

MISSIONARY VOLUNTEER DECENNIAL

THE YOUTH'S INSTRUCTOR

OUR AIM: *The Advent Message to All the World in This Generation*

OUR MOTTO: *The Love of Christ Constraineth Us*



JESUS AND THE RICH YOUNG MAN

“Then Jesus beholding him loved him.” Jesus saw in this young man just the help he needed if he “would become a colaborer with him in the work of salvation.” Jesus loves every young man and every young woman, and longs to see them coworkers with himself. “The Lord has appointed the youth to be his helping hand.”



What the Missionary Volunteer Work Has Done For Me



(A Symposium)

No measuring rod has ever been devised to measure adequately the influence of the Missionary Volunteer movement; only the clear light of the city of God will show what has been accomplished. The work sometimes seems a little intangible, and to show only small results; but after a time the fruit begins to appear in the form of mature Christians, men and women who are giving their entire time to the message of the present-day Exodus movement. From only one society two conference workers and three church school teachers have come in the past few years.

R. F. Farley.

"I am sure the Missionary Volunteer work has helped me to be a different girl in many ways."

"Reading the 'History of the Waldenses' has made me more courageous and stronger spiritually."

"I have come to the conclusion that I cannot study for Attainment, and be a half-hearted Christian."

"Regularly attending the Missionary Volunteer Society meetings has taught me to be faithful in all things."

"The Morning Watch Calendar has truly been a blessing to me. Often I have found that the verse for the day is just what I need."

"Never a day goes by but something I have read in my Morning Watch helps me to be more patient, and makes the trials and cares of the day lighter."

"The Missionary Volunteer work has given me a much better idea of the needs of our young people than I ever had before, and has created in my heart a longing desire to be a help to them."

"Until taking up the Missionary Volunteer work, I little realized the work there is for us as Volunteers to do. Through this department I have received an inspiration to become a soul-winner."

"One of the greatest benefits I have derived from the Missionary Volunteer work has been the knowledge it has brought me of the work in foreign fields, and the desire for service in the regions beyond."

"The Missionary Volunteer Society has drawn me closer to Jesus. It has taught me to think less of self, and more of the welfare of others. It has given me a clearer idea of how a Christian should live."

"I learned good lessons from the study of the Vaudois. They were true to principle, and the Lord surely was with them. Our trials and persecutions are light when compared with those of the Waldenses."

"The Missionary Volunteer Society has enabled me to appear in public with less embarrassment, and to work more intelligently on committees. Above those things I value the interest it has given me in personal work for the young people."

"The reading of the 'History of the Waldenses' has given me broader views of the sacrifice and hardships endured by others for the cross of Christ. It makes me feel more determined to prepare to live the life of a missionary, and I feel sure it will help me to stand more firmly for the truth."

"My connection with the Missionary Volunteer Society has given me an increased interest in missions, both at home and in the foreign fields. It has made me feel a greater personal responsibility in the salvation of unconverted young people."

"The Missionary Volunteer work has inspired me to do something for the Master. Before taking up that work, I had no real object in life; but now my plan is to enter one of our sanitariums next fall, and take a nurse's course, to fit myself for usefulness in the Lord's vineyard."



MISSIONARY VOLUNTEER SOCIETY AT GOTHA, GERMANY

"The Missionary Volunteer work has made a man of me, and has made me think of the Lord more each day. It taught me how to pray in public; at first I could say only a few words to the Lord. The Society has had a great influence upon my soul, and I have felt the touch of the Lord's kind words in my heart. Through its influence I have been drawn nearer to God and to my brethren and sisters."

"The Missionary Volunteer Society has been a training school to me. Preparing papers to read, learning texts for Scripture drills, and doing other small tasks have given me an experience which has been valuable. Reading our good books and studying the great harvest field have helped me to become acquainted with our best Friend, and have given me a greater desire to devote my strength and talents to his service."

"The Missionary Volunteer work has widened and deepened my Christian experience, and led me to work more earnestly for the salvation of others. The Morning Watch and Reading Courses, as well as the Bible Year, have added to my faith in this message, brought me closer to God, and made me desire to help in every land. My work in connection with this Department has made me feel that I am debtor to every youth who comes within my reach."

"The first time I attended a Missionary Volunteer meeting was shortly after the Mount Vernon convention. I did not join the society then, because I was not a church member; but as I saw young people happy in the service of Jesus, I was brought to a full decision for him. There I first testified for my Master, and learned to love to speak his praise. There I gave my first talk in meeting. There I gave my first public Bible study. There I first bore responsibility in this work to which we are pledged. There I had my first experience in leadership. The Missionary Volunteer Society has been a great factor in training me for service."

"The Missionary Volunteer Society has done everything for me. I can remember when I was afraid to join the Adventist Church, because I knew the members were expected to testify in social meeting, and I was too timid to say even a few words for my Master. The experience gained as leader of the Missionary Volunteer Society has helped me more than I can ever express. Now nothing seems hard to do for the Master, even selling the TEMPERANCE INSTRUCTOR. I used to find it impossible to keep my mind on solid reading. Now I find my Bible so interesting that I do not want to stop when I begin reading, and good books are my delight."



A LONDON MISSIONARY VOLUNTEER SOCIETY

"I believe those who planned the Standard of Attainment were guided by the Spirit of God. It has been a great blessing to me. I feel better acquainted with the great principles upon which our denomination is founded, and the spirit of sacrifice and devotion which characterized the pioneers in this work."

"A few years ago, I had little ambition to make anything of myself, but on connecting with the Missionary Volunteer work, I noticed that nearly all the other members had a definite object in view, and that was to do something in the Lord's work. This aroused me, and I am now in school preparing to teach a church school."

The Youth's Instructor

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The Real Purpose of the Missionary Volunteer Movement



MATILDA ERICKSON

THE Missionary Volunteer movement has been organized for the purpose of saving young people. That is the real purpose, the great object, of its existence; and may we not say that no organization ever had a nobler purpose or a higher aim?

The Missionary Volunteer movement may be likened to a tree, which has for its root the one all-absorbing purpose of saving young people. Every branch of the movement is dependent on that root for its growth. It is to save young people that the Morning Watch has been added to the plan. The Morning Watch endeavors to lead young people morning by morning into the chamber of secret prayer, that they may learn to know Him whom to know is life eternal, and that they may receive from him power to live the victorious life, and to render efficient service.

The Bible Year and the Standard of Attainment are helping young people everywhere to become acquainted with the Bible,—the one book they must know in order to defend themselves against false "isms," and to be able to direct others to the heavenly port. In addition to this, one part of the Standard of Attainment plan gives young people a knowledge of our denominational history; and for young people to know how marvelously God has led and blessed in our denominational work both at home and abroad breeds a confidence in God's guidance and protection that men cannot shake.

Another branch is the Reading Course work, which has been used of God to give thousands of young people a desire for good, helpful reading. The Reading Courses contain books on a variety of subjects, but special attention is given to missions; for it is regarded as essential that *Missionary* Volunteers become acquainted with missionaries, missionary work, and missionary methods. "It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry."

Practical missionary work also constitutes one of the principal branches of the Missionary Volunteer movement. An effort is made to teach the young people how "to do by doing;" and every live Missionary Volunteer Society aims to have each member a working member; for "it is in service with the Master here below that we gain a preparation for heaven."

Some churches have lost scores of young people; there are conferences in which the total loss in the churches has exceeded sixty per cent. Some years ago one American conference, becoming alarmed over the number of her young people that were slip-

ping out into the world, began an investigation. When the churches had reported local conditions, it was found that out of the two hundred young people on their list, only forty-three remained faithful. This is a report that quivers with heartaches; some of these young people went beyond recall.

But there is a bright side to this dark picture; the tide has turned. Under the leadership of an earnest, enthusiastic secretary, the Missionary Volunteer movement was inaugurated in the churches throughout the conference; and time has proved its effectiveness in stopping the leakage, and in helping to train a strong, irresistible army of soul-winners for the Master. A worker in a local church in another conference wrote, some time ago: "Since we organized our Missionary Volunteer Society, not one of our young people has drifted into the world."

How is it in your church? What are you doing as church officers to save the young people? What are you doing as parents? What are the young people "who really love Jesus" doing to save other young people? All the plans and methods of the Missionary Volunteer movement are at your service; the workers stand ready to help you. *Use them!* Are you using the organization which God has called into existence to help

save your young people? What are you doing with the Morning Watch? the Bible Year? the Standard of Attainment? the plans that are submitted for practical missionary work? and the suggestions that are given to help guide the young in their social life? All these plans and methods originate in prayer; they are sent out on the wings of prayer; and they can be used by any worker who has a burden for the youth.

But, dear friends, the Missionary Volunteer Department cannot do these things alone. It cannot do for *your* young people what it should do, without the hearty and active coöperation of parents, workers, and Christian young people. It cannot fully fulfil its purpose without *your* help. Then will you not test the efficiency of the Missionary Volunteer plans for saving young people? In earnest prayer, in tireless effort, and with dauntless courage will you not lead them into loving, cheerful, patient service for the young people in your community? Before the church lies no grander work, and upon it rests no heavier responsibility, than that of saving these children and training them for God's service. And as you press on in this noble work, let not your courage fail, nor your prayers cease, nor your hand grow weary; for God's promise to *you* is: "I will contend with him that contendeth with thee, and I will save thy children."

Our Motto: "The love of Christ constraineth us."

Our Aim: "The Advent message to all the world in this generation."

Our Pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others, and to finish the work of the gospel in all the world."



Historical Glimpses of Our Young People's Work



Our First Young People's Society

"LET'S form a boys' society," said I to my close friend, Harry Fenner, as we walked along a country road in southern Michigan one summer day back in 1879. The subject was one that had been on my heart for some time. I felt there should be some sort of organization in the church that would hold the young people together, and make them a definite, tangible entity in the work, and a greater power for good.

We talked the matter over awhile, and finally sought the seclusion of a convenient fence corner, and laid the burden of our hearts before the Lord.

Some days later a few boys gathered for our first meeting in the unfurnished upstairs room of our new log house, where the initial steps were taken in the carrying out of our plans.

We were all country boys, and belonged to a country church in Shiawassee County, Michigan. We discussed ways and means for the furtherance of the work,—how we could best help ourselves and others to be ready for the coming of Jesus.

There were only about six or eight of us at the first meeting, and we were somewhat diffident and backward in trying to carry on religious exercises together, but we sought to do things according to our ideas of order. We elected officers,—a president and a secretary-treasurer. The meeting was opened with prayer and a song, and we endeavored to conform to parliamentary rules in the transaction of business.

At our weekly meetings the work done was reported,—papers and tracts given away, missionary letters written and received, and other work of like character. A temperance pledge was drawn up, and signed, against the use of alcohol, tobacco, tea, coffee, and pork. Our collections were used to buy literature, etc., except the small amount needed for record books and running expenses.

A short time later some one suggested that a number of the girls desired to join with us in our work, and after some discussion it was decided to invite them to unite with us in our meetings and work. After this our plans were somewhat enlarged. We held prayer and social meetings, missionary meetings, and temperance meetings, with special programs.

The boys' meetings were held with none of the older folks present; but after the girls joined us, the meetings were held in the open family room, and were usually attended by adults of the family where the meeting was held.

Some of the names familiar to us in those days



MISSIONARY VOLUNTEERS OF MANITOBA, CANADA

were the Fenners, the Rathbuns, the Van Horns, and the Warrens. They were grandchildren of persons who had accepted present truth during the first year of tent effort held by Elders J. N. Loughborough and M. E. Cornell in 1854.

That was the morning of the advent message. The evening hours are now drawing upon us. Time's sun is nearing the western horizon. The last rays are lighting up this sin-sick old world, soon to be wrapped in the shadows of night. Let it not be true of any of us at that time that the summer is past, the harvest is ended, and we are not saved.

LUTHER WARREN.

Early Experiences in Young People's Work

My first experience in young people's work was gained in the church at Antigo, Wisconsin, in 1891. I was but a youth, and had no one to counsel with; but I felt that something ought to be done to help and



A MISSIONARY VOLUNTEER TENT AT CAMP MEETING

Camp meeting Missionary Volunteer work is one of the strongest factors in the evangelization, education, and mobilization of our young people.

inspire the young people. I had never heard of any young people's organization among our people, but acquaintances of mine attended meetings of the local Christian Endeavor Society and the Epworth League, and I felt that our own young people needed something of this kind, as well as those of other denominations. I proposed holding a young people's meeting, but my proposal was met with a most universal disapproval. However, the elder, a saintly old man, long since dead, placed his hand on my shoulder and said, "My boy, you go right ahead. You may have the church for your meeting, and I will stand by you."

We held our meetings on Saturday nights. There were thirty members. Our program consisted mainly of singing, Scripture study, and much prayer and testimony. I can remember distinctly how intensely disappointed we always felt if even one person failed to testify; but this seldom occurred. We had not the slightest disorder. I believe God restrained the enemy because he wanted this work to go forward, and the people were not sufficiently in favor of it to stand by us if mistakes were made.

Many an hour I spent in prayer over that society, sometimes alone, and sometimes in company with one or more of the boys out in the woods. I am sure the meetings we held that year proved a real spiritual help and uplift to us all.

MEADE MACGUIRE.

The Young Women's Dorcas Society

In the history of the Seventh-day Adventist church at Battle Creek, Michigan, a number of groups of young people, at different times, formed organizations with the special purpose of seeking the Lord in prayer and helping the needy. The Young Women's Dorcas Society was one of these. It was organized in the early "nineties," and held its regular meetings in the commodious home of Elder Uriah Smith. The large dining-room was cleared for action; and here, with scissors, needles, and thimbles, a number of earnest young women met to follow the example of Dorcas of old, in the "good works and almsdeeds which she did." The sick and afflicted were visited and ministered to, garments and food were distributed to the needy; the young men were encouraged to become auxiliary members, splitting wood, and helping in other ways.

Later, the name "Christian Help Band" was adopted by this society.

These little societies, which sprang up here and there during these years, not only served the immediate end for which they were planned, but pointed out the need for a permanent, well-organized work among Seventh-day Adventist young people.

A. B. E.

The "Christian Volunteers" of Ohio

It was only a little "Caleb and Joshua" band, but look at the record that is handed down to us! One of the members is connected with the Foreign Mission Board, some became Bible workers, and some are ministers (two sailing for England). Only one is not out in the field, and even he is actively engaged in the Lord's work in his home church. This is the first



The Missionary Volunteer Society of Naziang, China, helping in the opening of a series of meetings at Kading. They marched through the streets of the city carrying flags and banners, announcing the meetings and distributing handbills.

result we can find of young people's work in Ohio before the department was recognized by the conference.

The first steps toward the organization of the young people's work in Ohio were taken at the State meeting in Mount Vernon, April 14, 1899, where time was spent in studying what was given through the Testimonies concerning the encouragement of young people to enter the work of the Lord. At the camp meeting following, definite plans were laid by the conference to aid and encourage work for and by the young people in Ohio, and the name "Christian Volunteers" was selected for the organization. Albert Carey was chosen as the first leader, and one page of the State paper, the *Welcome Visitor*, was given over for the

use of the new department. At this time about sixty young persons signed the Volunteer certificates, which were presented to them. Here is the pledge:

"Recognizing the preciousness of God's gift to me, I volunteer for service for him anywhere in the wide world that his Spirit may lead, and in any form of service that he may direct."

Brother Carey acted as a faithful and enthusiastic



Charter members of the Missionary Volunteer Society on the Solusi Mission. Every member is a reporting member. See page 12.

leader until his resignation to go to Honolulu, where he took up work among the Chinese in July, 1900. At the camp meeting at Dayton in August of that year, Elder H. H. Burkholder was chosen as the new leader. It was at this time that plans were made for the study of foreign missions. Collections were also taken for foreign missions and for defraying the expenses of the society. An amount sufficient to purchase a typewriter for the secretary's use was raised by the society.

In 1901 the constitution of the Ohio Conference was changed, and at this time the Sabbath school, church school, and young people's work were placed in charge of the educational secretary, Elder W. H. Wakeham, who afterward went as one of our workers to Egypt. Before this the young people's work had been a separate organization. In 1902, Prof. C. E. Welch was chosen educational secretary, holding the position nearly two years. At the close of his term, while at the Marysville camp meeting, August, 1904, the youth's India fund was started. The object was to get every young person in Ohio to give at least six cents each week throughout the year for that field. At this time James Shultz became leader in the young people's work, and held the position until his call to Korea in 1907. Under his leadership, various missionary enterprises were taken up, conventions were held, and the work grew stronger continually.

With 1907 and the month of July, came the first General Conference Sabbath School and Young People's Convention. This was held in Mount Vernon, Ohio. Following came the reorganization of the different societies, and the movement was continued under the name of the Missionary Volunteers. The spirit and purpose remained the same, and with steadily increasing ranks we endeavor to give "the advent message to all the world in this generation."

BESSIE ACTON.

A Pioneer Young People's Society

In June, 1893, there was organized at College View, Nebraska, the Young People's Society of Christian Service. This society had many of the characteristics of our present denomination-wide organization. Their record book, containing their constitution and by-laws and the reports of their meetings, lies before me.

The objects of this society, as set forth in the constitution, were "to secure the increased spirituality of the young people, their enlistment in all missionary activity through existing channels of work, and their elevation to a higher plane of living and thinking."

The society was organized into five departments: Religious Work, Sociability and Help, Juvenile Work, Literary Improvement, and Health and Temperance. The department of Religious Work arranged for all meetings and lectures of a religious character. It was to provide for instruction in Scripture knowledge and in the history and doctrines of the denomination. The department of Sociability and Help was to form the acquaintance of strangers stopping in the village, and introduce them to other members of the society, and also to render deeds of kindness and help to the sick and unfortunate. The department of Juvenile Work was expected to assist in the children's meetings, and in other work for the general elevation of the children. The department of Literary Improvement was to arrange for literary programs and lectures, provide for a course of reading for the society, and take steps for founding a library and reading-room. These departments were to take turns in providing programs.

The relation of the society to the church was thus



MISSIONARY VOLUNTEER SOCIETY AT EMMANUEL MISSION, SOUTH AFRICA

defined: "The society hereby acknowledges its allegiance to the church, and invites the church, through its officers, to assist in its plans and management."

There are ninety-three names attached to the constitution. Many of these are now engaged in various kinds of missionary work—as teachers, nurses, secretaries, doctors, and ministers. I notice the names of the following well-known ministers: L. V. Finster, H. E. Reeder, F. L. Perry, C. R. Kite. Later this society became one of the regular bands of missionary activity in Union College.

C. C. LEWIS.

Beginnings and Progress in Australasia

THE first organization of the young people in Australia was formed by Elder A. G. Daniells, who, after baptizing a group of young people in the Adelaide (South Australia) church, organized them into a band for the purpose of training them to work for the Lord. There were ten or twelve in the band, and all were young, the oldest being about fifteen years of age. Every one was given something to do, and all took hold of the work cheerfully. Elder Daniells says:

"It is a great satisfaction to me now, after twenty-five years have passed, to know that nearly every charter member of that band is in this message, and most of them are active workers, giving their lives to the advancement of this cause."

From that time forward, bands of youth and children were formed in many churches in connection with the missionary work of the churches. At the Union Conference held in September, 1903, steps were taken definitely to organize the young people into working societies; and in April, 1904, the Membership Card was introduced, with some features of the organization recommended by the General Conference.

At the time of the Union conference held in October, 1906, there were fifty-three societies, with a membership of 1,003, and thirty-six members of the conference society.

From the beginning of this work in Australasia, junior divisions of the societies were formed, taking in the children from three years old and upwards. The results have demonstrated the wisdom of this step; for though the work in Australasia was later in starting than in the United States, their membership at the end of June, 1916, was 3,225 for the one Union Conference, while for the twelve Union Conferences in the North American Division, it was 9,821. In the conference society in Australasia the membership was 540; and in the North American Division, 257. It would seem that the early enlistment of the children in service had kept them in the work. It is

interesting to see that many who were connected with the societies in their beginning, are now carrying responsibilities in the home and foreign fields.

In ten years the Australasian young people have given nearly thirty-two thousand dollars for the support of foreign missionaries, in addition to their share in all the regular offerings. This year they are endeavoring to raise ten thousand dollars to build a boat to ply among the islands of the South Sea. Other lines of work have been vigorously carried on. Many thousands of missionary visits have

been made, and great quantities of our literature have been distributed.

It is evident that the young people of Australasia have given some knowledge of this warning message to a large number of people, and that their efforts are having no small share in the finishing of the work. They have also entered into the Standard of Attainment and the Reading Courses with great interest and enthusiasm.

EDITH M. GRAHAM.

The Foreign Mission Bands

AMONG the members of the Missionary Volunteer Societies in our denominational schools are some who have felt that God would have them give their personal service to the accomplishment of our aim in the fields beyond. For mutual encouragement and for study of the special problems which foreign service presents, these young people have organized themselves into Foreign Mission Bands. At present each of our six colleges and five of our other advanced schools have fully organized bands, with a total membership of over four hundred earnest young people whose faces are turned with definite purpose toward the needy fields abroad. And they are going to these fields in increasing numbers. Twelve went in 1915, and thirty-three in 1916, to say nothing of many others from our schools who have gone, even though

they were not counted among the Foreign Mission Band members while in school. Surely God is speaking to the hearts of our young people, and by his aid we may soon look for the accomplishment of our aim: "The advent message to *all* the world in this generation."

L. L. CAVINESS.

Beginnings of the General Conference Young People's Work

THIS work did not start with the blare of brass bands and a long procession of determined enthusiasts. So far as volume of sound is concerned, it was a mere whisper. A resolution of less than fifty words was passed by the General Conference in 1901, that set the ball a-rolling. Two or three committee meetings resulted in outlining a plan so simple and so immature that six short paragraphs sufficed to give it, down to the minutest detail.

It was also voted to place this work under the fostering care of the General Sabbath School Department.

With the membership cards, retailing at one cent each, as the only "literature" of the young people's work, the General Conference Sabbath School secretary began by correspondence to agitate the organization of young people's societies. Only fragments of time could be spared for this. A stupendous obstacle to progress was met in the fact that only three conferences out of the fifty in this country had a young people's secretary. No one in the other conferences had any authority to begin this work, by correspondence or otherwise. Undoubtedly those who were at that time really interested in the development of the work could have been numbered upon the fingers of one hand.

Efforts to secure the official appointment of conference young people's workers met with very tardy responses, and the future of this work was surely trembling in the balance. With the courage born of despair, the secretary sent letters to the Sabbath school secretaries in all the conferences that had no young people's worker, announcing that the Department would regard *them* as leaders of the young people's work in their respective fields until their conferences chose some one else for that work.



Four young Filipino evangelists. From left to right: Dionisio, Roda, Manalaysay, Panaga.

Gradually the interest widened and deepened. Societies were organized, and many continued in successful operation past the experimental stage. Prejudice began to give way. Friends of the work multiplied.

During this period the largest number of societies

reporting in any one quarter was 272; the largest membership, 5,400.

In May, 1907, action was taken creating a Young People's Department of the General Conference. This step brought courage to hearts burdened with a desire to see this work advance. The pillar of cloud gave evidence of lifting, and among young people's workers everywhere there was the preliminary stir for an onward march.

The Sabbath School Department officials rejoice over the fine development of this child of the church,



The Union and local conference Missionary Volunteer secretaries of the Central Union Conference.

for which it was their privilege to care in the days of its infancy.

There is no limit to the power of our army of Christian youth when imbued with the Spirit of God. Heart and soul the Sabbath School Department is with you in the accomplishment of your aim.

MRS. L. FLORA PLUMMER.

A Forward Step at the Gland Council

OUR Missionary Volunteer Department is making such encouraging growth and doing such splendid work that it seems impossible to recite its progress in a brief statement. For many years our denomination had no regularly organized work for our young people. In 1901 a General Conference organization was effected under the guidance of the Sabbath School Department, and the work was thus carried on until the Gland council in 1907, when the following recommendations were adopted:

"WHEREAS, There are in our ranks many thousands of young people for whom the most earnest and vigorous efforts should be put forth to fully instruct them in the gospel of our Lord, and lead them to give themselves to the work of the third angel's message; and,

"WHEREAS, The special blessing of God has attended the efforts among our young people put forth under the fostering care of the Sabbath School Department, until the work has grown to such an extent that it is difficult for this department to give it the attention and help which it needs: therefore,

"Resolved, That, in order that this work may be properly developed, and thus an army of workers be properly trained for service, a special department, with the necessary officers, be created, the same to be known as the Young People's Department of the General Conference."

At that time the work for the young people entered upon a new era. Year by year growth and progress has been made until this Department today practically covers the entire world. Thousands of boys and girls have been converted, and it is probably safe to say that hundreds have been induced through the influence of this Department to seek a training in our schools.

The Gland council must always stand out as the beginning of an organized work in behalf of our young people. The wisdom of the plan has gone beyond the questioning period, and we have entered upon an era of intense activity and successful, organized work in behalf of the youth of the denomination.

I. H. EVANS.

How Our Name was Adopted: Its Meaning

MANY of us have heard our pioneer ministers tell of the interesting experience they had in choosing a denominational name. Some urged one name and some another. Each had supporters and objectors. Finally the name we now bear was adopted, with only one dissenting vote, and was later spoken of in the Testimonies with approval.

I am sure that many who had the honor of being delegates to the great Sabbath School and Young People's Convention at Mount Vernon, can still feel a little quicker pulse beat as they recall the keen interest and real excitement which prevailed during the two or three days that we were discussing and adopting our departmental name.

Many felt that to go on calling our work simply the "Young People's Work" or the "Young People's Society" would not suffice. So the question of giving it a definite name was proposed. Some of us, though young and inexperienced, had already discussed the matter among ourselves, and were keenly anxious to adopt a name. Others, chiefly among the older and more conservative delegates, thought it unnecessary. Some of us "boys" were very happy to learn that Elder Daniells was on our side, and favored the plan for a definite name.

Several names were suggested, but each met with decided opposition. The name "Christian Endeavor" had been mentioned in the Testimonies as a commendable one, as it set forth a distinct ideal. "Volunteer Army," "Christian Soldiers," and other names were introduced, but seemed too much like those already held by other young people's organizations.

The name we now bear was proposed, and some of

of several of the leaders were expressed, others were convinced, and added their influence, until the final vote was taken, which, if the writer is not mistaken, was a unanimous and hearty one.

Looking back over ten years of progress, it seems apparent that no mistake was made in choosing a name for this mighty movement. In ever-increasing numbers our young people are responding to the appeal of this name, and volunteering for mission service at home and abroad. To thousands of our young people it is a blessed name, for it represents to them new and deeper consecration, new ideals and new aspirations. To our homes and conferences it represents a great coöperative and dynamic agency for the salvation and training of all our children. To the heathen it means that new recruits will be added to the ever-widening army of messengers bearing the gospel to those who sit in darkness. May it be a blessed name in the great hereafter, when all whose names may be enrolled on its records come bringing their sheaves with them.

MEADE MACGUIRE.

Impact of the Mount Vernon Convention

TEN years ago, impelled by the tremendous needs of the mission fields, and impressed with the solemn responsibility of saving the souls of our young people and directing their energies into our great work, the organization of the young people into a department was conceived and executed. At Mount Vernon, Ohio, this great work was formally launched. Consecrated, devoted workers, on whose hearts rested a burden for the tens of thousands of our noble youth in many lands, here studied and prayed and planned concerning this work. This was a great hour, much greater than we knew.

This convention marked an advance step. The hand on the dial of progress moved forward, pointing to a work that called for the deepest consecration. The importance and infinite possibilities of a work destined to save and harness for service the consecrated energies and devotion of the great army of our young people, are beyond estimate.

A decade has passed. The company assembled at the Mount Vernon convention are scattered, some to the ends of the earth. But the impressions received at that meeting still live. The thrill and throb of the vision seen concerning our young people, and the work they might do, still stirs the soul. The impressions

of the Holy Spirit still burn in the heart. Personally, I returned from the convention with a firm purpose in my heart to manifest a deeper interest in our youth than in the past, and to do all I could to advance the work of this Department. The same deep impressions, I am sure, have through the years since molded the hearts and lives of others who attended.

As we view the strong organization which has been perfected, reaching into every conference and church; as we see the strong efforts which are being made in societies, conventions, and camp meetings for the spiritual uplift of our young people; and as we observe the excellent instruction which they are receiving through the Reading Courses, Standard of Attainment, Bible Year, etc., we are very grateful to God for the strong molding influence of this Department upon our young people. Beyond doubt it has, under God, been the means of saving many from sin, to become useful workers in the vineyard of the Lord.

G. B. THOMPSON.



A group of Missionary Volunteers at Singapore, Straits Settlements. The Chinese colporteur class of the training school.

us who favored it, awaited its reception with almost breathless interest. Imagine our disappointment when opposition arose from many quarters. At last one prominent delegate stepped to the long blackboard at the front of the room, and wrote, in letters which seemed to stretch out unnecessarily long,

"*Seventh-day Adventist Young People's Society of Missionary Volunteers.*"

Enthusiastic as we were, it *did* look long, and our hearts felt rather heavy.

But Elder Daniells, who seemed at this meeting to have a broad vision of what God had in store for our young people, saw also great possibilities in this name. We had been instructed to organize our young people. We needed some strong rallying cry, something clear-cut and distinctive. We needed a name which would at once distinguish us as to our identity, our mission, and our character. No other name which had been suggested seemed to meet our needs so well as this one. As the strong arguments and convictions

The St. Helena Council

In the spring of 1915 the Missionary Volunteer Department held a council jointly with the Educational Department at the Pacific Union College, near St. Helena, California. This council was attended generally by the heads of the Department, the field secretaries, and the Union and many local conference secretaries. During this time much attention was given to the details of the organization, and to plans for doing more active field work in behalf of our young people who are not in our organized work nor in attendance at our schools.

Many recommendations were adopted, which set a new pace of growth and progress for the Missionary Volunteer Department. The plans then laid have now been in operation for nearly two years, and have proved effective in many ways. Our Union and local conference secretaries are doing better work than ever before, and are carrying heavier responsibilities. It is quite largely through the activities of this Department that the increased attendance at our schools, which has been so encouraging during the last two years, has been brought about. Many boys and girls receive their first inspiration to give their lives to God for service, from the influence of the reading matter and studies conducted by the Missionary Volunteer Department, and the correspondence and personal labor of our secretaries and other workers.

Eternity alone will reveal the great work of this Department. We shall learn its full results only when God, who knows all hearts, shall give to every man reward for his services. We hope our conferences, both Union and local, will give this Department every possible support.

I. H. EVANS.

Missionary Volunteer Work Among Our Foreign Young People in America

As the Missionary Volunteer work has developed, there has been an increasing demand that something special should be done for the children and young people of our foreign churches in America. It has, therefore, been arranged that there should be a secretary for each of the departments, Danish-Norwegian, Swedish, and German; the German secretary to give his entire time to the work. No separate Missionary Volunteer departments have been organized, but these secretaries are to cooperate with the Missionary Volunteer departments in the various conferences to make the work effective for these foreign young people. While the great majority of these young people speak English, the parents of many do not, and there are other reasons why it is felt that much more can be done through the cooperation of such secretaries representing these nationalities.

This arrangement has brought new courage to our foreign brethren and sisters, and much has already been done to bring the full benefit of our Missionary Volunteer movement into the lives of our Scandinavian and German young people. Reading Courses have been outlined,

and special efforts have been made to create a deeper interest among these young people in Christian education, and in organizing for active missionary work.

Prof. H. O. Olson, Missionary Volunteer secretary for the Swedish young people, writes of the threefold blessing that has come to the foreign work in America during the last decade, in the founding of three foreign seminaries, by the organization of the Missionary Volunteer work for these nationalities, and through the establishment of the International Branch of the Pacific Press. "Speaking for our Swedish work," he says, "I can say that the work of this triple alliance has proved a decided success."

Elder Louis Halsvick, secretary for the Danish-Norwegian young people, has made a special study of his field. He says: "We have several hundred young people of Danish-Norwegian parentage, and in several of the large cities we have Danish-Norwegian Missionary Volunteer Societies."

Prof. J. F. Simon, field secretary for the German young people of the North American Division, has found a great need of just such work as he is doing. He, too, has gathered statistics showing the conditions. A department for Missionary Volunteer plans and programs has been opened in the German church paper, and other literature is being prepared.

This work, thus well begun, will doubtless prove to be a strong factor in building up the Young People's Society of Missionary Volunteers in North America.

M. E. KERN.

Missionary Volunteers

Mission fields are white to harvest,
In all lands beneath the sun;
Some must go forth to the reaping,
Some with joyful tidings run.
In His strength we'll all press forward,
On his errands gladly go,
Never fainting, never failing,
As the way of life we show,
Resting not till all earth's peoples,
Youth and age, the gospel know.

Volunteers! our Captain needs you,
O, will you not heed that call?
Leave your idle, foolish pleasures,
Unto him devote your all!
Never was a better motto
To this sad, lost world unfurled,—
E'en in this, our generation,
Earth shall hear the advent word!
Ready, then; be earnest, faithful,
Seeking souls now for thy Lord!

D. E. H. LINDSEY.



MISSIONARY VOLUNTEER SOCIETY AT THE RIVER PLATE ACADEMY, ARGENTINA, SOUTH AMERICA



Our Missionary Volunteers Around the World



M. E. KERN

THE Missionary Volunteer Society is the young people of the church at work. The church has been commissioned to extend itself into all the world; the Missionary Volunteer Society, therefore, is a world-wide movement. Wherever there are young people connected with the churches and homes of Seventh-day Adventists, there the Missionary Volunteer Department has a mission to assist in the work of leading them to Jesus, and of training them in soul-winning service.

While, very naturally, this work has developed first



MISSIONARY VOLUNTEERS IN RANGOON, BURMA

and strongest in America, the plans developed here have encircled the earth in these ten years. All round the world there are faithful Missionary Volunteers who greet the morning hours by the observance of the Morning Watch, and who go forth upon the day's duties determined to make some personal effort to lead a soul to Christ. Tan Sim Hong, a young man of Singapore, Malaysia, expresses the thought of thousands of our young men and women, and our boys and girls from all parts of the world, when he says: "I am thankful that I can take part in the work of the Missionary Volunteer Society, and do a little work for the Master."

As indicated in another article, the Australasian field is the scene of enthusiastic Missionary Volunteer activity. Surely the young people of that field have become "the Lord's helping hand," by personal work for other young people in the church, by temperance and other campaign work in the community, and by the support of missionaries in the South Sea.

An accompanying picture shows our Missionary Volunteer Society on Norfolk Island, most of whom, you see, are the proud possessors of Standard of Attainment certificates. Great was our surprise some months ago to learn of a Missionary Volunteer Society among the aborigines of Australia, and that eight

had already passed examinations in Bible Doctrines for the Standard of Attainment.

In Europe, where the advent message has made such remarkable progress during the last decade, in spite of Old World prejudices and governmental restrictions, the Missionary Volunteer work has gained a firm footing. Before the outbreak of the world war, there were 154 societies, with a membership of nearly 3,000. And not a few of these young people have shown that they possess the "faith of our fathers," by their firm adherence to the truth in the face of persecutions and imprisonment.

A Spanish boy of only fifteen, who was driven from home because of his new-found faith in Jesus, evaded the priests who tried to apprehend him, and made his way to our little mission at Barcelona. There he received further instruction in the Christian way, comfort for his homesick heart, and training as a Christian worker, after which he went forth to scatter the printed page. All honor to such a boy!

The young people of Europe, too, not only go to their friends and neighbors telling what great things the Lord has done, but they help to send others where they cannot go. For example, a faithful young man has been laboring in Lapland for over two years, supported entirely by the gifts of the Scandinavian youth.

In South Africa vigorous efforts are now being made to enlist all Seventh-day Adventist young people as volunteers in the Lord's army. A very interesting feature of this work is the organization of Missionary Volunteer Societies on the mission stations. On the old Solusi Mission (the first Seventh-day Adventist mission among the heathen), there is a Missionary Volunteer Society of sixty-six, which has a Standard of Attainment class of seventy-five; the only society in the world that we know of where the Standard of



MISSIONARY VOLUNTEER SOCIETY ON NORFOLK ISLAND

Attainment class is larger than the society membership. Although this organized society work among the native young people was begun with some hesitation, the superintendent of the mission writes, "I am sure the young people's societies are going to become a great factor in speeding on the message."

The South American Division Conference proposes to develop the Missionary Volunteer Department as a

strong feature of its work. An Educational and Missionary Volunteer secretary has been sent to the field, and money appropriated for a special effort. The Portuguese Morning Watch calendar from Brazil has been added to our list of foreign calendars this year. Lessons and Reading Courses are carried forward in Spanish and German as well, and we are looking for the day when Missionary Volunteer literature may be prepared for the youth of the Inca Indians who dwell in the tops of the Andes. A worker writes of a young colporteur in Brazil who pleaded with a minister to go to the community where he had been working, and where twelve persons had accepted the truth. Thus the swift feet of youthful heralds in all lands are hastening on with the glad tidings of a soon-coming Saviour.

This hasty sketch can only touch the high points here and there, but we must say a few words about the great Asiatic field, so old and yet so new, with all its awakening possibilities. The young men and women just emerged from heathen darkness into the light of the everlasting gospel have the same desire that we have to tell others of Jesus' love. The story of a little band of native Seventh-day Adventist young people in south India organizing for evangelistic work in the near-by villages, and of how the girls worked to earn money to buy literature for the boys to distribute, but were finally themselves constrained by the love of Jesus to go out and labor, is the old, old story of the



The Missionary Volunteer Society at Shanghai, China. Taken just after they had wrapped and mailed two hundred copies of the Chinese "Signs of the Times."

consuming love of the blood-bought heart to see others saved.

Those twenty-eight Chinese Christian boys in the Fuchau school who organized a Missionary Volunteer Society, and set as their goal to win from the 132 other boys of the school at least one each, had caught the very idea of the Missionary Volunteer movement. And how wonderfully did God reward their efforts with 54 precious souls instead of 28! No wonder the superintendent of the mission can write that in half a year there has been a fifty-per-cent increase over the work of more than a decade. When such a spirit of service takes possession of the church of the living God, young and old, at home and abroad, the work will be quickly finished.

And what shall we say of the love and zeal of our young Chinese brethren and sisters who compose the Missionary Volunteer Society at our training school at Shanghai? On Sabbath afternoons the society is

divided into evangelistic bands, and they go out to distribute literature and preach the message. In this way twenty-five or thirty talks are given, and hundreds receive the message in the printed page.

In Japan, also, the work is onward. And in the Philippine Islands, a very large factor in the procla-



Young people at Manila, Philippine Islands, where there is a Missionary Volunteer Society of more than fifty members.

mation of the message is the strength and zeal of the native young men. The society in Manila has over fifty members.

With the work of a decade behind us, let us thank God and take courage. Let us determine that with the Lord's help the Young People's Society of Missionary Volunteers shall do yet more in every land to mobilize the great army of advent youth to carry "the advent message to all the world in this generation."

M. E. KERN.

In the Ranks of the Volunteers

WHILE hosts of youth in armed array
Are marshaled for the final fray,
Earth's drama to fulfil,
From heaven a bugle call resounds,
That pierces earth's remotest bounds,
Intent to work God's will.

It thrills fair youth in every land,
And Volunteers united stand
In service of the Lord,—
Constrained to battle for the right,
To train in armor for the fight,
And wield a valiant sword.

Though powerful is our enemy
In strength and principality,
And we are weak and frail,
Yet God is mightier than he:
His arm of strength and majesty
In triumph will prevail.

WORTHIE HARRIS HOLDEN.



Our first Missionary Volunteer Society in Finland. Organized at Tammerfors, in 1913.



Our Junior Missionary Volunteers



The Work for Our Juniors

UP to the present, our Junior Missionary Volunteer work in the United States has been largely confined to our church schools, and under the supervision of the teachers. Since the great aim of our organized educational work from the lowest grades up is to *train for service*, to enlist the sympathies and activities of the children is of primary importance.

The Junior Missionary Volunteer Society is really "an organization of the spiritual and missionary forces" of the children of the church; therefore, all the regular activities of the Senior Missionary Volunteer Society are adapted to Junior needs. They have



Junior Missionary Volunteer Society at Humboldt Park, Chicago, Illinois. During 1916 they raised \$71.79 for foreign missions.

their own Reading Courses, Standard of Attainment, bands, etc., and their own program material is furnished in the *Gazette*.

The Junior Missionary Volunteer Society is under the direction of an older person, who, when the society is organized in a church school, would of course be the teacher. Under her supervision the officers—leader, secretary, organist, and treasurer—are chosen from the children. While all are under the careful oversight of the teacher, the youthful officers are made to feel a responsibility for their work.

Most encouraging results have already been seen from our Junior work. Temperance rallies have been held, thousands of copies of the TEMPERANCE INSTRUCTOR sold, joint meetings held with the Seniors, and Attainment examinations taken. In one large church, forty Juniors received Attainment certificates.

The little Junior Missionary Volunteer Society shown in the picture below has seven members. They have a missionary garden every year, besides missionary chickens, geese, and bees. From Sept. 11, 1916, to March, 1917, they raised thirty-five dollars for missions. This picture shows the members all ready to begin their preparations for spring planting.



Junior Missionary Volunteer Society at Stockton, Illinois.

A secretary from a Western State sends in a remarkable report of what one Junior, "a healthy, happy girl who rarely spends an idle moment," accomplished during the year 1916. Among the items mentioned are the following: Toys given away; errands run; letters written and received; missionary visits made; Bible Readings given; papers, books, and tracts sold; lent, and given away; Christian Help work done; meals served; tithe paid; and various offerings raised.

Such reports as these show the possibilities before our Junior Volunteers.

A. B. E.

We Are Volunteers

FIRST CHILD:

We're just a band of boys and girls;
But though we are so small,
We are made happy by the thought
That Jesus loves us all.

SECOND CHILD:

And we are trying every day
To do some little good,—
To read our texts in Morning Watch
And learn them as we should.

THIRD CHILD:

But we must work as well as learn,
For so our teacher said,
The great apostle James declares,
"Faith without works is dead."

FOURTH CHILD:

And we will read God's Holy Word,
And ever faithful be,
And follow in the steps of him
Who died for you and me.



Some Junior members of the Takoma Park Missionary Volunteer correspondence band.

FIFTH CHILD:

And we must keep our sacred Pledge,
And evermore be true,
And help our fallen fellow men,
As we have vowed to do.

ALL TOGETHER:

Then let us labor for the Lord,
And our good papers sell,
And save our pennies every one,
And plant our gardens well.
It may be we can save some soul,
Some soul may be forgiven,
And then our Lord will say, "Well done,"
And take us home to heaven.

MRS. L. D. AVERY-STUTTLE.

I Volunteer

I VOLUNTEER for Jesus;
The sweetness of his name
Subdues this sin-scarred heart of mine,
And sets it all aflame.

At Jesus' feet I cast me;
The richness of his love
Assures me that he'll make me fit
To dwell with him above.

ALBERT CAREY.



Essential Features of Missionary Volunteer Work



Personal Work First in Importance

"HE that heareth, let him say, Come." Rev. 22: 17, R. V.

A certain particular interest usually accompanies the closing words of an important communication. This is the parting command of inspiration: "He that heareth, let *him* say, Come." It lays the solemn responsibility upon every one who *hears* the gospel. It does not say, "He that hath ability;" or, "He that is chosen by the committee;" or, "He that hath an education;" or even, "He that feels called," but it does say, "He that *heareth*." Have you heard the "good news"? What have you done about it?

Again, the command is, "He that heareth, let him say, Come." "O," says one, "there are so many hypocrites, who are always talking and never doing. I believe in doing instead of talking." Doing what?—"Doing God's will." But God's command is, "He that heareth, let him say." You *cannot do* God's will without *saying*, "Come;" for that is his very last word of instruction in the Bible.

Yet again, the command is, "He that heareth, let him say, *Come*." What a wonderful word it is! And how often the Master himself used it!

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"If any man thirst, let him come unto me, and drink."

"Suffer the little children to come unto me."

"Come, take up the cross, and follow me."

"Come ye after me, and I will make you to become fishers of men."

One who comes must enlist as a bearer of the same blessed invitation.

It is doing this in an earnest, personal way that makes the Christian life a blessed reality. With the spirit of this sweet word of salvation, "*Come*," in our hearts, we shall meet all men as our brothers. When mingling with them, we shall not be thinking of ourselves, but of them, and of how we can serve them.

All the splendid organization of our young people is built around this central idea. This is to be uppermost always in our teaching, our meetings, and our plans. No amount of activity in other lines can compensate for the absence of earnest personal work on the part of each Missionary Volunteer.

We now have all the organization necessary for soul-winning; we have literature treating of the best methods and relating many instructive experiences; and above all we have the last message of salvation for perishing men and women. All that is lacking is for each hearer to go forth with prayers and tears and patient endeavor, and with the compelling "*Come!*"

Many have doubtless been brought to the Saviour as a result of our Missionary Volunteer work, but the important question is, "How many have you brought?" If you have had the joy of bringing one or ten, will you not renew the consecration for a larger number?

If you have been too timid to invite any one, think how much more useful you might be to the Master if you were not timid, and for the sake of the souls you might win, lay hold by faith upon victory over your weakness.

As you lay down this paper, will you not resolve by God's grace that to the next person you meet, whom the Spirit prompts you to invite, you will say, "Come"?

MEADE MACGUIRE.

The Standard of Attainment

SOME years ago a member of the German royal family was very sick. A severe surgical operation was necessary, and the best medical skill obtainable was secured. The recovery of the countess depended much upon the nursing she would receive, so a competent nurse was sought, and the choice fell upon a Seventh-day Adventist young woman. One day, the nurse stepped from the bedside of her patient to a near-by room, and there earnestly besought the Lord to bless her patient, and, if possible, to use her to help the countess to find the Saviour.

Then the bell rang; the nurse was needed. There was neither time nor opportunity to bathe her face. Tear-stained as it was, she stepped to her patient's bedside. Although the countess was suffering, when she saw the tearful face of the nurse, she inquired, "Are you ill?"

"No, I am not ill," the nurse replied.

"Have you heard bad news?" asked the countess.

"No, I haven't heard any bad news."

"Then why have you been weeping?"

The nurse replied, "Countess, I have been talking to Jesus, and he poured such a blessing into my heart that I wept for joy."

Immediately the patient said, "O nurse, won't you help me to find Jesus? My heart is sad and lonely."

The prayer of that consecrated nurse was answered, and the countess accepted her Saviour. Some days later as she passed away, the royal patient, while holding the hand of her attendant, said, "Nurse, you tell the Adventist church in Berlin that I died a Seventh-day Adventist."

Young friend, could you have exchanged places with this consecrated nurse? Are you prepared to lead a soul to Christ? In this day of preparedness, God would have the young men and young women of this denomination so well acquainted with him, and so thoroughly furnished unto all good works, that to any one

who asks they can give a reason of the hope that is in them. This knowledge and efficiency will come through study of the Word of God, and by giving attention to prayer and helpful, wholesome reading.

The Standard of Attainment has been devised for the twofold purpose of establishing our youth in the third angel's message, and qualifying them intelligently to give the message to others.

Are you a Standard of Attainment member? If not, begin immediately to prepare for the September examination.

C. L. BENSON.

THREE DAILY ESSENTIALS

1. *Search the Scriptures* — Food.
2. *Pray without ceasing* — Breath.
3. *Go work today in my vineyard* — Exercise.

Why Should Christians Observe the Morning Watch?

THE Christian is a diver. Every day he plunges into conditions that tend to crush his spiritual life. His safety depends upon his connection with Heaven. Every day, before going forth, the Christian should test this connection, and make sure that it is safe for him to drop into the day's work, with its problems and perplexities.

It is to help young people to form the habit of doing this that the Morning Watch has been inaugurated as a part of the Missionary Volunteer movement. The fact that the little calendar which guides the members of the Morning Watch circle in their devotions is now printed in Spanish, French, Portuguese, German, Japanese, Chinese, and Korean, as well as English, reminds us that all around the world



ODULIO CASTRO, WHOSE LOVE FOR THE BIBLE IS MENTIONED ON THIS PAGE

young Christians are joining in morning prayer, and receiving the great blessing that it brings.

The experience of Christians in all ages emphasizes the importance of the Morning Watch. Moses was called to meet God alone in the mount. David, Isaiah, Daniel, and other strong Bible characters had their morning appointments with the great Master. The Saviour when on earth arose a great while before day, and retired to a solitary place to pray. The men and women who have lifted the world spiritually during the last two millenniums have been men and women of much prayer; and of many of them it is definitely known that they observed the Morning Watch.

Those who begin the day with God have learned to begin the day right. They have learned the "secret of riding masterfully over the tide that surges around so fiercely, instead of being sucked under by it." It is too late for the soldier to buckle on his armor when the enemy is upon him. Just so the Christian who fails to observe the Morning Watch, stands in grave danger of being overcome by the enemy; but he who observes the Morning Watch, is laying the foundation for a genuinely successful life.

Happy indeed the home that teaches its children and youth to observe the Morning Watch. It is the prayer of the Missionary Volunteer Department workers that every member of every Seventh-day Adventist home, may enjoy the benefits of the Morning Watch to the fullest extent, for it will help all to know Him whom to know aright is life eternal.

MATILDA ERICKSON.

The Bible Year

A FEW hundred years ago it was a rare privilege to possess a Bible. The Word of God was precious in those days, and its reading was looked upon as a delight, for which young men and women were willing to suffer hardship and endure persecution. They read—and their spiritual fiber was strengthened; they became fearless, earnest, zealous, and faithful, even unto death, in the work of the Lord.

And the Bible is having the same effect on young lives today. In Uruguay a young girl was given a Bible by a missionary; but when she took it home, her father became very angry, and threatened to destroy it. So she hid it in a grassy place under some bushes in the garden, and early every morning went there to read the Word of God, and to pray that he would soften the hearts of her parents. Her prayers were answered; for though in a fit of anger her brother burned her Bible, her parents consented to her having another, and even allowed her to attend Sabbath school. Later they granted her permission to attend one of our schools, and it is probable that she has already entered upon her studies.

It has been estimated that the entire Bible can be read through in one year, if one will but devote fifteen minutes a day to the reading. Are you willing to spend fifteen minutes each day in reading the Word of God?

A. B. E.

Missionary Volunteer Activities

At the Sabbath School and Young People's Convention held at Mount Vernon, Ohio, in June, 1907, Elder G. B. Thompson said: "The Sabbath School, Young People's, and Educational Departments have but one object in their work. It is to harness the energies of our young people for the work of the third angel's message. Niagara Falls has rolled over that precipice for ages without doing good to any one; recently men have begun to harness its energy, and light and power are being sent throughout the country. God has given the Young People's Department the work of harnessing the Niagara power that is in our youth, and so directing it as to carry light and blessing to the world that sits in darkness."

From that day to this the efforts of the Missionary Volunteer Department have been to stimulate the activities of our young people, and to direct their youthful zeal and energy toward the one object of giving the advent message to all the world in this generation.

There has been from the first, and there must always be, earnest evangelistic efforts for our young people, to help them to make definite decisions for Christ. But this is not enough. To make a *start* to serve the Lord is fundamental, but it is absolutely essential that young Christians should be instructed how to *continue* faithfully in his service. This *holding* phase of young people's work has been emphasized by the Missionary Volunteer Department. It has promoted the Reading Courses, the Standard of Attainment, the Morning Watch, and other educational and devotional features which tend to strengthen the spiritual experience of young people, and bind them more closely to this great movement.

But there must be something more than this; there must be some way in which the activities of the young people can be expended in legitimate lines to help other souls along the pathway toward the goal. The young people are called to be soul-winners, and like the freezing man who was saved from death by his

efforts to save another, their own spiritual life is quickened by soul-winning activities.

Many lines of activity are presented, and experience has proved that there is always a ready response on the part of our young people when something to be done is suggested. The cause of God demands the energies of every young man and young woman. The field is large, but the laborers are very few.

Sacrifice is connected with this as with every other line of this great movement. But after all it is only a seeming sacrifice, because one is repaid a hundred-fold for every effort put forth for the Master. The reward of service is not inclosed in a sealed pay envelope. The greatest reward in God's service is a closer acquaintance with the Master workman, and a fuller development of life which makes it possible to do more and better service. And let us remember that the cause of God is so big, so broad, and so deep that there is opportunity for every young person to expend his best energies, and to develop his keenest faculties, in planning and working to extend the gospel message to every "nation, kindred, tongue, and people."

W. W. RUBLE.

Reading Courses

Not long ago I attended a social gathering of about fifteen young people, most of whom were Missionary Volunteers. One part of the program was a guessing contest. A young woman read a list of more than forty books, most of them popular novels of today. The guests were requested to name the authors. I was too deeply pained to remain entirely silent when I observed how familiar some of the Missionary Volunteers were with the list.

"What can we do," my heart cries, "to save our young people from harmful reading?" And I think there is only one solution: Parents must become desperately in earnest about this matter. They must renovate their home libraries, and fill the shelves with books and papers that will set proper ideals before the young minds that feed upon them.

Parents who are ready to do this will find the Reading Course books excellent substitutes. These books are selected from among the supremely good books, by a committee of general workers who give much study—and prayerful study—to this matter, in order that our young people may be offered the very best. In all lands where the Reading Courses are used, most gratifying results are seen. These courses have given hundreds of young people a taste for good, wholesome reading; they have called many to enter Christian schools; and they have called some to give their lives for service in the regions beyond.

Young people can no more escape being influenced by the books they read than they can hinder the food they have eaten from being assimilated by their bodies. There is much truth in the saying, "You are no better than the books you read." Therefore, young people must decide whether their reading shall lift them up or drag them down; but they must choose before reading, for they cannot choose after. This is why parents who desire to shield their children from the harmful literature that is afloat everywhere, are urged to place the Reading Course books in their home libraries, and then tactfully enlist the interest of the children and youth in them. These books will help those who read them to love nature, to live for high ideals, to have a practical missionary spirit; for good books tend to reproduce in the reader the excellence they record.

MATILDA ERICKSON.



V — Paul's Defense Before Felix

(May 5)

LESSON SCRIPTURE: Acts 24:1-27.

MEMORY VERSE: "Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25.

Questions

1. How long was it before Paul's enemies followed him from Jerusalem to Caesarea? Who went to accuse him before Governor Felix? Acts 24:1. Note 1.
2. In what words did Tertullus flatter Felix? Verses 2-4. Note 2.
3. How did he speak of Paul? What were the charges brought against him? Verses 5, 6. Note 3.
4. What did Tertullus say of Paul's arrest in Jerusalem? Verses 6-8.
5. How did the Jews confirm what Tertullus said? Verse 9.
6. What opportunity was then given Paul? What did he say of Felix? What reply did he make to the accusations made against him? Verses 10-13.
7. What confession did he make? In what did he exercise himself? Verses 14-16. Note 4.
8. What did he say of his recent visit to Jerusalem? Verses 17, 18.
9. What did he say his accusers should have done? How did he refer to the charges brought against him? Verses 19-21.
10. After listening to all that was said, what decision did Felix give? How did he treat Paul? Verses 22, 23.
11. What did Felix do after certain days? What effect did Paul's words have on the governor? What did Felix say? Verses 24, 25. Note 5.
12. What did the governor hope Paul would do? If money had been given to him, what would he have done? Verse 26.
13. How long was Paul kept a prisoner by Felix? What took place at the end of that time? Why was Paul left in prison? Verse 27.

Questions for Diligent Students

1. Which character in this lesson do you admire most?
2. What kind of exercise did Paul take? Verse 16.
3. What does a good conscience cost?
4. When is the "convenient season" to decide to do right?

Notes

1. Tertullus was an eloquent Roman lawyer. It was thought he would have influence with Felix, and show that Paul was a dangerous man to the Roman government.
2. Felix was probably the worst governor that ever ruled Judea. Instead of quieting the Jews, he incited them to sedition. He was born a slave. He caused the death of the priest to whom he owed his position of honor. He enticed Drusilla, a Jewess, from her husband, and took her for his own wife. He left Paul in prison two years, to please the Jews. He knew Paul was innocent, but hoped to get money from the apostle. His helpful deeds were few. He had sent a famous thief to Rome for punishment, who had been a pest to the country for twenty years. He also quelled the rebellion started by an Egyptian, and once made peace between the Jews and Greeks in Caesarea.
3. Jews coming from Jerusalem could tell of riots in Philippi, Iconium, Lystra, Ephesus, and other places, and they might charge Paul with being the cause of them. He had been accused as one who has "turned the world upside down," and had done that which was "contrary to the decrees of Caesar." According to Tertullus, Paul was the opposite of Felix.
4. As an athlete endures training and discipline that he may win a prize, so Paul trained his conscience that there should be nothing in him which he would not wish God or men to know. He was as faithful when making tents as he was when preaching. He would do nothing he thought was wrong, and avoided even the appearance of evil.
5. Paul knew that great men, as well as those in lower life, are sinners in God's sight. He reproved and warned Felix and Drusilla as he would others. They listened to his words, but did not repent of their deeds. The "convenient season" for Felix never came, so far as we know. Drusilla and her son were buried in the great eruption of Vesuvius in A. D. 79, and so ended a life given to sin and pleasure.

The Youth's Instructor

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Missionary Volunteer Decennial

THIS year, 1917, we celebrate the tenth anniversary of the organization of the Missionary Volunteer Department. A special service is to be held in all our churches on Sabbath, May 5. The program and readings for this service will appear in the *Review* of April 19. This number of the INSTRUCTOR has been prepared in commemoration of the event. It is filled with short sketches from our history, and sets forth the ideals and aims of the movement. It should be preserved by every Missionary Volunteer, and should be placed in the hands of all our people, young and old. While we recognize that God has blessed our Young People's work during these ten years, and that great progress has been made, let us not be satisfied. We have fallen far short of his ideal. He wishes to have a well-disciplined army of Missionary Volunteers always ready to move at his command.

M. E. KERN.

Our Advanced Schools and Missionary Volunteer Leadership

PERHAPS the greatest problem which affects the advancement of our Missionary Volunteer work is the problem of leadership. Long ago we were instructed that our army of young people can do much "if properly directed and encouraged." To be a success the Missionary Volunteer work must have good leaders in the local societies and in the conferences.

The overseers of the church, therefore, should be constantly alert to discern and develop talent for leadership. Missionary Volunteer leaders should be always training some one to succeed them. There is much truth in the saying that one has not made a success until he has trained a successor.

But most of all must we look to our advanced schools for trained leaders for this ever-enlarging movement. The North American Division Conference Committee has recognized this fact, and has asked that first of all these advanced schools should make a special effort to conduct Missionary Volunteer Societies in which all students may become acquainted with the plans and methods of the Missionary Volunteer Department. It has also been recommended that these schools arrange in some way for special courses of instruction for the training of Missionary Volunteer secretaries.

The schools have taken hold of this work splendidly.

The school faculties have taken a deep interest in planning for and directing the work of the Missionary Volunteer Societies. The special advanced school lessons in the *Church Officers' Gazette* are used. Missionary Volunteer Training Bands have been organized in several of the schools; and already the fruit is seen in a number of college graduates' taking up conference Missionary Volunteer work. The Foreign Mission Bands of the colleges have become a part of the Missionary Volunteer Society, and are doing excellent work. More missionary work is being done in territory about the schools.

Thus our advanced schools are coöperating in the training of future leaders for this work.

M. E. KERN.

The Programs and the Gazette

A FRAGRANT white narcissus grew in the school-room window. Every one who saw it exclaimed, "How lovely!" Yet only a few months before, it was a little brown bulb, with nothing attractive about it. But hidden away in the heart of it were possibilities. It was placed in a dish containing a few stones and some clear water. Soon tiny rootlets struck down beneath the stones, and presently there was developed a sturdy plant, blossoming pure and sweet.

Young Christians are much like flowers. Great possibilities are bound up in their hearts, only awaiting development. If our youth can become firmly planted upon the Rock, and learn to drink daily from the Fountain of life, strength and beauty of character will result. And this is the purpose of the Missionary Volunteer programs,—to build up the spiritual life of our young people.

Every week there is the Morning Watch review. This is an encouragement to daily communion with Jesus. And what a blessing it has proved to thousands of young people! The Bible studies outlined in the *Gazette* for use in our society meetings give our youth a clearer knowledge of spiritual truth, and also train them in real, everyday Christianity. The good readings and recitations, which have been so carefully selected, serve to illustrate the lessons contained in the study for the day, and emphasize the important thoughts to be remembered. The mission studies given from time to time keep us in touch with the fields beyond; and when rightly conducted, make the needs so real and vivid that a deep longing for the salvation of others is fostered.

Sometimes I think we do not half appreciate these Missionary Volunteer programs, unless we have experienced the difficulty of trying to plan good programs without the help of the *Gazette*. One leader who tried to struggle along with nothing to guide her in arranging for her weekly meetings, said that she used to go home Sabbath afternoon utterly discouraged and heartsick, because she felt that the meeting had been a failure. She thought that she could not afford to take the *Gazette*. But she has since found that a leader cannot afford to do without it.

Two friends were walking home from Missionary Volunteer meeting one Sabbath afternoon. "That meeting did me so much good today," remarked one. "This week I am going to try to do more for the Lord. I wonder where Sister M. finds such good material for her meetings."

"Don't you know?" replied her friend, with a smile. "Why, she uses the *Gazette* programs!"

ELLA IDEN.