



# MISSIONARY LEADER

VOLUME 32

SYDNEY, JANUARY, 1944

NUMBER 1

## OUR DENOMINATIONAL CENTENARY

### Pressing On

C. H. WATSON

ONE hundred years have now passed since the definite message of Rev. 14: 6, 7 began to sound, and the voices of men were first heard crying, "Fear God, and give glory to Him; for the hour of His judgment is come." With amazing rapidity and tremendous power that judgment message has now encircled the earth, and is advancing into the world's darkest localities. Its perfect organization and marvellous evangelizing power report not today of the extreme weakness with which its operations began, but from the very smallest and most feeble of reformatory movements at its beginning, it has become, within the limits of a single generation, the mightiest and most marvellously wonderful work of reformation in all time. Its missionary operations now minister to the needs of almost the entire heathen world. Its organized conferences direct the evangelical efforts of thousands of consecrated men and women in every civilized land. Its gigantic printing-houses continually pour into every country its splendid publications. Its host of faithful, self-sacrificing colporteurs publish to every nation the glad tidings of a soon-coming Christ. Its noble army of medical missionaries, and its well-equipped sanitariums are a boon and a blessing to suffering humankind. Its Sabbath school and Missionary Volunteer society are effective organizations which bind the hearts of this denomination as one to the throne of Infinite Power above, reach out with their offerings into the darkest regions of heathendom, and are potent beyond human calculation in preparing "the way of the Lord" both in the homeland and abroad.

The earth is fast being "lightened with the glory of God" in this message, and, by its advancement, the end is seen to be rapidly drawing on. Never have the hearts of men and women been more deeply stirred than at present. The world is ripe for the speedy finishing of the work. Opportunity for service is clamorous. And earth and heaven await with eager expectancy the arrival of the moment when our High Priest will have finished His mediatorial work in heaven, and the pronouncement is heard, "It is finished." Then "he that is filthy" must remain filthy, and "he that is holy" must remain holy. How solemn, then, the time to which the world has come, and in which we have been called to labour! How very pressing the need of more perfect organization, more efficient effort in every department of service, more liberal offering to the cause of God, more of the Master's self-sacrificing love, many more true-hearted men and women fully consecrated to the finishing of the work, and last, but not least, a more thorough, careful preparation of our young people for really efficient service!

We measure not now the time remaining to men and women by years, but by days and hours. And if ever there has been an occasion in the history of this message when the power of efficiency needed to accompany it, that occasion is now while the concerns of earth are closing up before us, and its multitudes, all unprepared, are hastening on to the world's Armageddon. Oh, that God would give to His people in these solemn times the magic of that efficiency for which He has so long called, and to provide which He has established with us so many colleges and training schools! We may have a splendid system of organization, a large staff of ministerial workers, a mighty army of missionary colporteurs, numerous fine printing-houses, well-equipped sanitariums, and well-established missions in every land; but how much of real accomplishment will be seen

until a greater degree of efficiency has been imparted to each branch of service?

The unquestioned shortness of time demands of every foreign missionary who leaves our shores that he shall be prepared to give more efficient service than that formerly accepted. The increasing pressure of the burden of service upon our organized conferences calls our young people to a higher standard of learning and a truer application of energy than that previously known.

The call of the world for literature which meets the issues of the hour, demands of our printing-houses and publishing forces a more rapid output and a successful distribution of our message-laden books and periodicals.

The cry of a doomed race is becoming clamorous in its appeal to every evangelistic agency, and to meet these demands the One in whom all wisdom dwells has established with us the college and the training school. These schools have done excellent work in preparing men and women for service in the past, but as we near the end, the tendency is to consider that the days for education are gone, that time is too short to be spent in preparation for service. Is this really so? Shall we allow the thought to cause us to lose interest in our schools?—Not for a single moment! If this work is to triumph, as God has declared that it certainly will, we must continue to "educate, educate, educate."

"Not until the work of our great High Priest is done in the heavenly sanctuary, will our work be done. The work of teaching will go on . . . and means will be required for the extension of the knowledge of the glorious gospel of God and our Lord Jesus Christ, until a people shall be found without spot or wrinkle or any such thing, standing blameless before

### The Wail of Heathen Nations

HARK! A wail comes from the distance,

List! The cry comes back again!

'Tis the wail of heathen nations—

Shall their calling be in vain?

Listen now to what they're saying

In their cry so full of pain,

As they call out from their darkness,

Where they're bound in error's chain:

"Send the message to us faster!"—

Hear you not the heathen's cry?

"Grant the boon we meekly ask for,

Do not pass us longer by.

You have heard that Christ, your Master,

Bade you send to all the world;

Bade you tell to all the message;

Can it be that you've not heard?

"Know you not that we are dying?

Care you not our souls to save?

Why do you withhold the message,

When for it we humbly crave?

Send the gospel to us faster,

We are dying in our sins;

You can save our souls from ruin—

Here your charity begins."

Yes, they're calling; you have heard

them;

Now, my friends, what will you do?

See, the fields are white to harvest,

But the labourers—how few!

Up, my friends! Be up and doing

For the cause while yet 'tis day;

Let each one of us be willing

To help bear the news away.

—Selected.

Heaven and prepared for the great day of the Lord."—Mrs. E. G. White, *Review and Herald*, October 11, 1892.

While the world is being flooded with damnable heresies, Christ-denying doctrines, and God-despising practices; while human wolves in the guise of shepherds are scattering the sheep of the Lord's pasture, and the ungodly and designing are adulterating the teachings of the Bible, distorting the simplicity of Christ, and substituting human tradition for divine doctrine; while the day of the Lord "hasteth greatly" and earth's millions, all unwarned, walk on the verge of the eternal world, shall we allow a lesser degree of efficiency for these and future days than for the past? Far, indeed, be the thought! "Not until our great High Priest finishes His work in the heavenly sanctuary" is the teacher in our schools to cease his work, and it follows in all logic and sound sense that not until that same time comes, is our support of the educational work to be withdrawn.

The worker for God in these last days must be more carefully trained, more perfectly equipped, and more truly efficient than in former years. And we should thank God for the possibility of this in Australasia through the establishment of the Australasian Missionary College, the West Australian Missionary College, and the New Zealand Missionary College. Who can estimate the number of our young people saved to the cause through their agencies? Who among us dare measure the influence which these institutions will shed upon the work of this message when the last terrible days of trouble are here? Never can we release interest or support from these splendid institutions until the work is done, but rather bind our sympathies more firmly to them and thus make it possible for them to become what God has planned they should be in these last days—a supply base to which all departments of the work might come for well-trained, thoroughly equipped workers. The suggestion that because we are nearing the end there is no need for special effort in this direction, is not of God, and is contrary to the instruction given through the Spirit of prophecy. In "Testimonies for the Church," Vol. VI, these timely words are found: "Let no one conclude that because the end is near there is no need of special effort to build up the various institutions, as the cause shall demand. . . . When the Lord shall bid us make no further effort to build meeting-houses, and establish schools, sanitariums, and publishing institutions, it will be time for us to fold our hands, and let the Lord close up the work; but now is our opportunity to show our zeal for God and our love for humanity. . . ."

"The end is near, and for this reason, we are to make the most of every entrusted ability, and every agency that shall offer help to the work. . . ."

"Since the Lord is soon coming, it is time to put out our money to the exchangers, time to put every dollar we can spare into the Lord's treasury, that institutions may be established for the education of workers, who shall be instructed as were those in the schools of the prophets. . . ."

"The time has come when no physical, mental, or moral power is to be wasted or misapplied."—Pages 440, 441.

"There are only two places in the world where we can deposit our treasures—in God's storehouse or in Satan's; and all that is not devoted to Christ's service is counted on Satan's side, and goes to strengthen his cause."—Page 448.

"Since the Lord is soon to come, act decidedly and determinedly to increase the facilities, that a great work may be done in a short time. . . . Put every dollar we can spare into the Lord's treasury. . . . If the Lord comes and finds you doing this work He will say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"—Page 441.



## SUGGESTIVE TALKS for Ten-Minute Exercises

JANUARY 1

### Our Centenary

T. A. MITCHELL

TODAY we enter the centennial year of our world-wide mission activities. As we take a retrospective glance over our accomplishments we can truly say that God has led His people in a very definite way during the past one hundred years.

Some years ago an encouraging message came to the church, and should encourage us today to consecrate our lives afresh for service. "However craftily the plots of Satan and his angels may be laid, God can detect them, and bring to naught all their counsels. The response of faith today will be the response made by Nehemiah, 'Our God shall fight for us'; for God is in the work, and no man can prevent its ultimate success."

As we begin this centenary year of our work on the earth, and as we realize that God has led all the way, and will lead His church and His people to ultimate success, should we not plan today to do even greater things for Him during these closing days of the church's opportunity to save souls? Shall we not go forward with the confidence of Nehemiah, knowing that "our God shall fight for us"? Shall we not believe and work like Jesus did for the saving of the lost? He said, "My meat is to do the will of Him that sent Me, and to finish His work." We did not have the privilege to act a part in the beginning of this work, but Divine Providence has seen fit to give us a part and place in the finishing of it. We should plan today at the beginning of this centenary year to make it the best soul-winning year in our experience and in the history of the church. Refill your King's Pocket wallet, join a missionary band, send out papers, books, and tracts. Write, and make sure every letter is a missionary letter. Join the Dorcas group—sew and knit so that others may benefit from your practical religion. Enter a visiting band and go to the Eventide Homes and hospitals with appropriate literature and good cheer.

Secure names of those who would wish to be enrolled for the Bible Study correspondence course. Advertise the time of the Advent Radio broadcast. Make Jesus the centre and circumference of your service this centenary year.

JANUARY 8

### Lay Evangelism

H. WHITE

"BLESSED are ye that sow beside all waters." That this is a statement of fact has been proved by God's servants in all ages. We were again reminded of its truth when a band of literature workers recently came together in the city of Melbourne for spiritual refreshment. In attendance at that gathering was a layman who is a ladies' hairdresser by profession. He is possessed of a burden, however, to "sow beside all waters." Accordingly he has his saloon well stocked with our message-filled papers. From his stock of literature he supplies the matron of the Y.W.C.A. Hostel, who slips the papers and tracts under the pillows of the girls under her care. Constantly the matron is requesting more literature, and just as constantly our brother is supplying it. In addition to this he has two hundred small books in the homes of the people on the Lending Library plan. Nor does his missionary activity end there, for while he is giving the ladies their hair treatments he seeks to interest them in our larger books. At first he felt unequal to the task, and so called on a colporteur to introduce "Bible Pictures and Stories" to the ladies whose interest he had already aroused. The colporteur sold thirteen sets in this brother's hair-dressing saloon. On one occasion recently this same colporteur called at a home in his territory, and immediately on introducing his books was told by the lady that he needn't describe them, for she had heard a man describing those same books to a lady in a cubicle next to her in a hairdressing saloon six months previously. She was happy to have the opportunity of securing them for her home. But to return to our good brother: we are happy to be able to say that he has found the blessing of God so real in his witnessing that he has

added yet another reach of waters to his sowing, and is now serving the cause in an acceptable manner in the capacity of a part-time colporteur-evangelist. May we all be possessed of the spirit of service and come to experience individually the truth of the words, "Blessed are ye that sow beside all waters."

JANUARY 15

### Theresa Found the Truth on the Street

In January of last year, Theresa, a high-school girl, was walking along the street of the city of Bangor, Maine. Before her on the street lay a leaflet entitled "Freedom from Fear." This she picked up and read with a great deal of interest. The message of this paper impressed her so much that she began to search for more light, and she sent the following letter to the publishers of the leaflet in Mountain View, California:—

"A while ago I was walking along the street and found a leaflet called 'Freedom from Fear.' I read it, and was so interested that I thought I would go to church. I did.

"I am writing to you today because by reading one of your leaflets, I was saved. Instead of being a movie actress, as I planned, I am giving my life to Christ, and am trying to follow His footsteps by being a missionary.

"Would you kindly send me some further reading matter of this nature? I thank you."

About this time Branson Chrispens and B. F. Hartman launched a series of evangelistic meetings in the city. Theresa was attracted by the advertising and came to the meetings, which she faithfully attended night after night. In time she not only joined the baptismal class, but also attended our Sabbath services.

When the recent Ingathering campaign was launched by the church, she became so enthusiastic over the idea of doing her part in taking this new-found faith to others by raising funds for the cause, that she went to her high-school teachers to begin work. In just a short time she had her Ingathering aim.

On June 19 it was my privilege to baptize her with a number of other candidates. Though her people are not Seventh-day Adventists, she, nevertheless, took her stand for this truth. She is now planning to attend the Atlantic Union College.

I wonder who gave away the tract that Theresa found. I wonder how many believers have distributed tracts to other "Therasas." Have you? Does not Theresa's experience remind us of the importance of this quotation: "Let literature be distributed judiciously, on the trains, in the streets, on the great ships that ply the sea, and through the mails"?—"Testimonies," Vol. IX, page 123.

JANUARY 22

### A Place and Work for All in the Annual Appeal for Missions

"EVERYONE who is added to the ranks by conversion is to be assigned his post of duty. Everyone should be willing to be or to do anything in this warfare."—"Testimonies," Vol. VII, page 30.

This is a momentous day in the remnant church—the "Forward! March!" of the rank and file of God's people into the 1944 Appeal campaign, to solicit from those not of our faith funds for the support of our world-wide mission programme. We go forth 100 per cent strong. Not one member of the church is to be left behind in this great adventure for God, for there is a place and a work for everyone, old and young. The magazines, giving the latest review of our work in behalf of humanity, are ready to be handed out to every member. The church missionary committee will be busy mapping out the territory and making assignments. Some can visit business firms, while others can go from house to house; and those who cannot leave home because of illness or other reasons can take pen and ink and send the magazines through the mail, accompanied by a personal explanation and appeal.

Surely no one who has set his face toward the kingdom, and is bending every energy to help prepare the world for the ushering in of that kingdom, will choose to be absent when the roll-call of "working members" is heard. And yet it is well to remember what the messenger of the Lord has recorded as a danger signal. We quote as follows: "In every religious movement there are some who, while they cannot deny that the cause is God's, still

hold themselves aloof, refusing to make any effort to help. It were well for such ones to remember the record kept on high. . . . There every neglected opportunity to do service for God is recorded."—"Prophets and Kings," page 630.

On every hand we see pictures of mass movements of men in uniform marching in defence of their country. So perfectly timed is every movement of feet and arms that the great mass appear as a unit. Every man knows his place, understands his orders, and keeps step in the march. No laggards, no dropping out by the way; no idle spectators. It is a thrilling sight. Just so the members of the church of God are trained and drilled and go forth en masse for another victory on the Appeal battlefield. Let none be left behind.

JANUARY 29

### Stand by Your Band Leaders

"THE formation of small companies as a basis of Christian effort has been presented to me by One who cannot err." "The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action."—"Christian Service," pages 72, 75.

The band leader holds a very strategic post during the Appeal campaign. He stands as captain of a small group of soldiers in the Appeal army, and it is his assigned duty, not only to lead into the field of battle, but to see that every member of his group is protected against discouragement or failure. He wears no distinguishing uniform or insignia; he is one with his men, guiding, coaching, praying, working. It is his responsibility to bring his particular group up to the standard assigned.

Justifiably, each band leader is jealous of the good name of his group; he is ambitious that the band be among the first to reach the goal, therefore it means much to him to know that each member is faithful in the work and will make sure of turning in the weekly allotment of funds. If you have never filled the place of a band leader during an Appeal effort, it will be difficult to understand just how much it means for each member of the band to be dependable, co-operative, and prompt with weekly reports. But members of bands today may be band leaders tomorrow, and now is the time to practise the principles of the golden rule.

We appeal to each member of a band to stand by the leader in a whole-hearted manner during this coming 1944 Appeal campaign. Cheer his heart by faithful reports; surprise him with an occasional "windfall" of Appeal funds which may come your way if you are diligent in your efforts.

Every church should be divided into bands. It is these small groups that mean so much in enabling the church to quickly and joyfully reach the goal.

### Witnessing at the Door

THE following interesting little story was related by one of our church members:—

"A poor widow called at our door a few days ago, and told us she had a son who had a crippled hand, and she wondered if we could give him some work to do on Saturdays. I told her that Saturday was the Sabbath, and that we never did any work on that day. She seemed surprised, and so I asked her if she would like to have a little reading matter on the subject. She seemed very interested in our conversation, and said she would be very thankful for any literature I could give her.

"I gave her a few copies of the *Signs*, and also a copy of 'The World's Crisis.' When she saw this little book, she was very pleased, and said she would read every word of it.

"On her way home a gentleman on the tram saw her reading the book, and his curiosity led him to ask her where she obtained it. She told him that it was given to her. Then he asked her if she would sell it to him. She refused to do this, but offered to let him look it over while she was on the tram. He took the book and read it very eagerly, and also wrote down the name of the publishers, informing the woman that he wanted copies of it." This incident illustrates what possibilities are wrapped up in a simple little testimony such as our sister gave to the widow when she called at her door. Let us be "out and out" for the truth, ready with the reason for our hope, and we may rest assured that the influence will count for the kingdom.



# Missionary Volunteer Department

## New Year Programme

Hymn: "Another Year Is Dawning"  
(No. 481, "Advent Hymnal")

### Poem: THE LAST NEW YEAR

Another year unrolls on time's horizon far,  
As countless years have risen sure as evening's star;

But, in the flight of time, a last sunset must be—  
A final gloom ere dawns the bright eternity.

The years wing on, and rapidly the seasons wend  
As each one brings us closer, closer to the end;

Yes, some day soon the world will greet its last new year—  
The last of merry midnight bells this earth will hear.

Yes, some day soon 'twill all be o'er, this earthly span,  
The curtain then will drop upon the affairs of man;

'Twill all be o'er—the poverty, the falling tears,  
The struggle, strife, the suffering, the bitter fears.

The day will come for which the saints have waited long—  
Their day of glad rejoicing joined with angels' song;

The last new year will fold its wings, no more to be,  
When comes our King to usher in eternity.

—Ethel Duckett.

### Talk: PAST MISTAKES—STEPPING-STONES

A wise writer remarked that there is only one sort of man who never makes a mistake, and he is a dead man. Life is a series of beginnings, or experiments, of lessons in learning how, of going down and getting up again. The one who makes no false steps is the one who is simply standing still, and that is in itself the worst mistake of all. Active living, growth, progress, for any of us will include many an error in judgment, many an unwise deed that brings us into trouble; we will see to it, if we are sensible, that our paths for today avoid the stones over which we stumbled yesterday. What are you going to do about yesterday's blunder? You may make it a stepping-stone up to success, or down to failure.

Someone has said that "mistakes are the growing-pains of wisdom"—certainly there is little mental growth or progress without them—yet there are many who view them hopelessly. They allow the whole life to become embittered and despondent because of something in the past that later and fuller light shows to have been an error, more or less grave, in judgment or in conduct. "If I had only held on to the business a little while longer, it would have been successful," laments one who sees another prospering in a place that he abandoned because it seemed unprofitable. Misfortune, accident, the loss of life, it often appears, might have been avoided but for some unwise move, and there are many who allow such mistakes to become a crushing weight from which they never rise. The remainder of their days are given over to regret and mourning.

What we do with our yesterday's blunders—our attitude toward our own mistakes and those of others—is no small factor in making life and character. A mistake is not usually a sin, but it has a wonderful power of degenerating if it is persisted in. The error unacknowledged and held fast becomes obstinacy and selfishness; the error beside which one sits supinely down to mourn, becomes cowardice and injustice to others. Life is a school, we say; but what sort of schoolroom would that be in which the pupils never made mistakes? They are there to try, to fail, to try again; slowly to evolve the one right answer from countless unsuccessful attempts. What looked like wisdom yesterday shows an ignorance today, and must be put aside or climbed over. To blame someone else, to insist that the wrong is right, or to weep idly over the slate with its columns of miscalculations, is no help in rising

from grade to grade. Surmounting yesterday's self and its blunders is the only way of progress.

In life's larger school the same is true. Very wise, tender, and patient is the Master. He does not expect perfection, but He does demand earnest effort and growth; there is no place for cowardice or giving up. Mistakes should never be considered as final. If we have made one today, great or small, we should be able to profit by it in some way tomorrow. A lost opportunity should make us more keen and watchful, a misjudgment more considerate and gentle, and always our own mistakes should make us more tolerant and helpful toward those of others. "Life is time given us in which to learn how to live"—a sentence that carries with it the thought we should never lose sight of, that the earth-life is but a fragment, a beginning. It is the wider outlook, the endless life with all its possibilities stretching far away beyond us, that gives courage to face our mistakes calmly, acknowledge them honestly, and go bravely forward.

Hymn: "Standing at the Portal"  
(No. 480, "Advent Hymnal")

### Exercise: THE NEW YEAR (See Junior Programme)

### Symposium: NEW YEAR RESOLVES

We shall soon be writing the first record of our work on the front page of the year 1944. Shall we be satisfied with that record and with each succeeding record? The adopting as our own of the following New Year mottoes will greatly help us to write records "well pleasing unto Him."

1. DEAL DIRECTLY WITH GOD! In other words, rule out of consideration minor instrumentalities, subordinate agencies, secondary causes, and go straight to headquarters. God reigns, and He is responsible in one way or another for everything that meets us. Receive all from God, take all to God, talk over all with God, bear all in God, lean always upon Him, and there will be no end to your peace. We thus become conquerors of circumstances.

2. STOP! LOOK! LISTEN! Transfer from the railway crossings to the small and large highways of life these three significant words. We must wait for reflection, instead of pushing ahead impulsively, as we are so prone to do. We must lift our inward eyes to the source of help, looking unto Him by whom alone we live. We must have an ear quickly attentive to His least commands, hushing all other noises that we may hear Him.

3. BE NOT DISQUIETED! However busy we are our calm need not be invaded. Serenity stamps the strong. Fussy impatience is a mark of weakness. If the King's business requires haste it does not require hurry and worry and flurry. One thing at a time done with all our might brings the best results. There is a stillness of soul in the midst of outward commotion which it is of great consequence to cultivate.

4. SERVANT OF ALL, SERVILE TO NONE! Civility is good, servility is bad. The latter is not fitting for a child of the King of kings, a brother of the Lord Jesus Christ. Let him hold up his head, and look every man in the eye, without crawling or cringing or fawning before anyone.

5. BE AGGRESSIVE, BUT NOT REPULSIVE! We must study how to war and still be winsome; how to be intense in our love for Jesus, and yet maintain thoroughly cordial, sympathetic relations with those who are not His friends.

6. MOMENT BY MOMENT! Short views are best, although, of course, in one sense we ought to take long views. While living by the moment we must not live for the moment. The latter marks the worldling, the former the true Christian. Just for today comes our strength.

7. NEVER COMPLAIN! What is the use? Nobody thanks you for burdening them with your load of troubles, large or small, and they are almost always small in other people's eyes, however large they be in your own. "Go bury your sorrow, the world has its share," and does not care particularly about taking any more. Besides, the trouble grows larger the more you

talk about it, or even think about it in a complaining spirit.

8. NEVER TAKE OFFENCE! It is much worse than giving offence. The latter, indeed, we cannot always help, for we cannot control the thoughts of our fellow men, nor avoid what in their minds may appear to be evil. But it is in our power to refuse to take offence, to insist that there is some explanation, that if all were known things would look different, that the person did not really mean what he seemed to say or do. He who is quick to take offence is a most uncomfortable person to have around.

9. NO DISAPPOINTMENT! How is this possible? By the right regulation of our desires. If we never desire anything but what God desires, we shall always attain our object, because God's will can never fail of accomplishment. John Fletcher said, "I cannot be disappointed, because He does and will do all things well." Similarly, General Charles G. Gordon: "I cannot wish things were different from what they are, for if I do this, I wish my will, not His, to be done." One may certainly live above disappointment.

10. KEEP RIGHT ON SMILING! Why? Because we possess Jesus Christ, and no one can take Him from us, because nothing can happen to us under any circumstances but what is sent in wisdom and love by our heavenly Father. Every Christian should belong to the Order of the Smiling Face. It is one of the "marks of the Lord Jesus," especially adapted to make impressions on non-Christians. It can be cultivated. The best way is to have the fires of love burning so hotly below that they will be reflected on the features as a matter of course. A cast-iron, fire-proof faith in Providence also helps amazingly.

### Poem: NEW YEAR THOUGHTS

Let us walk softly, friend;  
For strange paths lie before us, all untrod;  
The New Year, spotless from the hand of God,  
Is thine and mine, O friend!

Let us walk straightly, friend;  
Forget the crooked paths behind us now,  
Press on with steadier purpose on our brow,  
To better deeds, O friend!

Let us walk gladly, friend;  
Perchance some greater good than we have known  
Is waiting for us, or some fair hope flown  
Shall yet return, O friend!

Let us walk humbly, friend,  
Slight not the heartsease blooming round our feet;  
The laurel blossoms are not half so sweet,  
Or lightly gathered, friend.

Let us walk kindly, friend;  
We cannot tell how long this life shall last,  
How soon these precious years be overpast;  
Let love walk with us, friend.

Let us walk quickly, friend;  
Work with our might while lasts our little stay,  
And help some halting comrade on the way:  
And may God guide us, friend!

—Lillian Gray.

Hymn: "Sing to Jehovah" (No. 482,  
"Advent Hymnal")

## The Bible—God's Revelation to Man

D. E. REBOK

NINETEEN HUNDRED AND FORTY-FOUR takes our minds unconsciously back to 1844, and there we have a date familiar to every Seventh-day Adventist. Think of it—one hundred years have passed since the pioneers of the advent people came to the startling conclusion from the study of this Book, the Bible, that the 2300-year prophecy had reached the time of its fulfilment, that the sanctuary (which they thought to be the earth) was to be cleansed, and that Jesus was to come in person on October 22, 1844.

Dear reader, what would you have thought, and said, and done had you lived in 1844 instead of 1944?

That is hard to answer, but of one thing we can be sure. With the immediate prospect of the world's coming to its end on October 22, 1844, we would without doubt have given up



everything but the one precious Book from which we had learned such startling facts—the Bible, and the Bible only. Now that we are one hundred years nearer to the actual and literal coming of Christ than they were back there, surely we should cling to this old Book closer than ever before.

Make this programme cause the Bible to be more precious, more vital, more understandable, more open to our young people than it has ever been in the past. Use thought and effort in working out the plans suggested. Have many members take part in the meeting. Arrange for special musical items.

### Reading: THE INFLUENCE OF THE BIBLE ON OUR WORLD

Here is a Book called the Bible. It claims to be God's Book. It professes to contain a revelation from God. . . . It is the outstanding Book of history.

So it is not a Book of one age, or one race, or one language. That its power is not derived from race or clime is demonstrated when it is taken to savage, cannibal islands, and converts head-hunters into civilized nations; when it transforms barbarians into peaceful, law-abiding citizens; when it changes a wild native warrior into an editor of a paper, and a Negro slave into the president of an African republic. It changes human lives wherever its teachings are followed.

Another singularity of this Book is the manner in which it has stimulated the intellects and energies, and attracted the love and veneration, of men. No other book, even the choicest product of human genius, has won the absolute self-surrender, the passionate love, the complete devotion, which this Book has inspired in millions of lives. Tens of thousands have laid down their lives, or have been ready to lay them down, rather than consent to renounce it, or deny the faith they have learned from it. Multitudes of martyrs have sealed with their blood their testimony to their vehement zeal for it and profound belief in it.

If by some satanic miracle the language and thought and imagery and truth of the Bible, wherever found, and by whomsoever repeated and employed, were stricken out of existence, men would begin to realize how profoundly this Book has influenced the world. The sweetest passages of the world's greatest writers would be changed into unmeaning nonsense. A vast sweep of literature would become worthless. Men would be amazed at the disclosure that where the greatest genius has been displayed, there is the greatest drawing on the thoughts and language and imagery and teachings of the Book. For the first time some adequate idea would be formed of the extent to which the Bible has moulded and influenced the intellectual and moral life of this planet for the past twenty centuries, how closely it has fused itself with the habits of thought and modes of expression of humanity, and how naturally and widely its comprehensive and ageless imagery and language have been introduced into human writings through the centuries.

The literary geniuses of the world, in struggling to give utterance to their thoughts, have drawn largely from this source. The greatest masters of prose—Bacon, Milton, Ruskin, Macaulay—have, perhaps unconsciously but no less really, laid hold of Scripture phrase and metaphor. The influence of the Bible on Shakespeare's genius and writings is so striking as to have stimulated many writers to analyse and trace it.

The extraordinary influence of this Book, as compared with that of any other, is seen, too, in sculpture, painting, and music. It has stimulated genius in these fields as no other book has. Its majestic scenes have become the outstanding themes of painting and music. The greatest masters of these arts never weary of embodying the ideas it suggests to them. Its altogether unique word-pictures, its vivid narratives, its poetry and pathos, have served as an inexhaustible source of inspiration to painters. Every event of importance recorded in its pages has been made the subject of some great oratorio, on which the wizardry of their genius has been lavished by such masters as Handel, Mozart, Haydn, Beethoven, and Mendelssohn. The greatest paintings of Raphael and Michelangelo are to be traced to it. The greatest modern epic, "Paradise Lost," and the greatest musical creation, "The Messiah," have for their themes the great theme of the Bible.

*Its Universal Appeal:* The position the Bible has occupied, and still occupies, amidst such various circumstances, through such distant

ages, among such different races, amidst such fluctuations of taste, regardless of such revolutions of history, and in spite of all the opposition of its enemies, is an altogether unique phenomenon.

Thus the Bible is one of the greatest facts in the history of the world. It is universal in its appeal. While it is an Oriental Book in its origin and background, its teachings carry a profound appeal to, and wield a strong influence over, every people and every race on the globe. It influences every type of mind, every degree of intellect, every gradation of life. Prince and peasant, mechanic and artisan, ruler and subject, labourer and employer, learned and unlearned, all alike read its fascinating pages, and are benefited thereby.

Children read its stories with pleasure and moral improvement. Philosophers ponder, and are impressed with, its profound wisdom. Scholars acquire knowledge from its sublime statements. Lost men eagerly grasp the salvation which it holds forth. Sick-rooms are brightened and cheered by its psalms, which are sung alike by the mother over her infant, the child at school, and the bereaved over the grave.

In a passage of great eloquence, an eminent American preacher, Theodore Parker, has written this about the superiority of the Bible: "This collection of books has taken such a hold on the world as no other. . . . It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colours the talk of the street. It enters men's closets, mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties. Men are married by Scripture; the Bible attends them in their sickness, when the fever of the world is upon them; the aching head finds a softer pillow when the Bible lies underneath; the mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God. It is the better part of our sermons; it lifts man above himself. Our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. The timid man, about to wake from his dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death angel by the hand, and bid farewell to wife and babes and home. . . . Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden bowl broken, as Time chronicles his tens of centuries passed by."—"God's Book," by C. B. Haynes, pages 9-13.

### Talk: AN ANALYSIS OF THE STORY OF THE BIBLE

#### 1. Its Message.

a. The sixty-six different sections, or books, of the Bible deal with many subjects, but set forth just *one message*.

b. That one message is a message of salvation from sin.

(1) The two big words in the Bible are *sin* and *salvation*.

(2) Either God or sin must go. Evolution casts out God and leaves man free to sin without fear of a judgment by God. The Bible casts sin and sinners into a lake of fire, but retains God and those who believe in Him and His Son—this is salvation. Rev. 20: 14, 15; 21: 1-8.

(3) The paramount purpose of the Bible is to make men "wise unto salvation." 2 Tim. 3: 15-17.

"It is nothing less than the voice of God calling us away from our sins into paths of love and light and holiness and truth. No other writings in the world have such a lofty purpose as the Bible. No other writings have such power actually to accomplish their purpose."—"God's Book," page 188.

#### 2. Its Person.

"The fascination of the Book is due to the fact that it is the story of a Person. The inmost central glory of the Bible is Christ, the Son of God."—*Id.*, page 189.

a. "What the Bible is in human speech, Christ was in human flesh—the Word of the living God."—*Ibid.*; John 1: 1-3, 14.

b. "From beginning to end the Bible witnesses to Christ."—*Ibid.*

c. Christ, therefore, was, and is, the message of the Bible. "That God might give Himself to man, and dwell in man, and walk in man, and manifest His glory in him, and shine forth from him, and bring him at last to Himself—for this was the gospel instituted. And all this God does—in and through Christ."—*Id.*, page 194.

"This is the glorious message of the Bible. Christ only, Christ crucified, Christ risen, Christ ascended, Christ interceding, Christ coming again, Christ the only Saviour from sin, Christ our righteousness, Christ our obedience, Christ our coming King—let us cease 'not to teach and preach Jesus Christ,' 'The chiefest among ten thousand,' and the One 'altogether lovely.'"—*Id.*, page 195.

### Talk: THE BIBLE AND SEVENTH-DAY ADVENTISTS

#### 1. Our Task.

a. Go preach the gospel. Matt. 28: 19, 20.

b. Preach the gospel of the kingdom. Matt. 24: 14.

#### 2. The Bible and the Kingdom—Three Parts.

a. The kingdom established. Genesis 1, 2.

b. The kingdom lost. Genesis 3; Rev. 20: 15.

c. The kingdom restored. Revelation 21, 22.

3. The Kingdom Lost. Gen. 3: 1 to Rev. 20: 15 presents the relation of God to the people of earth in seven great crises.

a. Each period had its crisis, its message, and its messenger:—

(1) Fall of man to the Flood. Noah as messenger.

(2) Flood to the call of Abraham. Abraham as messenger.

(3) Call of Abraham to Exodus. Moses and Aaron as messengers.

(4) Exodus to the Restoration from Babylon. Ezra and Nehemiah as messengers.

(5) Restoration to the Cross. Jesus Himself as messenger.

(6) Cross to the Reformation. The Reformers—Wycliffe, Luther, Calvin, Knox, Wesley, etc., as messengers.

(7) Reformation to the second coming of Christ. Seventh-day Adventists—the remnant church—as the messengers.

*Conclusion:* Today to you and me as God's remnant people is given the task of preaching "the Bible, the whole Bible, and nothing but the Bible" to every nation, kindred, tongue, and people.

Let us make the year 1944, which marks the Centennial Year of the Advent Movement, the greatest year in our history by—

1. Every M.V. reading the Bible through.

2. Every M.V. following faithfully the Morning Watch.

3. Every M.V. qualifying as a Crusader. Remember our slogan—"100,000 M.V. Crusaders in 1944."

### TESTIMONIES OF FAMOUS PERSONS ABOUT THEIR BIBLE

(Hand these testimonies to the young people in attendance, and have them read one by one. Perhaps a word or two about the author of each would add to the interest and significance of the words read.)

"I have regularly and attentively read the Bible, and am of the opinion that this volume, independent of its divine origin, contains more true sublimity, of poetry and eloquence, than could be collected within the same compass from all other books ever composed in any age."—*Sir William Jones*.

"I believe a knowledge of the Bible without a college course more valuable than a college course without the Bible. Everyone who has a thorough knowledge of the Bible may truly be called educated, and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."—*William L. Phelps*.

"Young man, my advice to you is that you cultivate an acquaintance with and a firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as He left them with us, the best the world ever saw or is likely to see."—*Benjamin Franklin*.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."—*Daniel Webster*.



"In regard to the Great Book I have only this to say: It is the best gift which God has given to man. All the good from the Saviour of the world is communicated through this Book. But for this Book we could not know right from wrong. All those things desirable to man are contained in it."—*Abraham Lincoln*.

"Hold fast to the Bible as the sheet anchor of liberties. Write its precepts in your hearts and practise them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this must we look as our guide in the future."—*Ulysses S. Grant*.

"A man has deprived himself of the best there is in the world who has deprived himself of this [a knowledge of the Bible]. There are a good many problems before American people today, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God. It is very difficult indeed for a man or a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life."—*Woodrow Wilson*.

"The foundations of our society and of our governments rest so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country."—*Calvin Coolidge*.

"I have been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible."—*Chiang Kai-shek, Methodist Conference, 1937*.

## Pass It On!

### Story: RAOUL'S LIGHT

RAOUL, the shepherd's son, lived at the edge of a broad meadow that spread out just below a sharp turn in the mountain path. The path was wide enough to afford sure footing; but strangers were in grave danger of continuing straight on and stepping over the cliff.

One night when Raoul was returning home after helping all day in the fields, he heard a groan coming from the ravine. A traveller had fallen over the cliff and had been hurt. Raoul called some men to help him carry the wounded man to the cottage. Before he was well, another traveller, a wealthy merchant, fell over the cliff and was hurt. His servants carried him away to the city. Raoul often thought of the dangerous corner. The men talked about it.

"There should be a wall there," said one. But all knew that it would take the labour of many men for months to build a wall high and long and strong enough to guard the turn. None could spare that much time from their work.

"There should be a light there," suggested another. "It would attract people's attention, and let them know there was something unusual there. Then they would see the cliff." It would cost money and time to erect the pole, get the lantern, and the whale oil from the fishermen, and care for the lantern. Who would do all that? Everybody knew it ought to be done. Nobody did it.

Raoul could not stop thinking of the light. A few days later he asked his father for a holiday. When he received permission, he travelled to the city the other side of the mountain, and came back with a pack on his back. Then he went to the seacoast to the fishermen's village. After that he worked every afternoon, cutting the straight, tough sapling, digging the hole, erecting the pole, bolstering it strongly with a heap of rocks at its base. Next he fastened the lantern to the pole. The lantern was a strong iron framework, with sides of glass. There were very few such lanterns. When darkness came, Raoul ran out and lighted the lantern. All the people in the neighbourhood came to see the lamp, and were delighted with its strength and usefulness. The merchants had been pleased to help Raoul to get the lantern; they were glad their men could travel safely if darkness overtook them on the mountain.

Before a month had passed, half a dozen people stopped at the cottage to tell Raoul that the light had been a great help to them. The fishermen from the village said they could steer their boats by the light and avoid the dangerous rocks. As you can imagine, Raoul was a very happy boy to know his light was so useful.

One rainy night there came a knock at the door, and when Raoul opened it, his uncle, who had been on a journey to foreign lands, stood waiting. "God's blessing upon the man who put up yonder light," he said after his first greeting. "I was heading straight for the edge of the cliff, and in another minute would have gone over." How happy Raoul felt to know that the light had saved his own dear uncle!

In the winter Raoul's mother fell ill. One afternoon she seemed so much worse that they told Raoul to go over the mountain for the doctor, as their treatments did not help her. The doctor came back riding on his horse with Raoul in front of him. On the way a terrible snowstorm came up.

"Are we not near the turn in the path?" said the doctor at length.

"I don't think so," replied Raoul. "We haven't passed the jutting rocks yet."

Now the two had passed the jutting rocks fifteen minutes before, but the snow was falling so heavily they had not noticed them in the twilight. A moment later a pale light overhead startled Raoul. He drew the bridle sharply, and looked up. There was his lantern gleaming down on him through the clouds of snow. Two feet beyond, the cliff dropped away to the ravine. The travellers made the turn in the path, and a few minutes later were safe in Raoul's home, where the doctor was able to help the sick mother.

"The light saved your life tonight, Raoul," said the doctor when he was talking about their dangerous journey.

"Yes," said Raoul. "I never thought when I put it up that I myself might need it. But it has helped me most of all in saving the doctor, my mother, and myself. Isn't that strange?"

"Not at all. That is a law that the good God has made for this world," declared the wise old doctor. "When one unselfishly helps his neighbour, his good deed is bound to come back to his own door many fold."—*Adapted*.

### Poem: PASS IT ON

Have you found the heavenly light?  
Pass it on.  
Souls are groping in the night,  
Daylight gone.  
Hold thy lighted lamp on high;  
Be a star in someone's sky;  
He may live who else would die—  
Pass it on.

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.  
Let it travel through the years,  
Let it dry another's tears,  
Till it at last in heaven appears—  
Pass it on.

Be not selfish in thy creed,  
Pass it on.  
Look upon thy brother's need;  
Pass it on.  
Live for self, you live in vain;  
Live for Christ, you live again;  
Live for Him, with Him you reign.  
Pass it on.

—Henry Burton.

### Talk: CARRY THE TORCH

Among the ancient Greek or Olympian games the relay race was one of the most striking. Men bearing torches stood abreast at the starting-point. Each man belonged to a separate team. Away in the distance stood another row of men waiting, each a comrade of one of those men at the starting-point. Still other groups were stationed farther on—the number of groups depending upon the distance of the race. At the word "Go!" the men at the starting-point leaped forward, their torches burning. They ran at top speed toward the waiting men, and then each passed his torch to his comrade in the next row. He, in turn, seized the flaming torch, leaped forward, and dashed along the course, endeavouring to keep his burning torch ahead of all the others. The Greeks, who were very fond of this race, coined a proverbial phrase from it: "Let the torch-bearers hand on the flame to the others," or "Let those who have the light, pass it on."

We are runners in the great relay race that Jesus is supervising. Are we training ourselves to run with the light and pass it on to others? The flaming torch of God's love and the wonderful plan of salvation He has provided for us must be passed on.

The object of this meeting is to discuss ways and means whereby we may pass the light on to others. The last message Mrs. E. G. White left for the young people is a challenge to us to do these things: "Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people."—*"Messages to Young People," page 280*.

Other workers who long ago had to lay down the burden of giving the last message to the world, had a vision of what the Lord could do through the youth. Elder J. N. Loughborough, in his old age, sat thinking of the great work to be done, and praying that the Lord would qualify the young people to do it. He fell asleep and dreamed that they would do it. In his own words he wrote to Professor M. E. Kern some years ago: "I seemed to be in a broad valley with high rocks on either side. This valley was filled with people who were looking intently at groups of young people. I noticed one group with a leader, and as the leader raised his hand, his group at once arose, looking intently at him, their very countenances expressing, 'What do you want us to do? We are ready to do it.'" Elder Loughborough said there then seemed to be many groups of such earnest young people around him, and as he awoke from his sleep he could not help saying to himself, "That is what will be the result of this Volunteer movement with the young people."

"Take up the duty lying nearest you, and perform it with fidelity, and your work will be wholly acceptable to the Master. Do not, in your desire to do something great, overlook the smaller tasks awaiting you."—*"Messages to Young People," page 96*.

"I wonder if we'll help Him,

You and I;  
Or shall we look across His work  
With careless eye?  
Shall we not offer some dear service  
In His name?  
Set burning in some heathen heart  
God's flame?  
Or better yet, our truest, best lives give  
That He who died on Calvary may live  
In some sad heart—perhaps not o'er the sea;  
That heart may wait next door to you and me?  
—E. E. H.

### Discussion:

#### WHAT CAN OUR SOCIETY DO?

Get the young people to make verbal expression of what they feel can be accomplished by the Missionary Volunteer Society right in your immediate community. If all can be led to enter into the plans, each will feel an individual responsibility to see them carried through to completion. Organize bands.

## JUNIOR M.V. DEPARTMENT

### A New Year's Exercise

LIZZIE M. HADLEY

SEVERAL children stand on the stage. One represents Time, and holds an hour-glass. The Old Year should stand beside a half-open door. New Year should enter by a door on opposite side of the stage.

#### A Child (Speaks to Time):

Lift up your glass, old Father Time,  
Let us see how the bright grains flow,  
For close by your side a pallid form,  
The Old Year, waits to go.

#### (Turns and speaks to Old Year):

O year so feeble and bent and old,  
Before the New Year's heard—  
Your time is short—yet ere you go  
Wouldst say a parting word?

#### Old Year:

Yes, well I know my time is brief,  
My sands are almost gone,  
Nor more for me on sea or land  
Shall dawn another morn.

It matters not. My day is o'er,  
I'll take my needed rest.  
The work God sent me here to do  
Is done. I've tried my best



To do it well. Now, weak and worn,  
I lay my burden down,  
And gladly to the New Year give  
My glitt'ring golden crown.

(Turns to New Year:)

He's coming full of life and hope,  
A careless, happy boy.  
Dost think that one so blithe and gay  
Would bring thee aught but joy?

Oh, friends, believe whate'er he brings.  
He only does God's will,  
He sends in mercy joy or grief,  
Believe and trust Him still.

(Bells in the distance)

But hark! from every steeple now  
I hear the glad bells ring,  
The last grain falls, my time is o'er,  
Farewell! the New Year's king.

Another Child:

There's a quaint and curious legend  
That when the Old Year dies,  
He wings his course away from earth  
Straight up to paradise,

And waits outside the pearly gates  
Till angels turn the key,  
And then within the golden streets  
He bends a lowly knee.

Before the great white throne he shows  
The record of the year,  
Wherein all deeds, the good and bad,  
Must every one appear.

He sees it sealed, its secrets hid,  
Till that last dreadful day  
When sun and moon, and earth and sky  
Shall surely pass away.

And then among the phantom years  
That vanished one by one,  
He takes his place, a shadowy form,  
His earthly work all done.

Third Child:

Perchance 'tis true, for in God's Book  
We read that all we say,  
The ghost of foolish words and deeds,  
Shall meet us that last day.

All Recite:

"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

Same Child (3rd):

But see! the brave young King appears,  
A bright-eyed, sturdy boy;  
We greet you kindly, fair young sir,  
And wish you every joy.

New Year:

Thanks for your greeting, friends,  
I hear the merry bells a-ringing,  
And high and low throughout the land  
The New Year's praises singing.

Just so they welcomed him who now  
Passed through yon open door,  
Just so they'll welcome him who'll come  
When my brief reign is o'er.

Well, let it pass, it matters not,  
Life's journey's but begun;  
I'll do my work, and when 'tis o'er  
I'll hear Him say, "Well done."

All Recite:

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25: 21.

All the Children Together:

Behold! there slowly comes this way  
A strange and curious crew,  
The seasons, months, the weeks, and days  
Come marching into view.

(Enter Spring, Summer, Autumn, Winter)

Seasons Together:

We are the seasons blithe and bold,  
Summer's heat, and winter's cold,  
Spring's warm sunshine, birds, and showers,  
Autumn's painted leaves and flowers;  
He who dwells in endless day  
Started us upon our way,  
And not till Time shall be no more  
Shall our long day of work be o'er.

All on Stage:

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8: 22.

(Enter twelve children)

Months Together:

We are the months, Time's henchmen true,  
Ever ready his work to do;  
We lock the rivers, ponds, and lakes,  
We sift the earth with feathery flakes;  
The brown buds swell and the green leaves come,

We bring the insects' drowsy hum,  
The autumn fruits and the ripened grain,  
Then winter's snowy reign again,  
And whatever work you give we'll do,  
For we are your servants brave and true.

New Year:

Well said, well said, O months so true;  
Well said, my servants bold;  
Be sure to its own time ye give  
The hours of heat and cold.

All on Stage:

"Thou hast set all the borders of the earth:  
Thou hast made summer and winter." Ps. 74: 17.

(Enter four children representing number of weeks in a month)

Weeks Together:

We are the weeks. See us march along,  
Sometimes we've a story, and sometimes a song;  
We are not very big, but 'twill only take  
Four of our number a month to make.  
Now, bonny young king, we have come today

To help you along your toilsome way;  
No sunny and flowery path you'll tread,  
'Tis narrow and thorny and rough instead;  
Of sorrow and trouble you'll have your share,

It will bend your form and whiten your hair,  
But remember, however hard it may be,  
You are working for all eternity.

All on Stage:

"Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Hagga 2: 4.

New Year:

What care I though my locks of gold  
Are shorn of all their beauty?  
Why should I fear old Father Time?  
I've come to do my duty,  
To right old wrongs, to help the weak,  
And do the Father's will;  
Oh, weeks and months, I'll need your help  
To every task fulfil.

All on Stage:

"I must work the works of Him that sent Me, while it is day." John 9: 4.

(Enter seven children representing the days of the week)

Days Together:

We are the days, come hand in hand,  
Marching together, a happy band,  
Made up of shade and sunshine, we,  
The fairest of this company;  
Seven sisters, good and true,  
O king, we come to welcome you;  
We're little ones, yet well we know  
We each can help you here below,  
Help to right some bitter wrong,  
Help to make some weak one strong,  
Help you lighten someone's sorrow,  
Help ring in that golden morrow,  
When all heaven and earth shall sing  
Praises to our heavenly King.

All on Stage:

"O let the nations be glad and sing for joy." Ps. 67: 4.

(Seasons, Months, Weeks, and Days all join hands and march round the New Year, reciting together:)

So we, your servants tried and true,  
Do every one appear,  
Our seasons, months, our weeks, and days  
Make up your little year.

New Year:

Oh, gather around, months and weeks,  
O days, come around me too;  
We are starting out on our journey now,  
And we all have work to do.  
Let us do it wisely and do it so well  
That angels who watch us will hasten to tell  
To those up in heaven the wonderful story.  
And the Father who reigneth for ever in glory  
Shall whisper, when all of our work is complete,  
And we stand on Death's threshold with world-weary feet,  
Come hither, O year, and each month, week, and day,  
In heaven above there's a mansion for aye.

All Recite:

"In My Father's house are many mansions." John 14: 2.

## Why We Trust the Bible

B. C. BOND

### Memory Gem

"THE study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator, and to give them a clearer knowledge of His will. It is the medium of communication between God and man."—"The Great Controversy," page 69.

### Story: GOD'S PROMISES

Mrs. Simpson was going away to be gone for some months. She knew fifteen-year-old Mary would be very lonely. Just before she left she put into her hand a little daily memorandum book, saying: "Mary, I first thought I would give you a wristlet watch to help you to keep happy while I was gone, then I decided to give you this book of promises."

What do you suppose Mary did with the book? She might have put it away and kept it very carefully so it would not be lost, or she might have forgotten all about it, or paid no attention to it. Not she. The minute she returned from seeing mother off, she ran for her promise book. The first thing she saw was, "Look in your lower dresser drawer and you will not be lonely this evening."

What a promise! Not be lonely! Why, it wasn't possible. It did not take her long to get to the drawer, and there she found one of the very latest Junior Reading Course books—the book she had been longing to read.

The next thing she knew father came in from the official board meeting and it was long after bedtime. Lonely? Why, she had not thought of it.

The next morning her promise book said, "If your work is all done by ten o'clock, there is fun ahead."

How she flew around, and before ten her room was in order, the living-room dusted and in order, and her other vacation duties all taken care of. She had scarcely finished when honk, honk, came the call; and there was Dr. Uncle Charlie, who called, "Are you ready? Cannot wait a minute, for I must be at Elsdon by noon, and it is quite a distance."

This was just a beginning of that wonderful promise book. Before long it became so interesting that Mary began looking ahead, and could tell you days ahead what the promise for any day was.

There was one that at first did not interest her as much as the others. It read, "When you are discouraged or lonely, come back here"; and the promise leading to it was, "If you will sit in the chair by my work-table and follow directions, you will find new courage."

The first time Mary came to that promise something had gone wrong, and, oh, how she wanted mother! She sat down in the chair as directed, and saw on the table a little pile of cards, with this message on top, "Take just one at a time, but keep it for future use." She took up the top card, and it read, "Learn Isaiah 41: 13, the last clause."

Mary looked around and there right in front of her was a beautiful new Bible with her name on the outside. As she lifted it, underneath lay a picture of her mother that just seemed to speak to her.

Her eyes filled with tears for a moment, then she turned to her Bible and read the words, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." At first it seemed as if mother were speaking; then as she repeated the words over and over



she seemed to grow strong, and she knew it was God talking.

Many times during the summer she came to that chair, and every time there was a new promise to learn, and each time she went out of the room feeling strong and happy. Before she realized it, she found that the promises she had learned came into her mind just when she needed them, and helped her, oh, so much. Before mother returned, she had come to know that while the promise book had given her such a happy summer, the very best of all was the new promise book she had become acquainted with.

When mother returned, the picture and the Bible were transferred to her own room, but the best gift of the summer was the wonderful promises of God stowed away in her mind and heart, hers for ever.—*Selected.*

#### Story: A BIBLE WINS A VILLAGE

A missionary was preaching in a village in India where missionaries had never been. He was talking about the need of worshipping the true God, and telling how Christ saves, when a man interrupted him, saying: "You need not go on with this explanation; none of us worship idols; we believe only in the one true God and in Jesus Christ."

The missionary asked whether the man spoke for any but himself, and those around at once answered, "We all believe on Jesus Christ."

Then came the question how this had happened.

It appeared that some years before, a New Testament had been given to one man, who had had no other teaching about Christianity, but through reading the Gospels had led the whole village to the light.

He declared himself ready to do anything to show his faith, and asked for a New Testament in another language, so that he might teach some to read for themselves who could read only that tongue.

#### Poem: THE BOOK FOR BOYS

The Bible is a book for boys,  
As anyone can prove;  
It's full of just such stories as  
The boys are sure to love.

There's Abraham, who left his home  
To follow God's command;  
And Joseph, Moses, David, too,  
And Solomon so grand.

There's Daniel and his Hebrew friends,  
Who to their God were true  
Through fiery furnace, lions' den,  
And all men's hatred, too.

Then prophets brave, who warned of sin  
In no uncertain tone;  
Who faced kings' wrath, but stood  
their ground,  
Trusting in God alone.

The story of our Lord Himself,  
Of Peter, John, and Paul—  
Oh, the Bible is the book for boys!  
The best, best book of all.

—*Author Unknown.*

#### Talk: HOW TO KNOW THE BIBLE

Not by letting it lie under a pile of papers at home and expecting it to work magic.

Not by carrying it in your pocket for good luck. But by *taking it in.*

Read it intelligently and consecutively!

Read it prayerfully!

Live it!

Try putting it into practice!

Read one book, say John, until you know John through and through, and you will have the key to all the rest.

Practise what it says, without fear and without trembling, and you will *know it by heart!*

In Josiah's day they cleaned the temple, and back in the corner they found a copy of the Bible of that day—the Pentateuch. It had been lost. Is there any danger of that today, with the millions of copies pouring in streams from the presses all over the world? There is.

We may also lose it by ignoring parts of it that do not please us.

Dr. Henson used to tell of his little boy who was at his desk one day and put a big blot of ink on the minister's study Bible. "Some people do that," said Dr. Henson.

And if we lose the Bible, then we lose our way. It is the only authentic guide-book to right living.

You are in the bush, and you have lost all sense of direction. You have a compass, but it seems to point exactly in the wrong direction. But it's your only hope, so you obey it, and you find your way home.

Yes, the Bible is worth knowing! Do you know it?—*Howard K. Williams.*

knew the Lord had already gone before us with His angels, to prepare the way and to answer the prayers of our brethren at home. . . .

"From Rendova we sailed across to New Georgia, up the Viru River, where we held council with the people, who finally decided to lease us land (through the Government, of course), and to erect a native building for a schoolhouse. Here is an excellent opening, and we cannot ignore it. From Viru we sailed away to the Marovo Lagoon, where we met the chiefs, held councils, and did considerable travelling and visiting. The Marovo natives, like the Viru natives, are all of one language, and are actually waiting for us. There is not a man whom we saw that is not a heathen and head-hunter, but we are of good courage and know assuredly that the Lord will do great things for them."

Thus opens the first chapter in this thrilling story of wonderful missionary enterprise which has been so signally blessed of Heaven. At the time of the Japanese invasion into this territory, we had a native constituency of almost 5,000, besides many others who claimed to be adherents of our mission but needed instruction. Our force of European workers was ten families and a single nurse. Also we had about 130 native workers. We had missions on almost all the important islands in the Group, and our medical work centred in a general hospital, a maternity hospital, and a dispensary.

With the retreat of the national enemies from these islands, the Mission Board is definitely planning to reoccupy them as soon as possible, and has taken all possible steps to do this. Our Sabbath schools are being invited to subscribe to the expense of rehabilitating the work so rudely interrupted by the outbreak of hostilities. Let us pray that God will again go before us in the reoccupation of these fields.

#### JANUARY 8

#### Sorrow

A. G. JACOBSON

SEATED on the edge of the cement veranda, in a native home in Rarotonga, a Maori woman told of her concern for her daughter. This was in the village of "Peeping Heaven" (Aro Rangi), where we had just commenced Sabbath meetings. Stand Up (Tuake) and his wife, Mrs. Stand Up (Tuake Vaine), were among those who were embracing the message at this time. We listened sympathetically as Mrs. Stand Up spoke of her daughter's ill health. Sorrow (Mii) was only a small maiden with a frail frame, for that terrible scourge "T.B." had long threatened to lay her low. We did what we could to help build up her health, to the joy of the grateful parents.

Sorrow experienced a new joy in life as the truth found a place in her heart. This message burned its way into her very soul. She sang the Advent hymns and learned the Bible truths, but alas, the disease was not willing to release its hold on her slender form. As its grip fastened itself upon her she could not walk a hundred yards without her chest heaving, as painfully she struggled for her breath.

Often on Sabbaths her parents would advise her to remain at home, as the walk to the Sabbath school, fully a mile away at the other end of the village, was too much for her in her weakness. But her love for the Word of God was too strong. The family on looking behind would see her slowly following. Somehow the Lord seemed to give her the added strength she needed.

Faithfully Sorrow would memorize her texts. She followed the Bible Year plan and read three chapters every day from her native Bible, until so weakened by her illness and confined to her bed, she could read only one chapter a day.

One night this fourteen-year-old maiden called her parents to her bedside and requested that they have worship. Sorrow sang with them in their native tongue one of the Advent hymns. Then she pleaded with them to keep the truth, which with joy they had heard. She knew that her father had not given up the tobacco habit. She knew where her mother fell short of the standards of this message. She pleaded with them so to train her brothers and sisters that she might meet them all when Jesus comes. Then she prayed for them, and they retired for the night.

In the morning Sorrow again called her parents. Too weak to sing, she once more admonished them to be true to their new-found faith. Then with a short, simple prayer and with stammering voice she requested the Lord to

## Sabbath School Mission News

### New Year Greetings to the Sabbath Schools in Australasia

G. M. MASTERS

*Sabbath School Secretary, A. U. C.*

AGAIN we have come to the beginning of a New Year. The past few years have had their disappointments and apparent defeat, but through it all God has certainly been working; and now we see evidences that He is so diverting the energy that the devil designed to destroy, that it is becoming a mighty force for the advancement of God's work.

It seems very fitting that the Thirteenth Sabbath offering for the first quarter this year should be for the rehabilitation of our work in the Solomon Islands (£1,600). Opportunities for the return of our missionaries to their field have come sooner than we dared to hope. Missionaries have already returned to the New Hebrides, a new start has been made in Papua, and it is hoped that before this message is read in the Sabbath schools, permission will have been received for the return of missionaries to the Solomon Islands. Surely we can expect to see marvellous revelations of God's power during 1944. We, as Sabbath school members, must devote ourselves as never before to the task of spreading God's wonderful message of love and warning. What a glorious hope we have! What a wonderful privilege to be co-labourers with God!

The missionary reading today comes to us from Pastor A. G. Stewart, an officer of the Union Conference, and a veteran missionary.

#### JANUARY 1

### Rehabilitation in the Solomons

A. G. STEWART

It was on May 29, 1914, that our late Pastor and Mrs. G. F. Jones landed at Gizo, in the New Georgia Group of the Solomon Islands, to commence what has proved to be, under the blessing of God, a most fruitful missionary effort.

Aboard the same steamer was their first little mission vessel, the *Advent Herald*, with which they were to commence their work. It was also to be their home until they could find a location upon which to commence their first mission station. In telling of their landing, with their launch, Pastor Jones subsequently wrote: "As it was Friday there was much to be done to prepare for the Sabbath. The officers of the steamer kindly stepped the two masts for me. This would have been a difficult task for me to have done alone. I borrowed the ship's carpenter to wedge the masts and to help me put on the mast coat. All the passengers and officers took a keen interest in our fine little vessel and were very kind, those who are planters and traders giving us a hearty invitation to their homes at any time."

"The Resident Commissioner at Tulagi gave us a good welcome, and we spent a social afternoon with him and his family. He also wrote to the different district magistrates of the islands that we would be visiting, and requested them to help us to settle."

"All conventionalities of this kind over, we were ready to sail on our searching expedition among the numerous islands and islets, a most interesting and exciting trip for us! But we



keep them true until that great day when He would return to gather His own. With the "Amen" she laid down her head never to breathe again.

As I laid her to rest that afternoon my heart was touched by her faithfulness. Present at the graveside was the Director of Education for the Cook Islands. He was not a religious man, but was constrained to be there because of the sweet influence that this young Polynesian maiden had had upon his life.

What a happy day it was when some months later we buried the parents with others in the water of baptism! The faithfulness of Sorrow had borne its fruitage.

There are many other such young people out yonder in the Cook Islands. Bright, happy, intelligent, and industrious, they are a challenge to us. Recent word from there tells how the native worker Enosa on the island of Mangaia has been used of God to lead nineteen souls into this message during the year. There are many others out there slaves to tobacco, the terrible intoxicating orange beer, and even worse vices. They wait to be freed by the power of this message. Support is needed for native teachers to make this possible. Will you not do your part to help?

JANUARY 15

## The Spirit of Sacrifice Among Our African People

G. R. NASH  
Superintendent, Zambesi Union

LOVE was revealed in sacrifice at the time the plan of salvation was formed, when Jesus left His Father, and at Calvary's cross. Love and appreciation are revealed today by sacrifice. This message, which lies so close to our hearts, was born through sacrifice, and will continue to grow because of loving sacrifice until final victory is won and Jesus comes.

In the mission field we have tried to instill into the lives of our African believers this same loving spirit of sacrifice. The Dead Sea receives, but it never gives. The Bible principle is, "Freely ye have received, freely give." Real charity helps men to help themselves and to become self-supporting. This takes thought, time, and personal effort, but it is the truest charity.

Here in the Zambesi Union Mission we have endeavoured to give this real charity. We are pleased to report that during the past four years, that is, from 1937 to 1941, because of our emphasizing this phase of our mission work, the African tithe shows an increase of 129 per cent. Our mission offerings show an even better increase, as they have increased by 165 per cent.

Figures are dry to most folks, so perhaps a story or two will give you a picture as to how our dear African people are willing to join with you in an "all-out" sacrifice, so that "this gospel of the kingdom shall be preached in all the world."

First, let us allow a poor old woman, who has no one to help her, give her experience:—

"I accepted this truth in 1929, and was baptized in 1931. In 1934 I was taken very ill, and had to go to the Lower Gwelo Mission Hospital. I became better, but it was not long before I was ill again. This time my husband lost hope of my recovery, and married again. We parted in 1936, and he left with his other wife. I prayed to the Lord to increase my wavering faith and give me strength to endure all temptations. Love prompted me to go out and preach to others.

"In 1939 I started a long journey to Fingkop, near Fort Rickson, not knowing how I should begin my work. However, I led three persons in that part of the country to Christ. People began to think I was mad, but I did not lose hope, and went on to visit other parts.

"At one time I visited Godhwayo, near Gwanda, a place where our work has not been started. How those people are longing to hear more about Jesus! Five chiefs called for schools. They have also asked for a preacher, but as yet there is no money to enable the leaders to send someone to them.

"I then went to Mauseleni, and, as a result, twenty-five accepted Christ, some of whom have already been baptized. At the Bulawayo location forty became interested, and I have also worked in other places."

Since last camp-meeting this dear old woman has led 170 persons to Christ. And altogether she has brought 270 to Christ. Some of these are in places where there is no one to care

for them. Some of them were baptized this year, and they include grey-haired fathers and mothers. She receives no salary or travel allowance. She is following in the footsteps of Jesus, and truly is making a complete sacrifice for His sake.

Yes, your African brethren and sisters love Jesus, and are happy to make the complete sacrifice to be true Seventh-day Adventists. Nevertheless, they are still babes in this truth, and there is much to be done. Workers are needed who will labour tirelessly and patiently, and whose lives are consecrated to the work.

JANUARY 22

## Mission Work in the Cook Islands

JAMES E. CORMACK

It was in the year 1892, little more than half a century ago, that our mission work commenced in the Cook Islands. The group is rich in historical lore, for it was from here that the intrepid Maori navigators sailed long years ago on their voyage of exploration which culminated in the discovery and occupation of New Zealand. Today the Cook Islands, though seventeen hundred miles from Wellington, are ranged under the New Zealand flag, and bear the name of their renowned discoverer, Captain Cook.

The dozen small islands included in the mission are widely separated and are difficult of access owing to the fringing coral reefs. The nearest is Mangaia, 110 miles to the south-east, and the furthest afield is Penryn, 750 miles north, and Pukapuka, about the same distance in a north-easterly direction. Communication between the islands is intermittent, and ceases for the duration of the hurricane season each year. Visitation may be undertaken only when a schooner sails from island to island. The population of the group is estimated at 9,000, and the climate is delightful, as we are just over the tropic of Capricorn.

It was John Williams the ship-builder who pioneered the way for Christian missions in the Cook Islands. About 112 years ago this apostle to Polynesia placed Tahitian teachers on several islands of the group, and later he lived on Rarotonga, the most beautiful island in the group, which has since become the seat of government. It was here on Rarotonga that John Williams built his famous ship, the forerunner of a series of mission vessels bearing the name of the pioneer missionary.

The Maoris quickly embraced Christianity under the labours of the London Missionary Society, and there is not a soul in the group today who remembers the days of heathenism. Singularly enough, when the gospel was accepted in these isles of the sea, the seventh-day Sabbath was kept, and remained the regular day of rest for seventy years. When our mission work commenced, and some embraced the hope of Jesus' second coming, the London Missionary Society foolishly forsook the rest-day of Jehovah and gave its allegiance to the counterfeit Sabbath. From then on the spirit of the early Christians was no more evident, and today the people are Christian in name only, possessing all the cunning and evil of heathenism plus the vices of the white man. They are most difficult to reach with the message, as they appear to be self-satisfied.

In switching over to Sunday-keeping, the aid of the government was sought. In spite of this, some refused to observe the first day, and were cast into prison and forced to work on the roads as common criminals. Some of these men are still alive, and hold on firmly to the message.

During the years, progress has been slow in this field owing to the peculiar, self-satisfied nature of the Polynesian. Today we have 500 Sabbath school members, of whom one hundred and eighty are baptized with their membership in eight churches and fourteen Sabbath schools.

Perhaps the greatest handicap to development in past years has been the lack of educational facilities. How can we win converts without trained workers? About four years ago, however, a training school was opened to meet this need, and today fifty-three earnest students are in training to take their places as workers in the Lord's ripening harvest, or to become pillars in the church. Sabbath school members may expect to hear of progress in this mission as these students take their places in the field of evangelism. Soon we shall need an increased appropriation to meet the demands of a growing work. We are preparing in faith, knowing that the folk at home will back us up in this soul-winning enterprise.

JANUARY 29

## Even to the Tablespoonful of Salt

D. BRENNAN

WHEN the Japanese invaded the Markham Valley about eighteen months ago, we missionaries began preparations to vacate our stations in Central New Guinea. We didn't know how soon the enemy would climb out of the valley into the hills where our Omapura, Ramu, and Bena Bena missions are located.

Natives were posted on the hills overlooking the Markham to watch the movements of the Japs. Each missionary stored food and camping gear some distance from his station ready for an emergency.

The natives were impressed by the seriousness of the times as bands of white men arrived from the coast, seeking safety in flight from the yellow men. Distant explosions and stories of devastation caused by bombing planes, convinced the mission boys that now indeed prophecy was being fulfilled. The interest in Bible instruction increased, and unlooked-for incidents indicated the working of God's Spirit.

One evening I gave a study on the second advent, but not being impressed to make an appeal I closed the worship period in the usual way and returned to my house. An hour later I answered a knock to find a group of school-boys who said, "Me fella like make talk." I invited them inside, and they sat on the floor around my chair. The spokesman informed me that they had come to confess sin, for they wished to be ready for the coming of Jesus.

Here were a group of primitive boys trained by every circumstance of life to conceal their misdeeds, under the conviction of sin. They had heard of Jesus, His standard of righteousness, His love, and His coming again. They had been reaching out after a new life, and the Spirit of God used a crisis hour to shoot home conviction and lead to confession and repentance.

Some were troubled by sins very insignificant in the eyes of white people. They had stolen peanuts or other fancy crops from the mission garden, or they had lied and now wished to state the truth. One boy, named Temar, hung his head very low as he confessed to stealing a pig. While he was carrying the mail to Ramu some months before, a small pig ran from the grass on to the track; yielding to the impulse of the primitive, Temar threw the mail-bag over the pig, stifled its squeals, and made off to the bush for a feast.

Others confessed various mistakes and sins. They now wished to let me know they were sorry for their wrong deeds. So one by one the confessions were made, and then came the serious business of advising the boys how to compensate those they had wronged.

After prayer the group departed, and I picked up my lamp ready for bed, when I noticed my two little cook boys had quietly entered the room from the kitchen. Surprised, I asked, "What name, you fella no like sleep?" Eleven-year-old Munapau pushed ten-year-old Seri to the front, "This fella man like talk, sir."

He stood, just a slip of a boy in a white loin-cloth, the big eyes filled with tears. "Me steal salt, Master."

"How much you steal, Seri?"

"Enough along big spoon, Master."

Here was a lad who had worked in my home for some two years. With Munapau, he had had the full responsibility of the kitchen since my wife was evacuated to Australia five months previously, yet I never had cause to suspect him of dishonesty. Now, prompted by the confessions of the other boys, he remembered the salt taken without permission.

As I looked down on this boy of such a tender conscience, I loved him more than ever for his sincere effort to do the right. His confession made me feel it was time to search my own heart. And so, friends, there are brown-skinned boys getting ready to meet Jesus. Have you, like them, confessed sin—even to the tablespoonful of salt?

## THE MISSIONARY LEADER

PUBLISHED BY THE  
AUSTRALASIAN UNION CONFERENCE OF  
SEVENTH-DAY ADVENTISTS

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

Edited by A. G. STEWART

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