 Eastern Avenue, N.W.
Takoma Park, Washington 12, D. C.

My dear Mrs. Moore:

You would be happy, I know, if you could attend some of our fine parents' classes and see the interest and enthusiasm manifested by the teachers and their students. It wasn't until our February Home and School meeting that our study groups were organized, but at that meeting we were delighted by the response.

For some time we had felt that much good could be accomplished, and many parents encouraged and aided in their important work, if we could somehow sufficiently impress them with the need of study, and the inspiration and help they would receive from meeting together and considering the best way of solving their problems. The Home and School officers were grateful for the interest that both Elder Hackett, our local M.V. and Educational superintendent, and Elder Nesmith, our Union secretary, took in helping our executive committee plan for the launching of our "offensive."

Elder Nesmith agreed to give a talk emphasizing the importance of the duties and privileges of parents, and the need of preparation for their work. Elder Hackett said that if I would write a letter to the parents, he would have it mimeographed in his office, and would be present at the meeting to help with the class organization.

We are fortunate in having Mrs. C. E. Nelson, the Normal Director at the college, as one of our associate leaders, and she, with her husband, the principal of our Browning Memorial School, has been responsible for sending clever invitations to the parents, through the church-school children each month. The Home and School Association voted to give \$2.50 to the schoolroom having the highest percentage of parents present at each meeting. The money the children receive may be used for a new book, some play equipment, or whatever the teacher and children together decide.

Before our important February meeting, we had an attractive poster displayed advertising the meeting; and, of course, we regularly announce our appointments through the church bulletin also. Because we con-

Topics for 1949-50

SEPTEMBER: Getting Acquainted.
OCTOBER: Music in the Home.
NOVEMBER: Thanksgiving in the Home.
DECEMBER: Poetry and Literature in the Home.
JANUARY: Patience and Self-control.
FEBRUARY: Making the Bible a Vital Part of Home Life. (Christian Home Day.)
MARCH: Blessed Are the Pure in Heart.
APRIL: Speech Harmony in the Home.
MAY: Nature Knowledge in the Home.
JUNE: They Testify.
JULY: Educational Day Program.
AUGUST: Plans for 1950-51.

sidered this one of our most important meetings we advertised it in various ways—through the church bulletin, a striking poster, invitations sent from the school, and the letter sent through the mail. We also made personal invitations to individuals as we would meet them on the streets or in the stores. When one has a burden for something considered very important, who can be silent? And we prayed, too! But you know that "faith without works is dead," so we tried very earnestly to help answer our own prayers.

Oh, I almost forgot one of the most important preparations we had to make, and that was to find the right teachers for the various classes. We wanted those who were well-qualified and really felt a burden for the work. We did not overurge anyone to accept the big responsibility of leading out in a class. We were delighted when our pastor's lovely wife, Mrs. Bunch, consented to teach the introductory course, and invited the group to meet regularly in their attractive home. Then we were most grateful when our college president, Professor Holm, a man well qualified by training and experience to teach the course on adolescence, consented to assume that responsibility in addition to all of his many other pressing duties. (My husband tried to discourage me from even asking him, but I said, "You can't blame me for trying to obtain the best!") And I didn't urge the matter, simply presented the need, and since President

Holm felt that he owed something to the community, he consented to give an intensive course for a period of six weeks, meeting for an hour and a half each Wednesday evening. This class on adolescence was attended by some fathers too, for usually, if parents haven't felt the need of some guidance before that period, they do then! But, tragically, it is often too little and too late by that time.

Mrs. Willis Hackett, an associate leader of the Home and School Association, consented to teach the class about the school child, and those who are privileged to have her as their teacher have been fortunate. We secured two teachers for the study of the preschool child, Mrs. B. Van Horne, and Mrs. John Osborne. Both of these teachers had found much help in the course just last year, and were willing to pass on the blessing they had received. Since we had so many youthful parents living in the trailer village of the veterans attending the college, I had a special desire to interest them in studying, so Mrs. Osborne and I called upon each of her neighbors and gave them a personal invitation to join one of the classes.

Tonight Mrs. Van Horne's and Mrs. Osborne's classes are uniting at the former's home to receive instruction from one of our critic teachers, Mrs. Sherman Clark, on how to interest their children in nature. I'm planning to be there, too! Mrs. Bunch has also arranged a special meeting to aid parents in teaching appreciation of worth-while music. Mrs. Shankel and her talented daughter, Virginia Gene, both instructors in music at the college, will present this subject.

Altogether, seventy sets of lessons have been sold, and the classes have been well attended. Now don't expect to issue seventy certificates, because you will be disappointed. Perhaps eternity alone will reveal the good that has been done by these earnest, faithful teachers. As leaders of the Home and School Association, we believe that the most lasting good has been accomplished, not by the inspirational programs which we have endeavored to present, or the money we have raised for school equipment, but by the promotion of these parent study groups.

May the Lord richly bless you, Sister Moore, in your important work.

Sincerely your friend in the Master's service,

(Signed) June Nesmith
(Mrs. R. A. Nesmith)

In case some of you would like to know what kind of letter was sent to the parents we are herewith presenting that too.

Dear Parent:

We do not doubt your love for your child, but it takes more than love to prepare him for this life and the life of the

hereafter. Dearer than any other possession are our children, the heritage of the Lord. Do you realize that home is the first school, the greatest school; and parents, the first teachers, the most important teachers?

"In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life."—*Counsels to Teachers*, p. 107.

In endeavoring to teach your child wisely, have you sometimes wondered just what you should do when certain problems arose? God has promised wisdom to those who ask of Him in faith, but He expects us to study and make use of the intellect He has given to us. Have you discovered how much it helps to discuss a child-training problem with another parent who has had a similar problem and discovered a satisfactory solution?

Here is your opportunity to receive help and inspiration and courage as you constantly seek to be a better parent. At our regular Home and School meeting on February 10, we shall organize four classes for parents. If you have never studied the introductory course, you may wish to start with that. It consists of ten lessons, some of which are, "Love Is the Great Science," "Health and Its Making," and "Teaching the Hands to Serve."

The second course is about the "Education of the Little Child," and is composed of twelve lessons, as are the other two courses which are entitled, "Home Education of the School Child," and "Social Education of the Adolescent."

The cost of any of these excellent courses, when studied in a group of five or more is only fifty cents a person, and each member has a set of lessons for study and reference.

Any parent who has studied one of these courses will testify to the help and inspiration received. Won't you earnestly plan to be present at the time *when we organize these classes on Thursday evening, February 10, at 7:30 in the Academy chapel?* You won't want to miss the lecture for parents, and the other interesting features preceding the class organization.

We shall be looking for you!

May God bless you as you earnestly endeavor to train your child for Him.

Sincerely your Home and School leader,
June Nesmith

In another letter received from Mrs. Nesmith, she writes, "Last year our biggest event was a Hobby Exhibit, and we had an attendance of about 450. There were over fifty interesting exhibits." This is the notice that created such an interest:

Hobby Night

Sunday, April 18

5 - 10 P. M.

Rules for Exhibit

1. Bring exhibit before 3:00 P. M.
2. Provide your own display table or case.
3. Awards will be given for the six best Junior exhibits.

First boy and girl awards will be \$5.00 credit for Camp Win-A-Youth.

Second boy and girl awards will be \$3.00 credit for Camp.

Third boy and girl awards will be \$1.00 credit for Camp.

4. Honorable mention will be made of the three best Senior exhibits.

5. An exhibitor sixteen years of age or above will be considered a Senior.

6. Anyone from the college, academy, church school, or the community may exhibit.

Program

Special Music, Junior Band, Moving Pictures, Home and School Lunch Stand, Giving Out of Awards, and Other Features of Special Interest.

College Gymnasium

Everybody Welcome

If your association hasn't sponsored a Hobby Night, why not try something like this in your community?

So many leaders ask how to increase the attendance, how to get all the parents out. There is an excellent suggestion in the article, "What the Home and School Association Means to Sligo School." The following statement appears: "Each year the children's grade cards for the first period are given to the parents at a Home and School Association meeting." If this method brings the parents out to the meetings, the cards could be given to the parents at other periods as well.

Again I would urge that the leaders keep all the GAZETTE numbers, make a file of them so they will not get lost. There is much helpful material in them. If the former leader has done this, you may glance over previous "Notes to Leaders" for other suggestions that have appeared from time to time.

May God bless you richly as you direct these vital meetings for parents and teachers. Let us know how you are getting along, tell us of your plans and your accomplishments. Someone else may be encouraged because of what you were able to do. We trust that the topics for this year will be of great benefit to all parents and teachers.

—ARABELLA MOORE WILLIAMS.

Selling the Church Schools

BY DUANE COWIN

"The human, personal, true story of one child is a thousand times more valuable in convincing friends and influencing people than the statistical story of 500," so says the psychologist.

Big-time movie makers have learned, through trial and error, of a sure-fire formula for successful picture making. If a picture has a child or a dog in it, they need not worry about public acceptance. Somehow, children and pets have a way of going straight to the hearts of people.

We observe that the very existence of schools depends on children. One might assume that support of church schools by Seventh-day Adventists is a matter of course. Such, unfortunately, is not always the case. Everywhere, school people find that they must labor long on ways and means to insure a good Christian education for our children. They have learned, too, that selling the doctrine of Christian education to the church calls for persistent and tactful methods.

Stated any way you like, the real problem is one of selling Christian schools—their values, opportunities, services, comparisons, and accomplishments—to our Adventist people. In other words, the job refines itself to one of convincing our people of the priceless results to be derived from Christ-centered education obtained in our own Christian schools.

This is a giant job, so we must agree on some basic understandings. It takes salesmanship. Every approach must be tactfully and prayerfully made. The whole matter involves the art of pleasing. It is well to remember that our people are appreciative, yet they demand much. The problem then becomes one of how we can most surely please and bring conviction to a great number of people. The evidence is to be found in our schools. It is to be seen as the worth-whileness of the fruits of Christian education. In our plea we should capitalize on the benefits accruing to our children through Christian schooling.

Big business has found that to accomplish most it must emphasize what it offers rather than what it seeks from the people. We need to apply this philosophy to our form of education.

Education involves the expenditure of money, and most people hesitate to accept ideas which make necessary such an experience. Carefully and very thoroughly the church members must be shown the real outcomes of such an investment—a desire to live fuller lives of service here and a plan to have a home in the earth made new. This means the best in teaching personnel, forti-

fied with adequate salaries, good buildings, plenty of modern equipment and supplies, including visual aids plus play equipment, good libraries, modern seating, proper heating, well-cared-for buildings plus grounds and landscaping of which we need not be ashamed.

And now let us suggest that the appeal be made simple. It has been said that people are terribly annoyed by complicated explanations of things they had assumed to be simple, but they are pleased with a simple explanation of things they had thought to be complicated. The story of school financing seems complicated to many people. If it can be made to seem easy to understand and is presented to the church in a pleasing manner, it would appear that the people will be more inclined to think favorably of the needs. Well-informed persons who have had a hand in laying plans are usually co-operative and helpful. Let the presentation be according to a practical philosophy. Talk the people's language. Keep away from technical details. Remember the personal element. Never overlook prayer.

Study how to reach the leaders of dissent. Not all opposition is harmful. It is often healthy and helps to put us on our toes, causing us to study more carefully the over-all plan or picture. Very often a few people in a church control the thinking of the majority. Discover who can most effectively talk to them. This suggests that we should do some opinion sampling.

Nearly all appeals lean heavily for success on the value of slogans. You've heard such slogans as, "An apple a day," "Share your faith in forty-eight," and "Look at your hat—everyone else does." We have become slogan conscious. Surely we can coin a purposeful slogan or jingle to emphasize the positive value of our own educational perspective. Perhaps we could use such a phrase as "Christian training for your child and mine."

Three premises are used repeatedly in campaigns, namely: hope, fear, or shame. Fear is a dangerous avenue of approach. Shame is a hard way to win friends and influence people. The hope of something better cultivates a promise for things that lie within the touch of everyone. This hope involves the welfare and the future of our children. Appeals which are made on behalf of children need, of necessity, to include the little ones themselves through sharing in the planning and through real participation in the entire plan. Let them have a meaningful part.

Always, business talks up the quality and quantity of its product and talks down the cost. Notice this. Emphasis will invariably be placed on how we will be benefited, and the last thing we can get out of the salesman is the cost. Very often the cost will be stated

in terms of what we now own, since we are entirely familiar with that item. He seeks to build up a pride of ownership. He asks questions and invites agreement. These methods are no less fair when selling Christian education.

Depend upon the working of the Holy Spirit to open hearts and bring to bear the convincing force. "The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the arguments home to the hearts with divine power."—*Acts of the Apostles*, p. 45.

What the Home and School Association Means to Sligo School

BY LOUISE B. STUART

"The teachers in the home and the teachers in the school should have a sympathetic understanding of one another's work. They should labor together harmoniously."—*Counsels to Teachers*, p. 157. Again and again in her writings Sister White emphasizes the need of a spirit of co-operation between home and school, between parents and teachers. We feel that the Home and School Association has done much in bringing about this spirit at Sligo School. We have been asked to tell what the Home and School Association means to us here at Sligo. Let us tell you what has been accomplished through its activities.

First, it has helped to acquaint the parents with the objectives, the plans, the methods, and the activities of the school. Co-operation with the school program is always easier when parents know what is going on and why.

The subject of health is always important to both parents and teachers. In order to acquaint the parents with the health program carried on at school, one meeting each year is given over to this subject. There is a talk on some important health problem by a competent nurse, dentist, or doctor. A report of the fall physical examinations is given by the school nurse, who also points out special health needs of the pupils. Parents are given an opportunity to talk to her after the meeting and to study the gold star charts posted on the bulletin board. Health posters and drawings are used for the decorations. Some of the children take part by presenting a health dialogue.

Each year the children's grade cards for the first period are given to the parents at a Home and School Association meeting. After a short general meeting (THE CHURCH OFFICERS' GAZETTE has a wealth of material for these) the parents go to their

child's room to receive his grade card. Here they may see the work he has done during the period. The teacher is there to assist in interpreting the card and to answer questions. This plan has done much to help parents understand grade cards.

Recently the theme of a series of meetings has been, "Are We Making Our Religion Attractive to Our Children." At one meeting Mrs. Ella Robinson and Elder Arthur White told incidents in Sister White's life which revealed what a cheerful, happy Christian she was and how children loved her. At another meeting Elder Eric Hare spoke on "Buoyant Religion." At another, Elder Rebok talked about making our children happy on Sabbath and week ends. The last program will be on "Christian Recreation." These programs help to emphasize the spiritual side of the work of the home and the school.

Children often take part in the program, thus acquainting the parents with the work done in the classroom. Incidentally, it helps to bring parents out to the meetings. This year the eighth grade has presented a geography unit; the fourth grade, a courtesy dialogue. The third grade gave interesting reports on library books read in school. The fifth- and sixth-grade boys and girls presented their "Share Your Faith" program, demonstrating how they give Bible studies and telling interesting experiences they have had while giving out literature in a new subdivision near by. The Junior and Youth's choirs, composed of 100 children, have sung at the meetings.

Second, the Home and School Association programs have promoted a fine spirit of understanding between parents and teachers. Early each year a social get-together is planned so that everyone can get acquainted. Sometimes the eighth-grade cooking class prepares and serves cookies and punch.

A year ago a most successful plan, the Room Mother plan, was inaugurated. A room mother is chosen for each grade. This mother helps the teacher in many ways. She helps to plan room excursions and picnics, and contacts other parents for assistance in furnishing transportation. Some room mothers have taught sewing and ceramics and have assisted in J.M.V. classwork. They have taken charge of Saturday night moving pictures, games, and stories. They have taken children swimming and have provided transportation when literature is being given out. They have raised money for room projects.

Fathers have helped, too, though not yet officially termed room fathers. (This is planned for next year.) Some have put up black-out curtains, shown moving pictures, kept the moving picture projector in good shape, helped with games, built bird feeding stations and made scenery for programs. One father donated apples for an apple

festival. All this working and planning together has made a very friendly spirit between parents and teachers.

Third and last, the Home and School Association has helped to raise money to purchase school equipment which otherwise could never have been obtained. They have provided a new Bell and Howell moving picture projector and radiant screen, an S.V.E. projector, a new Ditto machine, three victrolas, records, library books, lunchroom furnishings and many other pieces of fine equipment.

Sligo is indeed grateful for its active Home and School Association. It has meant work, planning, and counseling together, but it has been well worth the time and energy expended.

Gold Dust

"There is no service like his that serves because he loves."

"The ability to do the same thing day by day and many times each day, year in and year out, and to do it well each time—this is the soul of the true artist."

Anyone who stops learning is old, whether this happens at twenty or eighty. Anyone who keeps on learning not only remains young, but becomes constantly more valuable, regardless of physical capacity.—HARRY ULLMAN.

God's Ambassadors

(Continued from page 26)

Let us become individual ambassadors for God, freely offering the bread of life to those who hunger for it. By tactfully and enthusiastically offering the Bible Course whenever opportunity permits, we shall bring in thousands of new applications for the 20th Century Bible Course. Surely in the new earth many of that number will thank us for thus acquainting them with the principles of salvation.

—V. A. LAGRONE.

August 27 Tract Racks Everywhere

In one Western city a Seventh-day Adventist dentist is personally supervising the placing of tract racks and has been successful in locating racks in three bus terminals, two railroad stations, the hallway of the public library, and in the lounge of one of the city hospitals. Each week he makes the rounds of these racks, taking out the few remaining pieces of week-old literature and filling them with new periodicals and tracts. He attractively displays such magazines as *Signs of the Times*, *Our Times*, *Message*, *Life and Health*, *Listen*, *Youth's Instructor*, and in a definite order he arranges the "Bible Prediction Series." Inside each of the magazines and tracts he

places a Bible Correspondence School enrollment card. Each piece of literature is stamped with the name of the missionary organization and the address of the church, together with an invitation to attend the Missionary Volunteer and church services.

For almost a year these seven racks have been kept up-to-date with fresh literature, and scores of travelers from every state in the Union have enrolled in the Bible Correspondence School course. Thousands of pieces of literature have been taken. Weekly there are mail requests for additional literature of the type secured from the rack. The literature racks, placed in strategic locations, fulfill a real evangelistic purpose: "There are many places in which the voice of the minister cannot be heard, places which can be reached only by publications,—the books, papers, and tracts that are filled with the Bible truth that the people need. Our literature is to be distributed everywhere."—*Christian Service*, p. 153.

Another busy medical doctor has displayed our magazines on the reading table in his office waiting room, and maintained a number of racks filled with Crisis books for his patients to read while waiting for their appointments or for them to take with them to their homes. In the twenty years that this Seventh-day Adventist doctor has followed this missionary practice, he has distributed more than 1,000,000 tracts and books. During his residency of fifteen years in one city he has seen a number of patients take their stand for the Bible truth whose interest in the message started by the reading of magazines and books from his rack.

Sometime ago a Seventh-day Adventist brother conceived the idea of placing a tract rack in every barbershop in his city. Soon after this project was launched, the sisters of the church decided that they, too, would participate in the placing of racks by locating a rack in every beauty parlor. They explained their action by stating that every man and woman at some time during the year visits one or the other of these establishments. This was one means of making contact with a large proportion of the citizenry of their community.

Shall we not make contact with the various establishments in our community, endeavoring to place a tract rack in every railroad station, bus terminal, airport lounge, hospital waiting room, restaurant, barbershop, beauty parlor, ferry lounge, and streetcar transfer point? Then the admonition given by the Spirit of prophecy will be realized: "Let the leaflets and tracts, the papers and books, go in every direction. . . . There are many honest souls who might be brought to embrace the truth by this means alone."—*Christian Service*, p. 151.

—J. ERNEST EDWARDS.

Sabbathkeeping

(Continued from page 3)

"O thou in whose presence my soul takes delight,

On whom in affliction I call,

My comfort by day and my song in the night,

My hope, my salvation, my all!"

Fanny Crosby's sightless eyes debarred her from enjoying the beauties of nature and the faces of her earthly friends, yet she could sing:

"O the pure delight of a single hour

That before Thy throne I spend,

When I kneel in prayer, and with Thee, My God,

I commune as friend with friend!"

Consider how our hearts thrill when we receive word that one of our beloved ones, who has been long parted from us, is to return. Could we picture ourselves as forgetting to meet the train on which he was due to arrive? Would the mother not be planning during all the week how to prepare for him the food he liked best, and consider how best to plan for his happiness? When we love God with all the heart, and with all the soul, and with all the mind, and with all the strength, there will be little need for questioning as to what things should *not* be done on the Sabbath. Love itself will prompt us to do those things that please Him.

In harmony with these thoughts indicative of the delight in Sabbathkeeping are the many passages giving counsel to us through the Lord's messenger:

"The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their families, and interesting them in spiritual things, *giving them correct views of the character of God*, and what He requires of us in order to perfect Christian characters and attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it, and have a welcome in their hearts for it."—*Testimonies*, Vol. 2, p. 585. (Italics ours.)

"All who love God should do what they can to make the Sabbath a delight, holy and honorable. . . . They can do much to exalt the Sabbath in their families, and make it the most interesting day of the week. We should devote time to interesting our children. . . . We can walk out with them in the open air; we can sit with them in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with

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Our Foreign Missions

One of God's Strange Acts

Some years ago, when Pastor J. Clifford was pioneering the work in Eastern Nigeria, a young boy from the village of Ihie (Ee-ha) heard and accepted the advent message. Soon he made his new-found faith known to his own people, and a number of them became interested in the truth. One Sunday morning Pastor and Mrs. Clifford decided to visit Ihie, taking the young boy, Abraham Nzotta, with them to interpret. When they reached Ihie, they parked their car about a quarter of a mile from Abraham's house, and proceeded to talk with Abraham's relatives and friends who quickly gathered.

Members of another church had previously heard of the proposed visit, and when they went to church that morning they placed a sentinel outside to watch for Pastor Clifford. They were very determined that no other mission should come into their village. It was not long after Brother Clifford's arrival in Abraham's house until the people ran from the church where they were assembled, and demanded that the white man should come outside and tell them why he had come there.

Pastor Clifford was soon surrounded by a somewhat excited mob while he distributed some tracts in the Ibo language. Soon bitter opposition arose, and one man called out, "These tracts will cause confusion, and some of our church members might become interested in the new religion."

At once some of the crowd assumed a threatening attitude, and one man, after ascertaining that Brother Clifford did not carry a revolver, shouted to the crowd, "He has no gun. You can do anything you like with him."

"Then let's kill him!" yelled some.

"But what of his wife?" said another.

"You know it is against our custom to kill a woman."

Finally they took up sticks to drive Brother Clifford away, and through a shower of dirt and other missiles Brother and Sister Clifford managed to reach their car. Then some hefty men caught up young Abraham and threw him into the air several times, allowing him to fall heavily to the ground, until he was badly bruised and exhausted. All efforts of the Cliffords to rescue him failed. Shortly afterwards he escaped and made his way to the mission at Aba.

Such is the story of God's overruling

providence; but that is not the end. Since that took place, changes have come. On the very spot where the above incident took place, a small Adventist church has been built. On the last Sabbath of 1947, that very Abraham Nzotta, now grown to manhood, was ordained to the gospel ministry. Last year the elders of Ihie and three other villages gave us a large plot of land—ninety-two acres—on which to establish a training school. How wonderfully God changes things!

—WM. McCLEMENTS.

Opportunities in Sinkiang

The province of Sinkiang surely holds much of promise for the future of our work, and up to this time it still awaits our positive action. We find that the people of this province are of some fifteen races, and speak at least eight different languages.

Our work has been greatly blessed of our heavenly Father. In one week we took one hundred subscriptions to the *Signs* (Chinese) and sold two hundred single copies, without any undue effort on our part.

At present we have eight or nine people attending our services each Sabbath. One of these inquirers has already begun to pay his tithe and to bring his Sabbath-school offerings. A few of the inquirers hope to be baptized and to join our church before long. Unfortunately we have been so busy with our literature work that we have not been able to visit these people as frequently as we would like.

Of the four million people in Sinkiang Province, not more than two hundred thousand are Chinese. Many of these are from Shantung, Hopei, and Honan. The great majority of the Chinese are found in the larger cities, such as Tihwa, Hami, Suilai, Chitai, and Yenchi. Some two or three years ago the Church of Christ in China began evangelistic work in some of these cities, and churches have been raised up in a number of places. Judging from the success of this body, we believe that evangelistic work is easier and more fruitful here than in China proper.

We appeal to all our brothers and sisters in the church to remember us in their prayers continually, that God will protect and bless us in His service here in Sinkiang.

—WANG TSI-TUAN.

—WANG SHU-TEH.

Paramount Chief or Adventist?

Paramount Chief or Adventist? To Worawor this was a very vital question—which would it be? The boy made up his mind, but time was to unfold many unexpected experiences. This story begins some years ago when Pastor D. A. Ferris was stationed at Limbul on the island of Ambrym, New Hebrides. Here, with a school as one of his main agencies, he was trying to break through the barrier of heathenism. While working in the north, the Catholics and Presbyterians were trying to get permission to commence a school in the village of the paramount chief in the south. This they were unable to do. The old chief was adamant. These inquiries awakened in the son of the chief the desire for an education, but he wished to obtain it at the Sabbath mission. The father was determined that his son should continue in the position of chief which he had obtained, and so he refused permission.

The boy, thereupon, ran away from the village and began working for a trader. While thus engaged, he heard that another boy had brought a Sabbath mission teacher to his village. He returned, therefore, only to find that the school had been established some distance from the village. The boy then asked his father for a grant of land close to the village. The father complied with his wish, and preparation for the new school commenced.

As the chief witnessed the project advancing, he changed his mind concerning his son, and decided he would finish this school business once and for all. After a short discussion with the boys and the teacher, he became angry, and started directly for his house. Worawor read the intents of his father's heart. Inside that house was the gun he knew his father was seeking. As the old man fumbled to unlock the door, Worawor stood near, and at the right moment he put his foot to the door and burst in, snatched the gun, and was gone. The old man stood dazed. Quickly reaching the beach, the boy immediately smashed the weapon upon a rock and threw it into the sea.

The young man had chosen the right pathway. He was seeking a crown, not of a paramount chief, but of eternal life. The father, witnessing this act of determination, conceded to his wish. Today that boy, now known as Obed, is at the Aore Training School. He holds an office in the Missionary Volunteer Society, and is preparing to be a missionary.

—A. C. THOMSON.

"A temper is a valuable possession, so don't lose it."

First Sabbath at Guam

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6. Sabbath morning, May 22, 1948, was a never-to-be-forgotten worship hour for the writer—my first Sabbath on Guam. Fragmentary reports regarding the work had been received. There were some Adventists on Guam. That was encouraging to know. But surely not much could have been accomplished in a place where no worker had ever been established. There had been only a few hours' stay by Pastor Millard and his associates, at which time believers were baptized; and later a brief visit from Pastor Bautista of the Philippines, when a few more were baptized. As yet there was no organized church.

Transportation is difficult to obtain on Guam; and when Sabbath school started promptly at 9:30, only a few were present in the little improvised chapel on the porch of Brother and Sister Manuel Ulloa's home.

Special Days and Offerings

August 6

Home Missionary Day

Topic: Bible Correspondence School

August 13

Offering for College of
Medical Evangelists

But more arrived every few minutes. One, then two, then three—still they came—Guamanians, Americans, Filipinos, Negroes, Hawaiians; from Palau, from Saipan, from Okinawa, from Iwo Jima.

Words cannot express the deep emotion which stirred me to the very depths. Eleven o'clock arrived. We sang. We prayed. The offering was received, and one of the brethren announced the song which was to precede the sermon. Looking out toward the road, we saw an antiquated bus discharge five or six passengers who made their way toward us as we sang. At the conclusion of the song, I arose and addressed a congregation which filled the chapel to overflowing. They were not all Seventh-day Adventists. They were Baptists; they were Catholics; they were men and women in the darkness of sin, groping for the light. Only one thought came to mind in that moment, and there was scarcely a dry eye in the group as I reverently said, "What hath God wrought!"

Truly the harvest is great and the laborers are few; but the Lord of the harvest has sent His Spirit before us to prepare the way. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

—ROBERT E. DUNTON.

Sabbathkeeping

(Continued from page 31)

them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature."—*Ibid.*, p. 584, 585.

"The Sabbath—oh! make it the sweetest, the most blessed day of the whole week. . . . Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath day, keeping it according to the commandment. . . . They can make the Sabbath a delight if they take a proper course. The children can be interested in good reading or in conversation about the salvation of their souls. But they will have to be educated and trained. The natural heart does not love to think of God, of heaven, or of heavenly things. There must be a continual pressing back of the current of worldliness and inclination to evil, and a letting in of heavenly light."—*Review and Herald*, April 14, 1885.

There is one Psalm, the ninety-second, which is especially dedicated to the Sabbath day, and pictures suggestively how that day should be observed. Among the "good things" are specifically mentioned thanksgiving; songs of praise; morning and evening worship periods; the use of instrumental music; contemplation of the works of God, and rejoicing in them; consideration of the final fate of the wicked who seem today to flourish, in contrast with that of the righteous; and meeting in the "courts of our God." The chapter ends with an assurance of a life of fruit bearing, and witnessing to God's faithfulness and righteousness. For several months, while on a mission station in Africa, this Psalm was read and studied in our family, with new beauties seen therein every week.

Of the hour of public worship, the supreme hour of Sabbath blessing, Mrs. White has written: "God teaches us that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for those who love Him, where, from Sabbath to Sabbath, . . . they will assemble in the sanctuary to unite in loftier strains of song, in thanksgiving and praise to Him that sitteth upon the throne and to the Lamb forever and ever."—*Review and Herald*, October 24, 1899. (Italics ours.)

Thus, as we receive the answer to our prayer, "More love to Thee, O Christ," may we find increasing "delight" in the sacred hours of the Sabbath.