



# MISSIONARY LEADER

VOLUME 31

SYDNEY, JULY, 1943

NUMBER 7

## TIME FOR GREATNESS

### The Challenge of This Hour of Destiny

ARTHUR S. MAXWELL

In the midst of the American Civil War, President Lincoln said: "The occasion is piled high with difficulty, and we must rise with the occasion. . . . Fellow citizens, we cannot escape history."

When the first World War was mounting to its zenith, Prime Minister Lloyd George exclaimed: "Thank God, I see plenty of difficulties still!"

That is the spirit that wins.

Today we find ourselves in a greater conflict still—a war of global proportions, involving not only every continent and every ocean, but every living creature upon the face of the earth. The tensions of war become more taut with each passing week. The pressures of war become ever heavier upon our minds, our hearts, and our pockets. We are restricted and rationed in ways no one thought possible in times of peace.

Nevertheless, though the situation is "piled high with difficulty," "we must rise with the occasion."

This is a time for greatness.

We should thank God for difficulties and triumph over them.

We need the greatness that was in the heart of Paul when he said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4:8, 9.

He spoke of afflictions, necessities, distress, and then went on to say that he was "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:4-10.

Here was greatness of soul in a dark and evil time. The occasion was piled high with difficulties, but he rose above them.

Today, in this most momentous hour of history, it is for us to reveal the same evidences of true greatness. We must make it plain that our religion is not of the fair weather type, to be advocated only in times of peace and prosperity; but that it can endure the storm, the fire, the sword, and emerge victorious. We must demonstrate that we are worthy of our forefathers who contended so gallantly for the cause of truth and righteousness; and that we are worthy, too, of the hour itself, with its challenging call to every man to be and do his best.

Twelve men went into the land of Canaan to spy out the land. When they returned to report their findings, ten of them said that the situation was so bad that nothing could be done about it. But two declared: "Let us go up at once, and possess it; for we are well able to overcome it."

The ten pessimists could think of nought else but the giants they had seen; and the more they thought of them the bigger those giants became. As for themselves they shrank smaller and smaller until at last they felt no larger than grasshoppers.

The two optimists, however, the men who rose with the occasion, could think of nothing but the victory that awaited them. They believed themselves, under God, to be greater than the giants, and with this spirit they could have conquered the land alone. "The Lord is with us," they cried to the milling multitude around them, "fear them not." Num. 14:9.

This is the spirit of greatness we need in our hearts today. There are difficulties ahead, of course. There are giants in the way and cities walled well-nigh to heaven. But with God on our side we have nought to fear. "We are well able" for the emergency.

This is no time for smaller goals or smaller plans. The very nature of the times challenges

the church to attempt the greatest deeds for God in all her history.

"Is this the time, O church of Christ, to sound Retreat? to arm with weapons cheap and blunt

The men and women who have borne the brunt

Of truth's fierce strife, and nobly held their ground?

No! rather strengthen stakes and lengthen cords!

Enlarge thy plans and gifts, O thou elect, And to thy kingdom come for such a time!

The earth with all its fullness is the Lord's; Great things attempt for Him, great things expect,

Whose love imperial is, whose power sublime."

No indeed! This is no time for retreat, but for a grand forward sweep on every front.

The work of the Lord is the one thing that must not be put away for the duration. We can restrict our driving, our eating, our spending, but our efforts and our contributions to maintain and expand the second advent movement must not be diminished. The great annual campaigns of the church must be pressed forward with added zeal and devotion commensurate with the increasing solemnity of the times. We must translate new problems into new opportunities for the advancement of the cause of God. . . .

That the problems are real and menacing we do not question. "The occasion is piled high" with difficulties, but we must "rise with the occasion."

"We cannot escape history," as Lincoln said. We cannot escape the responsibility that this time and this great world need thrusts upon us.

This is indeed a time for greatness. Greatness of soul; greatness of thinking; greatness of action.

### Note to Leaders

We would appreciate your co-operation during this "Interpreter" campaign, in doing your best to arrange literature and territory for every church member with the view of having someone visit with literature every home within the territory of the church.

We have arranged for two temperance numbers, the third on practical religion, and another paper which is very helpful to the youth.

Each year it is harder to secure papers for literature distribution, so we would appreciate your placing every piece of literature into the hands of some reader, at the same time noting any indications of interest.

Thanking you, T. A. MITCHELL.

### The "Interpreter" Campaign

T. A. MITCHELL

FROM the book "Fundamentals of Christian Education," page 488, we read: "Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful labourers in home and foreign mission fields where now there is one."

How much more true are those words today than they were when first penned! In these kaleidoscopic days there is a need for every living Christian individual to have an experimental knowledge of the things of God and to know how to pass that knowledge on to others.

The church of God on earth should be devising ways and means whereby the rank and file of its membership would be organized to conduct the greatest soul-winning campaign that was ever launched. We all recognize that "time is short," and we must admit that where there is one we should have one hundred workers for Christ. It is time each individual

did his or her part in spreading the everlasting gospel.

We have now come to the time of our Annual *Interpreter* campaign, and as Pastor Maxwell has pointed out in his article entitled "Time for Greatness" which appears on the front page of this issue of the LEADER, we may restrict our driving, our eating, our spending, but our efforts and our contributions to maintain and expand the second advent movement must not be diminished.

We appeal to our leaders and church members, to see to it that every paper is distributed. Plan so that some part of each week of the month of July is spent scattering literature. Let all be ever on the alert, as they contact the people in their homes, for those who are looking for truth, and who would be willing to study further into religious themes.

### SUGGESTIVE TALKS for Ten-Minute Exercises

JULY 3

#### Universal Action

T. A. MITCHELL

THE gospel is of value only as it is lived out in words, deeds, and actions. No person lives a useful Christian life who hides the light of truth under a bushel of excuses. The plan of salvation as given to the world in the life of the Saviour is a revelation of the gospel in action. He lived His religion. He unfurled the flag of truth, and held the gospel banner high above the roadways of life that all would see and know what it means to act out the true knowledge and grace of God.

Jesus toiled long hours of the day, and travelled many miles over dusty roads in His efforts to heal the sick, feed the hungry, give sight to the blind, and raise the dead. He set the example, and as long as life lasts there will be human need all about the church. Sin-sick souls are on every hand. Thousands are hungry for the Word, many are groping blindly and need spiritual vision. Others are dead in trespasses and sin. Therefore the task for the followers of Jesus is as great today as it was when He called the seventy and sent them into the towns and villages ahead of Him.

The call comes anew to us during this *Interpreter* campaign, summoning one and all to universal action. Let us do our part and once more put our religion into action.

JULY 10

#### It May Be Now or Never

W. H. BRANSON

WITH tense nerves and bated breath the world for years awaited the present crisis, and millions prayed that it might be averted. Other millions looked on in stoical indifference, trusting blind fate to hold back the cataclysm that all agreed would probably be the end of human civilization should it come.

The crisis hour has come, and it may well prove to be the crisis of the ages. Apparently the four angels who have been commissioned to hold the four winds of earth are rapidly loosening their hold.

"The Lord of hosts declares, From race to race calamity extends;

A mighty storm is stirring from the earth's far ends."

Everywhere destruction is abroad in the world, and the winds have only begun to blow. If the hand of God does not further restrain the nations, they will surely be led on to utter ruin. The forces of hell have broken loose, and Satan's goal for the world is complete annihilation.

Whether the present war will lead directly on to Armageddon and to the coming of our



blessed Lord, only God knows. This one thing, however, is clear to us all: the final perils of the last days are upon us, and beyond the smoke of battle we can almost discern the form of our coming Lord.

Those who expect to do any special work for God should not delay a day to undertake it. Are there loved ones unsaved? Now is your time to speak the loving word, urging them to turn to God while the door of mercy is still open. Respond today as you will wish you had responded when the angel of mercy for ever departs and it is too late. Is there any good work you have planned to do for God? Do it now.

The sun is setting; the night is falling. If your good intentions are not carried out today, tomorrow may be too late. "Time hasteth greatly." We must not delay.

## JULY 17

### A Thousand Times More

"God's judgments are abroad in the land. Shall we allow these things to come upon the world without telling the people the meaning of these terrible calamities, and how everyone may escape from the wrath to come? Shall we let our neighbours remain in darkness without a preparation for the future life? Unless we ourselves realize where we stand, the day of God will come upon us as a thief.

"The Lord is soon to come. In fire and flood and earthquake, He is warning the inhabitants of this earth of His soon approach. Oh, that the people may know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. Our understanding is to be quickened by the Holy Spirit. Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! A thousand times more work for God might be accomplished if all His children would fully consecrate themselves to Him, using their talents aright."—Mrs. E. G. White, *Review and Herald*, May 24, 1906.

## JULY 24

### Finding Our Place

#### Key Thought for Leaders

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—"Christ's Object Lessons," page 327.

If we really and truly believed that just as surely as a place is being prepared for us in heaven, there is a place here on earth for us to fill in loving service for Him who said, "I go to prepare a place for you. . . . I will come again, and receive you unto Myself," there would be no idle members of the church. When some great event is approaching in which we are particularly interested, how anxious we are to make sure that our place is reserved! Having purchased our tickets and been assigned to a chosen section, we rest content, for we know we have complied with the specified conditions. But are we equally anxious to make sure of our place in the heavenly mansions? If we neglect to comply with conditions, which require that we find our designated place in the Master's service and stand steadily and faithfully at our post of duty, we shall lose our place in the mansions above. "We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven."—"Christ's Object Lessons," page 280.

Let us make sure that we are not "drifting" Christians, for such persons will never make the desired haven. We delight in the revealed glories of heaven; we fully expect to be there; but are you keeping in the pathway of soul-saving duty? Never were the calls to enter God's service greater than now, and your individual place is either filled or vacant. Remember this: "The Lord has His eye upon every one of His people; He has His plans concerning each."—"Testimonies," Vol. VI, page 12.

## JULY 31

### Noah's Carpenters

#### Key Thought for Leaders

"There are many who profess the name of Christ whose hearts are not engaged in His service. They have simply arrayed themselves in a profession of godliness." "Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits."—"Christian Service," pages 95, 96.

For one hundred and twenty years in the antediluvian age Noah stood before the world as "a preacher of righteousness"; and while "giving his warning message to the world, his works testified of his sincerity." He not only proclaimed God's message for his day, but day by day, for one hundred and twenty years, he and his workmen were engaged in the slow and laborious process of building an immense structure on dry ground, which could be of use only in tempestuous waters, such as never had been known. Did you ever stop to think about Noah's carpenters and what became of them? How many carpenters there were we do not know, but we are told that "on account of the great size of the trees, and the nature of the wood, much more labour was required than now to prepare timber, even with the greater strength which men then possessed."—"Patriarchs and Prophets," page 95.

Surely these carpenters, who worked on the ark for so long, and who heard Noah preach with power, must have been impressed and had special opportunity to be saved in the ark. Yes, this is true, but the facts are that not one sought refuge in that great boat which they had helped to make. We read that some

of the carpenters believed at one time, but some died and others backslid and joined the ridiculing crowd. Only eight persons were saved in the ark, and these were Noah and his family. Noah's carpenters worked for the day's wage, but the true significance of what they were doing was ignored.

We are told that "as the days of Noah were, so shall also the coming of the Son of man be." Can it be that any of the builders of the "ark of safety" today may be making a profession but are not in heart preparing to be admitted into the ark before the overwhelming flood sweeps over the earth? It is a solemn thought. Let us heed the lesson taught by Noah's carpenters. It is a great privilege to have a part in building the great structure of eternal truth in this generation; but as we build let us show by our daily life that we believe what we teach. Of Noah it is said that "he gave the world an example of believing just what God says. All that he possessed, he invested in the ark. . . . Every blow struck upon the ark was a witness to the people." So let us give our lives and our all, and in everything we do—whether distributing literature, giving Bible studies, lay-preaching, or ministry to physical needs—make every act demonstrate our belief in the great message of salvation to a lost world.

That there is need of caution to God's builders of today, is indicated by the following admonition: "Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet . . . our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work." ("Testimonies," Vol. II, page 114.) "Our faith should be prolific of good works; for faith without works is dead."—Id., Vol. IV, page 145.

## Missionary Volunteer Department

### Like the Leaves of Autumn

#### Note to Leaders

BEFORE presenting this programme, make definite plans for Literature and Correspondence bands. At the close of the meeting, take names of those desiring to become members of these bands.

Secure from your tract society one of the new King's Pocket League folders, and also a set of the new two-tone tracts to present to your society members. The dialogue demonstrates ways in which the King's Pocket League tracts may be used. Urge the young people to carry tracts always with them.

#### Talk: OUR LITERATURE IN THE FINISHING OF THIS WORK

THE pioneers of this movement well knew the part that the printed page played in the Reformation period; and with such a background as this, it was not strange that they greatly appreciated the place of literature in the advent movement.

The Spirit of prophecy encouraged the printing of this unpopular but true message. Elder James White spared no pains, but laboured untiringly, even when ill, to procure funds to pay for those early papers and periodicals. Ellen G. White has written concerning our message:

"The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the Word alone."—"Testimonies," Vol. VI, pages 315, 316.

Our literature has been especially designed to help finish the Lord's work upon the earth in the days of Christ's second coming. In "Testimonies," Vol. VII, page 140, we have this important statement: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory." From these passages, we conclude that our literature will be one of God's important means of finishing up His work in this world.

No wonder the Lord is calling upon young people to organize literature bands to help distribute this literature everywhere.

#### Testimony Study: OUR LITERATURE

"Church members, awake to the importance of the circulation of our literature, and devote more time to this work."—"Christian Service," page 147.

"We must carry the publications to the people and urge them to accept."—Id., page 146.

"Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."—Id., page 145.

"Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—Id., page 151.

"In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth most readily."—Id., page 153.

"If there is one work more important than another, it is that of getting our publications before the public."—"Colporteur Evangelist," page 80.

"The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort."—"Testimonies," Vol. V, page 388.

"Papers and books are the Lord's means of keeping the message for this time continually before the people."—Id., Vol. VI, page 315.

"Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed."—Id., Vol. IX, page 33.

"The printed word of truth is to be translated into different languages, and carried to the ends of the earth."—Id., page 26.

"The truth must not be muffled now. . . . Unvarnished truth must be spoken, in leaflets and pamphlets, and these must be scattered like the leaves of autumn."—Id., page 231.

#### Talk: METHODS OF DISTRIBUTION

There are a number of ways for individuals in bands to distribute literature. I shall mention only a few as a suggestive list. (Note: You may wish to elaborate on these or other methods, and explain the work you have planned for your society.)

1. SCATTER FREELY. The messenger of the Lord has told us that we should scatter our



literature like the leaves of autumn. (See "Testimonies," Vol. IX, page 231.) Scatter the leaflets and papers in parked cars, on the trams, in public parks, and wherever a reading public is found.

2. **READING RACKS.** These racks first of all should be in the home and then in public reading places. Certain persons in the literature band should become responsible for filling the reading racks in these various places. Good literature for these racks would be *Signs of the Times*, *Our Little Friend*, *Youth's Instructor*, *Health*, selected tracts.

3. **MISSIONARY CORRESPONDENCE.** There are little tracts that are the size of an envelope. When writing to a friend, especially along the line of a spiritual matter, it would be well to enclose a tract. The Spirit of prophecy admonishes us in this wise: "When you write to a friend you can enclose one or more [tracts] without increasing postage."—"Testimonies," Vol. I, page 552.

4. **SYSTEMATIC METHOD.** Under this heading comes the organized effort of the church or society to cover in a systematic way every house in a given territory. This is the best and most effective way for the distribution of literature. This, of course, calls for visiting a certain number of homes every week, leaving the literature, and making a personal contact with the people. Search out those who are interested in Bible study, and either invite them to evangelistic meetings or open the way for Bible studies.

These are only a few suggestive methods. Others could be added, such as circulating-library method, selling method.

5. **PERSONAL CONTACTS.** It is well to carry some tracts with you wherever you go, to hand out as opportunity affords. A few words of conversation often lead to a religious topic. A tract on that topic would give additional information. The Spirit of prophecy has suggested: "Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—"Christian Service," page 151. (Here present the King's Pocket League folder.)

#### Dialogue Flashes; KING'S POCKET LEAGUE

##### Scene 1—"Signs of the Times"

(Two men walk along and stand waiting for the train. Both are reading newspapers.)

*Mr. A.* (Looks at his watch and remarks:) The train is running late, isn't it?

*Mr. B.* Yes, it is. I hope it won't be long, for I've an appointment to keep. (Glances at paper.) The news is not too bright this morning, is it?

*Mr. A.* Not too bright at all. I wonder what will be the outcome of it all.

*Mr. B.* (Takes out King's Pocket League folder and tract on "What Do These Things Mean?") Would you like to read this sometime? I believe it will answer your question.

*Mr. A.* (Taking tract) Thank you very much. I shall read it with interest. Here's the train at last.

##### Scene 2—"Death, Where Is Thy Sting?"

(A young lady sits reading. Postman whistles. She goes out to the mail-box and finds a black-edged letter.)

*Young Lady:* This is Joan's handwriting. I wonder who has died. (Tears it opens and reads:)

"You will be sorry to hear that mother passed away two days ago. It came as a terrible shock to us, although she had been so sick that we just knew it must come some time soon. But oh, I do miss her, and life seems to be a big blank at present. . . ."

Poor Joan, what can I do to comfort her? I wish she had the hope we have.

(Thinks for a moment.) I know—my King's Pocket League tracts. I'm sure I've got something there which will help her at this time.

(Gets her handbag. Takes out King's Pocket League folder. Looks at list of subjects. Names some as she goes down the list, then finds this one:)

"Death, Where Is Thy Sting?" Why, that's the very one. I'll sit down right now and write to Joan and send this tract.

(Sits down at table, opens pad, writes a few lines, folds up letter, puts it together with tract in envelope, seals, addresses, and stamps.)

I'll go and post this straight away. I want to go to the store, anyway. (Puts letter in handbag and goes out.)

##### Scene 3—"Cocktails?"

(Young man and young lady meet unexpectedly on street.)

*Young Lady:* Why, you're Jim Conwell, aren't you? Do you remember me?

*Young Man:* (Shaking hands) Of course I do. You're Jean McIntosh. It's good to see someone I really know in this township. Come and have lunch with me, will you, and tell me all the news of old friends.

*Young Lady:* Thanks, Jim, I'll be glad to. (Sit down at a table.)

*Young Man:* What will you have, Jean? Sandwiches, cakes, and a cocktail to top off with?

*Young Lady:* Minus the cocktail, Jim. I'll have malted milk instead.

*Young Man:* Why, Jean, no cocktail? Come, it won't hurt you. For old time's sake!

*Young Lady:* Sorry, Jim, I can't. The old days are past. I look on things differently now.

*Young Man:* Come to think of it, you look different, too, Jean. You are not done up as you used to be. What's happened?

*Young Lady:* I'm glad to say I am different, Jim. No more of those old days for me. I'm happier now than I ever dreamed I could be. You see, I'm a Christian now. Here are some reasons why I don't take alcohol in any form. (Takes out from King's Pocket League folder suitable tract and hands to him.)

(While he is reading, a waitress comes along.)

*Waitress:* Your order, please.

*Young Man:* Sandwiches, cakes, and malted milk for two, please.

##### Scene 4—"Why Smoke?"

(Two Junior boys meet along the road.)

*Don:* Hullo, Dick, where are you going?

*Dick:* Nowhere in particular. Why?

*Don:* How about coming down to the wharf with me, then? I've got a couple of lines. We can do some fishing.

*Dick:* Thanks, Don. I'll be glad to come.

*Don:* (Brings out paper cigarettes) Have a cigarette, Dick. This is a new kind, and they're great.

*Dick:* I've never tried to smoke, and I know mother wouldn't like me to.

*Don:* Go on, Dick, start now, if you want to be a man. Anyway, you needn't tell your mother.

(Don pretends to light cigarette, and puffs at it. Dick has one in his hand. A man walking along overhears their conversation.)

*Mr. Green:* (Puts his hand on Dick's shoulder) I'd think twice before I'd put that rubbish in my mouth if I were you, sonny.

(Turning to Don) How long is it since you started smoking?

*Don:* About six months. My big brother smokes, and I want to be like him. Smoking makes a boy smell like a man.

*Mr. Green:* You'll be a man soon enough, son, without trying to be one now. If you keep on smoking, though, you'll never be a real man; for by taking in that poison you are stunting your growth, and apart from that you are dulling your brain so that you will not be able to study so well. By the way, you both know Gene Tunney, don't you?

*Both:* Sure we do!

*Mr. Green:* Well, he never smoked. He wouldn't smoke. He wouldn't have been world champion boxer if he had. Here is what he has written about smoking. Sit down and read this. (Hands them tract, "Nicotine Knock-out.")

*Dick:* Thanks very much, sir. I'm glad you came in time to stop me from my first smoke. (Mr. Green leaves. Boys sit down and begin to read. As they read, they throw their cigarettes away.)

(Note.—The tract "Nicotine Knockout" may be secured from your conference office.)

##### Scene 5—"Test of Loyalty"

(Employer at desk. A young man knocks and enters.)

*Employer:* Yes, Jack, what can I do for you?

*Jack:* I have come to see you, Mr. Simon, about working tomorrow. You have asked the staff to come back to finish the rush job you have on hand. I am sorry, but I will not be able to report for duty in the morning. You see, I am a Seventh-day Adventist, and so cannot work on the seventh day, which is God's holy Sabbath.

*Employer:* But it is wartime, and we must all make some sacrifices in order to get all the

work done. Surely it would not hurt for once or twice.

*Jack:* I'm sorry, Mr. Simon, but even if you have to dismiss me, I cannot go against the command of my God. I am willing to work overtime at nights or on Sundays in order that I might help you, but I cannot work on the Sabbath. (Takes out tract on the Sabbath.) I should like you to read this little tract, which expresses my convictions.

*Employer:* I'll be glad to read it, Jack, and will let you know on Monday morning just what I think of your situation. You say you would be willing to work on Sundays?

*Jack:* Very willing, Mr. Simon.

*Employer:* I'll see what we can do about it, then. We don't want to lose your services if we can help it. Good-bye. Report to me again on Monday morning.

#### Poem: IT WAS YOU WHO INVITED ME HERE

When I enter that wonderful city above,  
Far removed from earth's sorrow and fear;  
I hope that somebody will whisper in love,  
"It was you who invited me here."

When I stand by the side of the river of life,  
'Twill be joy to hear somebody say:  
"I was drunk with the world and its maddening strife  
Till the colporteur happened my way."

"From his books, and his tracts, and his papers galore  
I first learned of this blessed abode;

When I turned me about and set for the shore,  
'Twas the colporteur showed me the road!"

When at home in those mansions eternally grand,  
Many dear ones with joy I behold;  
I hope that somebody beside me will stand  
Saved, because of the books that I sold.

—Author Unknown.

#### Symposium: EXPERIENCES AND RESULTS

1. A few years ago an Adventist family living in the western part of the state of New York moved away from that section. However, they remembered one of their neighbours, and sent the *Signs of the Times* to her, so that this paper could make its missionary visits in their absence. For a number of years the *Signs* made a regular visit to this home.

Three years later, a letter was received by our Adventist family in the West from this family in New York State, saying: "Many, many thanks for sending us the *Signs*. I am now of the same opinion as you concerning the Sabbath. Surely the seventh day is God's holy day, and by His help I will endeavour to keep it."

The district pastor was asked to visit this family, and in his report to the conference he said that he had a most delightful visit, and that the family were well versed in practically all parts of our belief, and that they would soon be ready for baptism.

2. "We read of stirring missionary experiences in other lands, but in all my years in foreign countries I do not recollect a more interesting experience than the following—and it happened here!" writes Henry F. Brown in *Lake Union Herald*.

"The Grand Ledge church won a woman to the truth. Although she was not baptized, as soon as the *Signs of the Times* fell into her hands she thought of a friend in Arizona, and sent her the *Signs*. These two women had been Red Cross nurses in the last war, and had continued corresponding through the intervening years. This Arizona friend was delighted with the *Signs of the Times*, and she and her husband, after reading it for some time, decided to accept the Sabbath. They won four other couples, which made a total of ten new believers.

"These people began to meet on Sabbath, riding as much as thirty miles on horseback to the meeting-place. After seriously considering their decision, they wrote to their Michigan friend, asking when the Michigan camp-meeting would take place, so they could come and be baptized. She hastily informed them, of course, that they could be baptized right there in Phoenix. They appeared in the Adventist church there one Sabbath morning and asked for baptism. As an evidence of their faith they turned in Sabbath school offerings amounting to



about £5, and soon they will be baptized members of the church.

"This was the result of sending the *Signs of the Times* to a friend. Would that every one of our members were as missionary-minded as this new sister!"

3. Have several members in your society relate personal experiences, or experiences you have secured.

## Spiritual Vitamins

### Introduction

UNDER the arresting title, "Famine in the Midst of Plenty," a leading pharmaceutical house has published a pamphlet setting forth recent findings in the field of nutrition. It is an alarming fact, but one backed by scientific proof, that large sections of our population are consuming diets thought to be adequate, which are in reality woefully lacking in the vitamins which protect against deficiency diseases. It is virtually a kind of famine in the midst of plenty. Considered collectively, "avitaminosis" is the term applied to these conditions, which are caused by a lack of protective factors in the diet.

Could it be possible that the people are suffering also from *spiritual avitaminosis*? This seems to be the most probable diagnosis of the vague and confusing symptoms manifest by many professed Christians. In fact, the prophet Amos gives just such a diagnosis when he tells of a famine in the land, "not a famine of bread, . . . but of hearing the words of the Lord."

The word "vitamin" means "necessary to life," and a vitamin has been defined as "a substance found in food which maintains life, produces growth, promotes health, and prevents disease." In other words, as one leading nutritionist puts it, "Vitamins are substances which will kill you if you don't eat them."

Certain factors, which may well be called *spiritual vitamins*, are just as essential to Christian growth and well-being. Inadequacy of these results in spiritual deficiencies which may be compared quite closely with physical manifestations.

### Talk: VITAMIN A—Study of the Word

Vitamin A is found in the yellow coloring matter of most fruits and vegetables and dairy products. This substance, which can be stored up in the body, promotes growth, increases resistance to infections, prevents an eye condition commonly called night blindness, and increases the life span.

With these bright vitamin-A-containing foods we may compare Bible study, for, as the Psalmist exclaims, "The entrance of Thy words giveth light." And we may be thankful that we may store up supplies against a special time of need. "Thy Word have I hid in mine heart, that I might not sin against Thee."

**Promotes growth.** Bible study is perhaps the greatest factor in stimulating growth in grace and in the knowledge of our Lord and Saviour. Peter prescribes to new believers "the sincere milk of the Word, that ye may grow thereby." The Bible "is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels."

**Builds resistance to infection.** Constant study of the Word of God is our only protection against the infections of false doctrines and scepticism which are pandemic in the world today. "To the law and to the testimony" should be our rule. "The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the Word of God, and meditate upon it, as they should." If such a course were followed, "both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation."

**Prevents eye defects.** In this day when darkness covers the earth and gross darkness the people, Christians need perfect eyesight. The Bible is more than adequate to prevent deficiency which would result in spiritual night blindness. "The commandment of the Lord is pure, enlightening the eyes." The Word will be a lamp to every Christian's feet and a light unto his path.

**Increases the life span.** "What man is he that desireth life, and loveth many days?" To live is the desire of all men, and, when for any reason life is threatened, anything which

will prolong it for even a few hours is desperately sought. It is natural, too, that man should seek any provision to ensure life beyond this world. A rich supply of vitamin A has been found to lengthen materially the span of physical life, but the Word of God guarantees to man unending life in a better world, giving "promise of the life that now is, and of that which is to come." We are exhorted to "search the Scriptures; for in them . . . ye have eternal life."

"O how I love God's holy Word!

Its precepts make me whole!

Its messages my breast have stirred,

It satisfies my soul."

### Talk: VITAMIN B—Faith

Vitamin B is found principally in nuts and whole-grain cereals. It has been found to be made up of a number of complex factors, each of special clinical significance. Considered collectively, however, vitamin B complex stimulates the appetite, aids digestion and assimilation of food, improves general nutrition, imparts vigorous vitality, and is essential for normal functioning of nerve tissue. This latter function is so essential to the well-being of the body that a deficiency causes definite nervous and mental disorders.

Faith is as vitamin B to the Christian. Just as vitamin B is not contained in devitalized cereal products, neither is faith increased to those who subsist on anything less than the whole kernel of the bread of life.

During His ministry on earth, the Great Physician many times expressed concern at the widespread deficiency in faith, even among His disciples. And looking down to this day, He questions, "When the Son of man cometh, shall He find faith on the earth?" It is not to be wondered at that, in this day when the inhabitants of earth have set aside faith in the sound doctrine of the Word of God and turned to fables, we should see such loss of spiritual appetite, loss of ability to digest and assimilate the words of life, and such widespread anxiety and nervous tension.

**Stimulates appetite.** Faith in God stimulates an appetite to know more of Him and His Word. Unto the spiritually hungry is given the promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Through faith Christians "come to know God by an experimental knowledge. They have proved for themselves the reality of His Word, the truth of His promises. They have tasted, and they know that the Lord is good."

**Aids digestion and assimilation of food.** Faith is also necessary if the Christian is to make God's Word a part of his life, for "without faith it is impossible to please Him." "It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion, but saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life."

**Improves general nutrition.** Faith enhances the general tone of spiritual life, for "faith receives from God the life that alone can produce true growth and efficiency." It is even the Lord "who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

**Imparts vigorous vitality.** A great spiritual clinician speaks of the importance of this function as follows: "A living faith means an increase of vigour, . . . by which, through the grace of Christ, the soul becomes a conquering power." "The faith that is unto salvation is not a mere assent to the truth of the gospel. True faith is that which receives Christ as a personal Saviour. God gave His only begotten Son, that I, by believing in Him, 'should not perish, but have everlasting life.'"

**Maintains normal functioning of the nervous system.** Deficiency in faith is largely responsible for a condition which may be likened to a spiritual neurosis manifesting symptoms of fear, depression, anxiety, and tension. Especially indicated in this condition are large and regular doses of faith: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

Notice the following diagnosis from "Ministry of Healing": "Many who profess to be Christ's followers have an anxious, troubled heart, because they are afraid to trust them-

selves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace."

In this connection the wise man advises, "Trust in the Lord with all thine heart." "Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."

The Christian whose faith is stayed upon God has the sweet confidence which enables him to lie down and sleep and to rise and eat without fear, anxiety, or depression to interfere with his normal functions. "A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might."

### Talk: VITAMIN C—Prayer

Vitamin C is found in fresh fruits and vegetables, especially the citrus fruits. This substance is easily destroyed, however, and must be obtained daily in fresh foods. It protects the circulatory system and is essential to tissue respiration, is involved in the defence mechanism of the body against bacterial toxins, and prevents a disease known as scurvy, symptoms of which are weakness, tenderness of joints, and anemia.

To the Christian, prayer may be likened to Vitamin C. It must be obtained in frequent and ever fresh portions from the throne of grace. The Psalmist evidently recognized the importance of as great regularity in prayer as in eating, for he says, "Evening, and morning, and at noon, will I pray."

**Circulatory and respiratory functions.** Prayer has been called the "breath of the soul." We know that air is the first essential of life, and without it death occurs in a few minutes. Paul must have considered this when he prescribed prayer "without ceasing" to the early believers. Just as in internal respiration exchange of food and waste materials takes place between the blood and the body cells, so through prayer the Christian receives fresh supplies of grace and strength as well as forgiveness for transgression. "God shall supply all your need according to His riches . . . by Christ Jesus," and "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

**Defence mechanism.** Prayer surrounds the soul with the defences of heaven against invasion by enemy forces. "This poor man cried, and the Lord heard him, and saved him out of all his troubles."

"When we permit our communion with God to be broken, our defence is departed from us. Not all your good purposes and good intentions will enable you to withstand evil. You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful but earnest, persevering, and constant. It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labour. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer."

**Deficiency disease: Scurvy.** Partial neglect of prayer in the life will be manifested early by symptoms of weakness in spiritual power. Total neglect will produce a progressive deficiency finally fatal to spiritual life.

The Great Physician made reference to the prophylactic value of prayer when He stated that "men ought always to pray, and not to faint." "It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice."

Symptoms of this malady may be completely removed by use of the prescription of prayer, whereby the Lord "giveth power to the faint; and to them that have no might He increaseth strength."

"Ere you left your room this morning,

Did you think to pray?

In the name of Christ our Saviour

Balm of Gilead did you borrow

As a shield today?"



**Talk: VITAMIN D—Service**

The sunshine vitamin is found in sunlight and irradiated foods. It is responsible for normal growth and development of bone, favours good body form, and prevents the crippling results of rickets. Just as potent in the individual development of the Christian is service for others.

There is not sufficient vitamin D in our food, but as one gets into the sunlight it is manufactured in the skin by the direct rays of the sun. Likewise, in the life untouched by the love of Christ there is a deficiency of loving and unselfish service. Upon such a one must "the Sun of Righteousness arise with healing in His wings."

**Normal growth and development.** Christian growth is the result of Christian service. Soul-winning activity stimulated by Bible study and faith and prayer is the secret of strong and successful Christian living. "Christ gave no stinted service. . . . His time, His heart, His soul and strength, were given to labour for the benefit of humanity. Through weary days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work, . . . that His human nature might be strengthened, that He might be . . . fortified to fulfil His mission of uplifting humanity. To His workers He says, 'I have given you an example, that ye should do as I have done.'"

**Favours good body form.** "As you receive the spirit of Christ—the spirit of unselfish love and labour for others—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character."

**Deficiency disease: Rickets.** "Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. . . . Some have no firmness of character. Their plans and purposes have no definite form and consistency. They are of but little practical use in the world. This weakness, indecision, and inefficiency should be overcome. There is in true Christian character an indomitableness that cannot be moulded or subdued by adverse circumstances. We must have moral backbone, an integrity that cannot be flattered, bribed, or terrified."

"It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts."

**Conclusion**

Today good nutrition is considered a most important phase of national defence, and the Government is attempting to ensure an adequate dietary for every citizen.

Good spiritual nutrition is just as imperative in our defence against the powers of darkness. Let us heed the admonition of the apostle, "Put on the whole armour of God."

A—"Take the sword of the spirit, which is the Word of God";

B—"Take 'the shield of faith';

C—"Praying always with all prayer and supplication";

D—having the "feet shod with the preparation of the gospel of peace."

Such a programme of spiritual nutrition will assuredly bring the Christian "unto a perfect man, unto the measure of the stature of the fullness of Christ."—*Eleanor Baer in "Youth's Instructor."* (Adapted.)

**Suggestions for an Original Programme**

One very successful programme given in a society centred about a list of questions handed out to various members. It was a study on Bible characters. It was understood that the one supreme character of the Bible was not to be used. The questions were as follows:—

1. What Bible character would you choose as a teacher?

2. Whom would you choose as a travelling companion?

3. Whom would you choose as your employer?

4. Whom would you choose as a confidant?

5. Whom would you choose as your judge?

6. Who do you think would make the best pastor?

7. Whom would you like for a room-mate?

The character sketches given in this meeting were excellent and the reasons set forth for the choice were good. The following paragraphs are part of one such talk, and are given here as a suggestion:—

"When I was very small, I was given a book entitled 'The Story of Joseph.' This book told in a very simple and interesting manner the story of Joseph's life. It had many pictures in it which I liked to look at as I tried to visualize the many incidents related. I read the story many times and it always had a fascination for me.

"Perhaps it was for this reason that Joseph has become one of my favourite characters in Bible history. I have often thought that he had as much reason as anyone for becoming discouraged and disheartened. However, we read in 'Patriarchs and Prophets' that 'Joseph's real character shines out even in the darkness of the dungeon.' It was because of his faithfulness that God was able to work through him to bring the heathen idolaters to a knowledge of Himself.

"So in trying to decide for whom in the Bible I should like to be a stenographer, I have decided to choose Joseph. Of course, I have no way of knowing whether or not he would speak correct English—I suppose he spoke Egyptian and Hebrew—or if he would be a speedy dictator, too slow, or just moderate, as I would prefer. However, I am quite sure that he would be considerate and forgiving if need be. I believe from what I read concerning him that he would be pleasant to associate with."

Helpful material for these talks will be found in "Patriarchs and Kings" and "Patriarchs and Prophets," and other of our denominational books.

**JUNIOR M.V. DEPARTMENT****Band of Hope**

**Songs:** Nos. 51, 48, "M.V. Songs."

**Pledge:** "I promise, God helping me, to abstain from all intoxicating liquors as beverages, and to get others to do the same."

**Lesson:** "Uses of Alcohol"—Lesson No. 3, Ritual Book.

Have someone give a short address on some phase of temperance.

**Don't Forget Your Meeting This Month!**

**Thomas—Who Had to Be Shown**

**Scripture:** Selections from Hebrews 11.

**Talk: THOMAS—WHO HAD TO BE SHOWN**

Tell the two stories of doubting Thomas. He had walked and talked with Jesus here on earth for three years. He knew that his Master always spoke truthfully, yet when Jesus spoke of something that Thomas did not actually know about, he could not believe that it was true. John 14: 1-6. It is all right for us to want to understand, but Thomas' question implied that he did not really believe any such thing was going to happen. If he doubted the word of Jesus, we should not be surprised at the second story (John 20: 19-29), when Thomas had only the word of his fellow disciples. Note Jesus' commendation to those who believe even though they have not seen just how the matter is going to turn out.

**Object Talk: FAITH IN JESUS**

Ask a boy or girl to press the button or move the switch which will turn on the electric lights in the room. Ask what will happen when the button is pressed. Can anyone tell why the light came on? Do we know all about electricity? No, we know some things that it will do. Have the switch turned off. Since we know so very little about electricity, why is it we know that by pressing the button we will get the light? Yes, it's because we have done it before and somebody told us at first that it would do that. Show a time table, and ask the Juniors to go with you on a trip to some desired distant point. Read the stations listed between your home and that

city. Do the Juniors know all about these cities? How do they know they will arrive if they board the train? Faith in God is not so hard to understand and practise when we call to mind the many ways in which we exercise faith in other things of life. In banking our money, ordering goods by telephone, buying railway tickets, accepting promises, we must exercise faith. Suppose a man should put his head in at the door and say the building is on fire—what would you do? You would get out as quickly as you could if you believed him and had faith in him, wouldn't you? Faith is the foundation of all our living, of commerce, of everything worth while. Banks do fail, and advertisements are not always honest, but our faith in God and in His promises will not be misplaced. He is the same yesterday, today, and for ever. Jesus has told us that if we will give our hearts and our lives to Him, He will turn on a light within us. He has promised to turn our wicked hearts into good ones. Instead of doing naughty things, we shall want to do only those things that are good. We can be changed just as completely as the room is changed when the light is turned on.

**Poem: FAITH**

Faith is the wondrous, living link

That binds the trusting soul to God;

It lights the darkness, smooths the way,

Gives comfort through His staff and rod.

Faith makes the past an open book;

It trusts His Word, yields to His power;

Lays hold of God's almighty hand,

And lives with Him from hour to hour.

Faith proves His every promise sure;

It feels the final triumph near;

It ever dwells with hope and love,

And casts out every haunting fear.

Faith works by love the soul to cleanse;

It purifies the heart and life;

It triumphs over every foe,

Gives victory in daily strife.

Lord, give me such a faith as this,

That firm my trust may be in Thee;

Help me to keep the narrow way,

For I, in peace, Thy face would see.

—C. P. Bollman.

**Object Talk: THE LEVER OF FAITH**

(Materials: A book, a ruler, and several pennies, or weights of some kind.)

Two hundred and eighty-seven years before our Saviour came to the earth, a wise man by the name of Archimedes discovered the principle of the lever. We shall place this book upright on the table or a chair, and lay a ruler across it. We find that there is one point at which the ruler will balance. This point is called the fulcrum. Now we shall put a penny on each end of the ruler, and it will still balance at the same point. But if we put two pennies on one end, that end will sink at once, and to make it balance we must shift the ruler and make the light end twice as long as the heavy one, because the heavy end has twice the weight on it. If we put three pennies on the heavy end, we must again lengthen the light end until it is three times the length of the heavy one. And so we may go on adding pennies and lengthening the light end of the ruler until the heavy end is quite close to the fulcrum, or resting-point of the ruler, and still the one weight will balance all the others.

The principle of the lever is of great use in building. A heavy stone or a block of marble which no set of men could lift by their own strength, may be easily raised by fastening it to the short end of the lever, and then the weight of the men at the other end will balance it, as the one penny balances all the others on our ruler.

Archimedes indeed did a great thing for the world when he gave to it the principle of the lever; but Jesus gave a grander and more valuable revelation when He told His disciples about the mighty lever of faith. Great mountains, He said, can be removed by one having even a tiny grain of faith. Matt. 17: 20; 21: 22; Luke 17: 6. People who see before them in the path of duty tasks which are beyond their own strength, have only to make use of the great lever of faith in God, and they will find that their dreaded tasks can be accomplished easily and even pleasantly. People who have heavy burdens of sickness or trouble to bear through life, need only to put the lever



of faith beneath the trials, and they will find not only the burden but their own souls carried happily through the years.

This lever of faith is free to all, and those who have tried it testify triumphantly of its power, as does Paul. Phil. 4: 13. James warns us that unless we use this lever we need not expect anything from God. James 1: 6, 7; Heb. 11: 6. Since, then, this lever of faith is such a desirable thing to have, and since it is free to all, let us go boldly to the throne of grace, and ask that it may be given to us.—*"Experimental Object Lessons," by Charlotte E. Gray.*

#### Poem: WALKING

A step, and a step, and a step, and a step,  
And so we are walking life's way!  
The next thing, the next, and the next, and the next,  
And so we are spending each day!

But if each little step is a step with the Lord,  
And the next thing is done to His praise,  
We shall really be walking by faith, as He said,  
And our lives will be full of glad days!

—Frances M. Nesbitt.

#### Story: WHY PHEBE SUE WAS NOT AFRAID

Phebe Sue loved the flowers and trees and everything beautiful; but most of all she loved birds, and they loved her. Often when her mother missed her, she would find her in the garden with birds all about her, some of them eating crumbs from her hand. She was only six years old.

"Mother, may I spend the night over at Aunt Carrie's?" Phebe Sue asked one early summer morning. "She says she likes to have me come to see her, and she has the loveliest birds and flowers."

"Well, dear, I see no reason why you should not spend the night with your Aunt Carrie. Father is driving past there this morning, and he will take you. You can come home through the woods in the morning. You have come alone many times; but be sure to come early in the morning."

The next day father had to pass Aunt Carrie's again on an errand, so as he drove out of the yard he called, "Mother, I'll stop at Carrie's and get Phebe Sue."

Aunt Carrie met him at the door with, "Did Phebe Sue enjoy her day?"

"What do you mean, Carrie? Isn't Phebe Sue here?"

"Oh, dear, Jonathan, didn't she get home last night? What could have happened? She's walked between here and home many times. In the afternoon she decided she wanted to go home. I wasn't afraid, and she wasn't, and she started in plenty of time to get home before sundown."

They didn't linger to talk, but started out through the woods the way Phebe Sue had gone. When they came to where the road forked, Jonathan said to Aunt Carrie, "Maybe she pattered along playing with the birds and flowers and then took the wrong road. If she had taken the right one home, she'd be there."

So they started out on the wrong road, and finally came to a timber camp. Two sawmill hands were sitting on a log eating sandwiches, and standing in front of them was Phebe Sue telling them her story. The men explained to Aunt Carrie and father that they were almost frightened when they came out of their cabin at daybreak to see a little girl coming toward them out of the woods alone. They soon found out who she was and were going to take her home.

When they reached home, Phebe Sue's mother asked: "But where did you sleep? And weren't you frightened there in the woods alone in the dark?"

"But, mother, it wasn't dark. The moon was shining bright as day, and I knew God was watching me. And I wasn't a bit afraid, because a little bird sang to me all night long. I could see it on a limb right close to me. When I got sleepy, I lay down on the leaves, and as long as I was quiet the bird did not sing. But every time I moved, it would sing, and it sounded like it said, 'I'm staying with you, don't be afraid.' And I wasn't afraid, mother, with the moon telling me God was there and the bird singing to me all night."

As mother took Phebe Sue in her arms and held her very tight, a tear dropped on her tousled hair, and mother said to Aunt Carrie and father, "How happy and safe we would all feel if we had the faith of Phebe Sue!"

## Why Play?

H. T. ELLIOTT

### Note to Leaders

PLAY is "what we do when we are free to do what we will." Character is shown by what we do when we have "nothing to do." Note that the dictionary definition of "recreation" is to refresh, to re-create. The right kind of play and fun sends us back to work more ready for it than ever. To be cheerful and joyful, to find some time for relaxation and recreation, is a Christian duty.

### Reading: RECREATION AND AMUSEMENTS

Read the paragraph on page 362 of "Messages to Young People," making certain that each clause and phrase is understood by the Juniors.

### Object Talk: THE DIFFERENCE

Show the difference between healthful and hurtful recreations by lighting a candle, and watching it burn and send out its rays of light; and then lighting a twisted piece of paper on a sheet of metal, and seeing it consumed. The one lights; the other burns up.

### Bible Study: BIBLE LIGHT

1. We are social beings. Rom. 14: 7.
2. We are responsible for our influence. Rom. 14: 13.

"Isn't it funny that princes and kings,  
And clowns that caper in sawdust rings,  
And even the folks like you and me  
Are builders with God for eternity?"

"To each is given a set of tools,  
And a pile of rocks, and a book of rules;  
And each must build, ere life is flown,  
A stumbling-block or a stepping-stone."

3. We must leave off some things, not because they are wrong in themselves, but because they interfere with our being our best selves. 1 Cor. 6: 12.
4. We must have regard for the weakness of others. 1 Cor. 10: 23, 24; 1 Cor. 8: 9.
5. Whatever we do must be done for God's glory. 1 Cor. 10: 31; Phil. 4: 8.
6. An unailing test of any activity is this: What are its fruits? Does it build character or break it? Does it develop the body or destroy it? Matt. 7: 17-20.

—Christian Endeavour World.

### Talk: WORK AND PLAY

"I see you take an interest in the boys' baseball games," said I to my friend the manufacturer. "Yes," he replied, "I do. That's where I get all the boys I hire. It's this way: I watch the boys play. They are so accustomed to me now that they pay no attention to me. They hardly know that I am there, and they do not think that I am watching them for a purpose. So they are natural in their play. I notice the boys that play hard and play fair. I soon find out the generous ones, and the mean ones. I believe that what a boy is in his play he will be in business. His play shows me what he is. So I hire the ones that play fair and that play hard. I never hire a boy that I have seen stoop to meanness or cheating. I want my help to be clean."

This man was right. Boys must work and boys must play. In their play they show what they are. And they learn things, too. They learn that cheating does not pay; that it is best to be generous and kind. Work and play are good for us, for they make us strong and cheerful.—Junior Christian Endeavour World.

### Story: ARE YOU CONSISTENT?

A mother who was a professing Christian said she wanted her son to go to a dancing school because he was so awkward; she wanted him to be more graceful. After several weeks he had made such poor progress that she took him out in disgust. When she chided him, he said: "I'm sorry, mother, I'm so stupid about it, but I can't seem to do any better. You see, it's one of the things I can't pray over."—Selected.

### Talk: WHERE DO YOU STAND ON RECREATIONS?

(Cut a piece of heavy paper or cardboard 1 x 3 feet in size. Leave the first square foot white, shade the next with grey, deepening to black for the last foot.)

Deep black can readily be distinguished from pure white, but in some shades of grey it is difficult to tell which colour predominates. If a person wants to be absolutely sure he is standing on the white (in his recreations), there is plenty of room without getting near the border-line where the white is shading off through the grey to the black. The wicked man will take his stand on the black, and the man who wishes to be absolutely sure that he is right will stick to the white. A man takes the risk of not being always right if he lives in the land represented by the middle square.

"I think a Christian can go anywhere," said a young woman who was defending her continual attendance at some doubtful places of amusement. "Certainly she can," rejoined her friend, "but I am reminded of the time I visited a coal mine. One young woman appeared dressed in a dainty white frock. When her friends remonstrated with her, she appealed to the guide, an old miner. 'There is nothing to keep you from wearing a white frock down there, miss,' he said, 'but there will be considerable to keep you from wearing one back.'"

Suppose it should be discovered that a bridge would bear only one pound weight more than is to be put upon it today. The bridge would still be perfectly safe; but the instant this discovery was made, the bridge would be closed. Why? The bridge is safe. Yes, but the margin is too narrow. There is no preparation for emergencies, for unforeseeable strain. How great is your margin of safety in recreations?

A lady who had received a position in the Treasury Department at Washington expressed a fear lest she allow bad money to pass undetected. An older employee assured her that she need feel no anxiety, since the first time a spurious banknote came into her hand she would know it at once by the "feel," and experience an almost automatic repulsion. When in due time a counterfeit bill did appear on the desk before her, she found the prediction to be true. To touch it was enough, in spite of its clever disguise.

How many practices there are which it is hard on first sight to label either good or bad morally! But some subtle sense tells us that it is not helpful to our highest development. The "feel" of the situation is not right. Happy is he who is keeping his spirit so sensitive to evil contacts that no noxious practice can steal undetected into his life!

The emperor Valentinian was so habitually devoted to the sports of the amphitheatre that at length his prime minister remonstrated, saying, "You are neglecting the affairs of state. The empire suffers for your joys." Never again did the emperor cross the threshold of the arena. It behoves us as Christians to renounce, in like manner, any sort of recreation that does not re-create wasted energies for better service in the supreme business of the Christian life.—Adapted.

### Discussion: SOME QUESTIONS TO HELP US THINK

1. What is the difference between play and recreation?
2. Is play always recreation? Why or why not?
3. Is recreation always play? Why or why not?
4. What are some of the most popular forms of recreation, and why are they so popular?
5. Is it necessary for a Christian, a follower of Jesus, to indulge in questionable forms of recreation in order to be popular?
6. What kinds of recreation do you like best? Why?
7. Is work ever a form of recreation? Give an example.
8. What are some values of wholesome recreation?
9. Are all forms of recreation profitable for all people? Why or why not?
10. Will the fact that a person is a Christian make any difference in the kinds of recreation he enjoys?
11. Why should the church be concerned with recreation?
12. Someone has said that Jesus worked all the time and never spared a moment for recreation. Have we a right to think this true just because the Bible does not mention the games He might have played? How did Jesus gain recreation?—Christian Endeavour World.



## Symposium: RECREATION

(Ask the Juniors to tell in their own words.)

1. "The idea of recreation is to restore strength and spirits that have been spent in serious efforts. The word is falsely used when one plans sport to spend strength, not to replace it, or whenever sport is put first in time or in importance."

2. "Recreation is not to be bought. Far too often the word suggests simply admission to some place of entertainment. The sky, the sunshine, the air, and the earth are beyond the reach of but few; and they offer the materials for the refreshment that in nine cases out of ten is more needed."

3. "An important element in recreation is change. Too constant reliance on one kind of diversion may entirely defeat one's purpose. What is sought as a remedy may only aggravate the trouble."

4. "Activity that serves a useful end does not lose its value for giving pleasure; it may

gain. Some of the jolliest times in farming communities come when a large group get together to do some task that under such conditions yields delight. The principle is not limited to farming communities in its application."

5. "A daily quiet season with the Bible was the prescription of a wise doctor for a patient worn with work and worry. The greatest restoration of tone to tired muscle and to nerves on edge may come in that way. The refreshing most needed is often not bodily but spiritual."

6. "The companions I choose during my leisure are more important with reference to the development of character than are my associates during business hours."—*Gulick*.

7. "Recreation which strengthens family ties and preserves the integrity of the family, is useful."—*Halbert*.

8. "In selecting your recreations, shun the things which are hurtful, and choose the things which are helpful, to your moral character and spiritual life."—*Bond*.

JULY 10

## Remember Our Solomon Island Native Workers

(The following letter is written by one of our native brethren in the Solomons to Miss E. Totenhofer, who has spent many years of faithful service in that field.)

S.D.A. Mission,  
Malaita, Solomon Islands.  
January 2, 1943.

Dear Miss Totenhofer,

I wish to write a letter to you today. We are all sorry here in the Solomon Islands because all you white missionaries have had to leave.

The work of God that you have planted here in the Solomons is still going on. It is not going back. Quite a lot have been baptized here on the island of Malaita, and some have been married. On the mission where I have been working two have been baptized.

We are also very sad because we cannot see, or hear, or know what is going on in the Marovo or Roviana because of the trouble that is there.

On the mission here where I was at Langelanga, we have had a very great trouble and sorrow. My wife and family and I have all had to flee, and leave all our belongings behind which are lost. Therefore I cannot forget the words written in the Book of Psalms 91: 7, 8.

We are very short of clothes and money. Our white leaders were unable when they left to arrange for us to receive wages, so when the trouble came we were left without money.

Will you please send me the *Signs of the Times* and the *Record* because I want to read the news and articles written in them.

May God bless you,

I am,

(Signed) M. R. SIALO.

## Sabbath School Mission News

JULY 3

## Facts Concerning Fiji

G. M. MASTERS

(This missionary reading would be much more effectively given if rendered as a talk rather than a reading. A map of the field would be helpful. Further details may be obtained from the book "Our Story of Missions" and the General Conference Year Book.)

As the offerings for the Thirteenth Sabbath of this quarter go to the support of our schools and work in Fiji, the members of the Sabbath school will no doubt be interested in a few facts concerning this interesting field.

About 108 years ago the first Christian missionaries entered Fiji. These were the Wesleyan missionaries William Cross and David Cargill, who in 1835 came from Tonga in a sailing vessel, accompanied by a small party of Christianized Tongans. They found Fiji to be a land of fierce cannibal warriors. These missionaries made some progress from the very beginning, but their work was fraught with great danger. Later the Rev. Mr. Baker and several of his native followers were killed and eaten by hostile natives. This was the only serious casualty of this nature, though many remarkable deliverances are on record. Later, however, Thakambau, the most influential chief in the group, accepted Christianity, and thereafter Christianity spread rapidly until today all Fijians are nominal Christians.

These early missionaries did a wonderful work. They established schools, reduced the language to writing, and produced a very accurate translation of the Scriptures into Fijian. Since these early days there have been many changes in Fiji. In 1874 Thakambau, who was then regarded as king of Fiji, ceded the islands to Queen Victoria, and the group is now a crown colony of the British Empire. Trade and educational facilities have been fostered. With trade came the need for labourers, and natives from the Solomons and other Pacific islands were brought to Fiji for this purpose. As early as 1800 labourers were brought from British India. As this proved to be very satisfactory labour, they were later brought across in larger numbers, and have so rapidly increased in the colony that there are now almost as many Indians in Fiji as there are Fijians.

The population of Fiji is very cosmopolitan. There are over 90,000 Fijians and almost an equal number of Indians, quite a large number of Solomon Islanders, Samoans, Tongans, as well as some Chinese.

The work of our mission began in Fiji as early as 1890, when the mission boat *Pitcairn* brought the first workers to the Pacific and landed John Tay in Fiji. On its second voyage the *Pitcairn* brought Pastor J. M. Cole. Later Pastors Parker, Fulton, and Stewart were among the workers who developed the work strongly in this group. From among the native believers we now have quite a large number of earnest workers and ministers.

Pastor L. V. Wilkinson is now the superintendent of our work in Fiji, and Brother Allan Forbes the Secretary-Treasurer.

The Fijian field is divided into districts which are under the supervision of European leaders. One or two of these districts are at present without leaders. Pastor Walter Ferris is the leader of the large district of Vanua Levu and Lau. Lau is comprised of a group of scattered islands. Brother Ferris used to tour among these islands in the boat *Loloma*. The Government, however, recently requisitioned the *Loloma*, so now we are altogether without a boat for Fiji.

We have two boarding schools, one an intermediate school on the island of Vatuvalu, and the other the Fulton Missionary School on Viti Levu, the main island. Brother S. C. Pennington is in charge of the intermediate school on Vatuvalu, and has several good native assistants. The Fulton Missionary School is the largest educational venture we have ever made in the South Pacific, and when fully established will serve as a training centre for workers for the various island fields as well as for Fiji. In the upper grades the work is carried on in English, and altogether we have in training there Fijians, Indians, and Europeans, and one or two from some of the other groups. At this school we have primary branches for Fijians and for Indians. Pastor A. P. Dyason is in charge of the Fulton Missionary School, and Brother Ken Gray is his assistant with special responsibilities for the Indian section of the work. Brother F. Gifford is in charge of the vocational section of the school, and Miss E. E. Edwards and Miss J. Mitchell give attention to the teacher training.

Brother Paul Ramsarup, who years ago was in Australia with Brother Meyers, is headmaster of the primary school at the Fulton Missionary School and has two Indian assistants. A qualified Fijian teacher with assistants runs the primary school here for the Fijians of the district.

In Suva, the capital of Fiji, we have a primary school with an attendance of well over one hundred. Here Brother Narian Singh, who spent a number of years at the A. M. College, is the teacher in charge with three natives as his assistants.

At present practically no evangelistic work is being done for the many Indians in Fiji, but we are glad to be able to report that the Union Conference is now considering plans whereby definite appointments may be made to this work so that many more from among these people will be brought into the fold and our present small membership be enlarged. So during this quarter as we prepare for the Thirteenth Sabbath offering, let us also pray that the Lord will bless the work in Fiji.

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•The Thirteenth Sabbath objective for this quarter is as follows:—

Support of Native Teachers, District Work, and District School Work in the Islands of Fiji, £1,750.

JULY 17

## The Devil Knoweth He Hath a Short Time

J. H. D. MILLER

ABOUT three years ago a great deception swept the island of Tanna, New Hebrides. Word went around that a mysterious person known as John Froom was already living in a certain mountain on the island and as soon as the whole population decided to keep his law, then he would bring them untold wealth and abundance of good things of life. His law consisted of a return to the heathen way of life, kava drinking, smoking, eating unclean foods, etc. Whole villages overnight threw off the cloak of Christianity and returned to a darkness worse than heathenism, and with sorrow we must say that almost three-quarters of our Sabbath school membership followed this backward trend.



Let me tell you about the village of Lolomus. The big men decided that worship must cease and *all* must keep the law of John Froom, for the promised riches would not come until all did as he said. However Iati (Ee-ar-tee) and his wife Rebekah did not want to return to the old way of living.

The chief prepared kava and sent word for Iati to come and drink, but he ran away to his garden. The chief then went to Rebekah in anger and told her that they had spent a great deal of money on the kava, having purchased it at a very high price from heathen folk, and they were very cross because Iati had insulted them by running away. They were going to take him to the mountain where John Froom lived and there his head would be taken off. However they would give him one more chance. On the morrow they would make ready and Iati must come and drink. But Iati did the same as before.

The next day the chief tried another way. He sent a boy to decoy Iati to a meeting house where they had secretly prepared kava, but our brother was warned and did not go.

Another time they asked him to assist in cutting bush for a garden. The work finished, all started to return home along a track which went through a dancing ground. Suddenly two men appeared, each holding a coconut shell filled with kava—one for Iati and one for another boy who had not yet drunk of the vile concoction. The chief made a speech to the effect that he wanted every man to obey his word. They then offered one cup to the other boy who, frightened by the speech, drank the contents. Triumphant now they approached Iati with the other cup. He looked about for a way of escape, then suddenly remembered the kava is only taken on an empty stomach. He had an axe in his hand and looking down saw a dry coconut at his feet. A swift stroke of the axe split the nut and our brother hastily began to eat it. Once again the chief was defeated.

After this Iati decided to build a house away in the bush where he would not be in the midst of so many temptations. While working on the house one day he saw his father and a brother coming, and they started to help him. A short time later a friend came to assist. They worked until the late afternoon (the time of the day to drink kava) then the friend said he was going to get some food and told the others to make a fire ready. Iati realized it was only another ruse, so under the pretence of gathering firewood he ran away and left the others to drink the kava.

The chief now changed his tactics. A big dance was arranged, and the women brought an expensive grass skirt such as is worn by a chief's daughter, and all necessary paints to Rebekah and told her to make ready. She hung the skirt outside the house where a wandering bullock took a fancy to it, and so she was saved from the dance. The following week another dance was arranged for Friday. Rebekah's mother and sister came and tried to persuade her just to go and look; but she said it was the preparation day and she must make ready for the Sabbath. That afternoon husband and wife took their clothes and went quietly away to their garden, where they stayed for a fortnight, sleeping at night with their small child under banana leaves.

Then Iati's brother came to tempt them in another form. He told them to bring a supply of cabbage leaf and come back to the village where he would kill a pig for them—quite an honour for one member of a family to make to another; but Iati would have none of it. However they went back to the house, and that evening the brother came again bringing a portion of cooked pig, which Iati would not take. The brother became cross and tried to force it into Rebekah's mouth, without success.

One Friday evening our brother and his wife were very discouraged, so decided they would ask God to give them a sign as to which was the correct way to go. That evening Rebekah had a dream. She seemed to be walking down a road and met a man guarding a gate. He opened the gate and told her to come and he would show her the people who were following John Froom. She saw a great company with their heads bowed before an image much like the golden calf which Israel

She was then taken to view another company, indeed a small remnant who were gathered raised up.

around a partially completed church building on which stood Pastor C. F. Hollingsworth with an open Bible preaching to these people. The guide said, "These are those who have remained true to the Sabbath commandment, and their number will remain small."

Rebekah immediately awakened her husband and related the dream. After talking about it they decided to go to our headquarters at Port Resolution where they could join with the "little company."

Dear Sabbath school members, we are thankful for the few who have remained faithful, when so many have forgotten God. We ask not only that you will give of your means but also of your prayers that the golden calf may be broken down and the truth of God raised again.

## JULY 24

### Carrying On in China

#### Extracts Taken from a Personal Letter

I HAVE just returned from visiting three Miao companies, two days away from Kunming, where we baptized thirty. It was about my roughest trip. The day I started out it began to rain. As I hiked along with my two Miao coolies, the wind began to blow; and by the time we got to the first pass, I was nearly frozen. We stopped for dinner of bitter buckwheat cake at a Chinese inn, and hugged the fire built at one end of the dark room. I took no food along, so ate just what the Miao eat. Their fare is not so good as Chinese food. About dark we had made the half-way place to Hsibotien, where we have a Miao church.

Next morning, I must have had indigestion, as my heart did not function correctly for some time. The road was terribly muddy. All day I slopped through it in my Chinese cloth shoes. The weather was still cold, and my feet were wet and chilled to the bone. The last half of the day was a drag. My legs were sore and aching, and my arches pained terribly, but I gritted my teeth and thanked God for the experience. Only through suffering can we in a small way appreciate what He has suffered for us. In those two days I must have covered three stages, because with every step forward I slipped back half-way.

About dark we turned off the main road on to a small path, and I heard singing coming through the pine trees. I took courage, for whenever you hear that in the Miao country, you know the journey is nearing the end. We made a turn and came upon the teachers and students of Hsibotien, who were out with a hearty welcome. Soon I was in the village, and hugging the fire in one of the Miao dwellings. The first two nights I slept in the chapel, but owing to the cold, I slept the rest of the time in their homes, choosing to bear the smoke so that I might at least be warm.

Our fare was steamed corn meal with pumpkins and mustard greens. In some of the homes to which we were invited to a meal, the folk were poor and we ate sitting on the dirt floor. The steamer of corn meal was placed in the centre of the circle of eaters, and a sort of vegetable stew was poured into some small wooden troughs. Then everyone helped himself. After we had finished a meal in one home, the host said we were invited to a second meal at another place. We went there and were fed buckwheat cakes and honey. After we finished, the host passed a big wooden dipper full of cold water about the circle, urging us to drink if we were thirsty.

In December we will have two camp-meetings among the Miao. Then at the end of the month I go to Chungking to attend the Union meeting. After returning here, we head for Mokiang, to attend the camp-meeting there.

MILTON LEE.

## THE MISSIONARY LEADER

PUBLISHED BY THE  
AUSTRALASIAN CONFERENCE OF  
SEVENTH-DAY ADVENTISTS

"Mizpah," Wahoonga, N.S.W., Aust.

Edited by T. A. MITCHELL

Printed for the Australasian Conf. Assn. Ltd.,  
by Signs Publishing Company, Warburton, Vic.

## JULY 31

### Light and Darkness

R. E. REYE

WELL has the Psalmist written that "the dark places of the earth are full of the habitations of cruelty." Ps. 74:20. It may interest our Sabbath schools to learn a little of customs which though belonging to the old heathen times are still practised in Samoa. The punishment dealt out to delinquents falls into two classes. In the first class it takes the form of the destruction of houses, live-stock, and plantations, often followed by the seizure of personal property and the banishment of the offending person or family as the case may be. This form of punishment is still common, and the writer knows of several instances when natives who had joined up with the mission had their plantations wantonly destroyed, even to the burning, in the case of one brother, of his newly completed house. By these acts of punishment the village or relatives give vent to their feelings of displeasure.

The second class of punishment is more personal and is administered in several ways. The offender is sometimes compelled to inflict severe wounds and bruises upon himself by beating his body with a large stone until the blood flows freely. Another once common and very painful punishment was the biting of the *levi*, a poisonous and acrid root which caused the mouth to swell greatly, the sufferer experiencing great agony for some time afterwards.

Another form was the catching of poisonous spined fish in the hand after they had been thrown in the air. This was a very severe personal punishment, as a spine entering the hand caused intense agony and suffering. The writer once saw a strong young man writhing on the ground in great pain after contacting a poisonous fish in the lagoon; indeed, he knows from personal experience how even a scratch can cause a great deal of discomfort.

At other times the culprit's hands and feet were tied together and a pole passed through them. Trussed up like a pig, he was then carried to some public place and placed in the broiling sun to be exposed to the intense heat for many hours. This form of punishment was dealt out to an offending chief by his fellow chiefs quite recently.

While the teachings of Christianity have had the effect of greatly lessening the frequency of these barbarous practices, and have in some instances practically prevented their occurrence, yet the knowledge of them is by no means extinct, and they are practised when occasion arises.

Fepulea'i (Fepoolaya'ee), a young chief of Savaii was threatened with banishment by his village, his only offence being that he had resolved to be a follower of the Lord Jesus and therefore could no longer lend his support to doubtful practices. Part of his plantation was slashed to pieces before his very eyes. One Sabbath morning as he and his wife were preparing to leave their home for Sabbath school, an angry crowd arrived, and entering the house carried out all of their belongings, piling them up beside the road in a disorderly fashion. "Bind him hand and foot," an angry voice shouted, but somehow no man dared to lay hands on our brother, who stood calm and serene in their midst. Nor did this experience prevent him and his wife from attending Sabbath school as planned. There are few in Samoa who accept this message without encountering more or less determined opposition, as the cultural structure of the people is rigid, and independence of thought and action is frowned upon as an unforgivable crime.

We are happy to be able to tell of a goodly number whose love for God's truth is greater than any fear of man's wrath. It is to help win yet more of these for the kingdom that our Sabbath schools are asked to give. It is said of William Booth, founder of the Salvation Army, that he "was never content with doing good when he could do better, never satisfied with saving some, when he could save more. He despised the opportunity of giving in Christ's name a cup of cold water, when something more substantial was in his power to bestow." May God richly bless the faithful hearts in the homeland, as once again they give of their means to help finish the work.