

# The Church Officers Gazette

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No. 6

## Delivering From Heathenism

IT is advocated by some, especially those who are averse to giving of their substance to missions, that the people in heathen lands should be let alone in their religious rites and ceremonies, left to themselves to worship their gods, undisturbed by missionaries who come in among them to teach a new and different religion. Such do not obtain even a glimpse of what the "rites" and "ceremonies" of these heathen lands mean to the people who have been chained to them generation after generation. They do not know what it would mean to be let alone, for example, undisturbed in a primeval forest in the interior of Africa where such scenes as the following have been witnessed.

At the death of a chief the sternly demanded "rites" and "ceremonies" of their heathen religion begin. They commence at the death chamber, and end on the heap of earth where he is entombed.

"The procession is ready to start, when suddenly, from the dead king's hut, a number of lynx-eyed natives spring forth, like panthers. The king's weary old nurse has already received her nursing fee in sudden death, and now the door to the harem is shut, behind which are a dozen wives, soon to become living sacrifices. The 'red sunset' has begun. The nurse's blood has flowed, and now another victim dies as the royal corpse is carried across the threshold. Another life is sacrificed as the corpse passes the town gate, and from there on death after death follows until the tomb is reached. Down in the huge pit more victims meet death by suffocation, and up in the sunlight, on the new mound of earth, there are other sacrifices, which are known as the 'blood plaster.'"

Let us enter another stronghold of heathenism, Inner Tibet.

"In the depths of Inner Tibet there are monasteries, we are told, where the courtyard walls contain stone-sealed apertures behind which languish

### The Breathing of a Prayer

O God, speak to these Laodicean statues, that they may live. Turn the current of Thy Holy Spirit, which is promised in the outpouring of the latter rain, upon the cold monuments of clay, that we may vibrate with spiritual power.

Cleanse these murky, lukewarm temples from the sin of denominational pride and self-complacency, that they may shine as Thy mighty archlights to quickly lighten the whole earth with Thy glory.

O Thou compassionate Bridegroom, wilt Thou not send word in haste to the sleeping virgins, that they may awaken and trim their lamps, and begin at once to sound the loud cry of the message, calling sinners to repentance, and saints to a reconsecration, in preparation to meet their coming Lord?

O Father, do all this for Thy people. Do it for Thy remnant church. Do it, Lord, personally, for me—in Jesus' name. Amen.

J. H. McEACHERN.

the immured monks of the order, who do nothing but sit in their tomb and turn a prayer wheel. The endless night of their imprisonment is measured only by the knock on the stone, which occurs once or twice a day, in-

dicating that there has been placed within reach a bowl of water and a morsel of bread—just sufficient to withhold the victim from the release of death. As time goes on, the stone of the aperture is removed with increasing difficulty by the devitalized hand inside. Someday there will be no response to the knock, for death of body and soul of the inmate will have taken place."

And here are some "rites" and "ceremonies" which the most ardent exponent of the "let them alone" theory could hardly point to as in any manner whatsoever leading its adherents toward the gates of restored Paradise. A visitor to the religious ceremonies held in the Red Lama Temple, near Peiping, China, tells what he found in progress there:

"The chief lama—powerful, strongly built, and of great stature, towering above his assistants—opened the service with a chant, in which a group of boys joined. There was a pause, and then a huge lama opened his mouth. I had never before heard so cruel, so hypnotic, so vibrant a voice. It seemed as though all humanity and tenderness, all recollections of kindly things, had been wiped out. And yet the voice held a dominance that scorched and seared. My nerves began to tingle, the air seemed heavy, I could not breathe. Suddenly I became desperately afraid, and the conviction gripped me that Satan was present. For an awful moment I caught a prevision of the eternally lost souls in the dark abyss. I felt that I must get away at once, and I pressed my way and somehow stumbled to the door."

Only by the power of the gospel of Jesus Christ can such souls be delivered from the clutches of the destroyer, the god worshiped by the devotees of heathenism. When Jesus, upon the slope of the Galilean hillside, after having severed the fetters of the

tomb and received of His Father "all power in heaven and earth," commanded His disciples, "Go ye into all the world, and preach the gospel to every creature," He had in mind souls such as these, bound in fetters of iron. And thousands are today being freed, as our missionaries bring to them the last notes of the everlasting gospel, bound up in the truths of the third angel's message which sounds to the "uttermost part of the earth." Let us not weary in the sending, or in the support of, these messengers in the accomplishment of this our task given to us by the Master.

#### God's Call to Us

"To human agencies is committed the work of extending the triumphs of the cross from point to point. As the Head of the church, Christ is authoritatively calling upon everyone who claims to believe on Him, to follow His example of self-denial and self-sacrifice in working for the conversion of these whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the bloodstained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle even to the gates. . . .

"The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, 'God forbid that we should glory, save in the cross of our Lord Jesus Christ.' They were filled with an intense longing to add to the church such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord. . . .

"Shall we be less earnest than were the apostles? . . . Is not God saying today to His praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain, 'Lo, I am with you always, even unto the end of the world?' . . .

"As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in cooperation with Him, and He will also move on the hearts of unbelievers [as they in turn become converted to Him through the truth] to carry forward His work in the regions beyond."—*Testimonies*, Vol. VII, pp. 30-32.

Leave those bound, as with bonds of iron, alone in their religion of rites and ceremonies, to perish—miserably perish? This is not the word of our Com-

mander. We should rather, with the aid of His strength, go forth even into the strongholds of the enemy, "to loose the bonds of wickedness, to undo the heavy burdens, and let the oppressed go free, and . . . break every yoke." Isa. 58:6. T. E. B.

#### Faithful in a Very Little

LIFE is made up of many little things. Because they are little, often little is thought of them. But God asks, "Who hath despised the day of small things?" Here are matters of importance: give attention to the many small things, avoid the little evils, and foster the good, even though

### Special Appointments for June

Home-Foreign Day, June 3

Second Sabbath Missions  
Offering, June 10

Thirteenth Sabbath Offering,  
June 24

(Southern Asia Division)

they are small. The faithful servant hears from his Lord the welcome plaudit, "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." Luke 19:17. Even a "very little," when faithfully done, is acceptable to God. And a little sin is, on the other hand, the link in a chain that finally has become strong to bind or enslave.

A little departure from the path of right leads toward the broad way of destruction. Judah's guilt was not positively but relatively greater than Sodom's; but because Judah's standards should have led them to such a higher life, the word of God to Judah was, "Thou wast corrupted more than they in all thy ways." Behold what Adam and Eve may have thought of a little(?) sin. To what terrible results it led! "A little tea or coffee will not hurt me." "A little meat once in a while will not harm one." These are man's statements, but God says it is the tender vines and the tender grapes that the little foxes spoil. And it is he that is faithful in the little things who can be trusted with greater things. Little things make up character.

"What's the harm of a little ring? Why say anything about that?" Well, it is a little thing, but God's word speaks against various ornaments (see Isaiah 3), such as spangled ornaments, rings, etc. And both Peter (1 Peter 3) and Paul (1 Timothy 2) warn against the wearing of gold. This should be the end of controversy. Then read what God says in the Spirit of prophecy:

"I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion."—*Testimonies to Ministers*, p. 181.

"Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit directions on this point: 'I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.' Here the Lord, through His apostle, speaks expressly against the wearing of gold. Let these who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*Testimonies*, Vol. IV, p. 630.

"Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God."—*Id.*, p. 647.

—*Pacific Union Conference Committee*.

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## THE HOME FOREIGN MISSION FIELD

### Suggestive Program for Sabbath Service, June 3, 1939

OPENING SONG: "Let the Lower Lights Be Burning," No. 480 in "Christ in Song"

SCRIPTURE LESSON: Acts 2:1-21.

PRAYER.

READING: "A Key and Its Use," by Steen Rasmussen (pastor or elder should make this article the introduction to the theme for the service).

SONG: "Call for Reapers," No. 547 in "Christ in Song."

READING: "Home-Foreign Work," by B. L. Grundset.

READING: "A Dying Wish," by D. E. Reiner.

READING: "A Challenge to Leaders and People," by J. B. Ponner.

TALK: "Accepting the Challenge," to be given by church missionary leader.

MISSIONARY OFFERING AND PLEDGES.

CLOSING SONG: "Christ for the World," No. 670 in "Christ in Song"

### An Appeal to Leaders

BY M. N. CAMPBELL

*President, N. Amer. Division*

IN the endeavor to increase the circulation of our truth-filled literature, our brethren are thinking of the foreign-language groups in America. Giving the message to these people is one of the big problems that confronts the North American Division. We have a large foreign mission field in the United States and Canada. It is estimated that fully thirty-five million people speak a foreign tongue in these two countries. Hosts of these people were taught what religious knowledge

they have from the Bible written in a language other than English, and for religious teaching to be effective it must be heard in the mother tongue of the hearer. No conference can with impunity overlook its responsibility for evangelizing the foreigners within its borders. They are as much the responsibility of our churches as are any other people.

As an indication of their loyalty to their own tongue it may be noted that there are over 1,000 newspapers published in foreign languages in the United States.

And so it is sincerely hoped that in all the campaigns to be launched our people will bear in mind that we have foreign-language literature which should be circulated among the foreign-speaking people in the neighborhoods of our English-speaking churches. It would be well if clubs of foreign papers could be subscribed to, and our young people in their enthusiasm for missionary work could take them from home to home among their foreign-speaking neighbors. It would open a splendid field for missionary endeavor. Let us not forget that it is possible to become an active foreign missionary without having to buy a steamer ticket. There are foreigners all around us, and they form a very fruitful field for missionary activities. I trust that these opportunities will not be overlooked.



### A Key and Its Use

BY STEEN RASMUSSEN

FOR a number of years we have followed the practice, as a denomination, of setting aside certain days every year on which specific missionary endeavors or enterprises are especially emphasized. This has been done in order that they might receive proper and rightful attention, not only on that specific Sabbath, but during the entire year.

Sabbath, June 3, has been designated as "Home-Foreign Day." It is hardly necessary for us to call attention to the fact that all through North America we find foreigners not only scattered here and there, but living in large settlements. They furnish a foreign mission field within the homeland. While this field is by no means an easy one, yet experience shows that it is as fruitful as we have anywhere.

We as a denomination have in our possession a very special key which opens the door of entrance to their minds and hearts. This key is our literature in the language of these people.

We are earnestly soliciting the co-operation of our churches in making 1939 an outstanding literature year also as far as foreign publications are concerned. We are urging anew the organization of home-foreign bands in all our churches where there is a field of labor among foreign-speaking people. It is the business of this band to

FOR SYMPOSIUM ON PLANS AND METHODS OF WORKING FOR PEOPLE OF VARIOUS NATIONALITIES AND RELIGIOUS BELIEFS, SEE PAGES 7-9.

devise ways and means of carrying the message to these various foreign-speaking peoples in their community. Hundreds of them accept the truth every year through the ministry of the printed page and other follow-up activities.

A most interesting letter was recently received by the Pacific Press Publishing Association International Branch at Brookfield, Illinois, from the pastor of a German Evangelical Lutheran church in one of our Eastern cities. In the letter this pastor says: "I received from someone recently two sample copies of your weekly paper *Zeichen der Zeit* (*Signs of the Times*). I am very much pleased with them, and I am sure they are very suitable for distribution in the churches. I would like very much to send some sample copies to all members of my Evangelical Lutheran church, and I would need eight hundred copies for that purpose. Kindly send me also a few extra copies of recent issues. If you can give me a special price for eight hundred copies, then I will be ready to send you an order."

In commenting upon this letter, B. L. Grundset, manager of the Brookfield Branch, says: "Isn't it remarkable that the pastor of a Lutheran church would have us send copies of this paper to each of his eight hundred members? I think it is the most remarkable experience that has ever come to this publishing house. Another outstanding thing about the experience is that all these members—eight hundred strong—read the German language. This pastor is doing the very work that our people ought to be doing."

Who knows but that the Lord in His inscrutable plans for the finishing of His work is using this pastor as a medium whereby members of his church may receive the last warning message. It is also a challenge to us that we should redouble our efforts in getting the message before these millions of strangers within our gates. The words of the Saviour, "That thou doest, do quickly," are as applicable in this endeavor as in every other line of missionary activity in which we can engage.

There are still untouched possibilities in a systematic distribution of our foreign literature. Be sure to contact your Book and Bible House or the Pacific Press Brookfield Branch in re-

gard to the number of languages in which literature is available, the type of literature, prices, etc.

Greatly appreciating the cooperation and interest taken in this home-foreign missionary work, we do appeal again to our willing and much-burdened workers and church officers to assist us anew in a still greater effort this year in reaching these multitudes of foreign speech with the last message of salvation.



### Home-Foreign Work

OF the many unfinished tasks which confront this denomination, none are of more vital importance than the giving of the message to the millions of people who have come to America from their homelands across the sea. In this country are representatives from all nations that dwell upon earth; and with this multitude among us the United States is, in a unique sense, the greatest mission field on the globe.

The representatives of the various nations are gathered here by divine ordering, as set forth in the following quotation from the writings of the Spirit of prophecy: "In our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith."—*Christian Service*, p. 200.

Jesus instructed His followers to "go . . . into all the world, and teach all nations." We do not have to go far from home to obey this command of our Lord and Master. One of the most effective means by which we can reach these millions with this last message of mercy is through the printed page; and the importance of church members' forming literature bands for carrying the precious light of truth to these millions through the printed page is set forth in the following statement: "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. VII, pp. 21, 22.

The effectiveness of missionary band organization is still further emphasized as follows: "The locusts have no king, yet go they forth all of them *by bands*." Prov. 30:27. In another scripture we read that one may chase a thousand, but that two will put ten thousand to flight. Deut. 32:30. There may be Italian bands or Polish, Hungarian, Russian, Slovakian, Greek, German, Danish-Norwegian, Swedish, and Jewish bands, depending upon the size of the church and the number of foreigners in the community.

The International Branch of the Pacific Press Publishing Association, located in Brookfield, Illinois, prints literature in more than twenty languages. Missionary periodicals, comparable with the *Signs of the Times*, are printed in German, Danish-Norwegian, Swedish, and Italian. Why not send a subscription to your foreign neighbor or friend? That these people prefer reading matter in their mother tongue is evidenced by the fact that 1,062 foreign periodicals are published in this country. A man in Michigan writes, "From time to time some good soul leaves me at my door a little paper—*The Obecna Pravda* (Polish Present Truth). Although I understand the language as well as Russian and English, I prefer to read in Ukrainian, for this is my native language which I love and understand best." A daughter, writing for her mother, says, "My mother loves her German papers and reads them from cover to cover, and hopes by God's help to read them all the remaining days of her life." Another writes from the State of Oregon: "I thank you for sending me the five *Evangeliets Sendebud*, for I have given and mailed them to Danish-Norwegian people who love to read this good paper. Already one lady is attending church as a result of this missionary work."

Go where you will, from the Atlantic to the Pacific, the foreigner is there. In thirty-three of our largest cities the foreign born exceeds the native born, and in almost every city, village, and hamlet are found large numbers of these people. What a challenge is this to us in this land of light and liberty! Will you not, in each of your churches,

mass your forces and lend a hand to save them? May God help us to quickly finish this great unfinished task!

B. L. GRUNDSET,  
*Manager, International Branch.*



**A Dying Wish**

I AM thinking of a godly mother who was born on foreign soil. Although she lived in beautiful North America for over fifty years, she lost none of her interest in, nor her burden for, the foreigners. Her last earnest wish on her dying bed was that someone might go to her brothers, also living in America, and give them this message. This godly mother who expressed such a dying wish was none other than my own darling mother. Given to us in such an hour, with such an earnest appeal, how could I ever forget my mother's wish! I think of it while traveling on trains, walking on the busy streets of our cities, and standing in the pulpits of our churches. Every foreigner is somebody's brother, sister, uncle, or aunt. What can we do to bring them to Christ?

At one time these foreigners were not here. What brought them here? Behind the search for new homes, new business, new worlds, lay the heavenly urge instilled by the Spirit of God to find a new message and a new hope. To tens of thousands of these comfortably settled and pleasantly situated, as well as many homeless souls, this message has been proclaimed, and thousands have accepted it and are living sincere lives, and preaching the message by voice and by pen to their kin and kith, both here and in their native land.

What more can we do for the millions yet unwarned? Many of them are getting restless. Unemployment has thrown them into despair. They are being herded into labor organizations. Their hearts are stirred up with

a spirit of hatred and revolution. They have found Christian America a highly organized commercial nation. Religious fanatics have misguided them. Political parties have held out false hope, and labor leaders have taken advantage of their innocence and ignorance. Because of these tragic experiences many have lost confidence. They look upon all men with grave suspicion.

How welcome is the messenger of peace to such disappointed souls!—one who loves them and believes in them; who is willing to study and work out their problems, to live with them, sleep in their beds, eat at their tables; and carefully, slowly, and lovingly to unfold this message in its simplicity to them and help them to find Christ, who also was a foreigner.

Christ's dying wish for the lost world was that His message might be carried to all mankind. He is no respecter of persons. He died for all. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all."

D. E. REINER,  
*Home Miss. Sec., Northern Union.*



**Tremendous Field of Opportunity**

THERE is a tremendous field of opportunity for missionary work among the foreign-speaking people, and our church members must arouse to the situation soon if these are to be warned before the Lord comes. A large number of these people are annually returning to their homelands. Through the instruction by the Spirit of prophecy, we are told that it was in the providence of God that these foreign-speaking people should come to America "that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith." What answer shall we give when asked

to account for the foreigners who have lived among us for months and years and whom we have never tried to reach with the message of truth? Their sojourn in this country is being limited, and in just so far our day of opportunity to do our duty by them is being cut short.

The newspapers of Chicago have published statistics in regard to the various foreign groups in the city. B. L. Grundset, of Brookfield, Illinois, refers to the situation in much the following manner:

It is stated that in Chicago there are 100,000 Lithuanians. Now this is a comparatively small people, as we think of them, and yet we have 100,000 right here in Chicago. I do not know of a single missionary effort ever having been put forth for them. Then it is stated that there are 40,000 Croats in Chicago. The same is true of these people. We have scarcely any literature in these two languages. Then we have in Chicago 500,000 Poles, 300,000 Italians, 300,000 Bohemians and Slovaks; and I suppose the same number of Germans, and in addition a large number of Russians and representatives of every nation of earth; and yet very little is being done for any of these people. In New York City, and other large centers of the East, the need is even greater than in Chicago. The real situation is apparent from the statistics below.



**A Challenge to Leaders and People**

"God so loved the world, that He gave His only-begotten Son." God loved *all men*. No class was excluded. And, as the apostle Paul states, it is God's will for "all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4.

Jesus said to His disciples, "Go ye therefore, and teach all nations." The gospel message for these last days is

Name of City	German	Russian	Italian	Polish	Swedish	Hungarian	Norwegian	Danish	Czecho-Slovakian	French
New York	374,052	442,432	440,250	238,339	37,267	59,883	38,130	11,096	35,318	23,400
Chicago	139,683	78,462	73,960	149,622	65,735	15,337	21,740	12,502	48,814	4,568
Philadelphia	50,117	80,960	68,156	30,582	2,245	7,102	1,309	970	3,868	2,944
Detroit	39,662	21,781	28,581	66,113	4,318	11,162	1,596	1,930	6,291	2,341
Cleveland	30,278	15,193	23,524	32,668	1,922	19,073	516	448	34,695	849
Milwaukee	47,745	7,443	4,986	19,593	1,256	3,789	1,965	739	4,393	330
St. Louis	29,203	9,914	9,489	5,198	629	2,597	148	292	2,978	1,029
Minneapolis	7,549	4,846	685	4,555	24,866	343	15,492	2,418	2,308	279
Los Angeles	24,129	19,744	12,685	6,895	8,917	3,055	3,747	3,536	1,872	3,486
San Francisco	24,277	7,456	27,311	2,933	7,152	1,070	4,087	3,777	1,047	6,464
Boston	7,067	31,359	36,274	9,903	5,432	273	1,508	681	412	1,063
Buffalo	21,285	5,045	19,471	26,616	1,035	1,957	413	284	907	1,242
<b>TOTALS</b>	<b>795,647</b>	<b>724,635</b>	<b>745,372</b>	<b>593,017</b>	<b>160,774</b>	<b>125,641</b>	<b>90,651</b>	<b>38,673</b>	<b>142,903</b>	<b>47,995</b>

to go to "every nation, and kindred, and tongue, and people." The ministry and the people of the remnant church are charged with the solemn responsibility of making known the message of truth for this time to all peoples in their various languages and tongues. God's people cannot evade this charge and appear guiltless before Him. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:1, 2. We must give account of our work. God has made us "watchmen" and "stewards" of the souls of all men, and He requires faithful service.

### A Great Need and Opportunity Right at Our Doors

According to the Census Bureau, the number of the continental inhabitants of the United States is 129,800,000, of which 40,000,000 are white foreigners and their children, born abroad. In addition, there are 13,000,000 American Negroes, and 360,000 American Indians.

In the year 1930 there were 7,800,000 foreign-born Germans and their children; 4,500,000 Italians; 3,389,000 Jews; 3,300,000 Poles; 3,100,000 Scandinavians; 3,100,000 Irish; 1,301,000 Czechs; and millions of other nationalities, all using their own languages. Besides these there are also additional millions living in Canada.

In 1930, 79.1 per cent of all the foreign-born families resided in the suburbs of cities and in the country, while about 20 per cent were to be found in the large cities. In the city of Chicago there are 179 churches in which services are conducted in foreign languages entirely. In 342 churches two different languages are used, and in 14 churches three languages are used. These masses of precious souls love to hear the word of God preached in their own tongue, and they are to receive the light of the third angel's message through the spoken and written form, as presented in their native languages.

### A Great Duty

Through the Spirit of prophecy we are instructed concerning our great duty, as follows: "In our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowl-

edge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith." "Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—*Christian Service*, p. 200.

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church. . . . The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."—*Id.*, p. 199.



### I Wonder

I wonder what the world would say  
If I should die tonight.  
Would it consider it had lost  
A man who served it at some cost,  
If I should die tonight?  
The chances are, 'tis pretty clear,  
It wouldn't know I had been here,  
If I should die tonight.

I wonder what my friends would say  
If I should die tonight.  
Would they delay their dancing now,  
Their laughter and their prancing now,  
If I should die tonight?  
Would they for many hours be sad,  
Would someone secretly be glad,  
If I should die tonight?

I wonder what my own would say  
If I should die tonight.  
They've seen me live from day to day,  
They've seen me stumble in the fray.  
If I should die tonight,  
Would they forgive the times I hurt?  
May they forget I'm sometimes curt,  
If I should die tonight.

I wonder what my Lord would say  
If I should die tonight.  
He died my death on Calvary,  
From fear of death to set me free.  
If I should die tonight,  
I wonder if I've won a soul;  
Would "Well done" greet me at the goal,  
If I should die tonight?

—Moody Monthly.

### Faithful Discharge of Duty

The only way to faithfully discharge this great duty toward our foreign-speaking neighbors in America is for workers and church members to take upon their hearts the home-foreign missionary work, like the apostle Peter, as stated in Acts 10 and 15. This calls upon all to love their neighbor as themselves, to engage in systematic soul-winning missionary work among the foreigners, to remember them in every missionary service, to organize a foreign mission band in each church, and to order clubs of foreign-language papers, tracts, and books, keeping them in constant circulation. In fact, the situation calls for the same program as that which is carried forward in behalf of native American people.

It may be well to remind all our church members that in the providence of God we have home-foreign departments in the General Conference organization, with leaders and helpers who are ready to assist in organizing and carrying on the home-foreign missionary work. We also have the International Publishing House, at Brookfield, Illinois, where truth-filled literature is published in twenty foreign languages. But this literature is without wheels, or wings, or legs, and it can reach the people for whom it is designed only through the personal service of church members. People are sitting in darkness at our very doors, waiting for you, my brother, my sister, to place in their hands the literature which will bring light and joy, and the hope of eternal life. Literature is, as in the days of the Reformation, still one of the prime agents for advancing the gospel story.

We appeal to every church member to take a new stand in this matter of serving the foreigners in this country. Don't despise them, don't neglect them, and do not think that this work does not pay, for it returns large dividends. Give of your means for the publishing of more literature, distribute literature freely, and pass names of interested people to the nearest foreign-language worker for personal follow-up.

If we are faithful to the great commission, the blessing of the Lord will rest upon our earnest endeavor, and the harvest of souls will be great.

J. B. FENNER, Editor,  
*German Signs of the Times.*

## WORKING FOR PEOPLE OF VARIOUS NATIONALITIES—Plans and Methods

A Symposium by Leaders of Long Experience

### Methods of Working for Foreign-Language People

THE bringing of souls to Jesus is the highest achievement possible to a human life. The supreme method for winning souls to Christ is indicated in the story of Andrew, who brought his brother Simon to Jesus. The Holy Scriptures are clear that God expects every one of His followers to win others to Him, of whatever nationality they may be.

There is no power like the power of personal testimony and personal love. Do we love sinners? the strangers within our gates? No one can be won without love. Many who have come to this country have left lands of oppression, and they respond readily to acts of kindness.

Our primary, fundamental, preeminent, supreme, and tremendous urgent duty as Christians is to save souls, of whatever nationality they may be. Christ said, "I will make you fishers of men." This is a promise, and we are to accept it, and yield ourselves for service, so that He may accomplish His will in us and make us fishers of men.

Fishing for men is a science. There are principles to be observed in dealing with different classes of people and with those of different nationalities. Many efforts have resulted in failure because of the fact that these principles have not been recognized.

Fishermen do not use the same bait for every kind of fish. They have learned which is the most successful bait for different kinds of fish. Have you ever given much thought to this? Herein may lie some of the reasons for failure. A good fisherman understands something of the habits of the fish; and so we should understand the individual viewpoint of those we wish to win to Christ.

May I bring to your mind, for instance, the fact that a Jew, a Roman Catholic, an infidel, a Methodist, a Baptist, etc., each has his different point of view? It would be folly to use a Jewish bait, so to speak, for a Roman Catholic, or vice versa. While the whole Bible is the one general bait,

there are portions of it which are more suitable for use among people of different nationalities.

One day while soliciting for Harvest Ingathering funds, I met an infidel who vehemently spoke against all missionary work. Then he denounced the Bible, and with an oath denied the existence of God. When he made the assertion that there was no God, I said, "You remind me of what the Bible says about men who talk as you do. Perhaps you know there are two kinds of insanity—heart insanity and head insanity;" and I quoted Ecclesiastes 9:3 and Psalms 53:1. He declared that the Bible does not make such statements and challenged me to prove what I was saying. I got my Bible out of my car, and gave him the texts to read. In Hebrews 4:12, we read, "The word of God is . . . sharper than any two-edged sword." And those two verses—Psalms 53:1 and Ecclesiastes 9:3—had the desired effect. They proved to be the right bait for that one man. We are now studying the Bible together, and some day he may be a Seventh-day Adventist.

It is very essential to make proper contacts with these different nationalities. A Jew, who was more of a communist than anything else, when his mind was directed to Deuteronomy 28, said, "Well I never knew that was in the Bible!" He was willing to learn more, and soon he became so interested that studies were started. Later he gave himself to the Lord. Deuteronomy 28:48, 64, 65, was followed by Daniel 9 and Isaiah 53. These are wonderful baits for Jews and for people of many other nationalities.

We must remember that a Jew does not accept the New Testament, and therefore should not be approached with it until his confidence has been won by studying the writings of the Old Testament prophets. We should ever keep in mind the literature prepared for this class, and remember that literature argues with no one. Men may become angry and throw it away, but often they will pick it up again, and by reading be convinced.

In Mark 2:1-12 we have the recital of the conversion of a man sick with the palsy. His four friends had some work to do before they could get him to the Saviour. They went after him, got a stretcher, and carried him to where the Saviour was. They were handicapped by the crowd, but their faith would not let go. They made an opening in the roof of the house to let the man down at the feet of the Saviour. They worked perseveringly. Read the words of Jesus in Mark 2:5: "When Jesus saw *their* faith [not the faith of the man sick of the palsy, but the faith of the four who brought him to Jesus], He said unto the sick of the palsy, Son, thy sins be forgiven thee." Why should we not go after some of these foreign-speaking people with our cars, and bring them to our services?

We should give heed to the following admonition: "My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable."—*Testimonies*, Vol. IX, p. 36. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Id.*, p. 139. Such personal interest will be especially appreciated by the foreigners.

A Roman Catholic will generally welcome the suggestion of prayer. The miracles of Jesus and the marriage in Cana are interesting topics of conversation with Catholics. Their great reverence for the blessed virgin Mary may be made a strong factor in leading them to see that they should obey Christ. At one time I baptized eleven Roman Catholics who had become interested through the text which reads, "His mother said unto the servants, Whatsoever He saith unto you, do it." John 2:5.

A Catholic nun once asked me if I believed in confession. In answer I quoted three scriptures: Proverbs 28:13; 1 John 1:9; James 5:16. In a very few words, I explained to whom we should confess. I refrained from entering into any argument, and let the word of God do its work. Three months later I was called to visit that nun. Since our conversation she had been under conviction by the Spirit of

God, and was so troubled that she could not sleep. The first question she asked me was, "Do you pray to the blessed virgin Mary?" I answered that question by reading to her 1 Timothy 2:5. The Spirit of God did the work. I gave her "Steps to Christ," and followed this with other literature. Later on I baptized this woman.

Many foreigners experience an inferiority complex because they think they are looked down on by the Americans. But they respond very quickly to any manifestations of love and kindness. While in a certain city, I was told of an Italian Roman Catholic family who had recently come from Italy. There were nine in the family. I visited them. I secured copies of the Italian paper published at the International Branch, Brookfield, Illinois. They seemed greatly pleased to have me visit them, and they read all the literature I gave them. Later I had Bible studies with them, and six members of the family were baptized.

Our evangelists can help in bringing many foreigners to the knowledge of this truth by giving some thought to subjects that will attract the attention of these people and lead them to attend the services. Such subjects as "The Tragedy and Origin of the Cross," "Where Is Purgatory, and How Many Souls Are in It?" "Italy in Prophecy," "Rome in Prophecy," "Greece in Prophecy," are suggestive.

Greeks are more philosophical, and do not respond to the same program as do the Roman Catholics, but are interested in prophetic literature, and that which deals with present-day events in the light of prophecy. "Europe in Prophecy" attracted a young Greek to my tent meetings. Later this young man was baptized, and went back to Greece with the one purpose of taking the truth to his parents. He wrote a letter to me, in which he said, "My father and mother, though very bitter at first, are now keeping God's Sabbath."

On the day of Pentecost, after the disciples had been filled with the Holy Spirit, their first work was with the foreigners in Jerusalem. They preached in eighteen different languages. God had brought these people to Jerusalem so that they might receive the message and take it back to their own people. So today, God has brought these people of different na-

tions to America so that they may receive the message and carry it to their own people. Every Seventh-day Adventist can speak to these people in their own language, through the literature that has been especially prepared. Cannot someone be found in every church who will be constrained by the love of God to dedicate his life to the work among these foreigners? Study their characteristics and their habits, and visit them regularly. Supply them with literature; pray with them; accept invitations to dine with them, even though you may not enjoy the food set before you as well as you would that of your own choosing. In other words, follow the admonition of the apostle Paul—"I am made all things to all men, that I might by all means save some." 1 Cor. 9:22.

L. F. PASSEBOIS.



### Working for Latin Catholics

THOSE who have been reared in the Catholic faith have had built up in their minds a strong and high barrier against other faiths and doctrines. But with love, prayer, and tact this barrier can be scaled and the truths of the third angel's message planted on the other side. At first we must stay on common ground, and we may find that this is not such a difficult matter, as there are many sincere, devout Catholics who, like ourselves, grieve over the trends of the times with the antireligious drift, the increase in divorces, the lack of modesty in dress, and other such things. Later, talks on health, demonstrations of simple treatments, and distribution of health literature, such as leaflets on the care of the mother and the child, will be found to be acceptable. Next, talks about nature, natural history, and the story of creation, may be brought in.

Give out tracts judiciously. For Spanish Catholics a beginning may be made with *Esperanza del Mundo*, using numbers one to nine consecutively; then skip to seventeen, and then to twenty. Other numbers may be used later, when a good foundation has been laid in doctrines easily understood.

*El Centinela*, a monthly magazine corresponding to the English *Watchman*, can be distributed with good advantage to the Spanish. The *O Atalaya* magazine should be used for the Portuguese, *La Vedetta* for the

Italians, and *La Messager* for the French.

Such books as "Christ Our Saviour" and "Steps to Christ" are appropriate to use with beginners, and may be obtained in all the Latin languages. "His Glorious Appearing" and "Ministry of Healing" are also available in several languages.

Simple studies on the life of Christ, His ministry, His passion, and His second coming, may be made interesting to our Latin friends, and will open the way for more doctrinal subjects. Studies on the sanctuary, presented from the beautiful, positive side, the study of Daniel 2, and other well-chosen prophecies, will help to hold the interest and pave the way for other points of present truth.

In teaching the truth, it is important to avoid controversy. The teacher's voice should be gentle, and his manner calm and undisturbed when questioned and disputed.

A few suggestions of caution may be helpful:

Don't talk about the priests or the pope.

Don't talk about the images or the saints.

Don't speak of the virgin Mary except with reverence and respect. We must not forget that it was the angel Gabriel himself who said, "Blessed art thou among women."

If we will work with our Catholic neighbors and friends prayerfully and tactfully, God will fulfill the promise found in these words: "I will bring the blind by a way that they knew not; and I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:16.

H. D. CASEBEER,

*Asso. Sec. Bureau of Home Miss.*



### Do Something for the Jews

RECENTLY I saw a statement by Rabbi Wise which read, "For eighteen hundred years, certainly most of that time, Jews have not been given an opportunity to know what Christianity is, least of all to understand who Jesus was and what the Christ means. The very ignorance of the Jew, touching Jesus, condemns not the Jew but Christendom."

I began to think of some method of



presenting Christ to them. Perhaps the persecution going on in Germany might be a means of getting them to a service; so I thought of Jeremiah 30:7, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble." "Why," I thought to myself, "perhaps this is the beginning of Jacob's trouble." I knew the Jew was thinking that Palestine as a homeland was going to settle his persecutions, but I also knew from the Bible that it would not; so I sent out personal invitations to many Jews to attend a service, saying that a special message had been prepared for them and that I wanted to tell them what the Bible said about the persecutions then in progress.

I noticed in the newspaper that their rabbi was to speak on Zionism; so I attended the synagogue that Friday evening. I arrived a half-hour before the service and talked with some of the people. They inquired who I was, and when informed that I had come to pray with them concerning their persecutions, how happy they were to have me! They gathered around me after the service and said they were coming to my church on Sunday morning. An advertisement was put in the newspaper on Saturday night, reading, "A message to the Jews of Racine, Sunday at 10:45 A.M. Jews invited to the church friendly to the Jews."

Sunday morning there were about forty Jews present, and one walked

around outside all during the service. But there were forty inside! Each one was handed a Bible, and I gave Bible readings for over an hour. It was getting late and I said I would have to close, but one man cried out, "Go on." I asked, "How many want me to go on?" They all raised their hands, and the service continued. I read about the tribulation period from the Talmud and Midrash, and stated that they were rightly looking for the Messiah, but that this Messiah would be none other than He who died on Calvary. I showed them from their own Scriptures concerning their deliverance. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son." Zeck. 12:10; 13:6. I reminded them that God's special blessing would be upon them for obedience, and God's special curse would be upon them for disobedience. No one spoke a word of resentment, and many thanked me for the message.

I believe that we may be in the time of the end when the blindness of Israel is being removed, and the Jews want to know about the Lord Jesus Christ. This could not have happened twenty-five years ago. I want the churches to take heart and do something for the Jew.—*W. Carvin, in Moody Monthly.*

## BIBLE STUDIES WITH JEWS\*

(Outlines Arranged by J. M. Hoffman)

### Study No. 1.—The Tanaach (Bible) God's Living Word

Jer. 10:10; Ps. 138:2; 2 Sam. 23:2; Job 23:12; Deut. 32:4; Ps. 119:105; Isa. 40:8; Prov. 2:3-6; Ps. 33:6, 9; Ps. 119:9, 11; 17:4; Deut. 8:3.

### Study No. 2.—Satan—Origin, Work, and Destiny

Gen. 1:27, 31; Eccl. 7:25; Ps. 8:4, 5; Eccl. 28:12 (last part), 13, 14, 15; Isa. 14:12-14; Eccl. 28:16, 17; Gen. 3:1-4; Job 1:6-8 (explain Job's experience); Job 2:1-7; Ps. 91:2, 3; Eccl. 28:18, 19; Jer. 4:23-26; Isa. 24:19-23; Jer. 25:31-33; Mal. 4:1-3; Dan. 7:27.

\* In the October (1938) issue of the GAZETTE (pages 9 and 10) reference was made to "Winning the Jews for Christ," and four outlined Bible studies by J. M. Hoffman were printed, with the statement that the remaining studies in the series could be obtained upon request. So many have called for these studies that it seems best to print the entire series of twelve studies at this time. We understand that printed copies may be obtained at slight cost by addressing Brother Hoffman through the General Conference Home Missionary Department.—EDITOR.

### Study No. 3.—God's Health Laws

Prov. 17:22; Ex. 23:25; 15:26; Gen. 1:29. Nuts, grains, fruits—the original diet. Gen. 3:17, 18. After sin entered, herbs were added to the diet. This diet continued for 1,665 years until the flood, or about one third of the entire history of the world. Gen. 9:3. After the flood, flesh diet was permitted. Gen. 9:4. Never allowed to eat blood. Deut. 12:23-25. Blood is the life. Deut. 14:1-20; Dan. 1:8.

### Study No. 4.—Prophecy—The Sure Word of God, and Nebuchadnezzar's Dream

Isa. 42:9; 46:9, 10; Amos 3:7; Deut. 29:29; Dan. 2:1. Fact of the dream. Dan. 2:2-12. Story of the dream. Dan. 2:13-17, 19. Daniel's interview with the king; dream revealed. Dan. 2:31-35. The dream. Dan. 2:37-43. The interpretation. Dan. 2:44. They remain in a divided state until the kingdom of heaven is set up by the Messiah.

### Study No. 5.—The Ten Commandments, and Who Changed the Sabbath

Deut. 4:12, 13; Ps. 19:7, 8, 11; Ps. 119:165; Ps. 1:1, 2; Ex. 20:3-17; Gen. 2:1-3; Dan. 7:8, 24. History shows that this was the Roman Catholic power. Dan. 7:25.

There is no account in the Bible of any Sabbath of the Lord except the seventh-day Sabbath; but Daniel prophesied of a power that would think to change the law of God. The "Doctrinal Catechism," pages 174, 352, offers proof that Protestants are not guided by the Scriptures. Quoted as follows:

"Question: Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer: Had she not such power, she could not have done that in which all modern relligionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

Roman Catholic writers consider the pope as God on earth, as is noted from their writings, as follows: "For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally thou art another God on earth."—*From Oration of Christopher Marcellus in fourth session of Fifth Lateran Council, Labbe and Cossart's "History of the Councils," published in 1672, Vol. XIV, col. 109.*

Dan. 11:13. Margin, "times . . . years." 1260 years of persecution of Jews and Christian Sabbathkeepers. (Num. 14:34; Eccl. 4:6—a day a year.)

Eze. 22:26. Ezekiel saw the law violated, the Sabbath profaned, and those who should have led in right lines using "untempered mortar," or falsehood, instead of God's words.

### Study No. 6.—Signs of the Messiah's Soon Coming

Ps. 16:10; Dan. 12:4; Nahum 2:3, 4. "In the days of His preparation" the chariots have flaming torches—great headlights.

Nahum 2:5. A description of the conductor of any rapid train of cars, as he recounts his passengers and collects fares.

Nahum 3:16, 17. One who has lived in the countries in which locusts abound, and has seen the sun darkened for hours by dense clouds of locusts flying so high that they could scarcely be distinguished from the clouds, can readily think the prophet saw the "merchants," "crowned" ones, and "captains" soaring in airplanes "as the locusts."

Joel 2:10, 30, 31. Earthquakes, floods, cyclones, falling of stars. Isa. 13:10; Amos 8:9.

Joel 3:15. May 19, 1870, is known in history as "the dark day." Herschel, the astronomer, says: "The Dark Day . . . was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain." Although the moon had full in the night before, the darkness was so intense that a sheet of white paper could not be seen when held within a few inches of the eyes. An entire chapter in Deven's "Our First Century," pages 329-336, is devoted to the description of the great shower of stars of Nov. 13, 1833, which fulfilled this prophecy in every respect.

Joel 3:2, 9-12. It is generally thought that the battle of Armageddon will be fought in the "valley of Jehoshaphat," or the plain of Esdraelon, where noted battles have been fought.

Dan. 7:27; Isa. 33:24 (last part).  
Change of Conditions After Messiah's Coming. Isa. 37:29; Isa. 11:6; 35:5, 6, 10.

### Study No. 7.—Where Are the Dead?

Eccl. 9:5, 6, 10; Ps. 146:4; Dan. 12:2; Job 17:13; 14:21; 14:12, 14; Hosea 13:14; Ps. 17:15; Isa. 26:19; Ps. 37:20; Prov. 10:25; Mal. 4:1.

### Study No. 8.—Which Is God's Word, the Bible or the Talmud?

Isa. 8:20; 54:13; 42:9. The Bible foretells the future. Isa. 46:9, 10; Prov. 2:3-5; Isa. 29:13. The Talmud is not the writings of one man, nor of a mere set of men; it was not formed in a day, in a month, or in a year. It was a growth and a development of the sayings of the supposedly great teachers,

covering a period of many centuries. The Talmud was begun soon after the return of the Jews from the Babylonian captivity several centuries before Christ, and was completed about the middle of the fourth century after Christ. The Talmud consists of two general divisions: the "Mishna," a commentary or text on the Old Testament Scriptures, containing nearly five thousand Mishnayoth, sections, or traditions; and the Gemara, the commentary of the Mishna, containing hundreds and thousands of laws, illustrations, allegories, commentaries, and a lot of other definable and indefinable sayings on anything and everything. There are two Talmuds, known as the "Talmud Jerushalmi," or Jerusalem Talmud; "Talmud B'avel," or Babylonian Talmud, so called because the men who commented on the Mishna dwelt at Jerusalem and at Babylon.

Dan. 1:1, 2; 2 Chron. 36:14-21. The Jews on account of their sins were sent into Babylonian captivity.

Jer. 29:10, 25:11, 12. Here they remained in exile for seventy years. Dan. 9:2. While in this state of captivity, the Scriptures were little known among them. They had very little of the word of God; occasionally a roll of the Scriptures having been laid up by some very godly man. Ezra 10; Nehemiah 10, 13 (only explain these chapters). By the study of the books of Nehemiah and Ezra, it will be seen that the people in general had greatly departed from the word of God in their captivity, and had lost sight of their worship of God. Ezra, Nehemiah, Mordecai, and other men of God, sought to bring about a restoration of the word of God to the people, and associated with them men who would teach the people the pure word of God. In the days of these leaders, the truth was held up before the people, and much good was accomplished; but after their decease a new generation, as it were, arose, and these followed not in the ways of their predecessors ("Practical Lessons," pages 30, 31). Eze. 2:3. The Jewish people still use the Talmud.

*Study No. 9.—The Fulfillment of a Remarkable Bible Prophecy*

Prov. 30:4; Dan. 3:23-25. These texts prove that the Father has a Son. Isa. 7:14. Messiah to be born as a child and to be "God with us." Isa. 9:6. Child to be "A Mighty God," "A Prince of Peace." Micah 5:2. He was to be born in the town of Bethlehem, in the state of Judah. Gen. 49:10. Born of the tribe of Judah. Zech. 12:8. He was a descendant of royal family of David. Zech. 9:9. To come riding on an ass into Jerusalem. Isa. 53. His sufferings foretold, and in verse 10 He was an offering for sin. Dan. 9:26 (first part). He was to be an offering for sin.

Dan. 9:24, 25. The decree went into effect 456½ b.c.; 70 weeks, or 490 years, were determined, or cut off for the Jews. The things mentioned were all fulfilled by Christ within the 70 weeks. The 70 weeks were divided into seven weeks, sixty-two weeks, and one week. Seven weeks and 62 weeks, or 483 years, reached to Messiah. Subtracting 456½ years from 483, leaves 26½ a.d., or 27 a.d., the date for the Messiah. The Hebrew word "Messiah" in English is "anointed;" the 483 years reached to the Anointed One.

Dan. 9:27 (first part). In the midst of the 70th week, Messiah "was to be cut off," and "cause the sacrifice to cease." He was to confirm the covenant for one week, and yet be cut off in the midst of the week. Num. 14:34; Eze. 4:6. A day a year. Isa. 42:1; Isa. 49:6; Isa. 60:3. The light was to go to the Gentiles because the Jews rejected their own Messiah. (See Isa. 53:6; Gal. 3:29.)

*Study No. 10.—The Old and New Testaments as One Book*

Isa. 8:20; Ps. 119:11; Jer. 31:31; 2 Tim. 3:16; Heb. 1:1, 2; Luke 24:27; Luke 16:31; Matt. 5:17, 19; Rev. 12:17; Rev. 22:14.

*Study No. 11.—The Two Laws*

Introduction: Col. 2:14.

I. Two distinct codes of law set forth in Scripture: 1. Moral. 2. Ceremonial.

II. Spoken by: 1. Moral or ten Commandment Law. Deut. 4:12, 13; 5:22. 2. Ceremonial or law of Ordinances. Lev. 7:37, 38; Eph. 2:15.

III. Written on: 1. Moral law: Ex. 31:18; Deut. 4:13. 2. Ceremonial law. 2 Chron. 35:12.

IV. Where placed: 1. Moral law. Ex. 40:20. 2. Ceremonial law. Deut. 31:25, 26.

V. Character of the two: 1. Moral law. Ps. 19:7. 2. Ceremonial law. Heb. 7:19.

VI. Perpetuity: 1. Moral law. Ps. 111:7, 8. 2. Ceremonial law. Col. 2:14.

VII. Messiah's Attitude: 1. Moral law. Matt. 5:17. 2. Ceremonial law. Eph. 2:15.

VIII. Moral law gives knowledge of sin. Rom. 3:20; Rom. 7:7. Ceremonial law instituted in consequence of sin. Lev. 3:7.

*Study No. 12.—The 2300 Days.*

Dan. 8:14, 27 (Num. 14:34; Eze. 4:6. Day a year); Dan. 9:21-24; Dan. 9:25 (first part); Ezra 7:12, 13; Dan. 9:27; Matt. 24:3, 29, 34; 2 Tim. 3:1-5; 2 Peter 3:3, 4; Matt. 24:44, 50, 51. (Use diagram of 2300 days as appears on page 99 of "How to Give Bible Readings.")

Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth."—"Testimonies," Vol. IX, p. 44.

"When we become as much in earnest to rescue our friends and dear ones from eternal death as we are to save them from physical suffering and death, then we shall see the rapid spread of the kingdom of Christ. A man falls overboard from the deck of a vessel, and his wife screams, 'Stop the boat! My husband is drowning!' No one would criticize the woman for her passionate cry, or command her to keep still. It is natural for her to cry out for help. And when the church of Christ becomes thoroughly awake to the worth of a soul and the awful danger to which all out of Christ are exposed, it will be the most natural thing in the world to manifest an undying earnestness in seeking the lost. Then propriety, reticence, restraint, and rules of rhetoric will be thrown to the winds, and a divine passion will possess the life. The world may sneer at its fanaticism, but it is the fanaticism of Pentecost."—Mahood, "Art of Soul Winning."

### June 10—Patience in Soul Winning

THERE are many texts of Scripture which reveal the patience of God in dealing with sinners. The apostle James gives one illustration of divine patience when he refers to the earthly husbandman. We read: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." And then he adds, "Be ye also patient." James 5:7, 8. This brings to mind the long-suffering and patience of God in waiting for the harvest of souls. Where we put forth one effort to win a soul, the Holy Spirit strives continually. We are exhorted, "Be ye also patient." We must never forget that though some will accept the message of life, there are many who will reject it. But we can never tell what the final outcome is to be, and we are never to become discouraged or to give up. An inward struggle may have been going on in the heart for years. Many a prayer has not been answered until after the death of the one who prayed. Faith and prayer will avail in God's own time, and we can wait and trust.

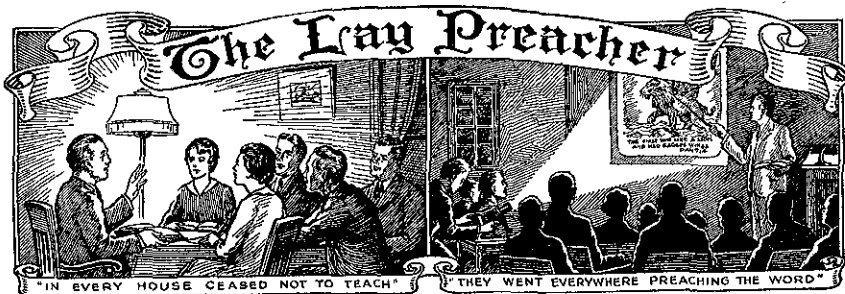
(Continued on page 12)

## Church Missionary Services

### June 3—Earnestness in Soul Winning

"He that winneth souls is wise." Prov. 11:30. The wisest and most far-reaching choice that a person can make is to become a Christian—a follower of Christ. Such a choice involves becoming a living witness for Christ, ever seeking to bring others to Him, and accepting Him as a personal Saviour. One of the essential qualifications of a Christian soul winner is earnestness. A worker for Christ should go about the Master's business

as though it were a life-or-death matter; for so it is. We are living in a time when "intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. . . . My brother, my sister, is it nothing to you to know that every day souls are going down into the grave unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over His broken law?



## Plan Well and Plan Ahead

BY STEEN RASMUSSEN

As we enter into the summer months, our busy group of lay preachers will hardly be able to carry on their work as systematically and effectively as during the autumn and winter seasons. However, here and there, some lay preacher can possibly secure a small tent for a series of meetings, or can construct a little open-air platform and have the meeting place fenced in and provided with some inexpensive benches or boards. In case of inclement weather, of course, such a meeting place when uncovered is not serviceable. Perhaps a barn can be fitted up out in the country to serve the needs for evening meetings.

The summer months, however, should be utilized by the lay preacher in gathering helpful material for his fall and winter effort, and in planning carefully for the same. It is always a great advantage to have sermon material, helps, and other matters well arranged beforehand, so that when the time comes for starting the effort, the lay preacher will have quite an abundance of helpful material from which to draw.

As we have expressed so often before through the columns of THE LAY PREACHER, we desire to emphasize anew the special importance and value of the personal touch with the people in their homes, and the extraordinary value of the Bible reading in the family circle. Plans should be made with this indispensable part of soul-winning work in view.

### Study Helps

We are giving herewith some suggestions in regard to service material.

1. A good concordance. Cruden's Concordance is about as serviceable as any. Walker's is also well arranged and quite complete.

2. A small Bible encyclopedia, of which there are quite a number on the market. Both the concordance and the little encyclopedia can easily be picked up in any well-assorted second-hand bookstore.

3. Files of *Present Truth*, *Signs of the Times*, *Watchman Magazine*, and other of our denominational publications also contain helpful material for the construction of good, well-rounded Bible studies.

4. Denominational Books.—“Bible Readings for the Home Circle,” “How to Give Bible Readings,” “Johnson's Bible Textbook,” “Helps to Bible Study,” and others which might be recommended.

### Study Outlines

In developing and constructing the outline for the Bible reading proper, there are certain rules which should be observed:

1. Be sure to search diligently in the Bible in regard to the teachings, not only in one text, but in several texts, or in as many as can profitably be studied which bear on the subject chosen.

2. Be sure to make plain *what* the text says, *why* it is stated thus, and *how* it can be applied in the specific case with which you are dealing.

3. Do not use too many texts of Scripture. While no infallible rule can be laid down as to the number of Scripture passages to be used in any one Bible reading, it is better to use too few than too many. Only the most striking and representative passages should be chosen.

4. Be careful to arrange the texts in their logical order. Let progress in thought mark the order and arrangement of the references. The transition from one thought to another should be natural, not forced or strained.

5. Explain each passage or group of passages in their proper setting and with sufficient detail. Be sure to un-

derstand just what the text teaches. Let the explanation be such that the people can readily understand it.

6. Be sure to illustrate each point. This is a very essential factor in the effectiveness of a Bible reading; even more so, perhaps, than in delivering a sermon. As a rule, use Bible illustrations. There is an abundance of them, and they illustrate truth far better than illustrations taken from books of stock illustrations.

7. Limit your subject or your reading. If your subject deals with a large and perhaps somewhat complicated theme, such as the sanctuary question, the law and the gospel, the change of the Sabbath from Saturday to Sunday, it is best to take up only a certain phase of your subject in one reading, then continue and conclude it in a second, third, or fourth study. There are some subjects which it would be detrimental to endeavor to cover in one reading.

8. Be sure that at the conclusion of each study a tactful, personal appeal is made to the individual or individuals to give consent to the truths presented and to accept the teachings set forth. Too often this feature is overlooked and much of the benefit of the reading is lost. The aim of every study should be to bring the people into obedient harmony with the message presented.

We believe that our lay preachers would do well to work out a number of Bible studies with some of these and other points and suggestions in mind; then go over them carefully and revise them accordingly and have them in readiness for use whenever an opportunity presents itself or an occasion arises for the giving of Bible studies.



## Lay Evangelism in China

THE following suggestive and inspiring experience appeared in the *China Division Reporter*: “A new desire to work for God has been created in a number of the churches. In one chapel a young boy, who had just been graduated from the Union Training Institute, called together all the church members and believers, and secured their cooperation and help in working all the villages in the near-by territory. They went out in bands and held street meetings and gave out tracts. In one village fifty families have decided to

(Continued on page 14)

### June 10—Patience in Soul Winning

(Continued from page 10)

"When those for whom you labor do not exactly meet your mind, you often say in your heart, 'Let them go; they are not worth saving.' What if Christ had treated poor outcasts in a similar manner? He died to save miserable sinners, and if you work in the same spirit and in the same manner indicated by the example of Him whom you follow, leaving the results with God, you can never in this life measure the amount of good you have accomplished."—*Testimonies*, Vol. IV, p. 132.

"We become too easily discouraged over the souls who do not at once respond to our efforts. Never should we cease to labor for a soul while there is one gleam of hope. Precious souls cost our self-sacrificing Redeemer too dear a price to be lightly given up to the tempter's power."—*Ministry of Healing*, p. 168.

### June 17—Personal Testimonies and Experiences

THE "Poster Sermonette" for this month (seen below) suggests that there may be two classes of people in the church—those whose hands are bound by indifference, and those who are active in service for Christ. While possibly a few of the former class may be found within our ranks, we are happy to know that the majority of the church members are diligently working for the Master and are having blessed experiences. In many church missionary services on the third Sabbath of the month, and also in general missionary meetings, as at the camp meeting, not only are varied missionary experiences related, but often the fruitage of efforts is evidenced by men and women who have been won through personal missionary endeavor. Many times reports come in from the churches in regard to the weekly missionary services, bearing the statement, "Many were present, with the persons they had won to the truth." These are days when the seed sowing is often followed by quick harvest; and what great joy is afforded as we come bringing in the sheaves one by one. There are many avenues into the harvest field, and there is so much to do, that "every sanctified heart will be pressed into service." A Seventh-day Adventist brother who had lost both his hands found himself handicapped

seemingly in every way. But his heart was aglow with love for the truth, and he felt impressed to do something to carry the printed page of truth to others. He asked his wife to fill his coat pockets with tracts; then he went to a small town where there were no Sabbathkeepers, and knocked on the door of each house with his elbow. When the doors were opened, he apologized for not removing his hat, but told the people, "I have a message for you. It is in my pocket. Please take it, for, as you see, I am unable to hand it to you." This missionary brother soon found interested people, and a mission Sabbath school of twenty members was organized. Three of the members of the Sabbath school have been baptized. "God will do the work if we furnish Him the instruments." What service have we rendered at His bidding during the past week or month?

### June 24—Perseverance in Soul Winning

"BE thou faithful unto death"—faithful in testifying for Christ and righteousness, faithful in soul winning—is a sacred charge which carries with it the promise of a "crown of life." Rev. 2:10. It has been said truly that "there will be no starless crown." Christ met with strongest opposition from the very beginning of His ministry, and this opposition increased each

year until His crucifixion; but He never gave the semblance of defeat. He would not permit discouragement to seize upon Him. Ever seeking to point souls to the Father, He toiled on untiringly until His ministry closed. But His very earnestness, faith, and perseverance caused thousands to believe and follow His teaching before His death on the cross, and hundreds of thousands very shortly after.

We should learn a lesson of perseverance from Christ's ministry. He knew that His cause was righteous, that He must bear faithful witness, and that the fruits seen while He was still on earth were but the beginning of the great host of the redeemed who should praise Him throughout eternity. He said, "As thou hast sent Me into the world, even so have I also sent them into the world." We are to "sow beside all waters," and when apparent defeat is met in one experience or place, we must check our weaknesses, claim new promises from above, and start in elsewhere. Neither must we desert old, tried methods for new fancies.

We must toil on till the last, faithful and persevering, though we may not see the results. We may see the fruits of but one soul won to Christ, but that one soul may in turn win a thousand or more. Only God can weigh accurately the eternal results of sincere loyalty.

W. A. BUTLER.

### BREAK THE CORDS OF INDIFFERENCE

"LET those who have become sleepy and INDIFFERENT, Awake!"—*Testimonies*, Vol. IX, p. 251.

"Eternity stretches before us. The curtain is about to be lifted. What are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing?"

"Have our hearts become utterly callous?"

"Can we not see and understand that we have a work to do in behalf of others? . . ."

"Do you believe the declarations of His word concerning what is coming upon the world?"

"Do you believe that God's judgments are hanging over the inhabitants of the earth?"

"How, then, can you sit at ease, careless and INDIFFERENT?"—*Id.*, pp. 26, 27.

"Let no one think he is at liberty to fold his hands and do nothing. That anyone can be saved in indolence and inactivity is an utter impossibility."—*Christian Service*, p. 83.



## Departmental Activities

### Transforming Power of Foreign-Language Literature

WORLD events of the most startling nature are taking place all about us. Our eyes behold and our ears hear that which for long we have known wholly by faith. But there are scenes taking place in human hearts which are hidden from sight and sound, which are revealed to us through the pen of inspiration in the following forceful language:

"I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the evidences so wonderful and new to them, and would open their Bibles with a deep and new interest. . . . As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them, and impressing their minds with the truths contained in the publications they had been reading. I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing He was doing for them before they called upon Him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new hook."—*Life Sketches,* pp. 214, 215.

Today the printed page of truth is available in many languages, and our faithful colporteurs and members of our churches are scattering this literature far and wide. Everywhere, in all countries of the world, men and women are found who are anxiously praying for light. The writer well remembers when the third angel's message first entered Southeastern Europe, in 1898. Among the first to accept the message was an aged Rumanian brother who had been a member of the Baptist Church. This man was unable to read the Bible, but he had a keen and retentive memory, and did not forget what others read to him. One day he said to his Baptist minister, "Pastor, will you do me a favor? You have been reading the Bible to

us, and you have always read about the seventh-day Sabbath: now please read to us what the Bible says about Sunday." "Why, brother," the pastor replied, "I cannot read to you about Sunday in the Bible, for the word 'Sunday' is not in the Bible." "Really, is it not!" exclaimed the old man. "Then I want you to know that after this I shall observe the day which can be read out of the Bible."

This illiterate but very faithful brother was one of the first of our Rumanian believers. At that time we did not have even one church in Rumania. This brother secured a supply of all our literature then issued in the Rumanian language, and went from house to house showing the tracts and papers to the people and asking them to read to him. Many of his readers became interested, and it was not long until several churches were organized, as the result of the faithful and sincere efforts of this old saint. And this is only one of many experiences which show how doors and hearts were opened to the message through the reading of our literature. In Southeastern Europe during those early days we were not permitted to do public work, but the printed page prepared the hearts of the people and opened the way for the messengers of truth, and today we are reaping the harvest in these lands in every part of Europe.

### Treasure Every Fragment

Every fragment of truth-filled literature is to be regarded as of value. "In the miracle of feeding the multitude with a few loaves and fishes, the food was increased as it passed from Christ to those who received it. Thus it will be in the distribution of our literature. God's truth, as it is passed out, will multiply greatly. And as the disciples, by Christ's direction, gathered up the fragments, that nothing might be lost, so we should treasure every fragment of literature containing the truth for this time. None can estimate the influence that even a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth."—*Christian Service,* pp. 153, 154.

To illustrate the truth of this statement, I wish to relate the following incident:

"When one of our colporteurs entered the home of a Hungarian family in Czecho-Slovakia, he was surprised to have the woman of the house, without waiting for him to finish his canvass, step to a drawer of the bookcase and bring out a fragment of a page of the Hungarian missionary magazine. This piece of paper was handed over to the colporteur, and the woman explained by saying: "Some time ago I purchased a mirror. As I was fastening it to the wall it fell out of my hands and was completely shattered. This I considered a bad omen, but it proved to be not a curse, but a blessing. As I began picking up the pieces, there dropped out from the frame this scrap of printed paper, and my eye caught the lines of a poem. This was what I read:

"Behold, behold the Lamb of God,  
On the cross, on the cross;  
For you He shed His precious blood,  
On the cross, on the cross."

The words burned into my soul as nothing ever had before. At the bottom of the page I found the address of the publishing house in Budapest, and I sent for more literature."

This woman was very happy to welcome the living messenger of God's truth, and it was not long until she united with the church. Yes, even fragments of truth-filled literature oftentimes work miracles.

### Thief Converted Through Stolen Book

From another part of the world comes the story of a man who was at one time a thief, who made it his business to break into houses and carry away the spoils. On one such venture he hastily gathered up everything in sight, and later found that he had carried away a book bearing a strange title. Although this book was not what he wanted, his curiosity led him to glance through it. A power seemed to grip his attention, for he had never read anything like this before. The still small voice of conscience seemed to speak the message, "Steal no more." Then the battle began to rage between right and wrong. Today that man is no longer a thief, but a humble, happy child of God, spending his life in selling truth-filled literature.

Let us be faithful in the literature ministry until the work is done.

J. F. HUERNEGARDT.



## Study Outlines on "The Great Controversy"

For the Month of June

BY D. E. ROBINSON

### Chapter 9—"The Swiss Reformer"

1. Wycliffe, Huss, Jerome, and Luther appeared successively as Reformers. A century and a half has been covered by their work, up to the Diet of Worms. Zwingli was a contemporary of Luther, and, though a leader, was but one of several who arose in the cantons of Switzerland, moved by the same Spirit of God to take their place as leaders in the great reform movement.

2. "In Germany the monarchial principle predominated; in Switzerland, the democratic. In Germany the Reformation had to struggle with the will of princes; in Switzerland, against the wishes of the people. An assembly of men, more easily carried away than a single individual, is also more rapid in its decisions. The victory over the Papacy, which cost years of struggle beyond the Rhine, required on this side but a few months and sometimes only a few days."—*D'Aubigné, book 8, chap. 1.*

3. What are two essential characteristics of men whom God can use in His service? Why can God so seldom find men of influence and learning with these qualifications? 171:9 [195:1].

4. How did an aged and humble relative help to mold the mind of Zwingli as a child? 171:2 [196:1].

5. To what place was he sent for education, and why was he recalled? 172:1, 2 [196:2, 3].

6. To whom was Zwingli indebted for the first rays of advanced light, and what was the source of this light? 173:1 [197:1].

7. What helpful thoughts regarding the study of the Scriptures can be gleaned from Zwingli's experience? 173:2-174:1 [197:2-198:1].

8. What striking feature of the Reformation and of the great second advent awakening gives evidence of divine guidance in each? 174:2, 140:3; 212:1-3; 357:1 [198:2; 161:1; 244:1-3; 409:1].

9. In what way did the work of Zwingli at Einsiedeln decrease his financial support? 174:3-175:3 [198:3-199:3].

10. When called to the cathedral in Zurich, how did he relate himself to the instruction given by those who had invited him? 176:3-4 [200:2-201:2].

11. Who was the chief pardon monger of Switzerland at that time, and what success did he have in Zurich? 178:4-179:1 [203:2, 3].

12. How did Zwingli, before the Council of Zurich, reply to two representations of the deputies from the bishop of Constance, and what was the attitude of the Council? 180:3-181:2 [205:1, 2].

13. Why did he not appear to champion the cause in the disputation at Baden? How did he, in his absence, make his influence felt? Contrast the appearance of Oecalampadius and Eck at the discussion, also the difference in their appeals. What was the result of the discussion? 182:1-184:2 [207:3-209:3].

### Chapter 10—"Progress of Reform in Germany"

1. Did the disappearance of Luther help or hinder the work of the Reformation? 185:3 [212:1].

2. What was Melancthon's first attitude toward the claims of some to the prophetic gift? Were any who were really honest, deceived by the movement? What are the tests by which such a claim may be judged? 186:1-187:3 [212:2-214:2; 217:2, 3].

3. How was this fanaticism finally ended? 190:2 [217:1].

4. On what occasion did Luther advocate the principles of religious liberty, and how did he state them? 189:4-190:1 [216:2-4].

5. What is said to be "one of Satan's most successful devices to cast reproach upon purity and truth"? 193:1 [221:1].

6. NOTE.—*In some present-day so-called "reform movements" we see manifested the same characteristics that marked the work of Thomas Munzer and his associates. Note the following: Possessed with desire to reform; ambitious for position and influence; claimed to see in leaders manifestation of a "form of popery;" claimed a "divine commission to introduce the true reform;" were governed by impressions; appealed to men's "desire for the marvelous;" denounced order in public worship; reviled the leaders who opposed them; appealed for and won sympathy by claim of unjust treatment; made great claims to holiness and sanctification. 191:1-193:1 [217:4-221:2].*

7. NOTE.—*Though great credit is rightly given to the leader of the Reformation, yet the peak of the success and the spirituality of that movement was reached when an army of laymen, "persons of all ranks," with the Scriptures and message-filled literature went everywhere preaching the Word. 195:2 [224:2]. Compare the movement with that described in "Testimonies," Vol. IX, p. 126.*

### Chapter 11—"Protest of the Princes"

1. The vacillating emperor, Charles V, had for a time turned toward the Reformation, and his armies had marched into Rome and sacked the city in May, 1527. Following this, the French armies were pushing him hard, and he thought to strengthen his position by again seeking the favor of Rome. It was to this end that the Diet of Spires of 1529 was called.

2. During the interlude of comparative peace and religious liberty, the Reform movement had become unified, and church order had been established.

3. How may it be shown that the Turks, the French, and even the pope, helped the cause of the Reformation in Germany? 197:2 [227:2]. (See also Rev. 12:15, 16.)

4. What were the demands of the two parties to the controversy at the Diet, and what compromise was proposed? 199:1, 2 [229:2, 3].

5. With what plausible arguments might this compromise have been accepted? What principles of truth would have been thus yielded? 199:4-200:1 [230:1, 2].

6. In the final test of strength, which party was in the majority? 201:2 [231:2].

7. To whom did the minority appeal? 202:2 [232:3].

8. Against what two abuses was the protest to the Council directed? 202:4-203:4 [233:1-234:2].

9. In what way is the experience of these Reformers a lesson for our time? 204:2 [235:1].

10. What illustration do we have of the power of music? 206:1 [236:2].

11. In what assembly was the "Confession of Faith" finally read? 205:4; 207:1 [236:1; 238:1].

12. Was Luther responsible for the blood that flowed in the conflicts between the German States and the enemies of the Reformation? 209:1, 3 [240:1, 3].

### Lay Evangelism in China

(Continued from page 11)

keep the Sabbath, and now the old village temple bell that formerly called the people to the worship of Buddha, rings every Sabbath morning to call the people together for Sabbath school and church services. As the result of the work of these lay members in response to the call of the young brother, twenty-one persons are being prepared for baptism. Similar results could and would be seen in every chapel and church if the members were aroused to their responsibility, and led to realize the part which God would have them act in this closing work."



# Young People's Department of Missionary Volunteers



## OFFICERS' NOTES

June

### Special Holiday Plans

**Y**OUNG people like to be doing something—something out of the ordinary. They will plan good times for themselves on special holidays, but will their "good times" be really "good"? Here Missionary Volunteer leaders can show their thoughtfulness by keeping ahead of the young people and planning at an early date for the Fourth of July in the United States or for Dominion Day, July 1, in Canada. This we are instructed to do in the Spirit of prophecy. (See "Messages to Young People," pp. 392, 393.)

Missionary Volunteer leaders, why not plan something worth while now—for example, an outing in nature's great outdoors? Endeavor to keep all your young people away from demoralizing gatherings in the cities. Keep them together by taking them out into nature, and there provide for their innocent recreation. Help the young people in providing plain but wholesome food for the outing.

And do not forget to cooperate with the church pastor and church officers in all plans you may lay.

D. A. OCHS.

### What M.V. Officers Can Do

TO HELP YOUNG PEOPLE TO ATTEND A CHRISTIAN SCHOOL

In many of our Missionary Volunteer Societies are young people who ought to be in one of our Christian schools. The reasons they are not there may vary to some extent, but usually they fall under one or the other of the following three heads: indifference, attitude of parents, or finances.

In helping these young people, our first move should be to find out, by friendly association and fellowship with them, what is their attitude toward Christian education and our schools. Sincere friendliness on our part will lead them to reveal to us their real attitude, which will be very helpful to us in assisting them.

If they reveal indifference toward a Christian education, indicating that they don't see any particular difference between the secular school they are attending and a Christian school, I think the distinctive differences should be pointed out to them. An-

other helpful plan would be to arrange for these young people to visit one of our schools, if they have never been to any of them. Many of our schools have special occasions when young people are invited in to the school and entertained over a period of two or three days.

If the problem of some of the young people is to finance themselves at one of our schools, then that matter should be studied with them and assistance be given to them in getting in touch with the school in their vicinity, or with the field representative of the school who may come through that way.

In case it is found that the parents are opposed to the young man or woman's going to one of our schools, then I think opportunity should be sought to talk with the parents, trying first to find out why they are opposed. Then evidence could be presented to them as to the importance of Christian education to their young people in their training as well as in their ultimate salvation.

Reference material which might be used and referred to, is suggested as follows: "Messages to Young People;" "Counsels to Teachers;" Educational Leaflets No. 21, "The Peril of Worldliness in Education;" No. 22, "Why Our Own Schools?" and No. 29, "Educational Seed Thoughts Worth Knowing and Remembering;" and "Crucifying Christ in Our Colleges," by Gilbert. J. E. WEAVER.

### How to Carry on Temperance Rallies

THERE never has been a greater necessity than in the present hour to carry on a campaign of temperance education among the youth of America. Every conceivable effort is put forth by the liquor interests to exploit the youth of America and induce them to become users of alcoholic beverages.

Our young people have a wonderful opportunity to lead out in a counter campaign to save the youth of America from becoming addicts and victims of alcoholism, as well as of narcotics. The only question is how to do this campaign work in temperance education successfully.

One of the most effective ways is to hold temperance rallies in our own churches and church schools and train our young people to give temperance programs in the public schools. Excellent material is available for such programs. All that is needed is someone of mature judgment and tact who

knows how to select and assemble this material and fit it into a program. Mrs. D. E. Robinson, of Takoma Park, Washington, D.C., has done some excellent work of this nature for the Juniors. She has prepared three lectures illustrated by the still-film projector, which can be given by any Junior who is specially trained for this purpose. The lectures could also be divided into sections and the parts assigned to different young people.

Two such lectures illustrated by the still-film projector have been prepared by L. A. Hansen, General Conference, Takoma Park, for Seniors and high-school students, which could easily be given by some keen student of this age level. The young people can reach those around their own age more readily than can older persons.

Some public schools are eager to have these programs given especially by the young people. They will even allow our youth to enter these public schools and high schools and organize Temperance Councils—a work similar to that which the W.C.T.U. is doing in this respect—training the young people in the public schools and high schools to give these illustrated temperance lectures. Some adult, responsible for the Junior or Senior work in our churches, ought to be in charge of these programs, and properly train the young people and secure openings for them in outside schools.

This plan has been tried in numerous localities, and excellent results have been obtained in getting the students in the public schools and high schools to sign the total-abstinence pledge—not to touch, taste, or handle alcoholic beverages, nor to use cigarettes.

Our temperance literature should be placed in public-school and high-school libraries, and this can readily be accomplished after a temperance program has been presented to the students in these schools.

C. S. LONGACRE.

### If I Were Society Librarian—

I WOULD—

1. Become acquainted with the books in the society library.

2. Try to find among the society members any books missing from past Missionary Volunteer Reading Courses, so that those persons desiring to complete past courses might have the privilege of doing so. (Consult M.V. Leaflet 35.)

3. Catalogue the library books according to some simple method.

4. Lend books systematically.

5. Ask the executive committee to purchase the current M.V. Reading Course books, and texts used in society study groups or classes, if they have not already done so.

6. Try to instill in the hearts of the Missionary Volunteers a real love for reading helpful, worth-while books.

7. Plan a Reading Course contest.

a. Divide the society members into two or more groups.

b. Set an opening and a closing date for the contest.

c. Encourage each individual member to read as many of the current M.V. Reading Course books as possible.

d. Give each member the privilege of enlisting other youth also.

e. Assign a certain number of points for each book read, and figure the winning side on points gained.

f. Assist losing side to plan a recreational evening for winning side.

8. Give intriguing reviews of worth-while books.

a. Seat at our library table a circle of "reporters" around a literature-filled table.

b. Present an animated catalogo, in which various publications come to life and speak in the first person.

c. Introduce book personalities: characters from the books step from pages improvised by folding screens, and speak in first person.

9. Have a specially selected book-shelf weekly or monthly of timely or intensely interesting and practical books, and lay special emphasis on them.

10. Study the membership and plan for the individual needs of each member, paying special attention to those who seem to be uninterested in reading.

11. Consult M.V. Leaflet 34, "What Shall I Read?" for further suggestions of appropriate books for youth.

12. Report to the society secretary each person completing any M.V. Reading Course, with the number of the course; and apply for specified gift award when five Junior courses have been read. (See M.V. Leaflet 35, p. 9.)

13. Work in cooperation with the Society Educational Secretary, or carry that work if called upon to do so. (See "Duties of Officers," M.V. Leaflet 4, pp. 14, 15.) M. W. M.

### July Topics

- 1 When Loyalties Conflict
- 8 You Are a Teacher  
Junior—You Are a Builder
- 15 Open
- 22 Am I a Christian?  
Junior—The Pattern Prayer
- 29 Christian Education and Its Relation to Lifework

### New Song Booklet

"SPECIAL SONGS OF THE MESSAGE," No. 1. If this octavia-size compilation receives satisfactory sales, a second number will be made available soon. Price, 50 cents. Order through your Book and Bible House.



## Senior Meetings

### The Value of Christian Education

(Program for June 3)

BY J. P. NEFF

OPENING EXERCISES.

TALK: "The Value of a Christian Education."

SPECIAL MUSIC.

TALK: "A Preparation—For What?"

TALK: "Ways and Means."

READING: "Why Not Obtain an Education?"

SYMPOSIUM: "Ten Reasons."

CLOSING EXERCISES.

### The Value of Christian Education

EDUCATION is a complex growth of the mind, heart, and body. To evaluate it is not a simple task. But there are certain broad features by which its value may be estimated. The evaluation of Christian education necessarily involves a comparison of Christian and non-Christian, or secular, education.

There are broad factors to be considered which vitally affect the quality and character of education:

1. The teachers have a strong influence upon the character training of the students. Their precept and example are ever before the youth. God-fearing men and women of Christian character, humanity loving and true, will draw their students nearer to Christ in faith and noble aspirations. In these formative years the young life should be brought in contact with teachers who are positive and strong in their faith and conduct.

2. Christian teachers will guide the youth into correct ideas and the use of good judgment concerning private and social matters.

3. The personnel of a student body has an important bearing on education. Association with young men and young women who are preparing for a life of service greatly affects the life interests of a student.

The most vital consideration in securing an education is not a question of buildings, equipment, and courses of study, but one of environment and association with teachers as well as students. It is a question of those subtle influences and hidden forces,

which powerfully determine the character, interests, desires, and decisions of one's life. The mental attitude of the student toward his studies and the school has a reflex action upon his own spirit. The atmosphere of the school has a molding influence upon his life and character. Think of the atmosphere of a school from which God and religion are eliminated intentionally; in which no subject is studied from the standpoint of the influence and power of the Creator and Supreme Ruler of the universe or of the benign influence of the Christian religion; in which no subject is illuminated by the light of divine revelation nor by the supernatural agencies that hover about us from infancy to the hour of death. No amount of scholarship and learning can indemnify for the leanness of soul and loss of the finer things of life which befall the student whose studies are divorced from God and religion. Knowledge apart from God leads into the pathway of departure from God and eternal values.

In what kind of atmosphere do you want to develop? Do you want your soul to breathe in a pure social and religious atmosphere or in one polluted with infidelity, morally contaminated, hopeless and godless?

### A Preparation—For What?

ALL things that pertain to the material life have only relative values. Some of these values can be expressed in figures and standards of measurement. But the spiritual values are more real than anything in the material universe. These spiritual values are absolute, infinite, and transcendent. Christian education puts these spiritual attainments first. They are the values that endure.

Why should you attend one of our academies rather than a high school? Why should you go to our college rather than to a secular college or university? Every young person among us probably asks this question either orally or in his heart. The question is proper. Upon its answer rests, very likely, your choice of a life companion, of your life vocation,



the place where you will spend your life. Surely these are questions of supreme moment to every young person. The answers are largely determined by the school you choose to attend. The school will shape your course in life. It will decide the character of the young people who are to be your friends and associates. It will determine your life plans, work, and character. What you are when your education is completed will largely determine what you are to be down through the years, and will very likely determine your eternal destiny.

Since the school has so much influence upon the life, it should be selected with great care.

The first objective of Christian education is to establish Christ in the heart. Character, Christian ideals, personal worth, and a preparation to do God's work in the world are the chief objectives. Position, honor, wealth, and power, are held as secondary in importance in the Christian school.

The chief objective of secular schools is to prepare their graduates to achieve worldly success in finance, to accumulate wealth, to fill positions of honor, to receive high recognition, and to win influence and power. That sounds good, does it not?—success, position, honor, power, wealth, distinction? But what after that? Death, the judgment, eternity. Secular education makes no provision for the hereafter. It actually diverts the mind and heart from even an interest in the things of eternity. As the mind grows in knowledge, the soul starves and dies.

Life, with these prospects only, is poor indeed. At the end of this life, the rich man, the man of influence, power, and position; the man who has achieved great things, the ripe scholar—all of these men must leave everything behind them. They have lived their lives, they have won success as the world counts success, they have played the game of life and lost, and there is no other game to play. Gladly now would they exchange all they have attained for their own soul they might have saved, but have lost. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

In a Christian school, God, character, eternal life, and a preparation for Christian service are first and

fundamental aims. The motive back of a Christian education gives direction and character to all study. History is illuminated and given meaning when the hand of God is seen ruling in the affairs of men. In the study of science and nature, the student is led to acknowledge God and not turn his back upon Him. The student traces the laws and forces of nature to their Creator, and the power, wisdom, and goodness of God are revealed.

Christian education aims so to train the student that he may find and know God, that he may choose salvation through Christ, serve Him, and win eternal life for the hereafter. The unanswered challenge of Jesus reveals the absolute value of Christian education. "What shall a man give in exchange for his soul?"

### Ways and Means

How may one with little or no money obtain an education? The fact that every year young men and young women with no financial support are getting an education is proof that it is not impossible. There is opportunity for some to work at the industries provided by the school. A number find employment in the school home, in the kitchen, the dining room, and in keeping the buildings or campus clean. Others can do typing and secretarial work. Students in the Junior and Senior years may correct papers for the teachers, assist in the library or laboratories. Some find work in the community. An increasing number of girls find employment in homes where they obtain their board and room, and enough money to pay for clothes and incidentals. In some instances they receive enough to pay their tuition also.

There are opportunities to earn money during the summer vacation. Many sell books or magazines and earn part or all of their expenses for the next year.

It may require a year or two longer to obtain an education if one has to work for his expenses, but the time spent in school is not lost. A good education enables one to do a larger work in the years that follow. The years required to obtain an education look long to many youth, but they will pass quickly, and all subsequent life will prove to be much more worth

while than is possible without a Christian education.

As you lay your plans to attend school this fall, choose the school the great aim and purpose of which is to lead the student to think the thoughts of God. How great is the poverty of the knowledge of the man or woman who knows much about many things, but nothing about God! How rich is the knowledge of the man or woman who knows God even if he knows little else! Oh, the richness, the strength, the sweetness, the glory, and the real grandeur of the life of one who carries God foremost in all his thoughts, feelings, plans, and activities—one who knows God, whom to know is life eternal.

### Why Not Obtain an Education?

AGNES had worked hard all summer and saved her money so that she might attend one of our academies. September found her ready and ambitious for school, with one hundred dollars in the bank. She had made arrangements to work at the academy, and thus would be able to make all her own expenses.

Verna, Agnes' chum, had spent the summer out at a beautiful lake, swimming, fishing, and rowing. Upon her return home, she found Agnes all prepared for school. Verna was very much displeased to think she could not go along, and wished that she were as wealthy as Agnes. Why could not Verna have worked and economized as did Agnes?

Every young person, I believe, may secure an education if he has the will power and the ambition to work. "The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others."—*Christ's Object Lessons*, p. 333.

This education may be gained at any of our academics or colleges. Do not wait for an opening; make one for yourself. Others have done it, why not you?—*Signe E. Oster*.

### Ten Reasons

WHY S.D.A. YOUNG PEOPLE SHOULD  
ATTEND S.D.A. SCHOOLS

(As given by the students of one of our colleges)

"OUR public schools are weak in practical religious teaching. . . . Jesus lived the one perfect life, and taught the one perfect moral code."—*Baldwin's School Management*. "Education acquired without Bible religion is disrobed of its true brightness and glory."—*Mrs. E. G. White*. "The Bible is the basis of all true education. The Scriptures are taught and practiced in Seventh-day Adventist schools."

"By attending Seventh-day Adventist schools the young people are under the influence of present truth and are encouraged to remain in our ranks."

"The 'field workers' come from our schools."

"Worldly schools, with scarcely an exception, are permeated with new thought, evolution, Christian science, Spiritualism, higher criticism, and a dozen other isms. By attending worldly schools we place ourselves directly in the way of temptation and deception."

"The association with Christian young people is a greater help in character building than one could hope to obtain from any source available in worldly schools."

"It is the special business of Seventh-day Adventist schools to educate and train missionaries. It is the business of every Seventh-day Adventist to be a missionary. Therefore our young people should go where they can obtain the best training for their future work."

"Seventh-day Adventist young people should not plan on going into the work without first obtaining an education that will fit them to be proper representatives of the message. 'The times demand an intelligent, educated ministry, not novices.'"—Mrs. E. G. White.

"Heart education is of more importance than the education gained from books."—Mrs. E. G. White. Seventh-day Adventist schools stand for 'the harmonious development of the physical, the mental, and the spiritual powers.'

"Three fourths of the benefit and inspiration in afterlife derived by the student while in school comes from the teacher."—Prof. E. A. Sutherland. Seventh-day Adventist schools are manned by consecrated, Christian instructors."

"Seventh-day Adventist young people should attend Seventh-day Adventist schools because they are unable in any other school to learn the principles of true Christian education. Education other than this is worse than none, because it gives us a wrong view of life, of God, and of our duties to our Redeemer."



A NOBLE character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man.—"Prophets and Kings," p. 488.



LIFE being very short, we ought to waste none of it in reading valueless books.—Ruskin.

## A Wonder World of Insects

(Program for June 10)

BY FRANK E. MARSH

### OPENING EXERCISES.

SCRIPTURE. (See Notes to Leaders.)

TALK: "The Insect World."

TALK: "Beetles—and Beetles."

TALK: "The Butterfly's Wings."

CLOSING EXERCISES.

### Notes to Leaders

*Scripture.*—Consult the following topics in a concordance to the Bible, and assign the texts you choose to as many members: Ant, bee, beetle, cankerworm, caterpillar, flies, grasshopper, hornet, lice, locust, moth, palmerworm, scorpion, snail, spider, worm.

Organize a group for the study of insect life. The requirements for the Vocational Honor in this subject may be found on pages 216, 217, of the "Master Comrade Manual."

### The Insect World

AN entomologist is frequently amused at being asked by his well-meaning friends whether he found anything interesting when he was out. Insect hunting is a sport in which there are no disappointments if you know how to play the game. Often the most unlikely times and places are the best. We can never say we know all there is to know about an insect's haunts until we can tell where to look for it at all times during the year. Insects have their own particular hiding places, and should be looked for under rotten wood, stones, bark and dead leaves, among the roots of plants, in stems and flowers, in shelf fungi; in short, everywhere, and at all times.

*Insect*, which is the name given to any of the numerous small invertebrate animals that have a body which is more or less segmented, comes from the Latin word *insectus*, which means *cut in*. These creatures are so called because the body seems to be cut in, or almost divided. The bodies of true insects are divided into three parts: head, thorax, and abdomen. No true insect has more than six true legs. An insect's jaws chew, if they do chew, sideways, not up and down. The outside of an insect's body is usually more or less covered with hairs. In butterflies and moths these hairs are largely scalelike.

Roaming over this world there are some hundred thousands of species of insects. Of these about 25,000 belong to North America alone. Of this great number, only about one per cent is aggressively arrayed against our health and prosperity, though many others may make themselves very annoying. The rest are neutrals or friends. The destructive one per cent are such a large and fast-multiplying horde that if they were not opposed, they would overrun the earth and wipe out practically all vegetable and animal life. In fact, they do cost our

country about two billion dollars annually. At the same time, out of millions of species, man has domesticated only two for his own use—the honey-bee and the silkworm.

By far the largest group of insects is the beetle, with about 195,000 species. Next comes the moth and butterfly order; in this there are about 92,000 species. Next in importance is the order that takes in the wasps, the bees, the ants, and the sawflies. The flies, mosquitoes, and gnats belong to another order, which contains 51,000 species; followed by the true bugs, the aphids, the scale insects, the cicadas, and the buglike hoppers. Next in size is the order containing the grasshoppers, crickets, roaches, walking sticks, and mantids. Last is the order including the dobson flies and the lacewings.

All insects hatch from eggs. These are placed by the mother on or near food that her offspring must have. They are usually anchored to leaves, stems, stones, or almost any object handy. They may be in clusters, masses, strings, rows, tiers, or singles. Under a lens they are seen to be beautifully sculptured, of unusual shape, and most exquisitely colored.

The steps in the life of these creatures are first the egg, then the larva, or growing stage, the pupa, or resting stage, and finally the adult. In many insects the process is completed in a few days; but in the case of some of the cicadas it takes seventeen years. In certain groups some of the stages are omitted; for instance, grasshoppers bear a close resemblance to the adults when hatched.

In comparison to their size, insects are much stronger than man. Ants have been known to carry loads forty or fifty times as heavy as themselves. The beetle can move a weight one hundred twelve times his own weight. The housefly gives six hundred strokes of its wings in one second, and this enables it to go a distance of thirty-five feet. The dragonfly can fly through the air at a rate of sixty miles an hour, and, more wonderful still, can stop instantaneously in its flight, or move backward, or sideways, without changing the position of its body. Hundreds of bees can hang one to another without tearing away the feet of the upper one. It has been estimated that if an elephant were as strong in proportion to its weight as a male beetle, it would be able to overturn a skyscraper. Amazing strength is shown in another phase, that of leaping great distances. If a horse could jump as far in proportion to its weight as a flea can to its, think how far the horse might jump.

The most brilliant, beautiful, and showy of all the insects are the butterflies, numerous species of which may be found in most places. This is by far the favorite group among insect collectors.

Wherever you live, you will find no difficulty in collecting insects, for they

are plentiful everywhere. If you wish to know to what class, order, genera, and species they belong, and also the way to collect and preserve them, get Dr. Frank E. Lutz's "Field Book of Insects" (Putnam. Price, \$3.50.) Dr. Lutz is curator of the Department of Entomology of the American Museum of Natural History, and one of the foremost authorities on Insecta.

You do not have to be an accredited scientist to be useful in the world of entomology, but you do have to keep your eyes open if you want to see things no one else has seen before.

### Beetles—and Beetles

THE story is told of a general in Napoleon's army, who, along with his military prowess, found time to collect and study insects. In fact, Count Dejean had one of the largest collections of insects that has ever existed. Entomologists tell of one instance in which this hobby became his major interest, and he stopped a battle to pick up a beetle. It was the battle of Alcanizas, and all was in readiness for the command to charge. At that very moment a rare and beautiful beetle lighted on a flower near the general. He knew that he did not have that specimen in his collection; so he immediately jumped off his horse, caught the beetle, secured in it his helmet, then mounted his horse again, and gave the order to charge. During the skirmish his helmet was badly smashed, but that did not worry him nearly so much as the thought of what might happen to the beetle. After winning the battle, the general returned to camp, and was gratified to find that although his helmet was ruined, the beetle was in perfect condition.

As has been mentioned, beetles compose the largest order of insects. You can readily identify an adult beetle by the horny wing covers, sometimes very brilliantly colored. You will note a straight line down the center of the back where the edges of the shield wings meet in a peaklike roof that comes down well over the body to the legs. This characteristic belongs to the beetle hattalion alone. Their strong jaws can reduce almost any edible substance to fit their needs. This causes them to be among the most destructive of insects.

The ladybird beetle is an exception; she is a valued friend. Hordes of aphids, scale insects, and other plant pests are consumed by this class of insects. Whenever you see a ladybird, you can thank her for the

orange juice that you have for your breakfast, because it was a cousin of hers from Australia, introduced into California, that saved the citrus fruits from insects which threatened to destroy them many years ago.

Beetles were also imported to combat the plague of gypsy moths (which were foreign invaders). These particular beetles found delight in climbing about the trees and eating the caterpillars and adult female moths. Eventually 47 varieties of gypsy moth enemies were gathered from all over the world, and they are now helping us to keep down this pest which at one time seemed to be taking possession of this country.

For a number of years the Japanese beetle has been making rapid growth, and it has now invaded seventeen States, living on the roots of grasses, foliage of various trees, et cetera. Without its natural enemies, this beetle has increased at an alarming rate. Now Government entomologists have introduced a natural enemy—a small wasp from Japan. The female wasp burrows in the ground until she finds a beetle grub, which she paralyzes with her sting, and then deposits an egg on its abdomen, making it stick by a gluey substance from her own body. After about a week the egg hatches into a larva, which begins to drain all the fluid from the grub, consuming all but the tough portions of the head and legs. It is hoped that these wasps will in time have reduced the number of the Japanese beetles so that they will no longer be a plague.

### The Butterfly's Wings

BUTTERFLIES are often compared to flowers, because of their wonderful and beautiful coloring, and because they are both summer products.

But there is a still better reason than similarity in color. It may be news to some of you who have not examined these tiny creatures that the male butterfly has a faint, though distinct, scent. If you brush your finger over the wing of a common white butterfly, you will find it covered with a fine white dust which gives off a delicate perfume of lemon or balsam. As a rule, the duller a butterfly's color, the stronger his scent, perhaps a compensation from nature. Some of the dull-colored night butterflies or moths have a quite strong scent.

Removal of the dust leaves a noticeable bald spot on the wing; and when we come to examine the dust under a microscope, we find it of more substantial composition than we ever could have suspected with the unaided eye. In fact, it is made up of countless scales—the real coloring of the wings—for without the scales the wing is as transparent as that of a wasp or bluebottle.

The scales are laid on the wing in much the same way as the slates are laid on a roof. But in spite of the exquisite shape and coloring, they are so tiny that the scales on the wings of a single butterfly would outnumber all the slates on the roofs of the houses of a good-sized town. When you consider that each must be arranged according to its color, in order to give the wonderful patterns that the wings display, you will obtain some idea of the wonders of workmanship in a butterfly's wings.—L. E. Eubanks.

## Our Common Enemy— Alcohol

(Program for June 17)

BY K. L. GANT

SONG: "Yield Not to Temptation," No. 66 in "Christ in Song," No. 46 in "Missionary Volunteer Songs."

ANNOUNCEMENTS.

OFFERING.

LEADER'S REMARKS.

RESPONSIVE READING: "Scripture Admonition." (See Notes to Leaders.)

PRAYER: That the Lord will keep us from this terrible evil, and help us to influence others to make a decision against it.

READING: "A Mother's Sorrow." (See "Stories Worth Rereading.")

EXHIBIT. (See Notes to Leaders.)

TALK: "Humanity's Charge Against Alcohol."

READING: "Traffic in Snakes."

DISCUSSION: "What Shall We Do?"

SIGNING OF PLEDGES. (See Notes to Leaders.)

SONG: "We Will Not Use Liquor."

BENEDICTION.

### Notes to Leaders

*Leader's Remarks.*—We would suggest that in your brief introduction to the subject, you warn the young people concerning the use of rum candy, rum cakes, rum ice cream, or any other thing that contains even a suggestion of liquor.

*Exhibit.*—Take ordinary rubbing alcohol with 50 per cent alcohol content (the same average as whisky) and fill a small mayonnaise jar three fourths full. Fill another mayonnaise jar with water to the same level.

Now prepare two slices of bread, one and one-half inches square. Place a slice in each jar. Let them remain there for a few minutes, or until the close of the meeting. The bread in the water will fall apart; while the bread in the alcohol will be shrunken, and hard and preserved looking. Explain how the 50 per cent alcohol in whisky tends to preserve food, whereas the water dissolves food. The former hinders digestion, and the latter aids digestion. After the meeting many will want to inspect the bread as it is taken from the jars.

*Signing of Pledges.*—Order enough copies of M.V. Pledge 4 for your membership. Urge the young people to sign them. After the pledges have been signed, have one of the older members of the society or the pastor offer an earnest prayer that God will give the young people grace and courage to remain true to their pledge.

### Scripture Admonitions

(A Responsive Reading)

Leader	Congregation
Isa. 5:11	Verse 12
Lev. 10:8, 9	Isa. 24:9
Prov. 31:4	Isa. 28:1
Prov. 21:17	Prov. 23:21
Hab. 2:15	Isa. 5:22
Eph. 5:18	Prov. 20:1
Prov. 23:29	Verse 30
Prov. 23:31	Verse 32
1 Cor. 6:9, 10	Judges 13:4
1 Cor. 6:19	Verse 20
1 Cor. 10:31	

### Humanity's Charge Against Alcohol

1. *It is the enemy of the human body.* "The worst diseases have not caused as many deaths and have not disabled as many people as has alcoholism. . . . Alcohol prepares the way for disease, . . . causing degeneration, weakening the system, and making the individual unfit morally, physically, and intellectually. . . . Alcoholism is a slow way of committing suicide."—*Congressional Record.*

Alcohol is revealing itself to be more and more an enemy of the human body, in that the lives of even those who do not pollute their bodies with alcohol are in danger every time they go out on the streets and highways. Of the 39,700 automobile fatalities during 1937 reported by the National Safety Council, 56 per cent are attributable to drunken drivers and pedestrians, and an additional 25 per cent are due to drivers under the influence of drink. The commissioner of motor vehicles of New York State made the statement that "deaths caused by drunken drivers have almost doubled in four years." Another says that "drunken drivers have increased ten times as fast as automobiles in New York State."

2. *It is an enemy of the human mind.* Whatever its immediate effects are upon some minds, it does not brighten the wits of all men. Many a word that seems like wit when spoken under the influence of alcohol, proves to be the opposite when viewed

with a sober mind. A young man, accustomed to drink, was one evening talking in what seemed to him a most brilliant way. A friend who was sober was a court stenographer, and made a verbatim report of all that the young man said. He showed it to him the next day when he was himself again. "Did I say all these foolish things?"

"Yes."

"Then, God helping me, I will never drink again."

Doctors and statisticians prove to us that feeble-mindedness and insanity are hereditary effects of alcoholism. A large majority of the inmates of our asylums come there directly or indirectly through strong drink.

3. *It is an enemy of property and wealth.* The cost of alcohol to the community and to the nation is far more than the sum received as revenue from taxes and license fees. . . . Take into consideration the waste in national resources; the material which could be used for the people's food; the destruction of man power because of its effect on efficiency and on the health of the people; and the expense incurred by the public in caring for the defectives and delinquents who are such, largely or wholly because of drink—and the cost of alcohol will multiply enormously.

Take also into consideration the relation between strong drink and individual poverty. The man's earning capacity is decreased, either by decrease in his efficiency, or by actual loss of time at his work. Alcohol takes the money needed to provide food and clothes for himself and his family. Indeed it often takes to the pawnshop the clothing the family themselves have been able to procure. "The drunkard . . . shall come to poverty."

A reformed drunkard met a saloon-keeper who asked why he never came to the saloon any more. "Because I have a lump on my side," he answered. "Oh, that's no reason," returned the man. "Come over and have a drink and the lump will go away the sooner."

"Yes, I know that, and that's why I stay away," answered the reformed man. "The lump on my side is the roll of bills I have saved by staying away."

4. *It is an enemy of the human soul.* Strong drink weakens self-control, perverts the will, sends the man into evil associations, and deadens his conscience. The greater part of the crimes for which men and women are sentenced in our courts of justice, come in some way from the use of strong drink. A constable once said, "I have never taken a total abstainer to prison since I have been a constable."

In the light of these charges against alcohol, surely we should shun very religiously an enemy who seeks to rob us of our health, our intellect, our wealth, and our souls.—*Adapted.*

### Traffic in Snakes

There was once a man in the mountains of the South whose hobby was rattlesnakes! He had an insatiable desire to hunt them; moreover, from their skins and the "ile" for liniment, he made a fair living. Occasionally he sold live ones to museums, traveling shows, or snake farms. But it was a horrid thing, this trafficking in snakes. Why, everyone who ever saw or heard of a big rattler scuttled to Sam with the news.

"Tujah, Sam, Ah done saw a big diamondbacker down in the swamp by Lonesome Creek."

"Sho 'nuff!"

And Sam would take himself off, stalk his prey, and presently return with the booty. After a while, Sam thought in terms of snakes, talked snakes, worked snakes, and dreamed snakes. Why, it was almost as if he dealt in concrete delirium tremens. The main ambition of his life seemed to be to "cotch one jes' a leetle bigger."

An immense rattler was reported to have been seen in the direction of Humpback Mountain. In the parlance of those who had seen it, it was a "Joner." Since it was reported to be so large, Sam determined to catch it alive. He had often caught snakes alive before; so this was no new thing. With the long box for the snake, he hunted hours for a trace of it. Finally he caught it safely, and imprisoned it securely in his especially prepared box.

Sam was highly elated. This was by far the largest serpent he had ever caught. It was such an enormous specimen that he determined to use it to fill an order he had from a big zoo for a large rattlesnake.

He laid the box down in the yard and repaired to the cabin to eat supper.

About midway through the meal, he heard his little three-year-old boy Jim give a sharp scream of pain.

"Oh, pappy, I'm bited, I'm bited, I'm bited!"

Nearly paralyzed with fear, Sam ran to the door, just in time to see little Jim rise from inspecting the long box, holding up a tiny hand where two purple spots were growing livid. The baby had slid the cover just enough to put in a little, warm, investigating hand.

With a wail of horror, Sam sprang into the yard, and taking the ax, in a fury, he chopped the box and the fine prize rattlesnake to bits.

None of his remorse saved little Jim. All through the night they fought for his life. When the morning came, Sam knelt by the lifeless, swollen body of his little son. With streaming eyes, and trembling hand lifted toward heaven, he cried, "Oh, God, why, I wouldn't a' give up my little Jim fer all the whoppin' rattlesnakes in these hyar mountains!"

For the last six years Uncle Sam has been dealing in snakes—delirium

tremens, if you please. The revenue has helped, so statisticians say, to pay the enormous expenses of our great government.

But Uncle Sam did not take into account the little Jims who would be bitton. "At the last it biteth like a serpent, and stingeth like an adder."

One poor "Jim" who was stung, has spent thirty-seven years in prison for a crime he does not remember committing. They told him that he had shot and killed his sweetheart in a jealous, drunken rage. When he came to himself, behind the bars of the county jail, his grief and remorse were terrible. He, too, could have wailed: "Oh, God! Why I wouldn't have given up my sweet Alta for all the snakes in these United States!" But poor Jim! He has spent thirty-seven of the best years of his life in prison, and Alta has lain sleeping in her grave for as many years, all because Uncle Sam traffics in snakes.

"Ol' Doc" is what they call a poor, doddering old wreck of humanity—a poor old bitten "Jim." You can see him almost any warm day in front of the poorhouse, sunning himself, in the company of a half dozen other senile old paupers.

When Ol' Doc slid the lid just a little and got bitten, he was the finest doctor in town. He lived in the old Kirby mansion, and his offices and growing practice were a source of constant local wonderment and admiration. He was a handsome figure, nearly six feet six, with his high silk hat and gold-headed cane. The little community was justly proud of him.

But there sits Ol' Doc, Uncle Sam: He is your little "Jim," and he has been bitten because you trafficked in snakes. Once started, his downfall came rapidly. Patients who had once put such faith and trust in his diagnoses and remedies, now feared to take concoctions mixed by a reeking, gibbering shadow of the once great man in the consultation room. His practice fell into disrepute. His offices were uncareed for. Mortgages were placed on the fine old homestead. Lastly, his license to practice medicine was taken from him. For years, in between sprints, he operated a smithy on the main street. One could see only a pitiful caricature of the former upstanding citizen and community leader. When old age advanced, there was but one place where he could go. And so Jim—I mean "Ol' Doc"—went "over the hill." He is still there, Uncle Sam—your "Jim!"

Yonder lives another "Jim." It seems incredulous that a man such as Judge Grey, who had witnessed so much misery attendant to drunkenness, should ever slide the lid. But he did, and put in an explorative hand. From a position of honor and trust, he fairly toppled. Now he is just a bloated old tippler. You'd never dream that he ever wore judiciary robes! His former associates shrug their shoulders when they speak of

him and say, "Yes, it's the same old tale: 'wine, women, and song.'"

Someway, it seems that this traffic in snakes is not always a paying proposition, when one considers how much the "Jims" are worth. For Jims do get bitten, even though they are commanded: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

O, Uncle Sam! There is no amount of revenue that will ever make up to you the loss of your little "Jims"!—*Josephine Cunningham Edwards (used by permission).*

### What Shall We Do?

Alcohol has been proved to be a deadly foe in disguise. We must banish it from our lives, from our homes, from our cities and towns, and from our nation. How can this be done?

If you wish to banish it from your life, observe the following rules: Avoid evil company. Keep out of temptation. When you find yourself in the presence of this deadly foe, run from it with all your might. Do not look at it or allow yourself to dwell upon its ugly fascination.

William Penn was advising a man to stop drinking. "Can you tell me how to do it?" said the victim of drink.

"Yes," answered Penn, "it is just as easy as to open thy hand, friend."

"Convince me of that, and I will promise upon my honor to do as you tell me."

"Well, my friend," said the good Quaker, "when thou findest any vessel of intoxicating liquor in thy hand, open the hand that grasps it before it reaches thy mouth, and thou wilt never be drunk again."

If you wish to banish this destroyer of homes from your city and your nation, there is also a work which you can do. Seventh-day Adventists have some of the best literature which is written on temperance, and surely we should do our part in its circulation individually and in rallies.

Not only should we work for the advancement of what is generally understood as the temperance cause, but we should realize that the knowledge God has given us on health reform is for our good and for the salvation of the world. This knowledge must spread from our homes to other homes. The temperance cause is common ground for us and other Christians. "We are not to stand aloof from them, but while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms."—*"Counsels on Health," pp. 436, 437.*

We are told that Christian workers should present to the people the principles of true temperance, and call for signers to the temperance pledge. While we recognize that the pledge of itself can save no one from in-

temperance, yet it is a constant reminder of Him who can keep us from yielding when tempted; and the very act of signing strengthens the will for its struggle against temptation. During twenty-three years a certain Sunday school in New York obtained thirteen hundred signers. It is claimed that without a known exception, the signers have remained true to their vows.

Abraham Lincoln said: "For thirty years I have been a temperance man. Had it not been for my total abstinence principles in the early days of my temptation, I should probably have gone the same way so many of my companions went, who lived drunkards' lives and are filling drunkards' graves."

John Wanamaker expressed his regard of the temperance pledge thus: "The man who will not sign a temperance pledge to help a weak brother, though he may not need it himself, is not so much of a man as he thinks himself to be."

The messenger of the Lord has given us the following admonition: "Intemperance, licentiousness, and profanity are sisters. Let every God-fearing youth gird on the armor, and press to the front. Let no excuse be offered when you are asked to put your name to the temperance pledge, but sign every pledge presented, and induce others to sign with you. Work for the good of your own souls, and the good of others. Never let an opportunity pass to cast your influence on the side of strict temperance."—*"Counsels on Health," p. 441.*

Surely there is no Missionary Volunteer but would be glad to sign the pledge and by his influence bring others to this important decision.—*Adapted.*

### We Will Not Use Liquor

(Tune: "Onward, Christian Soldiers.")

COME and join the army  
Of the temperance throng;  
We are glad to tell you  
We are mighty strong.  
Volunteers are needed  
Who will stand for right;  
Jesus is the Captain;  
We will win the fight.

CHORUS:  
Let us sign the pledge today  
That will make us free,  
"We will not use liquor!"  
Sing it out with glee.

We'll be loyal soldiers  
In the great campaign;  
We will fight for temperance  
Till the right shall reign.  
Wine and beer are harmful  
To our home and town;  
If we love our nation,  
We will put them down.

"We will not use liquor."  
Thus we pledge today:  
We will practice temperance  
On our upward way.  
Will you join the army?  
There's a place for you;  
Come and be a soldier  
In the temperance crew.

—Estel Mackey.

## No Provision for Failure

(Program for June 24)

BY C. T. EVERSON

### No Provision for Failure

ONE of the outstanding evangelists of this country was conducting an evangelistic campaign in an Eastern city. At the close of one of the services, a woman who had been urged to accept Christ, told the evangelist that she did not want to make a start in Christian life because she was afraid she could not hold out. She said she was persuaded that she ought to take her stand for Christ, but she never had done so because she felt quite sure that she would backslide if she did.

The evangelist asked her whether she had ever heard the story of the clock that was ready to give up. She said she never had heard the story, but would appreciate hearing it.

"Well," said the evangelist, "there was a clock that one day figured out how many ticks it would take to make a day. When the clock realized how many thousands of ticks would be necessary, it became discouraged and quit. Someone learned of the clock's discouragement because of the many ticks that it would have to make to keep going even for one day, and he asked the clock, 'But can you not take just one tick at a time?' 'Yes,' said the clock, 'I believe I can do that,' and it started, and has been going ever since."

In a Nebraska camp meeting Dr. David Paulson noticed, during the revival meeting that followed the Sabbath morning sermon, that there was a young man who could not be induced to go forward for prayer. A number of workers had made an appeal to him, but nothing seemed to move him.

Doctor Paulson, who was a real fisher of men, decided to try a new appeal. He reasoned that the young man had been backsliding for such a long time that it was easier for him to go backward than forward; so he invited him to go to the rear of the tent with him. To this the young man readily assented. When they got to the back of the tent, the doctor talked to him and prayed with him and tried to induce him to take a stand for Christ. But the young man steadily refused, saying that he was

sure he could never hold out in the Christian life.

Doctor Paulson asked him whether he thought he could hold out in the Christian life until suppertime that evening. He replied, "Oh, certainly I can hold out until supper." Then the doctor said, "Well, all I ask you to do is to try to hold out until suppertime. Will you agree to that?" The young man replied, "I am sure I can hold out that long." So after supper the doctor asked him, "Do you think you can continue to hold out until tomorrow morning?" "Certainly," responded the young man, "I will have no difficulty in holding out until tomorrow morning." Then the young man suddenly realized that holding out for Christ was a much more simple matter than he had anticipated. It was living one day at a time for Christ.

If every young person could realize that the Christian life is just one tick at a time, and one day at a time, perhaps he would be less hesitant to take his stand for the Saviour. Young people look forward to long years of walking in the narrow way when they think they are expected never to make a false step. To many it looks like an impossible task ever to reach that perfection of life that they feel is required of them once they take a stand for Christ.

To be sure, the Lord does set up a high standard for everyone who accepts Christ. We read in 1 John 2:1, "My little children, these things write I unto you, that ye sin not."

God's standard for every person who accepts Christ is "that ye sin not." He could not set a lower standard. He could not say He would be satisfied if we had 10 per cent or 20 per cent of sins and 90 per cent or 80 per cent of right living. The standard must be 100 per cent of doing right. But no one yet has ever attained to 100 per cent of righteousness or right doing except Jesus Christ. Still the goal of every Christian's life should be to live without sinning.

As we strive to reach the goal set before us, we may never attain to 100 per cent, but may get 90 per cent or 80 per cent or perhaps just the passing grade. As in school, we all strive to get one hundred, or what we call "A," but we may not reach the top-most grade, although by perseverance

and keeping our hearts set on the highest mark attainable, we get at least a passing grade.

So in the things of heaven, we should set our goal for attaining God's standard of "My little children, . . . sin not." While we may fall short of attaining this most coveted goal, yet we must strive to attain at least the passing grade of admittance into the eternal bliss of heaven at last.

The reason that we may reach heaven, although we have not fully attained the high standard set before us, is that provision is made for our failure to attain the highest goal of Christian living. By faith we claim the promises of God, acknowledge our weaknesses and sins, and seek forgiveness for them, and God imputes the righteousness of His Son Jesus Christ to cover all our defects.

So we read again in 1 John 2:1, "My little children, . . . sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous." We are admonished not to sin; yet if we should fall into sin, our case is not hopeless, for we still have Jesus Christ, who is willing to forgive us again as He did the first time when we were converted and gave our lives over to Him to serve Him.

He takes the blot that we have made upon our life's record and washes it away and gives us a clean white page, as white as it was the day we were first converted.

There was a group of people one day gathered around a man who had slipped and fallen at the corner of a busy thoroughfare in a large city. Almost everyone had something to suggest as to the cause of his having fallen down. They blamed the city for lack of proper provision's being made to prevent people from slipping and falling. Some thought he must have slipped on a banana peel, and others felt sure that the sidewalk was defective. Finally a little girl who had stood there for some time hearing the comments of the people remarked, "Well, it is too bad that he fell down, but it's worse that he does not get up."

And this is true also of Christian life. It is bad to fall, but it is worse not to get up. Every Christian falls at some time or other, but he does not need to stay down. Read Proverbs 24:16.

However, we should never forget that there is One who can keep us from falling, as we read in Jude, verse 24, "Now unto Him that is able to keep you from falling."

It is encouraging, indeed, to know that there is One who can keep us from falling. After all, falling is not an experience that any Christian enjoys or likes to have happen. The way we can keep from falling is clearly indicated in Romans 13:14: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

If we had a number of wild beasts well fenced in so that they could not by any means escape, what would be the best way to get rid of them? Make no provision for them. Do not provide any food for them and they would soon die.

In a town where we were holding an evangelistic campaign, when the invitation to accept the Saviour was presented, a large, fine-looking man came forward in response to the call. He exclaimed as he left his seat, "The love of Christ constraineth me."

After he was baptized into the truth, he went home and gathered up, preparatory to destroying it, fifteen gallons of liquor that he had in his cellar. His wife suggested that it was too bad to throw it away, as the neighbors might be glad to get it. He said he did not want the neighbors to drink the poisonous stuff he would not drink any more. So he poured all the fifteen gallons into the sewer. He did not propose to make any provision for falling back into his former habits by keeping liquor on hand. Of course, he could not have made this brave decision and stood by it so nobly if it had not been that Christ was with him and helped him at every step of the road. So the first thing that everyone must do to keep from falling is to put on the Lord Jesus Christ. Or, as it is translated in some versions, "Clothe yourself with the Lord Jesus Christ."

But having clothed yourself with the Lord Jesus Christ, make no provision to fall back into your former sinful habits. If you have been accustomed to going to shows, make no provision for falling back into the things that lead away from Christ. The music, the posters of the movies, the tuning in on the theatrical programs on the radio, and all other con-

nections with shows should be absolutely avoided, so that no provision is made to keep alive our interest in the things we once loved.

If a person has been a drinking man, he cannot afford to stand outside the window of a tavern, recalling his former fondness for drink and look at liquor bottles displayed, or he may be inside before he knows it. A barrelful of lead weighing hundreds of pounds can be held in place by one finger before it begins to move, but once it starts to roll down hill, nothing can stop it. It is at the moment that the temptation appears that no provision must be made for fulfilling the lusts of the flesh.

In a series of evangelistic meetings we were holding in a Western city, a former opera singer was a regular attendant. She was especially interested in learning about heaven. She finally accepted the truth and was baptized into the message. Before she was baptized she had a struggle with the cigarette habit. She smoked a number of cigarettes a day. But when she learned that it was a habit that Christ wished her to give up, she gave it up for Him.

Some weeks after her baptism, she was dusting the parlor in her beautiful home. Suddenly she became possessed of a great craving for tobacco, and said to herself that she believed that if she had a cigarette, she would smoke it. Of course, it was a temptation of the devil. Satan especially tries to discourage us and to plot our fall just after we are baptized, just as he sorely tempted the Lord Jesus after His baptism. As she was dusting beneath the cushions of the davenport, what did she see but a cigarette. She looked at it for a moment; then picking it up, she said, "You little devil, you," and threw it into the fire. So she disposed of the temptation immediately, before Satan had a chance to cause her to lose out by presenting his alluring words of deception.

If we expect Christ to keep us from falling, we must not make provision for breaking God's commandments.

If we are applying for a position to go to work, we must not make provision to work on the Sabbath. When we are told that an unusually good position is open to us, but it is not sure that we can always be excused every Sabbath, we cannot afford

to take such a position, for we would be making provision to break the Sabbath in case our services were needed on that day, or at least provision to harbor a temptation.

If we stand firm and refuse to make any provision to go back on the truth, God will see to it that we shall win out completely. We may feel at times that our case is different from the cases of many persons we see all around us who are able to win out in spite of the many obstacles placed in their way. It is not that their cases are different from ours, but they are making no provision to go back on the truth, and God is fulfilling His promise to them to make them more than conquerors through His power.

In 1 Corinthians 10:13 we read, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

We may try to convince ourselves that we are situated in an impossible position, so that we cannot win out as we see others do. But we are told that our case is in no way different from those of other people; the temptations that come to us are but the same ones that are common to man. Seeing so many young people about us making a success of Christian life, going forth to do wonderful service and winning great victories through Christ, should encourage us to go forward, assured that we also shall be more than conquerors through Christ, who has loved us and given His life to save us.



### Why I Should Attend a Seventh-day Adventist School

1. BECAUSE I am a Seventh-day Adventist.
2. Because my parents are Seventh-day Adventists.
3. Because the teachers are Seventh-day Adventists.
4. Because the students are Seventh-day Adventists.
5. Because I want to be a better Seventh-day Adventist.
6. Because I want to be a Seventh-day Adventist worker.
7. Because I believe Jesus is coming soon.
8. Because I want to be ready to meet Him.
9. Because I want to help others to get ready.
10. Because a Seventh-day Adventist school can help me more in all these respects than any other school.—Selected.



## Junior Meetings

### The Value of Christian Education

(Program for June 3)

BY J. P. NEFF

#### OPENING EXERCISES.

TALK: "What Is True Education?"

TALK: "Why Church Schools?"

SYMPOSIUM: "What I Like About Attending Church School," by the students, or "Why I Should Attend a S.D.A. School." (See p. 23).

TALK: "Who Can Go On?"

#### CLOSING EXERCISES.

### Why Church Schools?

ALL boys and girls can go to public schools without paying tuition or other expenses. In many cities and rural communities textbooks are provided free also. The schools are generally located conveniently, or else buses transport the children to school. The buildings are furnished with good seats, desks, blackboards, and other necessary and desirable equipment in addition to possessing well-trained teachers.

These advantages are free to all children. Why, then, should we maintain Christian schools? It is not for the reason that we want better buildings and better equipment; for the public schools are ordinarily able to provide good equipment. Unless our schools provide something further, something superior, and of greater value than that provided in public schools, we should be very unwise to maintain them.

What is it, boys and girls, that is so important that cannot be obtained from public education? What are the differences? Or is there something given in the public schools, or something in some way connected with the public-school training, that is undesirable?

These are questions which you and your parents must answer. What are the things that schools do for children?

1. They teach children what is given them in the textbooks, and in supplementary reading books.

2. They establish habits and form character.

3. They place ideals before children and *guide* them in their choice or rejection of certain activities.

4. They instruct children in regard to their treatment of others.

5. They mold their social, moral, and religious conceptions, judgments, and habits.

Consider each point separately:

1. The public schools omit the Bible as a textbook. And yet this Book is the greatest book in the world. It contains the most valuable knowledge of any book in the world. A knowledge of the Bible is more worth while than the knowledge of all other books combined.

Education should be obtained in an atmosphere where this book, the Bible, is made the guide and standard of all teaching. If our education is received from sources that reject or ignore the Bible, our education will be fundamentally deficient, if not tragically erroneous.

2. Habit training and character development, to be of the genuine kind and quality, must have the proper moral basis. Christians believe that the Bible is that basis. It should be taught by Christian teachers who practice its precepts in their lives. The public schools, of course, do not make the Bible the basis of morality, nor can they require that the teachers be Christians.

3. The public schools and Christian schools do not agree on what are proper activities. The Christian schools hold to Christian ideals, whereas the public schools do not and cannot recognize the prerequisite of God and the gospel of Jesus Christ. Christian parents desire that their children be taught to believe, reverence, and adopt Christian ideals, and to choose their activities from those that harmonize with Christian standards. The ideals children adopt and the activities in which they participate are just as important as the facts they learn from books.

4. Christian schools and public schools have very different viewpoints on how children should consider themselves and other people. It is the business of public schools to teach children the worldly conception of duty and destiny, which is largely for self-development and personal ad-

vantage. It is the business of Christian schools to teach the ideals found in the sermon on the mount. The teaching of the public schools and the teaching of Jesus are strangers to each other. These opposite conceptions of life result in a fundamentally different treatment of other people.

5. However great may be the difference between the two systems of schools in textbooks, in the formation of habits and character, in ideals and character building, and in the conception of the proper treatment of others, perhaps boys and girls are influenced, in the final outcome, to a greater extent by their association with others than in any other way.

In the public schools the teachers may or may not be Christians, and the boys and girls come from homes of people whose beliefs vary from Christianity to atheism. The children generally have imbibed the Christian or non-Christian ideas of their parents. Some come from homes which have unacceptable moral ideas as well, and have no respectable standards on personal or moral conduct.

In the Christian schools the teachers are selected on the basis of their Christian character and their proper scholastic qualifications. The children, for the most part, are not only from Christian homes, but from Seventh-day Adventist Christian homes. They therefore have similar high Christian ideals as to morals and religion, as well as to proper activities and recreations.

### What Is True Education?

A PERSON is educated by everything that comes into his conscious life. By the term, "education," however, we generally mean scholastic education, or the education received in attending school. This is the sense in which we shall speak of it here.

The aim of education is to prepare one to live a better, broader life. The one who is educated should see more, hear more, understand more, and enjoy more than the one who is not educated. That is, life is bigger, deeper, broader, and fuller to the educated person. He can think better and accomplish more. The value of education is both spiritual and material. In knowing and understanding more, a person is happier, has better self-control, is able to judge more fairly and wisely, can serve others better, and



therefore is more worth while in the world.

Getting an education is the big business of early life. It prepares for living, and *living* is the big business of every individual. Most people can make a living; but living is much more important than making a living. Merely working is not living. Someone has said:

"He most lives who thinks most, feels the noblest, acts the best."

The great purpose of education is to develop the body, mind, and heart harmoniously. These are the sacred possession of every human being. It is the fine work of the school to develop and train these to the end that the individual may be what he ought to be and be able to do what he ought to do.

Personal value has greatly depreciated in modern times. Purity, honesty, veracity, honor, dependability, sense of duty and of responsibility, are very hard to find in one person. This material age is calling for men and women who can do things that add to the material wealth of the world. What people are, is not of so much consideration. And yet, after all, *personal worth* in the final count, is the only thing that is worth anything. At least, it is the only thing that has enduring value.

"True success in education, as in everything else, is found in keeping the future life in view. The human family have scarcely begun to live when they begin to die; and the world's incessant labor ends in nothingness, unless a true knowledge in regard to eternal life is gained. He who appreciates probationary time as the preparatory school of life, will use it to secure to himself a title to the heavenly mansions, a membership in the higher school. For this school the youth are to be educated, disciplined, and trained by forming such characters as God will approve."—*Counsels to Teachers*, p. 21.

According to this statement, an education that fits for this life's labors only, ends in nothingness. True education must go farther and prepare one for the future life also.

### Who Can Go On?

IN many churches after a student has finished the eighth grade, provision is made for the ninth and tenth grades. Whether such provision is made or not, when the time comes that

you have taken all the courses offered in the local church school, consult your pastor, the elder of the church, the young people's leader, the conference educational superintendent, the principal or representative of the academy, and work out some means of attending the academy.

If this cannot be done, and a year or more must intervene before you can go to the academy, take correspondence courses of the Home Study Institute under the supervision of the church school until you have earned money or found a way to go to the academy. Some students make arrangements to work at the academy to pay part of their expenses, and others earn enough selling books or magazines to pay their school expenses at the academy.

"Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above. This will give you an all-round education. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness."—*Christ's Object Lessons*, p. 334.



## A Wonder World of Insects

(Program for June 10)

BY HOWARD A. MUNSON

OPENING EXERCISES.

SCRIPTURE. (See Notes to Leaders, p. 18.)

SUPERINTENDENT'S TALK: "The Insect World."

READING: "One Spider I Observed."

TALK: "Spiders' Enemies."

TALK: "Protecting Themselves."

TALK: "Winged Insects."

POEM: "Insects."

CLOSING EXERCISES.

### Note to Superintendents

SOME of the Juniors may today become interested in attaining the Vocational Honor in Insect Life, the requirements for which are listed on pages 216, 217, of the "Master Comrade Manual," or page 110 of the "Junior Handbook." Doubtless someone in your community is experienced in this field, or you can work out the requirements together.

### The Insect World

TRULY the world of insects which inhabit this earth is a world of many

wonders. Most people have never studied the insect world, and they entirely miss this mass of tiny, six-legged wonders. Other people spend most of their lives studying insect life, and they find that the more they study the more there is to learn. The deeper they go into insect lives and habits the more interested they become. Many scientists have spent much of their lives exploring in this world of countless little creatures and find it as interesting and fascinating as any story ever written.

Most human beings consider our insect neighbors as a fearful, creepy lot that should be killed on sight. But insects are not ugly, even though some of them are ugly looking. They will seldom bite a person. Even a bee will crawl over your body without stinging if you do not frighten or hurt him. My nine-year-old son handles all kinds of insects. He keeps many kinds of spiders in jars and lets the large, golden garden spider, which has a body as big as an acorn, crawl all over him. He has numerous crickets in jars, so that he may see how these little fiddlers do their chirping. He has katydids flying around his room. He handles snakes without fear. Ants, beetles, butterflies, cicadas—all are his pets. And he is never bitten by any of them. Any boy or girl can do the same and at the same time have much enjoyment and learn many valuable lessons.

My plea to every young person is to discard the idea that all insect life is hateful and ugly and creepy. Do not think that the insect world is fit only to be crushed underfoot. Dismiss the thought that there is nothing of interest or profit for you in the study of insects. Then when you have emptied your mind of these false notions, make a decision to find out for yourself what wonders the insect world holds. Get a good insect book, an inexpensive magnifying glass, several jars or boxes with screened covers, and begin by collecting the first insect you find—ant, cricket, katydid, walking stick, bee, or beetle. Feed it. Study it. Learn how it lives. You will soon be deeply interested in a study that is worthy of all your spare time and your best efforts. And you will learn many things.

As you see wonders unfold before your eyes, you will realize what a wise God created this world and all its inhabitants, and you will learn to know and to love this Creator better.

(See Senior Talk, "The Insect World," on page 18.)

### One Spider I Observed

To show you what awaits you in the insect world, let me tell you of a little experience I had. It was an early summer day. I felt like getting out in the pure air and sunshine; so I selected a beautiful knoll just above a wood lot, and there put down my pillow.

The sun was warm, the air was clean and fresh, and the sky was the bluest blue one can imagine. I hadn't been seated long before I noticed a spider web on my left. The top of this web was fastened to a clump of dandelions, and hundreds of silken threads led down to the ground. There they all joined to form a thick mass of web, and these in turn formed a thick-walled tunnel that led under a rock.

While I was noticing how cleverly this was made, a large spider came up out of the tunnel and stopped on his "doorstep." He stopped there a second and then ran up the web and stopped on the edge of a dandelion blossom. Before long a bumblebee came buzzing along and landed on a blossom. That spider moved so fast I could hardly follow his motion. He reached that bumblebee as quick as a flash, and seemed to bring his two strong front legs down on his back, I suppose to hold him, and quickly bit the bee on the back. Then he quickly jumped back. The bee was so badly hurt that he could not fly away, and he fell down into the grass. The spider dropped down and swiftly ran around and around his fallen victim, but he was careful to keep a good distance from that dangerous stinger. When he saw an opening, he jumped in close and bit the bee again. This seemed to completely paralyze the bee, and the spider picked it up bodily, carried it to the web, and down into the tunnel. There the poor bee would serve as food for the spider and her family.

This interesting bit of insect drama is all a part of the insect life, and such things are happening every hour. It is those who are out in the open and are alert who will be privileged to see such things.

### Spiders' Enemies

In the experience just read, the spider was victor. But there is a family of wasps who always get the better of any argument with a spider. In fact, they like nothing better than to pick a fight with any spider. They catch and kill even the very poisonous black-widow spider.

One of these wasps is known as the blue mud dauber; another is called the potter wasp. This wasp is very clever at making little mud cells or homes for its children. It mixes little particles of mud and clay into a plastic mass and forms nests under the eaves of houses, in barns, or in back sheds. It leaves a small opening in one end through which it can enter and lay eggs. Then it goes spider hunting. With the speed of light it drops down on a spider and stings it. This does not kill the spider, but just paralyzes it or puts it to sleep, and then the wasp

carries it to this cell, where it has just laid an egg. When the wasp has enough food in the cell, she carefully seals up the opening. She knows that when her eggs hatch out into little grubs, or larvae, they will find a supply of food. And when they have changed their form, they will come out of that little home and begin their lives as wasps, eager to go on a hunt for spiders for themselves.

### Protecting Themselves

ONE of the most interesting things about insect life is the way insects have of protecting themselves from larger and stronger enemies. Many of them are so small that they cannot fight. A great many of them have no sharp bite, sting, or any method of hurting their enemies; so they have three principal ways to keep from being killed off. First, by *protective coloration*. This means that the insects are so nearly the color of their surroundings that they cannot easily be seen. The second way is by *protective resemblance*. This means having the same shape or appearance as their surroundings—such as looking like a flower or a bit of grass or a stick. And the third means of protection is by *looking ugly and fearsome*, so that other insects and birds will not touch them. The insects of this class have great, stiff hairs all over their bodies, or long, ugly-looking horns, or a terrible odor.

As one example of self-protection let us consider our common little inchworm, or measuring worm. Every Junior has seen this little fellow "inching" along. He crawls by stretching himself out as far as possible, then bringing his hind feet up close to his fore feet. This pushes his body up in the air. When he puts his front feet out again and stretches his full length, he has moved about an inch. This little fellow couldn't possibly hurt an enemy, but he has a fine way of protecting himself, two ways, in fact. First, he crawls on a twig that closely resembles him in color. If he should stop on that twig and not move, you would never see him, even though you knew he was somewhere on that twig. This is due to protective coloration. He can also protect himself by resemblance. If he should see a shadow pass over him and he doesn't want to become a breakfast for a hungry bird, he quickly makes himself look like a twig. He grasps the branch firmly with his

two pairs of hind legs. Then he stiffens his body and shoots it out away from the branch at an angle. In this position he looks exactly like a small twig, without leaves, and, unless you actually saw him do it, you would pass him without a second glance. You see, he likes life, even as you and I do, and he intends to live as long as he can.

The praying mantis uses protective coloration to help him get his food. He is not as common as the inchworm, but you can find him if you look carefully. He is a big, tough-looking fellow who eats flies and many harmful insects. For this reason, he should not be killed. He settles himself on a branch or leaf that is the same color as himself (grayish brown or greenish) and there he sits perfectly motionless. He has two very long and very strong front legs that are lined with many sharp little spikes or needles. These legs are kept up in the air and drawn up close to his body; so he is said to be praying. When another insect lands within reach, those long legs shoot out and down over it and hold it securely. Only a strong insect can free itself from his grasp. An interesting thing about this fellow is that he will not strike a person or another insect that is larger or more fierce than he can handle. Nor will he grasp a very small insect that is not a fit subject for a good meal. So you see he knows a thing or two, and will not cause a big disturbance on that limb until he has something worth while.

Did you ever see a stick walking? No? Well, if you are very observing, and look around out in the woods, you will probably find a walking stick. This interesting insect owes his life to protective coloration and to resemblance. In color he is just like the twigs on which he crawls. And he certainly does resemble a stick. His long slender body is rough and scaly like bark and generally has several large joints which make him appear like a twig. His six long, slender legs carry out this imitation. I know a woman who one time saw what looked like a small twig on her lace curtain. She was a good housekeeper, and, wondering how such a thing got on her curtain, she walked over to pick it off. Behold, the twig began to move, and frightened her. It was our deceiving friend, the walking stick.

### Winged Insects

IN our study of this insect wonderland we cannot omit our most colorful and most beautiful group of insects. This is the huge family of *Lepidoptera* (pronounced Lep-i-dop'-ter-a), which contains about 50,000 different kinds. This is a Greek term meaning "wing" or "scale and wing," and in this family we find all our wonderfully colored butterflies and moths. They have four broad wings, which are completely covered with tiny scales which overlap like shingles. The beauties of these moths and butterflies attract nearly six thousand collectors in the United States alone. Some of these collectors are boys and girls who have very fine collections carefully mounted and correctly named. Any boy or girl can quickly make a spreading board and begin this interesting hobby.

Moths and butterflies are like some people—the more you know about them the better you like them. By way of introduction to this beautiful family let us follow one from the egg to the flying adult. Their life is made up of four stages. First it begins with a batch of tiny eggs on the underside of a leaf. The larvae of each butterfly prefer certain leaves for their diet; so these eggs are placed under the leaves which are the best-liked diet for the young. Here the eggs are protected from sun and wind and rain, and they hatch out into small, fuzzy caterpillars. These have tremendous appetites, and you may find certain small trees with almost all the leaves eaten off by those hungry, fast-growing caterpillars. By early fall the caterpillars are full grown, and you see them as creepy little fellows in different-colored skins or covered with stiff hairs, hurrying along the ground and getting ready for winter.

The caterpillar finds a safe place and begins making its winter home. From its mouth it ejects a silken thread and weaves a very tough cocoon. It builds this cocoon around itself and then covers it with a substance that hardens and makes it waterproof and very tough. Here it contracts to less than half its full size and spends the winter secure against storms and hungry birds. And here it sheds its skin and becomes a pupa, which is the third stage. As soon as the warm June days arrive, it bores its way out. At first it is very weak, and its wings are tiny and useless. However, it takes

but a few hours for those four beautifully colored wings to spread out and get strong. Then we see a wonderful creature flying from flower to flower, sucking nectar. Butterflies fly and eat during the day, but almost all the moths come out at night.

Any observing Junior boy or girl can collect cocoons containing the larvae of moths and butterflies. They may be collected in the fall and even during the winter, and can be kept in a jar, with a little moisture, in some back, unheated shed. There is no more fascinating sight than watching these ugly-looking "worms" change into gorgeous-winged creatures.

It is interesting to notice the way nature has provided protection for these helpless caterpillars before they form their cocoons. Many of them are the same color as the twigs or leaves on which they crawl and feed. Others are covered with short and very stiff hairs that birds do not like. They also have a way of curling up into a tight little ball when danger threatens. Others, with great, long horns, look very fierce and ugly, and still others give off a very offensive odor when molested. Then when they become winged creatures, they are protected by their swiftness of flight and also by having one set of wings that are much more drab in color than the others. These drab wings fold over the brightly colored ones when the insect is at rest, and thus he is not easily seen.

This beautiful family of *Lepidoptera* live very short lives. Some live only a few hours and never even eat while in the winged stage. Others live a few weeks. Many eat only nectar from the flowers. For this purpose they have a very long tongue. Someday stand watch at a patch of milkweed and catch a monarch butterfly. Then notice his long tongue, with which he goes down deep into the flower for nectar. And notice how this tongue is kept coiled up close to the underside of the head when it is not eating.

Of course this is only a brief glimpse into this wonderland of insects. Other thousands of them are exceedingly fascinating subjects to study. The Junior who will take the time to become acquainted with this vast group of insect neighbors will receive a great blessing physically, mentally, and spiritually.

### Insects

THE insect world is a busy world,  
With habits and rules of its own;  
With queen and hunter and soldier  
bold—  
Worker and slave—and drone;

Spinner and weaver—mason and those  
Who tunnel in wood and earth;  
There are those who trap and those who  
store  
Provisions for times of dearth.

There are those who rob and those who  
kill  
To dine on their victims' flesh—  
There are those who spin a winding  
sheet  
To bind the prey they enmesh.

The insects build their snug nests well,  
Each type of a skillful plan,  
Silk lined and proof against wind and  
rain—  
As they've built since the world began!  
—*Lillian Fazzini.*



### Alcohol: Enemy of Juniors

(Program for Juns 17)

BY K. L. GANT

SONG: "Yield Not to Temptation," No. 65 in "Christ in Song;" No. 46 in "Missionary Volunteer Songs."

ANNOUNCEMENTS.

OFFERING.

RESPONSIVE READING: "Scripture Admonitions," p. 20. (Adapt for Juniors.)

PRAYER.

DIALOGUE: "Playing the Game."

EXHIBIT. (See Notes to Leaders, p. 19.)

STORY: "A Mother's Sorrow." (See "Stories Worth Re-reading.")

TALK: "Let's Sign the Pledge."

SIGNING OF PLEDGES: (Pass out Temperance Pledges [M.V. Pledge 4] and urge the Juniors to sign them. After the pledges have been signed, have an older person pray very earnestly that God will give the boys and girls courage to remain true to their pledge.)

POEM: "The Boy Hero."

SONG: "We Will Not Use Liquor," p. 21.

BENEDICTION.

### Playing the Game

CHARACTERS: Jack and Ted, two boys, about fifteen years old.

SETTING: Two boys meet. One carries a tennis racket and two balls. (Adapt if program is presented on the Sabbath.)

JACK: Hello, Ted. I see you have the racket in hand as usual. With whom do you play today?

TED: Hello, Jack. I'm on my way to the State college courts. I'm playing with Bill Mead.

JACK: Who's Bill Mead?

TED: Oh, one of the fellows out there who is practicing for the amateur tennis tournament.

JACK: Is he good?

TED: Fair. But I think he'd be better if he'd live differently.

JACK: How's that?

TED: Well, he carries a hottle. Lots of the young players do, you know. Think it's smart. But so far I've won more games than he, even though he

is older and has a longer reach. He says I serve the balls too fast, he can't see them. Imagine that! If I serve them too fast, wonder what he thinks it's going to be like in the tournament!

JACK: What's that got to do with a bottle?

TED: Just this, Jack. The fellow who drinks isn't altogether alive and awake. Didn't you read what Helen Wills Moody, the famous woman tennis player, said about drinking, some time ago?

JACK: No, I didn't. What did she say?

TED: She said that one glass of beer is sufficient to induce sleep on the tennis court. Think of that! Of course she doesn't mean a player goes to sleep, I suppose, but that it makes him drowsy, and keeps his eye just wobbly enough so that he does not hit his stroke cleanly. She said that even one cocktail or a glass of beer will make a difference in one's eye coordination and balance. I suppose she knows what she's talking about, too. She's played enough people.

JACK: Yes, she certainly has. Say, Ted, why don't you tell Bill Mead what you just told me?

TED: I think I will. He's a fine sort of chap, and I'd like to see him win in this contest.

JACK: I suppose it's for that same reason that Henry Ford won't have any drinking men work for him.

TED: Exactly! It dulls their common sense, and causes them to make mistakes in working on the fine machinery. And not only the Ford reputation is at stake, but the lives of those who drive the cars he puts out. It's the same in all those factories. They won't have a drinking man if they know it, and they soon find it out.

JACK: I heard a man lecturing on temperance the other day, and he said that the phrase "blue Monday" was not made by poor housewives who had to do a big washing on Monday morning, but came into use because so many workers were unable to go back to work on Monday. They received their pay on Saturday night, drank all day Sunday, and spent all day Monday sobering up. Some of the managers decided to pay their men on Monday instead of Saturday, so that they would be on hand Monday morning.

TED: Think of that! I tell you, Jack, I'm going to do everything I can to help the cause of temperance, aren't you?

JACK: I surely am, Ted. I have a part in the temperance rally to be given at our church next week, and besides, I'm going to tell all I know to every one I can.

TED: I am, too. Must be going now. I'll have to hurry to meet Bill Mead on time. Good-by!

JACK: So long, Ted! Good luck to your game!—*Bertha D. Martin.*



"TOTAL abstinence from liquor is the most effective enemy of drunkenness."

## Let's Sign the Pledge

ABOUT twenty-five hundred years ago, in the beautiful but heathen city of Babylon, there was formed a small temperance society composed of four red-blooded young men. Daniel and his three young friends, although captives in a strange land, did not forget the important principles of temperance which they had learned while they were Juniors back in Jerusalem. You know the story of how God greatly honored that temperance band. And He is just as ready to honor any such band of youth today!

I believe that Juniors—no matter when they lived or where—are pretty much alike in this respect: they like action. It's the Junior who likes to play hard and work hard. And the Junior who is wise will learn how to care for his body, so that he will have strength and vigor to do the interesting and worth-while things in life. It's no fun to sit on the bank with a weak heart while the crowd is in swimming; it's no fun to sit on a bench while the crowd skates! The Junior keeps fit, so that he may enjoy life himself, and that he may help others.

A Junior is old enough to make choices for himself. A bottle marked "Poison" and decorated with a skull and crossbones is kept out of the reach of small children. But the Junior understands the meaning of the word "poison." No Junior would take a drink of lysol or carbolic acid—he knows better.

Doctors, who have studied and know, tell us that alcohol is a poison. Solomon, the wisest man who ever lived, speaking under divine inspiration, declared: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." "At the last it biteth like a serpent, and stingeth like an adder." Of course, no Junior Missionary Volunteer will touch the poison! He will, like Daniel, purpose in his heart not to defile himself, and he will let others know of his purpose. He is familiar with pledges—he has taken upon his lips the pledge to be pure and kind and true and to keep the Junior Law, which includes caring for his body. Gladly—for his own sake; for the sake of others whom he hopes to help; and, above all, for the sake of his beloved Missionary Volunteer Captain, Jesus, he will sign the temper-

ance pledge—and by the grace of God, he will keep it!—*Ruth E. Burgeson.*

## The Boy Hero

HERE'S a hand to the boy who has courage

To do what he knows to be right;  
When he falls in the way of temptation,  
He has a hard battle to fight,  
Who strives against self, and his comrades

Will find a most powerful foe;  
All honor to him if he conquers,  
A cheer for the boy who says No!

There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a legion to rout.  
And he who fights sin singlehanded  
Is more of a hero, I say,  
Than he who leads soldiers to battle  
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,

And do what you know to be right!  
Stand firm by the colors of manhood,  
And you will o'ercome in the fight.  
"The Right!" be your battle cry ever  
In waging the warfare of life;  
And God, who knows who are heroes,  
Will give you the strength for the strife.

—Author Unknown.



## The Ten Commandments

(Program for June 24)

BY W. B. OCHS

OPENING SONG: "Guards of the Armor," No. 85 in "Missionary Volunteer Songs."

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

INTRODUCTION.

TALK: "The Ten Commandments."

A TALK on each commandment.

DISCUSSION OR TESTIMONIES.

CLOSING SONG: "Steady and True," No. 64 in "Missionary Volunteer Songs," or "Blessed Are They That Do," No. 55 in "Christ in Song."

BENEDICTION.

### Introduction

The subject under consideration for this program is one that ought to appeal to every boy and girl in the advent movement, for of the remnant church it is said, "Here are they that keep the commandments of God." Before we can keep the commandments, we must know something about them. Most Seventh-day Adventist Juniors no doubt have committed them to memory; but it is one thing to be able to give them from memory and another thing really to know what it means to keep them as God desires we should.

### The Ten Commandments

The ten commandments reveal our duty to God and to our fellow men. The first four commandments tell us

what God requires of His children, and when we keep them, we demonstrate by our lives that we love the Lord above everything else in the world. The last six commandments reveal our duty to our fellow men—to the boys and girls and grown folk with whom we associate. When we keep them, we fulfill the duty that comes to us toward one another. Solomon, who at one time enjoyed the pleasures of life and had all that his heart desired, finally came to the following conclusion: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13. There was a definite reason why he made this statement, for the next verse says that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Many times Juniors like to hide what they are doing from others, because they are ashamed of it; and it is possible to hide some things from our parents, our brothers and our sisters and others. But one thing is sure, we can never hide our secret sins from the Lord, and in the great judgment day we are going to be awarded according to what we have done. Then every secret thing, whether it be good or whether it be evil, is going to be revealed. With this in mind, we want to study the ten commandments one by one to see what it really means to keep them.

### First Commandment

Ex. 20:3

As we study these words we find that they are directed against false gods, for the commandment says, "Thou shalt have no other gods before Me." In "Patriarchs and Prophets," page 305, we are told, "Jehovah, the eternal, self-existent, uncreated One, Himself the source and sustainer of all, is alone entitled to supreme reverence and worship." We must make the Lord first in our lives. Nothing must take His place in the heart. There are so many false gods in the world today; but you say, I do not have a false god, I do not bow and worship idols made of wood and stone. But notice what the servant of the Lord says, "Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god."—*Ibid.* Is there anything that we can think of that we cherish or love so much that it tends to lessen our love for God, or that might interfere with the service that is due Him? If that be true, then we make a god of that thing, and thus put the Lord second in our life. And that is a transgression of the first commandment.

This commandment may be broken:

1. By putting God secondary.
2. By making pleasures the goal of our life.

The world today is pleasure mad. Boys and girls are allured by the

things which the world offers. Many times we forget God because we think only of the pleasures we can get out of the things we want to do. The Lord wants us to be happy, cheerful; He wants us to enjoy life and have a real good time, but that good time must never conflict with the commandment. It must never lead us away from the Lord, for the very moment that we are led away from Him and forget Him because of the pleasures that we enjoy, we break this commandment.

### Second Commandment

Ex. 20:4-6

THE second commandment forbids the worship of the true God in false forms. To represent the eternal God by material objects, lowers our conception of Him. When the mind is turned away from God and is attracted to the creature rather than the Creator, it causes us to lose sight of the real teaching of this commandment. The second commandment may be broken:

1. By resorting to the use of crosses or images in worship.
2. By substituting something else for God.
3. By bowing down to and serving false gods.

Let us be sure that we do not in any way bow down or be obedient to that which is in opposition to the Lord, for terrible results will come to those who transgress this commandment. God says, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." Everywhere today we can see the fulfillment of these words. How many boys and girls are suffering because of the sins of their parents. We are told, "By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation."—*Id.*, p. 306. But how cheering it is, Juniors, to know that in spite of the terrible results of sin, we can have forgiveness of sin, live a clean life, and by the grace of God keep this commandment; and when we do that, then the Lord's promise to us is, "Showing mercy unto thousands of them that love Me, and keep My commandments."

### Third Commandment

Ex. 20:7

As we study this commandment, we find first of all that it warns against taking the name of God in vain. His name is holy, and we are to reverence it. The word "vain" means deceitful, idle, light, or trifling. Let us not forget that the Lord says that He "will not hold him guiltless that taketh His name in vain." We break this commandment:

1. By taking a false oath.
2. By swearing.
3. By using the name of God in a light or careless manner.
4. By appeals to Him in trivial matters.
5. By frequent and thoughtless repetition of His name.
6. By living the opposite of what we profess to be.

If we could always remember that the transgression of this or any other commandment will keep us out of heaven, then I am sure that we would guard our words and actions more. We would think twice before we speak. It is so easy to form the habit of using wrong language or swearing, taking the name of the Lord in vain. Jesus said, "Blessed are the pure in heart: for they shall see God." When the heart is pure, then the language is pure also.

### Fourth Commandment

Ex. 20:8-11

THIS commandment is well known to Seventh-day Adventist boys and girls, for it deals with the keeping of the Sabbath day, which is the seventh day of the week. This is the only commandment in which we find both the name and the title of the Lawgiver—the only one that shows by whose authority the law has been given. It contains the seal of God, which is affixed to His law as evidence of its authenticity and binding force. The essential thing embodied in this commandment is work and rest. It enjoins work on six days and forbids work on the seventh, *not any seventh*, but *the seventh*, which is the Sabbath of the Lord. This commandment tells us that the Sabbath is the Lord's day, that we are to keep it holy. It permits acts of necessity or mercy and distinguishes the true God from false gods. How may it be broken?

1. By forgetting the day, for the commandment says, "Remember." That means that we should remember the Sabbath throughout the whole week and not only on the Sabbath day.
2. By not keeping it holy, for we are told to "keep it holy." We must not work on the Sabbath, neither are we to speak our own words on His holy day. There are many things that we can talk about during the week which are perfectly all right, but which are a transgression of this commandment if we talk about them on the Sabbath, for we are told that we are not to speak our own words. (See Isa. 58:13.) The Sabbath day must not be made a day of selfish pleasure. The only pleasures that we are to enjoy on this day are the pleasures that come to us as we serve God, attend worship in His house, and meditate upon His name and wonderful handiwork in nature. Those things are eternal.

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"MAKE your life worth living and it will help your neighbors."

## Fifth Commandment

Ex. 20:12

THIS is a commandment that every Junior ought to commit to memory, for it deals with the honoring of father and mother. Our parents are entitled to a degree of love and respect which is due to no other person. Many times we do not appreciate what father and mother really mean to us, what they are trying to do to help us. It is so easy for us to forget them. This commandment we break:

1. By disrespecting father and mother, calling them disrespectful names, such as "old man" and "old woman."

2. By being ashamed to be in their company. Our parents may not be as educated as some other people; they may not have as much money as others have, and consequently cannot dress as others, or live in such a beautiful house as they would like to; and sometimes boys and girls are ashamed of them because of this; but that is a transgression of this commandment.

3. By being disobedient. We are living today in a disobedient age. The very spirit of disobedience seems to be in the air we breathe; and how easy it is for us to be disobedient to our parents. Let us remember that in order to get to heaven we must be obedient in every detail. Surely the Lord would not ask us to keep a commandment if He knew it was impossible for us to keep it. So every commandment He has given us, can be kept if we truly love God. Think of the wonderful promise to those who keep this commandment, "That thy days may be long upon the land which the Lord thy God giveth thee."

## Sixth Commandment

Ex. 20:13

THE sixth commandment throws a bulwark around the human life. We all were created in the image of God. To take life is a thrust at God. Through sin man lost the image of the Lord, but through conversion His image is to be restored in the soul. When we think of what it cost Christ to redeem us, to bring us back to the Lord, then we will better understand the real value of life and how sad the Lord must feel when people take life. This commandment may be broken:

1. By sinful anger. There is more than one way to kill a person. In Jeremiah 18:18 we read, "Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words." Just think how many people are being killed through the words that we speak!

2. By hatred, which is the same as

sinful anger, which is mentioned above. In 1 John 3:15 we are told, "Whosoever hateth his brother is a murderer." So you see there are other ways of killing besides using a weapon. Let us make sure that we do not kill our fellow men with the tongue or the hatred in our heart toward them.

3. By immoderate recreation and by unsafe surroundings, because they endanger life.

4. By committing suicide. Thousands of people commit suicide because they do not feel like facing the problems of life; in God's sight they are transgressors of this commandment which says, "Thou shalt not kill," and therefore will never enter the kingdom of God.

## Seventh Commandment

Ex. 20:14

THIS commandment throws a protection around the home. It may be broken:

1. By thinking unclean thoughts, things that are impure.

2. By committing adultery.

3. By divorcees that are not based on Bible grounds.

The transgression of this commandment has been one of the curses through all the ages. It has been the ruination, not only of many nations, but of many homes. The Lord wants us to form the habit of thinking about things which are clean, pure, and holy. Juniors are often led astray easily as they mingle or associate together, because of the things which they talk and think about. The Lord who converts our hearts and causes us to want to do what is right in His sight, will keep us from sinning day by day.

## Eighth Commandment

Ex. 20:15

THE eighth commandment strikes at the sin of theft, for it says, "Thou shalt not steal." Boys and girls are especially tempted to break this commandment. They want to have something for nothing. So they take those things which do not belong to them. They feel that as long as they can get it without being seen, that they will "get by" with it. But have we not learned in this study that every secret thing is going to be revealed?

This commandment may be broken:

1. By theft and robbery.

2. By using false weights and measures.

3. By not putting in full time.

4. By borrowing and then not returning.

5. By making debts when we know that we cannot pay them.

6. By usury or graft.

7. By lying advertisements, by making assignments to escape the paying of honest debts.

Paul said, "Let him that stole, steal no more." If any of the Juniors have

taken things which are not theirs, they ought to return them, and then ask for forgiveness, for the Lord cannot take a thief into His kingdom. Shall we not pledge never to take those things which do not belong to us?

## Ninth Commandment

Ex. 20:16

THIS commandment strikes at the sin of lying. It always pays to be honest, to tell the truth. Do not hide or dodge, but be open and frank in your statements. In the last book of the Bible we are told that those who make a lie are going to be outside the city. This commandment is broken:

1. By actual open lying.

2. By swearing falsely.

3. By slander.

4. By talebearing.

5. By intentional suppression of truth.

6. By creating false impressions.

7. By breach of promise.

8. By exaggeration or flattery.

9. By recommending boys and girls, or, for that matter, anyone who is unfit for a job.

It is an awful thing to be false, to say things that are not true, to lie.

How much better to face the world with an open heart, knowing that we are always truthful in our statements.

## Tenth Commandment

Ex. 20:17

WE have come to the last commandment in the decalogue, the tenth. This forbids us to have that which is unlawful for us to have. It strikes at the very root of all sins, prohibiting selfish desires, from which spring sinful acts. This commandment deals not only with open violation, but with the inner desires of the heart, for it strikes at the very purposes of the heart. God says, "As he thinketh in his heart, so is he." Every sin originates in the mind. What we think, we are. No wonder we are told that, "The heart is deceitful above all things, and desperately wicked." It is not wrong to want to have things or to desire those things which will build us up and bring success in life, but it is wrong to have a desire in the heart for that which it is unlawful for us to have. The commandment makes that very plain.

And so as we have taken a review of these wonderful documents, the ten commandments, let us ever remember the statement of the apostle James, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

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THE pessimist sees a difficulty in every opportunity; the Christian should see an opportunity in every difficulty.—Dr. S. L. Zweimer.

## Our Foreign Missions

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

### Activities About Lake Titicaca

**I**N our work," writes superintendent G. F. Ruf, "we come in touch with between 10,000 and 15,000 Indians. We have every year between 80 and 100 schools, some of which employ as many as three teachers, and have a large enrollment of pupils. In our schools we not only teach the general branches of instruction, but we also teach the value of an honest and clean character, in place of a life of slavery to vices. We are happy to report that thousands have left their old pagan customs and vices, and live honest and respectable lives.

"In our superior school in Juliaca we have each year from 160 to 190 students, most of whom are Indian boys and girls. Here, aside from the regular courses of study, they learn such things as farming, care of stock, carpet making, the art of cooking, housekeeping and sewing, as well as carpentry, and typewriting. This enables the student to help his people to improve their ways and better their condition, not only materially, but also physically, mentally, and spiritually.

"Our Juliaca medical clinic enjoys the confidence of the whole surrounding territory. Most of the time it is full of patients, while others are waiting admittance. It is open to people of all classes and creeds, and we must enlarge the Clinica to be able to accommodate all these.

"Our doctor makes one or two annual visits to each of the nine central stations into which our field is divided. Here he comes in touch with people unable to reach a doctor. A small supply of the most necessary medicines is kept in each of these central stations. This enables the directors to treat annually thousands of people, by pulling teeth and washing and treating wounds and sores, thus saving the lives of many.

"Calls to establish our educational and medical work are coming from different places. A few days ago a prominent man was hurt in an auto accident, and needed to be operated upon. Our doctor was called, but was unable at the time to answer the call. The man died."

### How He Settled It

MISSIONARY F. L. STOKES tells how one brother on the Gold Coast, West Africa, settled his tithing problems:

"One new Sabbathkeeper runs a lorry transport business. He was very

much concerned about his tithe, and came to consult me as to how he could find his true tithe. It turned out to be such a complicated problem that he said, finally, 'I'll settle it by paying tithe on all the money I receive.' It is good to see how this man has prospered under the blessing of God. Sometimes he has brought in as much as \$34 tithe a month. A short time ago money came in so fast that his town folk became jealous. They accused him of buying fetish medicine and getting help from the juju in order to succeed in his business. It made him so unhappy that he moved his home into another town.

"There this good brother has raised up a company of Sabbathkeepers and built a small church building. The new believers are getting loose from the grip of money, and they are paying better tithe than are some of the members of older churches. We visited this new company a few weeks ago. The Sabbath school developed into a three-hour session, so great was the interest in the subject under discussion, 'The Judgment.' It was inspiring to see these newly found souls seeking for more understanding.

"This new company wanted to start a small school for their children. We had no teacher to give them. Eventually we decided to transfer a teacher from a station not very far away, but the few members there came to plead with us. They prophesied bad things if the teacher was taken. However, we went ahead with our plan.

"Nothing was heard for a week or so, but at the end of last month in came our brother, the owner of the lorry transport business, and once again he had moved his abode, and had virtually taken the place of the teacher who was transferred from his old station. He brought in the best report we have had for months, and once again the tithes had sprung into prominence. An increase in the tithe is a sure sign of a healthy church."

### Obtaining a Foothold in Bangkok

DR. RALPH F. WADDELL tells of our medical missionary pioneer entrance into Bangkok, the capital city of Siam:

"The need for medical work in this land is tremendous. It was thought best to start in the capital city, and then to branch out later into the outlying territory as ways and means developed. The people in many places in Siam, especially in the south, are urgently requesting us to send them

help. These parts are rich in tin and rubber, and the businessmen there tell us that they will give us land, help us to build a hospital, and guarantee our support, if only we will come in. I am sure that many of the students at our medical school would be glad to come to such a place as missionary doctors if such needs were brought before them.

"The Bangkok Mission Clinic was opened on May 10, 1937. Since then we have treated well over thirteen thousand patients. At first we were not so busy, but business has gradually grown. We start in with our outpatients at eight-thirty in the morning and usually finish about four in the afternoon. Then before and after hours, we attend the inpatients, do surgery, and make home calls, all of which have steadily been increasing during the last six months.

"At first we hoped that we would develop a large surgical practice. It seems that there are at least a few in most parts of the world who develop goiters, and we have found that Bangkok is not an exception. For some reason, the other hospitals do not care to do thyroid surgery. We have done several thyroidectomies of late, all of which have been successful. The Lord has been most gracious in blessing our humble efforts to restore these people to health. Now we find that these patients are sending in their friends, and so the work grows.

"The clinic is located in the busy part of town. At first we had but twelve beds. As the demand grew, we added more, and we have now had to rent an adjoining shop-house, which has been connected with our original quarters, in order that we might have more room. At present we have twenty-five beds, but still we must turn patients away nearly every day.

"Please remember us in your prayers. Remember the work out in these distant fields, and pray that the Lord of the harvest will send forth more reapers. The right arm of our message needs strengthening in all of these lands."

### Sent Into the Interior

PRESIDENT L. H. GARDINER, of the Guiana Conference, tells in a recent letter of how the Lord is opening doors before them in that field much faster than workers can be found to fill them. The government has in its employ one of our trained nurses. Of her experience he writes:

"She received instruction from the government to move seventy-five miles from her home to a village called Mahaicony. The first Friday after her arrival she secured a girl who would meet with her on the Sabbath. The second Sabbath two more persons came, and so on, until in a short time twelve were in her Sabbath school. She sent word to us that it was too great a task to take charge of this Sabbath school, when she frequently

was interrupted during services to attend to her government duties. On visiting her we found a Sabbath school of eighteen, and a baptismal class of seven. We invited a colporteur who was working a little distance away to meet with them every Sabbath. Soon he reported thirty-one attending Sabbath services, with fifteen in the baptismal class, and more being added every week.

"The nurse was then sent seven miles into the interior, where she is teaching a Sunday school. Here I found a settlement of East Indian rice planters who promised to build us a church if we would come and teach them. We told them to build the church, and we would send someone. This promise was made in faith, with the belief that in some way God will provide the worker before the church is finished."

### And "Delivereth Them"

It isn't a new experience, but it is a real one. The missionary now sleeping in Lima, Peru, sent us the story just before she was overtaken with her last illness. She wrote:

"Before daylight one frosty morning I left Llave Mission to go to Plateria (Plat-a-ré-ah) on horseback. Harold, twelve years old, and a young Indian were to accompany me. Harold rode a burro, and the Indian rode our other mission horse. The Indian passed us on a near-by path in the darkness, and, thinking we were still ahead, kept hurrying on to find us.

"When we were about halfway to Plateria, two Indians came running to us from the pampa. Since I had lived among the Indians for a half dozen years, I had no fear of them, but these two frightened me. They were big Indians with hard faces, and each carried a heavy native whip. I asked them what they wanted. 'We want bread, give us bread.' I have often given bread to people on these country roads, but had nothing for those insolent men, and told them so. 'Sell us that poncho' (an Indian blanket), demanded one of them in the rudest possible manner. Both insisted they must have it. I expected them to snatch it from me, but instead they fell behind us a bit to talk to each other. After a minute or two they again ran after us, imperatively demanding the poncho. I would gladly have given it to them had I dared, but it seemed they would pull us to pieces if once they began to take things. 'Don't worry, Harold,' I said. 'God will take care of us.' And He did. In spite of all that those bad men said, they did not touch us.

"They evidently planned to stay with us, and they were not desirable company. The road was deserted, for it was harvesttime. No one that day was working along the road. But as I prayed for deliverance, we came to a slight rise of ground, and, at some distance ahead, I saw a man walking in

the road, driving a burro ahead of him. We hastened to overtake him. Whoever the man might be, I planned to stay with him as long as I could. Drawing nearer, we saw he wore shoes. Could he be one of our own boys? Sure enough, a roll of literature peeped from his saddlebags. 'Brother! brother!' I called, 'wait for us.' It proved to be our dear teacher, Marcelino, who also was going to Plateria.

"That night friends told us more than we knew of the robbers infesting those pampas and of the bold robberies and cruel murders they had been committing. And we thanked God with full hearts again that the 'angel of the Lord encampeth round about them that fear Him, and delivereth them.'"

### Chamyolo Stood Firm

IN Rhodesia, Africa, the government conducts an institution for the training of outschool inspectors. Several of our mission school teachers were chosen as students to attend this school, among them Chamyolo, formerly Musofu, who was later connected with the Rusangu Mission Training School. An experience that came to these students was sent to us by a missionary who is now sleeping:

"After Chamyolo and the other mission teachers had been there for some time, and work bands had been organized, one Sabbath the overseer came to them and said, 'What does this mean? Why are you not at work?' They explained that they kept the Sabbath, and so did not work on that day. 'Foolishness,' said the overseer. 'All the boys are at work. Get your hoes and come along.' After sufficient urging, the other boys became fearful lest the government get after them for misconduct, and went to work.

"But Chamyolo stood firm. He did not get his hoe. He explained again his position, that he could not work on Sabbath. After a little time the leader at the school, Pastor Fell, came out, and looking at Chamyolo, said, 'What is all this I hear, refusing to go to work! Look, all your fellows have gone, even those who stood with you. We have no such thing on this place, as one man sitting down when the others are working.' But again Chamyolo told that he was a Seventh-day Adventist, and that he could not work, even if the others did. Then Mr. Fell put his arm on Chamyolo's shoulder and said, 'Never mind, my boy. I know you are a Seventh-day Adventist. I know your principles. I was just testing you to see how you stand. You will not need to work on Sabbath.' But his companions, who did not stand firm, were not thus excused."

### Taught a Preacher

It is not so important where this experience took place, as it is that it took place:

"I was giving a Bible study in a

home two years ago, when a man rapped at the door. My host invited him in. He joined him in the study, and at the close of the study, remained for quite a while to hear more of the truth. Before leaving, he gave me his address, and invited me to visit him. After he left, I was informed that he was a Baptist minister, and that news made me hesitate to visit him.

"A year after this, as I was peddling berries, I saw a man hurrying across the street. Thinking he wanted berries, I asked, 'How many baskets?' He paid no attention to my question, but stretched forth his arm for a hearty handshake, and reminded me of the meeting of a year ago, saying he had often wished I had come to see him. So far, I have given him several Bible readings, and he is reading 'The Great Controversy.' He has announced in his pulpit that his best friend is a Seventh-day Adventist, and that he believes many of our doctrines. It pays to follow up every interest with literature and study."

### Come Together to Sing and Pray

IN writing of a recent visit among Indians on Upper Amazon rivers, Missionary J. D. Replogle makes clear the great need for teachers. He writes:

"We have one Indian worker who came from Lake Titicaca to help Elder Stahl, who is stationed at Metraro. He has established a good work here during the years. At his mission he teaches the children, holds meetings, visits the Indians, and treats the sick. He holds the respect of the white people on the river, and many times has opportunity to treat them when they are sick, and to hold Bible readings.

"We have two white boys, with their wives, at other stations. They are doing their best, but feel the need of further training. Then we have a few other workers, young men among the tribes, who should receive some schooling to enable them to teach.

"On our trip we found two places in which there was no one to lead out in Sabbath school; so the interested ones had ceased coming together on the Sabbath. Yet we encouraged them to meet and sing the songs they knew and pray God to send them a teacher as soon as possible—and not forget the Sabbath. And these poor children of the forest promised they would have a prayer meeting each Sabbath till we could send them a teacher. They want to be baptized, but we at present have no one to instruct them. One of our white boys will leave his mission once every three months and spend one Sabbath with them. Much has been done, but there is much yet to be done for our Indians. Elder Stahl came in contact with them when they were savages, many of them naked. They are now clothed, and are eager to learn from God's word. Pray that they may soon receive teachers." MISSION BOARD.