



MISSIONARY LEADER

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How to Enjoy the Bible

BY MRS. E. G. WHITE

IN childhood, youth, and manhood, Jesus studied the Scriptures. . . . During His ministry His intimate acquaintance with the Scriptures testifies to His diligence in their study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education.

Our heavenly Father, in giving His Word, did not overlook the children. In all that men have written, where can be found anything that has such a hold upon the heart, anything so well adapted to awaken the interest of the little ones, as the stories of the Bible?

In these simple stories may be made plain the great principles of the law of God. Thus by illustrations best suited to the child's comprehension, parents and teachers may begin very early to fulfil the Lord's injunction concerning His precepts: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7.

In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading, and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse.

God called Abraham to be a teacher of His word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of God's law. And Abraham's influence extended beyond his own household. . . . Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah.

No less effective today will be the teaching of God's Word when it finds as faithful a reflection in the teacher's life.

It is not enough to know what others have thought or learned about the Bible. Every one must in the Judgment give account of himself to God, and each should now learn for himself what is truth. But in order for effective study, the interest of the pupil must be enlisted. Especially by the one who has to deal with children and youth differing widely in disposition, training, and habits of thought, this is a matter not to be lost sight of. In teaching children the Bible, we may gain much by observing the bent of their minds, the things in which they are interested, and arousing their interest to see

what the Bible says about these things. He who created us, with our various aptitudes, has in His Word given something for every one. As the pupils see that the lessons of the Bible apply to their own lives, teach them to look to it as a counsellor.

Help them also to appreciate its wonderful beauty. Many books of no real value, books that are exciting and unhealthful, are recommended, or at least permitted to be used, because of their supposed literary value. Why should we direct our children to drink of these polluted streams, when they may have free access to the pure fountains of the Word of God? The Bible has a fullness, a strength, a depth of meaning, that is inexhaustible. Encourage the children and youth to seek out its treasures, both of thought and of expression.

As the beauty of these precious things attracts their minds, a softening, subduing power will touch their hearts. They will be drawn to Him who has thus revealed Himself to them. And there are few who will not desire to know more of His works and ways.

A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the Word was given. And in order to gain this knowledge we must live by it. All that God's Word commands, we are to obey. All that it promises, we may claim. The life which it enjoins is the life that, through its power, we are to live. Only as the Bible is thus held can it be studied effectively.

The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's Word.

In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wise distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought. Furthermore, a large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the soul. The mind, the heart, that is indolent, aimless, falls an easy prey to evil. It is on diseased, lifeless organisms that fungus roots. It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold.

Let the youth, then, be taught to give close study to the Word of God. Received into the soul, it will prove a mighty barricade against temptation. "Thy word," the psalmist declares, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer." Ps. 119:11; 17:4.

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.

The book of Revelation, in connection with the book of Daniel, especially demands study. . . . None should become discouraged in the study of the Revelation because of its apparently mystical symbols. "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not." James 1:5.

When a real love for the Bible is awakened, and the student begins to realise how vast is the field and how precious its treasure, he will desire to seize upon every opportunity for acquainting himself with God's Word. Its study will be restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the Scriptures. Let the student keep his Bible always with him. As you have opportunity, read a text and meditate upon it. While walking the streets, waiting at a railway station, waiting to meet an engagement, improve the opportunity to gain some precious thought from the treasure-house of truth.

The great motive powers of the soul are faith, hope, and love; and it is to these that Bible study, rightly pursued, appeals. The outward beauty of the Bible, the beauty of imagery and expression, is but the setting, as it were, for its real treasure, — the beauty of holiness. In its record of the men who walked with God, we may catch glimpses of His glory. In the One "altogether lovely" we behold Him, of whom all beauty of earth and heaven is but a dim reflection. "I, if I be lifted up," He said, "will draw all men unto Me." John 12:32. As the student of the Bible beholds the Redeemer, there is awakened in the soul the mysterious power of faith, adoration, and love. Upon the vision of Christ the gaze is fixed, and the beholder grows into the likeness of that which he adores. The words of the apostle Paul become the language of the soul: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings." Phil. 3:8-10.

The springs of heavenly peace and joy unsealed in the soul by the words of Inspiration will become a mighty river of influence to bless all who come within its

reach. Let the youth of today, the youth who are growing up with the Bible in their hands, become the recipients and the channels of its life-giving energy, and what

streams of blessing would flow forth to the world! — influence of whose power to heal and comfort we can scarcely conceive, — rivers of living water, fountains "springing up into everlasting life."

needy of the world requires a work far beyond the scope of these medical missionary institutions. The medical missionary work should be a part of the work of every church in our land." — "Testimonies," Vol. 7, p. 289. Yes, the divine plan reaches even beyond that, for we read, "We have come to a time when every member of the church should take hold of medical missionary work." — Vol. 7, p. 62.

Ten-Minute Missionary Exercises

APRIL 2

PRAYER IN THE LIFE OF THE SOUL-WINNER

"Ask, and it shall be given you," is the assurance of the Saviour. Our part is the asking, His is the doing. Our part is the knocking at the throne of grace; His is the bestowing of mercy and grace for every time of need. Especially is it essential, in soul-winning work, to be instant and constant in prayer. One reason why Christians accomplish so little is that they ask so little. A Chinese Christian died some years ago, and among his personal possessions was his "prayer book," in which were recorded 2,000 names, and beside the names of many persons there appeared the date of conversion. What a wonderful testimony to the effectiveness of prayer!

"May I place your name on my prayer list?" asked a Christian of his seatmate as he was leaving the train. "A lot of good it will do you," came the reply. Two years later, however, this soul-winner's prayers were rewarded, and S. M. Sayford was born into the kingdom. Later, he became widely known as a Christian author and lecturer. It was Sayford who led Charles H. Ober to Christ, and the latter became acquainted with John R. Mott, when a student in college, and persuaded him to dedicate to Christ's service his life which has since been instrumental in helping so many thousands. It would be impossible to compass the long chain of influences for good which has been welded through the persistent prayers of a humble Christian salesman who, that day while travelling on the train, was watching for souls and did not overlook the one nearest to him — his seatmate. Truly, "prayer changes things." Herein lies the secret of soul-winning power.

W. H. Bergherm.

APRIL 9

WELFARE AND DORCAS WORK

Text: Isa. 58:11

Our text may be considered as a cheque on the Bank of Heaven, placed in the hands of each welfare and Dorcas worker for his own personal needs. And what rich deposit to draw on! (1) The continued guidance of the divine Hand in all our affairs; (2) supplies for a feast to the soul in the midst of a great spiritual drought; (3) food to satisfy and nourish the body; and (4) health, courage, and cheer to fill the individual life so abundantly that it will overflow and refresh parched and barren lives which are all about us.

What greater inducement could be offered for any endeavour than this positive assurance of our never-failing Father in heaven?

Note the "if" upon which this cheque of blessings is based. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul," Isa. 58:10.

Is our church, as one unit in the remnant church to which this scripture especially applies, drawing out, or in other words, seeking out the destitute, hungry, and needy? And what are we really doing to satisfy the afflicted soul?

While in some districts there may not be the demand that there is in other places for the relief of the needy, yet there is always scope for the activities of a live Dorcas Society, with competent leadership, and so many avenues of service are open for us in this work.

In the homelands of this Division, organised Dorcas Societies average about one

in every five churches. While these societies are doing a good work, yet it must be acknowledged that we have by no means measured up to our solemn responsibilities in this matter. Every church should be doing a definite work for both the physical and spiritual needs of the great human family; and as we use Welfare and Dorcas methods to open the doors to hearts, we shall find that the way will be prepared for proclaiming the third angel's message as never before.

A splendid work along these lines is being carried on in other parts of the world. In Latvia where they have many difficulties and where the work is restricted, Welfare work has been launched with wonderful success. They have soup kitchens in five cities. Special work is being carried forward among the children, which has resulted in many parents being won to the truth. Dorcas Societies have provided clothes and food for the poor. No less than 10,000 individuals were helped during the winter, 844 mothers received special help, and 4,500 articles of clothing and 160 pairs of shoes were given. Ten thousand meals were provided at the soup kitchens. This work is recognised by the government, and a special gift has been made by it for work among the children.

[If a Dorcas or Welfare Society is not already operating in your church, we urge you to write to your Conference Home Missions Secretary for further particulars as to the organisation of this work, and make definite plans to give relief and assistance during the coming winter months. No. 10 of the Home Missionary Leaflets entitled "The Dorcas Society" will give valuable help, also a manual of practical suggestions, "The Dorcas Society Handbook" (6d. copy). A further pamphlet is also available on "Welfare Work by Seventh-day Adventists."]

APRIL 16

TRACING THE MASTER'S FOOTSTEPS

Text: Matt. 25:34-40

The Lord Jesus set an example for all who should engage in ministry for others. "Christ's way of presenting the truth cannot be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathised with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel to men." — "Counsels on Health," p. 498.

Many are the lessons of helpful service that may be gathered from the Lord's ministry. In Galilee He preached the kingdom of God, and healed all manner of sickness and all manner of disease. He fed the multitude. In the parable of the Good Samaritan He taught the lesson of individual responsibility for those in need. Even a cup of cold water given in the name of the Master will receive reward. Teaching and healing were combined in Christ's ministry. The twelve were commissioned to "preach the kingdom of God, and to heal the sick."

Throughout the world, this denomination is recognised as holding an outstanding position in the realm of rational treatment of disease. Our institutions for healing of the body are spiritual lighthouses. Many a sin-sick soul has received the touch of the Great Physician in our sanitariums, hospitals, dispensaries, and treatment rooms. But the ministry to the sick and

APRIL 23

HOSPITAL AND PRISON WORK

"Sick and in prison, and ye came unto Me." Such is the environment in which Christ places Himself for the relief and the help which His children can bring to Him. "Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation." — "Ministry of Healing," pp. 105, 106.

In many of our communities there are hospitals in which lie the sick and the suffering who are waging a heroic battle with discouragement and despair. Step in and bring a message of hope from the Word of God, leave a handful of flowers to continue the message of hope and cheer after your absence, and perhaps a tract or a paper to occupy the mind with new thoughts and through which the Spirit of God may speak of the eternal things of the kingdom. Perhaps a song service can be arranged for, which will be enjoyed by the entire group of patients. God's blessing will richly attend all such efforts put forth in His name, and the joy and satisfaction which come to those who devote time to this work are the restorers of spiritual and physical health. Above all, do not neglect to keep in close touch with members of the church or the neighbourhood or community who may be confined to the hospital. We are so prone to be negligent in this matter, thinking that our acquaintances will understand how interested we are in their welfare without the personal visit. But there is often sad neglect here.

A certain gentleman, in course of conversation recently, spoke of his experience as leader of "The Men's Club" in his church (Presbyterian), and of the time when he was confined to the hospital for a number of weeks. During all this time not one of his colleagues came to visit him or paid any attention to him. Only one person — a member of another Christian denomination, had the personal interest in his welfare which led to frequent visits of friendly interest and cheer. This experience was a great surprise and disappointment as to the true value of the Men's Club, and he recognised the lack of such an organisation without practical demonstration of fellowship. He resigned as president of the club, and is devoting his energies to visiting the sick in hospitals everywhere, and in using his car for distributing supplies of good cheer among shut-ins. The door of experience often affords the most permanent entrance into the field of kindly ministry to our fellow men.

Then there are the inmates of prisons who need a word of hope and a friendly helping hand. This is a work which must be conducted under careful direction, and which requires much wisdom from above. Where there is opportunity to visit the gaols and conduct meetings, a group of prayerful people should assemble to pray and sing and present the simple gospel story, leaving appropriate literature in the hands of all who will receive it. It is our responsibility to carry the gospel to these unfortunates. Remember our Saviour's words, "I was sick and in prison, and ye came unto Me."

APRIL 30

SOUL-WINNING EXPERIENCES

Text: Rev. 3:20

The message which our Saviour after His ascension to heaven sent back to His church in the last stage of its history is recorded in our text. Christ represents Himself as standing at the door of the heart and knocking, ready to enter and take up His abode if the door is opened for His welcome. We are all familiar with this oft-repeated touching appeal to the church of Laodicea, and all who have opened the door have entered into that new and sacred experience of personal communion with our risen Lord.

But this blessed state of communion and fellowship is not a state of inactivity, but rather one of intense earnestness in seeking to bring others into the same fellowship. Our Heavenly Guest ever bids us "Go," and He accompanies us as we go. When He has control of our lives, He will speak through us to reach the hearts of those who are searching for the better way. In Christian and non-Christian lands many heart-doors are readily opened when the soul is led to recognise the meaning of the gentle knock at the door.

The story is told of a Christian nurse in a hospital of one of the hill stations in India, who was one day seated on a verandah reading. Presently a high-caste Indian lady came up to the hospital door,

and the nurse rose to receive her. As she did so there fell to the floor a picture from the book she was reading. It was a reproduction of Hoffman's "The Light of the World." As the nurse picked up the picture, the Indian lady asked, "What does the picture mean?" And then the nurse told her the beautiful, touching story of Him who stands at the door of our heart and knocks. Some days after this the nurse went to call on this lady in her own home, and was much surprised to find the front door wide open. The hills were covered with snow at that time of the year, and the nurse remonstrated with her patient for allowing the door to stand open and the house to get so cold. The Indian lady admitted that the house was cold, but shyly explained by saying, "I thought that perhaps your Jesus might pass by, and I wanted Him to find the door wide open." We may be sure that the Saviour came to this poor woman seeking the true light and who so cordially prepared to welcome the Jesus of whom the Christian nurse had spoken.

Let us never cease to pass the invitation on and on, to every one with whom we come in contact: "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Missionary Volunteer Department

APRIL 2

"YOUTH'S INSTRUCTOR" DAY

"God keep a clean wind blowing in my heart." Just to read the one line from a favourite poem refreshes my soul. I can feel the clean, cool breeze "from far green pastures," I can see snowy white beds and sparkling windows. "Clean" is a beautiful word. We drink in the cool, clean breeze, and we are refreshed. That is what inspirational reading is — animating and refreshing. Our hearts are kindled to greater endeavours; ideas come to us of better living.

The world is full of reading matter today. There are inspirational books by men and women of genius. They are fragrant with spirituality and personality. They lift us out of our little mental and workaday rut, and give us a glimpse of far horizons, not merely of travel, but of accomplishment.

The great men of our time and of all ages have been inspired and fitted for their positions of trust by the influence of good books. With time so fleeting and life so filled with busy duties, how important it is that we read inspirational books and only inspirational books.

This is the type of reading provided in the "Youth's Instructor." Save the fifty-two issues that come to you in a year, and check through to see the many paged volume you have of clean, inspirational reading. It has a special appeal to Seventh-day Adventist youth, for it voices their hopes and ambitions, and it is written by Adventists. Fortunate indeed are our young people to have this weekly inspirational reading. **Caroline Bells-Keeler.**

HISTORY OF THE "YOUTH'S INSTRUCTOR"

Part 1

In the summer of 1852, Pastor and Mrs. James White were making a long journey by horse and carriage, over rough roads, from Rochester, New York, to Maine. En route they visited many little companies of believers, among whom were children and young people. It was while visiting these believers that there rolled upon the heart of Pastor White a great burden for the youth, for they were without Bible lessons adapted for their use. Solicitude for these young people resulted in the pub-

lication of a paper known as the "Youth's Instructor," which would contain Bible lessons especially for the youth. The paper came into existence in August of 1852, and is now over eighty-five years old. For several years Pastor James White was its editor, manager, and financial supporter.

When the "Instructor" was only three years old, it was moved from Rochester, to Battle Creek, Michigan. In 1903 it came to Washington, D.C., where it has since had its home.

Illustrative of its missionary spirit, and its freedom from any taint of commercialism, is the fact that at its inception, when the first announcement of the paper appeared in the "Review," this statement was made: "If any have not the means to pay now, they should not wait one day on that account, but send for as many

Please note that no programme has been prepared for April 23.

copies as they need, and pay when convenient. And if any are unable to pay, we will cheerfully send it to them free of charge."

Having conceived the idea of preparing Bible lessons suited to the needs of children and youth, Pastor James White used the "Instructor" as a medium to supply these lessons, and also to furnish reading matter that would be clean and uplifting. On its appearance, therefore, the paper contained the first printed Sabbath school lessons. "Thus was the Sabbath school work begun in the denomination, and little did any one then realise what dimensions it would take on in later years."

HISTORY OF THE "INSTRUCTOR"

Part 2

Although Pastor White had been serving as editor of the "Instructor," it was not until two years after its birth that the paper bore the name of an editor of its own. In April of 1854 the sister of Pastor White, Miss Alma White, was appointed as its editor. After only a few months of service, however, Miss White was compelled by illness to relinquish her work.

Seventeen names comprise the list of those who gave faithful service through many years, but prominent among these,

and the one who rendered longest service, is Mrs. Fannie Dickerson Chase. She was appointed to her work in 1904. The paper prospered under her direction for eighteen years, or until the middle of 1922. She laboured untiringly to give to the youth of this denomination a paper which contained not only that which would be interesting and educational, but also that which would be inspirational and of value in Christian living. As one looks through the volumes published during the period of Mrs. Chase's service, one is impressed with the well-rounded nature of the articles that appeared, — articles to help in daily Christian living, mission stories and incidents, articles on history, nature, and science, biographies, the most prominent happenings of the day, choice poetry, and many other things of worth.

Special mention should be made of the Temperance Annuals, for these did much to bring the "Instructor" to the notice and service of the temperance people of our country. Eleven Temperance Annuals were issued, the first in 1907, the last in 1919. Only eternity will reveal the good that was accomplished by their circulation. The average circulation of these issues was more than 230,000, while the total circulation was in millions.

In addition to the Temperance Annuals, six special Anti-Tobacco Numbers were issued, the first in 1916, the last in 1922. Many a youth, no doubt, was saved from becoming an addict to the cigarette habit by the reading of these special issues.

Early in 1923 Miss Lora E. Clement was appointed editor of the "Instructor." In this capacity she is rendering faithful and efficient service. The paper takes on a fresh, new appearance from year to year, and it is crisp with articles which interest the youth. The page devoted to the Juniors contains stories which should be of special help to them. The Counsel Corner, a feature conducted by the General Conference Missionary Volunteer Department, is of particular value to many young people who are in doubt about certain matters. Any young person has the privilege of bringing his perplexities to this column, and an earnest effort is made to help in solving them. The news items contain not only the most important happenings of the day, but many times there are unusual items that arrest the attention. The editorial page entitled "Let's Talk It Over" gives timely counsel to which every young person will do well to take heed.

At the present time the "Instructor" is going into 30,053 homes. A third of these go to isolated children and youth of this denomination who lack the privilege of association with others of like faith. If Pastor James White could have foreseen the growth and progress that have accompanied this paper which he started nearly eighty-six years ago, surely he would have felt more than repaid for his efforts in behalf of the youth.

Margaret Weir.

WHAT THE "INSTRUCTOR" MEANS TO OUR YOUNG PEOPLE

How much the well-being of the young people of the Advent movement lay upon the hearts of the pioneers is indicated on the first page of the first issue of the "Instructor" back in August of 1852. This article entitled "An Address to those who are interested in the 'Youth's Instructor,'" said in part: "We are happy to send you the first number of this little paper. For some time we have been impressed that we had a more special work to do for the youth, but have not been able to commence it until the present time. . . .

"The youth of this day are exposed to so many evils and dangers and they must have right instruction to enable them to know how to shun them. Although the world was never so full of books and papers as at the present time, yet there is but very little written that is calculated to lead the youth to feel the need of the Saviour and to impress them with the importance of shunning vice and living a virtuous, sober, and holy life. . . . We now feel like taking hold of this work in good earnest, and we expect that God will add

His blessing and a good and glorious work will be seen among the youth."

What a privilege it is for the "Instructor" readers of today to travel in India with Brother R. B. Thurber; to explore London with Editor A. S. Maxwell; to have Liv Jorgenson introduce us to the mighty Moody, the ambassador of the Most High; to listen to the clear statement by Pastor L. K. Dickson of principles which may guide modern youth in a modern world; to have Pastor J. L. McElhany, the President of the General Conference, talk to us in a heart-to-heart way about God's purpose for today's youth; to catch the vision and feel the lift that comes with reading Pastor W. A. Spicer's writing on the Spirit of Prophecy; and to tingle with the challenge of the editor's own page, "Let's Talk It Over." For Advent youth the "Instructor" brings the culture of travel, the zest of exploration, the sweet and satisfying association with cultured minds, and the inspiring contact with great personalities. And when we remember that we rise to the level of our thinking, then we understand what the "Instructor" means to Advent youth.

Alfred W. Peterson,
Gen. Conf. M.V. Sec.

THE "YOUTH'S INSTRUCTOR" AS A SOUL-WINNER

Through all the eighty-five years of its existence the "Instructor" has been a mighty influence in holding Seventh-day Adventist young people true to the high ideals of personal conduct and Christian service which are outstanding characteristics of the third angel's message. Through the years, too, it has become more and more a missionary agent, working quietly week by week, bringing to those who are outside the ark of safety a knowledge of the special truths for these last days of earth's history.

Several years ago a letter of special interest came to our editorial office. It was from a business man in Chicago, who passed through one of the great railway stations of that city as he travelled between his home and his office each day. A small rack near the door through which he hurried in and out had attracted his attention. It was always filled with papers, and he had accepted the invitation to help himself. Copies of the "Youth's Instructor" especially interested him. They told of the second coming of Christ, and of the glad resurrection day which will mark that event. He had not attended church for years, but a recent bereavement had set him to thinking seriously, and he wrote to us to find out just what Seventh-day Adventists believe. We were glad to send information and more literature, and also to put him in touch with our workers in Chicago. Arrangements were made for Bible studies in his home, and thus seeds of truth were sown and watered which later bore fruit in the baptism of four persons.

Some years ago a story was printed in the "Instructor" entitled "Experiences of David Dare in Bible Research." This dealt with questions which doubters, infidels, and agnostics raise in denying the existence of God and the inspiration of the Bible, and answered them fully and conclusively. We know definitely of twelve persons who accepted the third angel's message, and identified themselves with God's remnant people as a result of reading this story. Doubtless there are many more of whom we have never heard.

Three years ago a young man who was on the point of starting for Loma Linda and the long grind of the medical course, sent in a five-year subscription to the "Instructor." In explanation he said that he anticipated that he would soon be hard pressed for cash, but just now he had the money and wished to make sure that the "Instructor" kept coming in spite of hard times. Recently he wrote us: "My present budget wouldn't allow for anything along subscription lines, and I'm chuckling over my good fortune in having the paper, even so. It comes in just like a beam of sunshine to more than one medical student. To me it is a real lifter in those hours that come once in a while when prospects seem a little low. The other boys don't

tell you, but they feel just the same. We all welcome it and look for it each week. It does a lot to help us hold on, and hold steady."

Some years ago one of our larger Missionary Volunteer Societies in the United States decided to do something special at the holiday season for the young people of Seventh-day Adventist background who had drifted out of their particular church circle. I believe there were close to a hundred of these. The society members raised the money among themselves to pay for having the "Instructor" sent to all of these individuals — they did not even ask for a special rate. Then they arranged to send personal greeting cards from the society to each one of these friends, just before the arrival of the first paper. They paid the compliments of the season, assured their former associates in a few well chosen words that they had been missed from the church activities, hoped that they would read and enjoy this little gift of an old friend, the "Youth's Instructor," which was being sent them for six months with the best wishes of the society. The greeting closed with an urgent invitation to attend Missionary Volunteer meeting, and the time, the place, and the hour were noted. This effort resulted in bringing more than thirty of these backslidden young people back into the church.

The "Instructor" placed in public libraries is usually well received, and bears constant witness for the third angel's message. Here at the office of publication it is not at all unusual for us to receive inquiries about this or that point of doctrine, requests for more literature, or to be put in touch with some of our church workers in the vicinity where the interested parties are located.

Why not "say it with the 'Youth's Instructor'" when holiday, anniversary, and graduation presents are to be given? Why not send the paper to a friend or two this year by way of missionary effort? Why not see that the public library in your town has this best youth's paper? These are only a few concrete suggestions of the hundreds of ways in which you can use the "Instructor" in your church and in your community, for it preaches the third angel's message in every issue. It is indeed a real soul-winner.

Lora E. Clement.

APRIL 9

THE ROMANCE OF THE SURRENDERED LIFE

To be truly free we must sign over our lives to God. "To be emptied is the road to fullness." This is the absolute requisite of success. Not a "sometimes half, sometimes less" surrender. Not even a ninety-nine and nine-tenths per cent will do. The surrender that ushers in this new and thrilling era is 100 per cent pure. Not one gramme of self adulterates it. "None of self and all of Thee," is the spoken language of the heart.

When we do this, God cleans us up. He can work better with a clean heart than He can with a sinful heart. The alloy of self and selfishness, of sin and its consort of evil, cannot remain in the heart God owns. Even an infinitesimal grain of sin might intercept His messages to the conscience. Therefore the heart must be all clean.

After our hearts are clean, God fills them; for no heart can remain empty. It is either full of the Spirit of God or full of the spirit of self. A half-and-half experience is about as successful as "all of self and none of Thee" would be.

So He fills us with His blessed Holy Spirit, and that is where the romance begins. Every day is the new beginning of greater and more wonderful things for God. One venture presupposes the next. There is no stopping place. There are no limits, and there never will be, even after we enter the joys of eternity with God.

Self no longer lives, "but Christ liveth in me." What I want, He wants, and what He wants, I want, for His will and mine are now identical.

When that blessed state is reached life becomes happy for us, no matter what hap-

pens. Our circumstances may not be the brightest, but our outlook is changed.

MILDRED'S ROMANCE

The stricken face of the girl who stood across the street from the closed bank, was white as the snow silently drifting down from a leaden sky. Behind those tight-shut doors Federal examiners were at work on sadly muddled records. Rumour said the depositors might possibly receive sixpence on five shillings for the hard-earned savings. Closed! It simply couldn't be. Mildred dashed away a tear, shifted her suitcase to the other hand, and with a sob turned away and walked down the street toward the library. She had 'phoned from the station, and Bill would meet her there. Meanwhile she'd read something — anything to take her mind off this tornado of trouble that had blasted her dearest hopes. To leave college in the middle of her junior year!

Bill came — finally. "Had two punctures coming in," he said briefly. "Farmers aren't buying new tyres — or cars — these days!" And then he added: "Tough luck, sis. I'm sorry!"

Silence reigned as they rattled along the pathway, and then down the last two miles of side road to the big old house that was home to them. As they came in sight of the lighted windows that seemed somehow to smile a cheery welcome in spite of everything, Mildred trusted herself to speak for the first time. "It's all right, brother," and the eyes she turned to him were really shining. "I can't deny that I'm terribly disappointed, but don't dare tell dad and mother I was so silly as to cry! It must be all right, even though the whys and wherefores are — un-understandable! Evidently God doesn't want me to be in college just now. But I'm sure I can trust Him with my life! He knows His business! My life is surrendered to Him." She read to him three short verses that now held for her a richer meaning.

"My God, my Father, while I stray
Far from my home, on life's rough way,
O teach me from my heart to say,
"Thy will be done!"

"What though in lonely grief I sigh
For friends beloved no longer nigh;
Submissive still would I reply,
"Thy will be done!"

"If Thou shouldst call me to resign
What most I prize — it ne'er was mine;
I only yield Thee what is Thine,
"Thy will be done!"

"Good for you, Millie!" Bill's voice was warm with approval. "Dad's been worried, all right, over—over—well, everything."

"He isn't going to worry any more over me! I'll find the job God sent me home to do, and do it with a right good will!" said the girl.

And she did! Oh, yes, indeed. Mildred is baking pies for the Farm Women's Market — but such pies! The city people who come to buy call them "Seventh-day Adventist pies" because every one goes out with a bit of a tract, or a paper tucked inside the wrapper as a reminder that Jesus is soon coming.

"Sis is a brick," declares Bill. "She's one daughter in a thousand," breathes mother.

"God bless her," says dad fervently, and his voice breaks a little.

What an unromantic situation to begin with! How would such trouble have been so courageously met had not this young woman wholly surrendered herself to God? There's romance enough in a surrendered life, and the Lord Himself helps us find it. We are not told how long Mildred was home, but I think we can be safe in supposing she did not make pies all her life.

THRILLS THAT LAST

Talk about adventure! There is nothing more sublime than this. We never know what God wants us to do next, but we know it is always something good, something uplifting, something inspirational, something that will not only glorify His name, but also be an advantage to us personally. At the end of every adventure of faith, we are benefited, not only physically and mentally, but spiritually, for we

are much nearer the heart of God than we began.

Travel? Yes, surrendered lives are often asked to go to the ends of the earth. And even though some cannot circumnavigate this little planet to which we are now confined, they have the prospect of unlimited mileage when the universe schedules shall open.

Science and invention? Why, the mind that is behind all science and invention is the mind of God. And He is the One who now has charge of my mind and of yours — if we have yielded to Him. So in the pursuit of true science, or any other great theme, I now have the illuminating presence of God's Holy Spirit. The promise is, "He shall teach you all things, and bring all things to your remembrance." Just when I need it most, I shall remember what He wants me to remember. Just when it is very important that I know, I will recall the things I have learned. That is the provision. No expensive memory courses — I just do my part and trust.

What boundless possibilities! What limitless resources! Who will dare intimate that there is no romance to the surrendered life!

Then there is literature. The sublimest literature of the ages has been written by God-inspired men and women whose lives have been surrendered to Him. Their minds could not have written what their hearts had not experienced. There is to him who finds in these great souls kindred spirits, a delight in this inspirational literature that the novel fiends can never find in theirs. These are the thrills that lift, that bring one nearer to God, and that satisfy.

GEOFF'S REQUEST

John Whitfield was the son of a hard-headed business man who, though he respected religion, was careful not to make any personal applications therefrom to himself. According to his theory, a man who was successful in business and who educated his children well had lived a commendable life.

John was attending High school when he formed a friendship with one named Geoff Denny. Geoff was regarded as an odd sort of chap. He wouldn't play cards, he couldn't dance, he didn't smoke, and what was the most peculiar thing about him, he belonged to a religious sect who went to church on Saturday. In consequence he suffered many jeers and taunts from his fellow students.

But in spite of these peculiarities, John Whitfield liked Geoff. There was something manly about him, something genuine, something clean, which appealed to John.

One day they chanced to be in the school library together. "Say, old boy," John said, "I'd like to ask you a question some time when you're not busy."

"Now's the time, my friend," answered Geoff. "I hope it is not too technical or about something I don't know anything about. Hope it's not about Latin. It's my weakest subject."

"Oh, no, Geoff, it's not about any school subject. It's really about your religion," he confessed.

What a blessed hour followed! Geoff told John quite frankly what his religion meant to him. He had given himself wholly to his Lord, who was both Saviour and Master in his life. He admitted to John that life held an entirely different meaning since he had taken his stand, since he had developed this attitude toward religion.

John did not say much, but he was very thoughtful. From then on he was seen more and more in Geoff's company. Geoff didn't swear or curse, and gradually John's vocabulary became purer.

One Friday afternoon as they were walking home together, Geoff ventured to ask John if he would like to come along to his church with him the next day. John hesitated a moment, and then said, "All right. But don't tell any of the fellows."

For many months John accompanied his friend to church nearly every Sabbath, much against his father's wishes at first. Weekly, deep impressions were being made on his mind, and a Sabbath came when an announcement was made from the pulpit to the effect that a baptismal class was com-

mencing the following week. To Geoff's joy, John expressed a desire to attend these classes, — if Geoff would come with him. Geoff gladly agreed.

In due time, John stepped right out, accepted this glorious message and gave his young life completely to the Lord.

Geoff's joy cannot be explained in mere words. He had made conquest of a soul for heaven. A deep satisfaction and happiness filled his very being and he thanked God for enabling him to give a true witness before his companions.

Did you think there was no romance in the surrendered life? Win one soul for heaven and you will know there is.

CONCLUSION

Do not look primarily for the thrill, nor for the romance in the surrendered life. It is there, but it is secondary. And before you have fully entered into this full covenant with God you may wish you had never begun. For you may have wrongs to right and tasks to do that you have often and emphatically said you would never do. But recognise these promptings as suggestions from the Holy Spirit, renew the vows you made when you first prayed for this experience, and thank God that He is getting you ready for the infilling of His power.

This guidance for you may not be a change of scenery, in that you are transported to some new and unexplored field of labour; but it may be a change of scenery for you just where you are, in that the outlook (or lookout) is changed. But the transformation is in you, not in the environment.

Whatever it is, I know you will be satisfied. And may the Lord bless you each personally as you seek to enter into His enchanted land of promise, where you can always do the things you want to do, and still be always doing right.

Elva Zachrisson.

APRIL 16

IF PETER CAME TO LIFE TODAY

What church would the apostle Peter attend if he were on earth today? What church teaches the doctrines that would fit in with what he believed when here on earth? He was one of the twelve apostles, and for the love of God, for the love of the church of Jesus Christ, he gave his life. He was a martyr to the gospel of Jesus Christ.

Suppose Peter should rise from the dead some Sunday afternoon in the city of Rome, where tradition says he was crucified. He would find the city changed. He would see tourist guides, imposing palaces, monuments, electric railways, and wide streets. Fine bridges span the Tiber. He is dazed. The sun seems to dazzle him for a while, the world is so different. He has never seen things as they are now in the world. He looks around and sees a great hotel with the Marconi wireless towers on it; aeroplanes are circling over the city. He sees the mighty air field where Mussolini is training men against French invasion. He asks, "What does it all mean?" Peter sees a telephone booth and a man talking and gesticulating at the wall. He turns to the guide and asks, "What does this mean? What is he doing?"

"Why, that is a telephone," the guide answers. "The whole country is tied together with wires, and you can talk to any one in the civilised world."

Peter is surprised. He looks around. He finds the roads are not the same. The old roads where the chariots made deep grooves in the solid stone pavements are gone; the old chariots themselves are gone, too. "Oh," exclaims Peter, "everything is changed!"

The guide says: "Do you see those big towers over the river? Last week a man stood there and talked to the whole earth from that place."

Peter replies: "Jesus prophesied of these things. So did the prophet Daniel." (Dan. 12:4.) Peter remembers that prophecy. "This is a new world!" he says.

A BIG CELEBRATION

There is a great celebration in Rome that day. It is St. Peter's Day. The cabs and cars are full, and big floats are going by. Trains are full of people. Everything is decorated with banners bearing Peter's name.

Peter cannot understand it. He asks his guide, "What does all this mean?"

"Why, it is St. Peter's Day!" answers the guide.

"Well, I am astonished! All over me? Why, I don't like the looks of this thing!"

He takes from his pocket an old scroll, unfolds it, and reads: "The Lord, therefore, knows how to deliver the pious from temptations, and to keep the wicked . . . in readiness for 'the Day of Judgment' — especially those who, following the promptings of their lower nature, indulge their polluting passions, and despite all control. Audacious and self-willed, . . . they think that pleasure consists in the self-indulgence of the moment. They entice weak souls, . . . With boastful and foolish talk, they appeal to the passions of man's lower nature, and, by their profligacy, entice those who are just escaping from the men who live such misguided lives." (2 Peter 2:9-18, Twentieth Century New Testament.) "Here we see it today!"

Peter says to the guide, "I want a quiet place." So he finds a quiet place for the night.

A TOUR ROUND THE CITY

The next morning Peter starts out to find the homes where his old friends formerly lived. He wants to find the place where Priscilla used to make tents, and the place where Paul was chained to the soldier. He wants to find the dwelling place of Tychicus, the stenographer who wrote the book of Ephesians. He wants to find the home of Rufus, whose mother was so kind to Paul. He looks for the dwelling of the twins, Tryphena and Tryphosa. (See Romans 16.)

He goes down the street and comes to the great Forum and finds just a few ruins reminding him of the ancient city. He thinks of the Christian martyrs who were so cruelly put to death here.

"What is that mighty dome up there?" he asks the guide.

"That is the dome of St. Peter's, the largest church building in the world."

Peter's heart stirs within him. Peter gave his life for the church, and in surprise he asks, "Why, do the people of Rome know Jesus now?"

"Oh, it is different now," the guide explains.

Peter doesn't understand just what it means. "Many do not believe in Jesus here," the guide explains. "Modernists also look upon your Bible as not above other books, while many people look to Peter and his tradition of the church, not to the Bible."

"What?" says Peter. "Do you believe the Bible is lower in divine authority than tradition? If you have Peter for a leader, why don't you believe what he wrote?" Peter turns to his scroll. He reads 2 Peter 1:20, 21: "First be assured of this: There is no prophetic teaching found in the Scripture that can be interpreted by man's unaided reason; for no prophetic teaching ever came in the old days at the mere wish of man, but men, moved by the Holy Spirit, spoke direct from God."

The guide doesn't have much to say. "So that great building is St. Peter's church, is it?" asks Peter.

"Yes, it cost over fifty million dollars to build. Many Christians suffered martyrdom on this site. And over there is the palace of the Vatican. It has a thousand different halls and apartments and courts. It is a wonderful place. Years ago when the people were casting gifts and jewellery into the treasury, the pope once turned to St. Thomas Aquinas and said: 'The church can no longer say, "Silver and gold have I none!"' 'True,' replied St. Thomas. 'Neither can she say, "Take up thy bed and walk!"' "

PAYING HOMAGE

Peter comes to the church of St. Peter. He looks in. At one end he sees a great

image of the apostle Peter by Michael-angelo. He sees people bowing down and kissing the foot of this image. Peter asks what they are doing.

"They are kissing the toe of St. Peter," answers the guide. "That is an image of St. Peter."

Peter is astonished. He takes out his scroll and reads Acts 10:25, 26. He says: "When I was in Caesarea and Cornelius met me and fell down and worshipped me, I told him: 'Stand up; I myself also am a man.' If they couldn't worship me when I was alive, what right have they to worship a stone image of me?"

"Why," says the guide, "don't you know that the Church of Rome is founded on Peter? Didn't Christ say there in Matthew 16:18: 'Upon Peter I have founded My Church'?"

But Peter answers: "No; it says: 'Upon this Rock I will build My Church.' Don't you remember that Jesus said to me: 'Get thee behind Me, Satan'?" (Matt. 16:23.) If you build upon me the way I was that day, you are building on a shaky foundation. I was a pretty poor foundation upon which to build a church."

"The rock was Peter," insists the guide. But Peter reads 1 Peter 2:4: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." The Lord is the chief corner stone," says Peter. "I was there and heard Him say it: 'The stone which the builders rejected, the same is become the head of the corner.' (Matt. 21:42.)

"I remember the day when I stood there before the rulers, and told those Pharisees and Sadducees that Jesus Christ was the Rock, and the builders despised it. 'This is the Stone which was set at nought of you builders, which is become the head of the corner. . . . There is none other name under heaven given among men, whereby we must be saved.' (Acts 4:11, 12.) Jesus Christ is the Rock! Not I. It was a weak backslider, easily led away from God, vacillating. A stone — yes, but a slippery, rolling stone. Paul never recognised my supremacy. He once told me to my face that I was to be blamed. (Gal. 2:11.) James was the head officer of the church. He supervised. (See Acts 15:13-20.) He was the moderator of the council. James was the president; not I, nor John."

The guide explains: "The head of this great institution, the world-wide church, is called the 'Pope.' He is also called 'Holy Father.'"

Peter gasps. "You mean you call the minister the 'Father' of the church? Why, I heard Jesus say with His own lips: 'Call no man your father upon the earth; for One is your Father, which is in heaven.' (Matt. 23:9.) Verse 8 tells us we are all brethren. My position was that of an elder, one of the elders of the church. I told the brethren my position in 1 Peter 5:1: 'The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ.'"

IN A FAMOUS LIBRARY

He is taken into the Vatican Library. The guide brings out the canon law of the church and the Catechism of the Council of Trent, and finds a statement that the pope has authority to change the law of God.

Peter says: "I remember the time when they were seeking our lives for preaching Jesus, and they commanded us to stop. I said: 'We ought to obey God rather than men.' (Acts 5:29.)

The guide continues: "Old authorities testify and define just what they mean by the apostolic succession, the leadership of Peter in the church. 'Faith of Our Fathers,' by Cardinal Gibbons, chapter 9, page 95, states: 'The Catholic Church teaches that our Lord conferred on St. Peter the first place of honour and jurisdiction in the government of His whole church, and the same spiritual supremacy has always resided in the popes, or bishops of Rome, as being the successors of St. Peter. . . . All Christians must be in communion with the See of Rome, where Peter rules in the person of his successor.' Now these words leave no doubt as to their belief.

"Two hundred or two hundred and fifty million believers teach positively that the foundation of the church is Peter. The popes of Rome claim all salvation and life is lost unless you are in communion with Peter through his successors in the church of Rome. These successors they claim to be.

"Some time ago the pope appealed to all Christians in a letter especially addressed to Protestants, called by him 'our separated brethren.' This letter, called, 'The Light of Truth,' contains an appeal that Protestants should come back to the Roman Catholic communion, to the authority of the pope, as the successor of Peter and the vicar of Jesus Christ. He made a great appeal: 'Humble yourselves and accept our leadership — one fold and one shepherd.'"

Peter answers: "I should say that such an appeal cannot be ignored. Protestant Christians everywhere should reply to such an appeal, and tell exactly why they cannot possibly accept Roman Catholic leadership in religious matters."

The guide takes out Ferraris's Ecclesiastical Dictionary and reads: "We define the Holy Apostolic See, the Pope, the Vicar of the whole world, and claim that the Roman Pontiff, himself, is the successor of the Blessed Peter, the Prince of the Apostles, and the true Vicar of Christ, the head of the church, and was given by Jesus Christ full power to govern the universal church."

"God's vicar, in place of Jesus Christ here on earth!" Peter exclaims. "Why, Jesus said to us before He went away: 'I will not leave you comfortless.' 'I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth.' (John 14:18, 16.) The Holy Ghost is the vicar of Christ. 'He shall teach you all things.' (John 14:26.) The Holy Ghost is the vicar of Christ, and the man who takes the place of the vicar of Christ takes the place of the Third Person of the Godhead.

"I am afraid this is the wrong system," Peter continues. He reads further in a book that the guide hands him and notices this statement: "The change of the Sabbath is an act of the Catholic Church. It is a mark of her ecclesiastical authority! Well!"

The apostle Peter is now very much aroused. He knows the change of the Sabbath does not bear the seal of God, and so he turns away from this Roman tradition and from his Roman guide. It is now evening. He leaves the world-famous Vatican library and goes out into the night, sad at heart. "Come quickly, Lord Jesus," he prays, "and take Thy rightful place in this new world and in the hearts of men."

APRIL 30

WHAT MAKES A MISSIONARY?

(A Junior Programme)

There are many Juniors in our societies today who will one day be missionaries. Missionaries take quite a long time to make. They are not like mushrooms that spring up overnight. They are more like the sturdy oak tree that takes years and years to grow.

It will be interesting, then, to find out what missionaries are made of. There are five very important "ingredients" that go to make up a real missionary.

First, there is **contentment**. A missionary must be happy and contented although he is far away from all his friends. He must be happy and contented with the people for whom he works, with the house he lives in, and with the food he has to eat, even though these things are not as nice as he would like.

Secondly, there is **loyalty**. Loyalty is faithfulness to God and one's religion. A missionary goes out to win men and women to Jesus. If he would remain a real missionary, he must be loyal and faithful to that task.

Thirdly, there is **courage**. Many times missionaries are in danger at sea. Many times they are surrounded by angry

natives. Many times they are taken ill with fever or other sickness. But if they have courage and strength to face these things, it is not so hard for them.

Fourthly, there is **perseverance**. Perseverance means sticking to a job until it is done. A missionary needs a good supply of this quality.

Lastly, there is **faithfulness**. If there is one thing above another that God requires, it is faithfulness. No matter what might happen, even though torture or death must be faced, a real missionary must remain faithful to God and to his work.

And so these five "ingredients" help to make a missionary, contentment, loyalty, courage, perseverance, and faithfulness. The time to put them into making missionaries is now while we are young. We will now listen to some stories of those who had these qualities either in the homeland or in the mission field.

CONTENTMENT

As we have said, a missionary must be a contented and happy man. He will never get exactly what he wants, so the only thing for him to do is to be content with what he gets.

A lovely little story is told about a very poor family who made the best of everything. A kind woman was interested in helping them. One day a neighbour of this poor family told this kind woman they were imposing on her.

Said this neighbour, "I often hear the children of that family talking about the good things they have to eat, luxuries that I can't afford at all." The kind lady thereupon called on the poor family about lunch time and stood outside the door. She heard one of the little girls ask, "Will you have asparagus today?" Then another voice answered, "No; I think I'll have some fruit salad and cream."

Thereupon the woman rapped at the door. Upon entering she found two girls seated at a table on which were a few slices of dry bread, two cold potatoes, and a jug of water, and nothing else. In answer to her questions, the girls explained that they had pretended their poor fare was all sorts of good things, and the play really made it seem like a feast. "You don't know," said one, "how good bread tastes when you call it strawberry shortcake!" "But it tastes a lot better when you call it ice-cream," said the other little girl.

The visitor went away with new ideas of contentment. She had discovered that happiness is not in things, but in thoughts. She had learned what Solomon said so long ago in Proverbs 18:14, that the spirit can be made to sustain infirmities; but when the spirit is broken, all is lost. If we live with Christ, He will put the best face on the worst situation. He may change the situation, or He may not think it best to change it, but He will so change our way of looking at it that we will be happy and contented with what we have.

Whether we are going to be missionaries or not, it is a good thing to be happy and contented with our lot.

LOYALTY

A short while ago, two of our Juniors in America were called upon to "stand" for God in a very definite way. They lived in a country town where we had only a small church, and no church school. They were from two different families. The boy was in the sixth grade and the girl was in fifth. In order for the teacher to lengthen the class recitation period, she had combined the classes for a few of the grades. So this boy and girl were both in the same grammar grade.

One day, as the teacher stood before them, she said, "Tomorrow evening a certain motion picture is to be shown at the theatre. All the members of the class are to attend, and your lesson assignment for tomorrow will be to write a composition on that motion picture."

She had scarcely made her announcement, when this boy, twelve years of age, rose to his feet, and said, "Teacher, may I say a few words?" She said, "Certainly you may." He said, "Teacher, I am a Seventh-day Adventist boy, and Seventh-day Adventists do not believe it right to

attend motion-picture theatres. May I please be excused from this assignment?"

Before the teacher had an opportunity to make reply, the Seventh-day Adventist girl, eleven years of age, having gathered courage from the boy's attitude, stood and said, "Teacher, may I also say a few words?" Having been granted the privilege, she said, "I'm a Seventh-day Adventist, too. I don't believe in going to the pictures or theatres. May I please be excused from that assignment?" The earnest appeal of these Juniors found a sympathetic response in the heart of the teacher, and other arrangements were made for them.

If we show such loyalty now while we're Juniors, it will not be so hard to be loyal to God when we become missionaries.

COURAGE

About the time that thousands of Spanish Christians were dying in the great persecution decreed by the Emperor Diocletian, there lived a British young man named Albanus, who became the first Christian martyr of the British Isles.

Albanus was born in a city called Verulamium, founded by the Romans, and spent his childhood there. Near his home was an encampment of Roman soldiers, and he gave entranced attention to their stories concerning the marvels of the city of Rome. When he became a man he went to Rome and enlisted as a soldier.

Finally his love for his country induced him to return to England. About this time, the Christian worship was spreading rapidly throughout the country. There was a small company of Christians in Verulamium, which had as pastor a man called Amphibulus. The young Albanus became quite friendly with him.

Just at this juncture the persecution broke out. Albanus, who as yet had not become a Christian, offered the protection of his home to Amphibulus. The pastor gratefully received this offer and spent several weeks in peace there. They had long conversations concerning Christian truth, and often read together the life, death, and resurrection of Jesus Christ. Very soon there welled up in the heart of Albanus a profound love for the Saviour, although as yet he had not openly professed his faith.

One day a company of soldiers came to the door of his house. They had found out that Amphibulus was hidden there, and they had come to take him prisoner.

A slave came quickly to bear to him the fatal news.

"Amphibulus," said Albanus, "you will have to escape for your life. Take off your clothes and dress in mine. This slave will guide you by a secret pathway. Hide yourself in the forest, and from there you can flee under cover of night to a safer refuge."

They rapidly changed clothing and when the soldiers arrived, they found Albanus dressed in the garb of a pastor. They took him prisoner, and carried him before the Roman governor. Great was his wrath when the deception was discovered.

"Who are you, if you are not the pastor?" they asked him.

"That is of little importance," replied Albanus. "If you are searching for Christians, search no farther, for I am one."

"You confess to being a Christian?" the magistrate asked him.

"Yes!" "Will you not worship the Emperor?" "I cannot." "You shall be scourged." "Let it be so; my Lord was scourged for me."

They scourged him with rods, but Albanus did not renounce his faith. Although against his will to some extent, the magistrate condemned him to death.

They carried him to the top of a neighbouring hill. He was accompanied along the way by many country folk who loved him, and wept for him. When the procession arrived at the very top of the hill, Albanus knelt on the sward, and the soldier beheaded him. Thus died the first British martyr.

PERSEVERANCE

Perseverance is not a quality that is given to missionaries all at once. It is a quality that grows and develops as it is shown in small experiences. In Gal. 6:

9 God tells us not to get tired of doing a good work. He promises that He will never forsake us, and that in the end we shall "reap, if we faint not." Practise perseverance now.

At one time a freight boat crashed into a tug on the East River, New York. The tug pilot-house was smashed, and the captain at the wheel had his arm and shoulder broken. But with his left hand and his right knee he swung the vessel on her keel and headed for shore. Down below, the engineer and fireman were working in water that was rapidly mounting to the fires.

"Tell them to stick to their work," said the captain to the mate, and they stayed there until the tug was brought to the shore. As they hopped up the ladder, they were followed by green water. They just got out in time. Only the pilot house and funnel were visible when the captain was at last extricated from his difficult position and sent to hospital. We take our hats off to Captain John Billings and his gallant crew! What would these men have done without perseverance? It certainly helped them in the accident which befell them. This quality is needed by missionaries.

FAITHFULNESS

In southern Mexico lives an Indian girl who was reared in a Catholic home. Through her association with a loyal Seventh-day Adventist girl, she came to desire a school training. She had not learned to read or write; but when she went to her parents with the request that she be permitted to go with her friends to the mission school, they said, "No; that is a Protestant school, and you are a Catholic."

But because of her persistence they finally granted her the privilege of going.

Later she returned home a baptised member of the Seventh-day Adventist church. Upon discovering this, her parents became very angry, and her father abused her in almost every conceivable way. One day, after he had her bound hand and foot, he heated an iron rod in a fire, preparatory to branding her on the soles of her feet.

Suddenly his entire attitude changed. As his eyes filled with tears, in a subdued voice he said, "Daughter, I have been watching you during these weeks that I have been abusing you and persecuting you, and through it all you have not shown once an unkind attitude. You have been gentle and loving through it all. If your new religion can cause you to be as faithful as this, I want that religion, too." The way was opened for her to talk to her parents of the truths she had come to love, and soon they were keeping the Sabbath and rejoicing with her in service for the Master.

She was not content, however, with the conversion of her parents and her four brothers and sisters. At once she began to work for her neighbours and friends. From week to week she walked fourteen miles to a neighbouring village, where she carried on her missionary school, and asked that some one be sent to instruct more fully those who had accepted the message. When the teacher came, he found twenty-three in her village and forty-one in the neighbouring village ready for baptism.

All this came about because of that Indian girl's faithfulness. She did not wait until she grew up to become a missionary. Although we may not go across the sea to be missionaries for God until we are men and women, we can gather together all those ingredients — contentment, loyalty, courage, perseverance, and faithfulness. Then if God calls us to be a foreign missionary, we will be ready.

Sabbath School Mission News

APRIL 2

A BOAT FOR Dr. FINKLE

Dear Sabbath school members [writes Dr. E. W. Finkle from the Solomon Islands],

We are going to take a trip this morning, so get your umbrellas, because it is sure to rain while on this journey. Now as we have no boat we must borrow one.

One of the missionaries is here at the hospital, so we shall ask him for his boat. Yes, we can have it for one day, he tells us. So off we go.

We travel over the ocean about twenty or thirty miles and come to a village huddled together under the tall coconut trees. Beautiful green grass spreads all over the village and it is very clean. We know now that we are in a "Juapa Rane" (Seventh-Day) village because it is so neat.

The people are all gathered about the shore to welcome us with an eager handshake, and some one immediately steps forward and announces that several sick persons are needing care. As we have come especially to help the sick, our work begins.

Sitting beside a small open fire, we see an old man, dirty and emaciated. Upon examination we find he should be taken to the hospital for care. He needs an operation and instruction in proper living.

Now we see a small child, brought by the mother who, without speaking, points to the scabby head of her child. It also needs to be taken to the hospital for treatment.

We are next escorted to a house, inside which we find an elderly woman suffering from pneumonia with no one near to help her. She must have help immediately or she will surely die. Another case for our hospital.

By this time the news has spread through the village that we are seeing sick folk, and most of the population are anxious to see the doctor. What do we see? Hookworm, yaws, mastoid infection, sinus infection, elephantiasis, malaria, and vari-

ous other common diseases which at first we did not suspect even existed among these people.

How anxious we are to get these people under our care! But how are we to transport them without a boat? The other missionaries need their boats, so we can seldom go out to a village. However, many of these people would not need to come to the hospital if they could be taught how to live.

Since you have been with me today on this trip, and have seen the needs of these people, what can you do to help them?

Now the brethren here in the Solomon Islands realise that if the Amyes Memorial Hospital were five times as large as it is, it could not accommodate all the sick of these beautiful islands. They realise also that if these people were instructed in ways of proper living the hospital would be large enough. The plan has therefore been adopted that medical instruction should be carried first-hand to every possible village by the medical officer in charge of the Amyes Memorial Hospital. The burden thus falls on me to give the necessary teaching.

How can I visit these dear people and instruct them unless I have a boat? This is a need worthy of attention.

Whenever you in the homeland have learned of our needs you have always come forward with the help. Cheer and courage are given to every one out here because of your past actions of standing behind the work. Your unselfishness in supporting the missionary will be rewarded just as much as the unselfishness of the one who goes out at the Master's call.

I know that you all will stand by God's work for the needy people in the Solomon Islands, and that you will provide the boat to be used in bringing happiness, health, and spiritual blessings to these dear people.

May God's richest blessings rest upon you. If we are all faithful we shall see some of these dear folk in that great day of the Lord, and shall have the happy

privilege of living for eternity in the earth made new, with those whom we have directed to Christ through our unselfish gifts and sacrifices.

APRIL 9

IN THE LAND OF THE WHITE RAJAH

From the Far Eastern Division Pastor G. A. Campbell writes:

"Sarawak [sa-ra-wa], occupying about one-fourth of the island of Borneo, is known as the country of the White Rajah. One need go but a short distance from Kuching [koo-ching], the capital city of the White Rajah's domain, to find himself in the jungle and among a primitive people known as the Dyaks.

"Visiting the skull house, one sees the gruesome trophies of the bravery of the Dyak warriors, which satisfied me that these people were at one time head-hunters. The White Rajah's efficient government has, of course, put a stop to this terrible practice.

"Very little has been done by Christian missions to Christianise these people of the jungle. Thirty-seven miles from the city of Kuching we have made an encouraging start in proclaiming the gospel of Jesus Christ.

"The Dyak young people have their teeth filed down to the gums in a jagged saw-tooth manner. What once were beautiful white teeth are now black and ruined, because of the practice of filing down the teeth and chewing the betel nut, which is one of the filthiest habits a human being can acquire.

"One is greatly impressed with the contrast between the primitive Dyaks and the few clean Dyak Christian young people. On the one hand we see half-dressed heathen women and girls, with their rolls of brass wire or bands around their waists, arms, and ankles, and who with the men and boys practise the chewing of betel nut. On the other hand we see a happy-faced group of clean, modestly and comfortably dressed young people, with a new outlook on life beaming from their faces. This contrast helps one to appreciate the power of the gospel to transform these jungle people into clean sons and daughters of the kingdom of God.

"Our Dyak young people are learning to sing gospel songs, twenty of which have been translated into the Dyak language. How the little children enjoy singing these songs of salvation! The small mission school we have started is attracting attention in the Dyak villages in the jungles beyond. These are calling us to come and teach them also to sing the songs of Zion.

"Since my visit to Sarawak, I wake up at night and still see those little Dyak children with their bright faces, white shining teeth, and clean mouths, yet unsoiled with the filthy habits of heathenism, and I hear them again singing that much-loved song of childhood,

"Jesus loves me! this I know
For the Bible tells me so."

"Then I find myself reflecting, 'Oh, we must save these precious children before they are ruined with the horrible marks of heathenism!' Then I look out beyond the small sphere of influence of our little mission to the vast untouched portions of waiting Borneo, and I visualise thousands upon thousands of children who need to be rescued before they are defiled by the use of betel nut. When reflecting on the great need of these people, I feel certain that if our dear believers in other Christian lands could get a glimpse of the great need, they would continue to give and give and give to the cause of missions.

"May the Lord of the harvest richly bless our dear people as they hear the appeals that come to them from earth's remotest bounds."

APRIL 16

HOW THE SABBATH SCHOOL HELPS

"The Sabbath school is at once a spiritual force, a training ground for Christian workers, and a source of missionary income," writes Pastor A. H. Piper.

"The study of the same lesson in all our Sabbath schools in every conference and mission field, and on the same day, is in itself a powerful incentive. From all over the field comes correspondence revealing the deep interest in the lessons, and the spiritual influence that they create. Not only is this so in the home base, but also in the mission field. Many times have we seen groups of native brethren earnestly discussing questions on the lesson.

"At a denominational hospital out in one important island group, about one-third of the patients were our own people. The daily study of the lesson was so faithfully practised that even in hospital our people would appoint a leader and study the lesson for morning and evening worship. Patients of the mission operating the hospital would join in the study, with the result that numbers took their stand with our people to keep the commandments of God and the faith of Jesus. Finally, a crisis came. A native lad who, after a long process, had been cured of leprosy, returned to his home a Seventh-day Adventist, and soon raised up a little company of Sabbath-keepers on his island. Soon afterward the hospital was closed against the influence of the Sabbath-school lesson-studying Adventists.

"As a training school for Christian workers, the Sabbath school is the largest institution we have. A young man accepted the truth in one of our conferences and began to attend Sabbath school. He became a very faithful student of the lesson, and soon responsibilities of leadership were placed upon him. As superintendent of the school he was an inspiration to the students in the matter of punctuality, daily study, and attendance. Later the conference committee was needing another Bible worker, and the choice fell upon this brother who had received his training for the work in the Sabbath school.

"Our Monamona Mission, chiefly through the efforts of their Sabbath school workers, has trained and sent forth three aboriginal missionary couples to the great Papuan field, north of Australia.

"Picture to yourself two young women, born in heathenism, leading out in a mission Sabbath school of 300 members in which they themselves had been trained. Surely we can say, 'What hath God wrought!'

"Then as a source of missionary income, the Sabbath school is without a peer, for it is not only the largest, but also the most steady, consistent, and reliable. Other sources of income fluctuate, but very seldom does that from the Sabbath school. Who does not thank God for the interest, ingenuity, and persistence of our local Sabbath school leaders in their endeavour to raise still more money for the needy in the regions beyond?

"God grant that our Sabbath schools may ever carry forward, and with increasing success, the work which God has called upon them to do."

APRIL 23

THOSE OPEN DOORS

Our missionary reading comes to us today from Pastor S. A. Wellman, the Associate Secretary of the General Conference Sabbath School Department. He writes:

"The General Conference Committee was in session, and the financial situation as related to our missions programme was under consideration. During the discussion, the chairman, among other things said: 'If we were to transfer every man we are now supporting in the present established work in world missions, the open

doors are so numerous that the entire force could not answer one-tenth of the calls that we face.' What a tremendous situation! What responsibilities it places upon the members of this faith!

"We cannot abandon work already established. We must continue to educate, to train, and to send forth as missionaries among their own people, the young men and women who are coming into or have grown up into the faith in mission lands, for they are the hope for continued advance and the finishing of the work. Week by week in our Sabbath school offerings we are working and giving to maintain the established work, our schools, our mission stations, our publishing houses, and our hospitals.

"While we plan, and work without discouragement, toward a large offering and an abundant overflow for the Thirteenth Sabbath on June 25, our minds and our hearts will be thinking of China, war-torn, weary, in great need of assistance in its hour of distress; of India and Burma with their hundreds of millions still in the darkness of heathenism; of South America burdened with the superstitious of Catholicism, and its Indian pagan populations; of Inter-America, its membership growing by leaps and bounds and in need of our constant prayers and support; of Northern Africa, largely Moslem, waiting for the last message of mercy; and of Southern Africa, its far-flung line of advance thinly but tenaciously held and moving forward into Angola, the Congo, Nyasaland, Mozambique, and the Rhodesias.

"The Sabbath school financial programme should be a balanced programme. We should each plan definitely on a liberal offering every week, and then treble it, quadruple it, multiply it many times as God has prospered us, so that He will know we have done what we ought to have done.

"The adequate way is to plan our giving. One Sabbath school member tells us that he looks over his budget, decides on what he can give in Sabbath school offerings each week — in his case it is about double the average goal — then keeps strict account of what he gives, seeing to it that the average is well up to the amount he had decided upon. We asked him to explain. He said, 'I plan on 2s. average each week, and 5s. on the Thirteenth Sabbath.' Yet his is an ordinary salary, and he has heavy burdens elsewhere.

"Whether your income be large or small, plan your Sabbath school giving. Make the weekly goal one shilling per member if at all possible. Double or treble it, or more, if circumstances permit. And do likewise on Thirteenth Sabbath. What you are able to do will help to make up for what some one else, because of poverty, cannot do, or what the careless, the indifferent, or backslidden fail to do. May He make us both willing and self-sacrificing in these closing days of earth's harvest."

APRIL 30

The End Draws Near

The end draws near, the calls increase,
We long to see earth's trouble cease,
Our hearts are weary of delay;
But soon shall dawn that blessed day
When earth's long night of sin shall end,
And heaven's perfect peace descend.

The time grows short, the calls increase,
We're asked again funds to release
For borderline and inland needs,
Where heathen rites and lifeless creeds
Hold men in sin and doubt enslaved,
While millions wait, unwarned, unsaved.

We lift our eyes unto the field,
And there we see a harvest yield
Of precious souls from West to East
Whom Jesus bids attend the feast.
The call is yours, the call is mine,
To bring them in, with Him to dine.

From North to South,
We hear them calling o'er and o'er;
For workers, funds, equipment, too,
They call to me, they call to you.
Then shall we not respond today
And help them find the better way?

— Adapted.