



# THE MISSIONARY LEADER



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## THE LAYMEN'S MISSIONARY DAY

### Mid-Century Field Adventure

AT THE annual meeting it was voted to grant the Laymen's Missionary Department three offerings for local missionary work in 1950, and that one of these offerings be lifted on the Home Missions Sabbath—April 1, 1950. It was also voted to change the method of handling the missionary offerings.

The new method provides that seventy-five per cent of these offerings is to be retained in the local church, in trust with the church treasurer, to be used as voted by the missionary committee (church board) for the church for lay evangelism by its members in its own territory, and that twenty-five per cent be forwarded by the church treasurer to the conference treasurer in trust for use in lay evangelism under the supervision of the conference Home Missions Department.

The programme being planned for the churches is one that will require much funds, and is so far accepted enthusiastically by churches to whom it has been explained. It places upon each church, through its missionary committee, the responsibility to put every member to work until every family in its territory has been given the message in one way or another in the immediate future.

This plan is predicated on the examples of the Book of Acts, and upon the authority of the Spirit of prophecy, and proves itself effective wherever carefully planned and energetically executed. As the Lord sent out His disciples in pairs so the church should arrange for its members to go in twos, a less experienced member accompanying one who has had experience in meeting people at the door.

Our aim is to find every honest soul we can in 1950. The approach will be made by calling upon at least 100,000 families from house-to-house for at least six calls—one call each week for six consecutive weeks. The message will be presented in the form of six tracts (Numbers one to six of the new two-colour series—"Toward the Dawn.") The member will leave number one first call, then number two next week, and so on for the six weeks. At the close of the period the distributor will have found out if any reader is willing to have Bible studies given in his home, or to be enrolled in the Bible Correspondence Course. Each distributor will determine the number of homes he has time to reach regularly each week. We would not encourage any member to take on more than twenty-five families at a time.

Experience through the years has proved the efficiency of this systematic method of calling regularly from door to door. New members have been added and new churches raised up. Yes, it is being done today. But we want to do more of it, and to see additional new members worshipping with us. They are out there in the churches and outside the churches

waiting for us to bring the truth to them. The testimony of the working laymen and women in the missionary services is encouraging to all, and the spirit of service will be contagious. In this Mid-Century Field Adventure programme we believe that many of our consecrated believers will take an active part.

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## KIT OF PROMOTIONAL MATERIAL FOR FIELD ADVENTURE PROGRAMME

(Additional material in other LEADER and March Church Officers' Gazette.)

### 1. PERTINENT STATEMENTS ON FIELD ADVENTURING

Answering the questions, How? What? Who? Where? When?

*How will the Work be Finished?* "How can the great work of the third angel's message be accomplished? It must be largely accomplished by persevering, individual effort; by visiting the people at their homes."—"Historical Sketches," page 150. "Gospel Workers," page 352.

*Most Essential Work.* "House-to-house labour, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—Mrs. E. G. White, *Letter 137, 1898*.

*House-to-house Visitation.* "Evangelism," pages 413-435.

*Our Responsibility.* "Testimonies," Vol. VI, page 296; "Acts of the Apostles," page 28; "Christ's Object Lessons," page 229; "Testimonies," Vol. IX, page 111.

*Not by Proxy.* "To everyone work has been allotted, and no one can be a substitute for another."—*Review and Herald*, December 12, 1893.

*"The Ministry of Healing,"* page 147; "Testimonies," Vol. II, page 632.

*Christ's Method.* "Christ's Object Lessons," page 229; "The Ministry of Healing," page 143; "Gospel Workers," page 188.

*Not Spectators—But Informers.* "Testimonies," Vol. V., pages 385, 386.

*Paul's Method.* "The eloquent Paul, to whom God manifested Himself in a wonderful manner, went from house to house, with all humility of mind, and with many tears and temptations."—"Special Testimonies for Ministers and Workers," No. 7, page 51.

*Three Steps in Adventuring.*

"The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures."—Mrs. E. G. White, *Review and Herald*, December 8, 1885.

"The Master has appointed unto every man his work. There are visits to be made, there is praying to be done, there is sympathy to be imparted; and the piety—the heart and hand—of the whole church is to be employed, if the work is to be accomplished. You can sit down with your friends, and in a pleasant,

social way, talk of the precious Bible faith."—*Review and Herald*, August 13, 1889.

*Gospel Team Approach.* "Evangelism," pages 437; 72-74; "The Desire of Ages," page 350.

"He will guide them into the homes of those who need and desire the truth, bringing them into the situations best suited to their talents."—*Timely Counsel to An Able Minister in a New Field*, August 11, 1896 (Group "E" S-95-1896).

*Angels Aid.* "Testimonies," Vol. IX, page 129; "Christ's Object Lessons," page 197; "Education," page 271; "Testimonies," Vol. IX, page 41.

*Holy Spirit Promised.* "Testimonies," Vol. VI, page 90.

*Adventuring Envisioned.* "Testimonies," Vol. IX, page 126.

*Relation of Field Adventuring to Faith.* "If we gain eternal life we must work and work earnestly. . . . Let us not be deceived by the oft-repeated assertion, 'All we have to do is believe!' Faith and works are two oars which we must use equally if we would press our way up the stream against the current of unbelief. 'Faith, if it hath not works, is dead, being alone.' The Christian is a man of thought and practice. His faith fixes its roots firmly in Christ. By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God."—*Review and Herald*, June 11, 1911.

*True Worship.* "Testimonies," Vol. II, page 24.

*Urgency.* "Testimonies," Vol. VI, page 14.

*Success.* "In the vision given me June 12, 1868, I was shown that a great work might be accomplished in bringing souls to the knowledge of truth were proper exertions made. In every town, city, and village, there are persons who would embrace the truth if it were brought before them in a judicious manner."—Mrs. E. G. White in "Sowing Beside All Waters," page 4. "Acts of the Apostles," page 109; "Testimonies," Vol. IX, page 29.

### "DOOR BELLS"

"Carry the Word of God to every man's door."—Vol. V, page 388.

"Pure religion . . . before God and the Father is this, To visit . . ." James 1: 27.

Keep the door bells ringing—  
O banish all your fears!  
Keep the door bells ringing,  
It's music in God's ears.

"Our Saviour went from house to house."—"Gospel Workers," page 188.

Keep the door bells ringing,  
This is the gospel way.  
Keep the door bells ringing,  
This is God's work today.

"Visit every family in the neighbourhood."—"Testimonies," Vol. VI, page 296.

Keep the door bells ringing,  
Let's reach each human soul.  
Keep the door bells ringing,  
Make this your highest goal.



"House-to-house labourers are needed."—  
"Christian Service," page 114.

Keep the door bells ringing,  
It's God's Mid-Century year;  
Keep the door bells ringing,  
There are millions who will hear.

—ADLAI A. ESTER.

### ONE DIES EVERY SECOND

"Every time you take a breath some soul dies without Christ. At every tick of the clock a person perishes without hope. Think of it—every second of the twenty-four hours of each day a soul lays down his life without a knowledge of the Saviour.

"A hundred souls a day  
Are passing one by one away  
In Christless guilt and gloom,  
Without one ray of hope or light,  
With future dark as endless night,  
They're passing to their doom."

—"Go and Tell," page 15, Evangelical Lutheran Synod of Missouri, Ohio, and other States.

Some of our neighbours are among these, and they live without the Word and may die without Christ. Will they in the judgment rise up and accuse us, saying, "YOU NEVER TOLD US?"

## OFFICERS' CORNER

As MISSIONARY leader and secretary, much depends upon your efforts in planning to lead your members forth in this Mid-Century Field Adventure programme. You should feel free to consult your conference Home Missions secretary, who will be happy to help you organize your church and territory.

In the January and February LEADER liberal space was devoted to the work of the missionary committee and the individual officers. You will want to keep a file of these issues handy for reference from time to time. Instead of repeating we shall refer you to certain past copies. Right here may we suggest that you briefly review the January and February issues on these points.

After your committee has considered the plan, its recommendations should be presented to the whole church on the following Sabbath for the vote of the members. Then you should ascertain how many will take part, and how many homes each participant will cover. The tracts should be counted and arranged in advance and the right copy given out each week. It will take weekly attention to keep it going properly. That is why you have the missionary service.

When you receive the conference "plan" showing speakers for the month (if you are on such plan) it would be well to contact the speaker for April 1, tell him your plans, and request that he present an appropriate subject. After his remarks an appeal should be made to all to take part, and slips of paper passed out so that all may indicate how many homes they desire to work. Before the sermon or right after it, your committee actions should be presented to the whole church. The subject in all the churches on April 1 should be "Personal Soul-winning." Acts, chapter two, is a good basis. "Christian Service" furnishes excellent instruction, also Vol. IX of "The Testimonies." The Mid-Century Field Adventure plan can be woven into the talk in a way that will make personal soul-winning attractive and practical.

No doubt you have noticed the new method of handling the missionary offering to be taken April 1. Urge all to give liberally.

## TEN-MINUTE MISSIONARY SERVICE

April 1

WITH the whole hour given to the Mid-Century Field Adventure topic, the ten-minute service this week, after reports are taken, may be properly joined with the regular subject, unless the local leadership has something pertinent to present on the matter. Anyway, the LEADER is leaving it open for you to use as desired in relationship to the special programme for the eleven o'clock hour.

GEORGE BUTLER.

April 8

### Conquering Timidity

H. D. HENRIKSEN

DURING the ten-minute missionary service in one of our churches, the missionary leader invited the members to relate a recent Ingathering experience. One of the sisters responded and everybody listened with real interest as, in short clear sentences, she told of meeting a district attorney and, after a pleasant visit, how she succeeded in obtaining a very substantial contribution for our work.

Judging from her experience, it was evident that if this sister had ever possessed a feeling of fear and timidity, she was no longer thus afflicted. In conversation with her later on, I



### THE LAYMAN

Leave it to the ministers, and soon the church  
will die;  
Leave it to the womenfolk; the young will  
pass it by;  
For the church is all that lifts us from the  
coarse and selfish mob,  
And the church that is to prosper needs the  
layman on the job.  
Now, a layman has his business, and a layman  
has his joys;  
But he also has the training of his little girls  
and boys;  
And I wonder how he'd like it if there were  
no churches here  
And he had to raise his children in a godless  
atmosphere.

It's the church's special function to uphold the  
finer things,  
To teach the way of living from which all  
that's noble springs;  
For the minister can't do it single-handed and  
alone,  
For the laymen of the country are the church's  
corner-stone.

—EDGAR A. GUEST.

learned that she was a comparatively new convert to the faith, and that a few years ago she was so timid that she hesitated even to speak to her neighbours. "But how came the transformation?" was my surprised inquiry. "By the grace of God," our sister replied. "Any effort on my part alone would have been fruitless."

The principles that this sister had followed in overcoming her timidity are fundamental in our battle against faintheartedness. The "Four P's" as described below will, if carefully practised, bring victory to those who long for freedom from the slavery of fear.

PREPARATION: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15. Carefully plan your work and programme. Make the necessary preparation to meet any anticipated eventuality. "Know your canvass," is an excellent slogan. Be prepared to answer objections. Failing to prepare is to prepare to fail.

PRAYER: Prayer is the crowning act of our preparation. Said Jesus, "Without Me ye can do nothing." John 15:5. Speaking from experience, Paul exclaims, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Such confidence and assurance may be yours and mine. Someone has said, "If you can prevail with God in prayer, you cannot be defeated anywhere." In prayer is victory over all our fears and tremblings. In prayer is power, power for joyful, fearless, Christian service.

POWER: "But ye shall receive power" (Acts 1:8), is God's unfailing word to all who seek to be loosed from the bands of spiritual weakness and timidity. Again, "Fear thou not; for I am with thee: . . . I will strengthen thee; . . . for I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10-13. How could anyone doubt such plain and precious promises of God? With God at my side, with my hand in His, I have nothing to fear. I shall fear neither friend nor foe.

PRACTICE: "Go ye therefore, and teach all nations." Thus sounds the gospel commission. (Matt. 28:19.) The cause of God is the greatest thing on earth and you and I are a part of it. To be labourers together with God in proclaiming the gospel to a doomed world is the highest honour and privilege ever conferred upon mortal man. There is reason to be justly proud of such a high calling.

Each morning as you are confronted with the activities of the day, stop a minute and think of the "Four P's," and then say, "God is with me, He loves me, I can trust Him; so in all my duties this day I will not be afraid." After having followed this practice a few days, you will find that, by the grace of God, fear and timidity will have vanished from your life and experience.

April 15

### Ingathering Experiences

GEORGE BUTLER

OF THE forty-two Ingathering campaigns conducted by the denomination, last year was by far the greatest in every respect. More papers were used, more homes reached, more souls won, and gigantic gains in finance registered. It was a sure forerunner of even greater things ahead in this avenue of service.

But with all this encouragement there is a minor note, one which should cause every conference worker and church leader to be alarmed. It is the drift toward a less per cent of members participating. This is serious, and all concerned should study and work to change the tide. The servant of God has told us that the Ingathering is a means of saving



souls, and also that in working for others the church members will keep their own souls alive.

While it is true that March 18 marked the close of the official campaign date, it is also true that some churches and conferences had not at that date realized their aim. That being so there should be no slackening of our efforts. In these churches members who have not taken part should be encouraged to do so now. Souls are at stake. Our own experience is involved. Every leader owes it to his members to make this known and every member should honestly do his best to co-operate.

Many interesting and encouraging experiences have helped make the record of 1949. A united, consecrated effort by all will enable 1950 to eclipse the old. We would suggest that every member make it a season of prayer, check over the territory, and with the Lord's help finish the task. If all would resolutely set themselves to help make 1950 the very best, it could be realized. What is more, it could be done by April 30. Let us all work to that end.

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April 22

## Love in Action

L. J. EHRHARDT

A MOTHER with a family of six children, ranging in age from two to twelve years, was ill. For several weeks it was a question of survival or not.

The husband was doing his best to attend to the farm, and to keep the children clad and fed. Any parent of two or more can imagine the daily condition in a home where six husky children hold full sway. The dishes were not always properly washed, nor the house kept neat and tidy.

In the midst of this need a church member appeared and took in the situation. She went to work and cleaned things up, bathed the children, and changed the clothing. She cooked dinner for the hungry brood. Imagine the father's surprise to find all this done and his dinner ready! For days he had had to do that beside his regular work. Yes, he was happy, and the news was spread all through the community. That was a case of applied Christianity.

Here is another: "A young man who had just returned from the army, and was planning to begin farming, suffered an accident resulting in the loss of his eye. Naturally, this was a trying experience for his family as well as for him. It was most stirring, however, to see how the brethren rallied about him in Christian fellowship. They immediately began sending cheques. Imagine how his heart was warmed one day when seventeen tractors drove into the field to work the ground for him! Before the day ended these men had finished the task on his farm, and had found their way to the field of another neighbour who had been visited by illness.

The end is not yet. The brethren are planning now to finish working the fields of this brother and even seed the ground. Our hearts are truly happy to see such brotherly love. This experience has served to remind us that we are still "our brother's keeper."

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April 29

## Mid-Century Field Adventure

GEORGE BUTLER

AS LEADERS you have been featuring the distribution of literature from house to house, according to the suggested plans of the conference, in an endeavour to reach 100,000 families. If not, no doubt you plan to begin soon. So here are a few suggestions for you to pass on to your members in the form of a



## THE MAN NEXT DOOR

*Jesus died to bring salvation  
For the rich and for the poor;  
Men of every tribe and nation—  
He includes the man next door.*

*Millions are in heathen darkness  
And with pleading hearts implore  
For the gospel of salvation—  
What about the man next door?*

*"Go to all the world," said Jesus,  
"Tell them of My mighty power;  
Bring your sheaves from every nation—  
Bring with you the man next door."*

*When we stand before our Saviour  
On that glad eternal shore,  
Heaven's glory will be brighter  
If we've brought the man next door.*  
—UNKNOWN.

canvass, or method of approach. It is good for those who have started as well as for those who are planning to begin. It will be worth your while to inform your members, even by gathering working groups aside sometimes to drill them in the manner of approach.

## SUGGESTIVE CANVASS FOR HOUSE-TO-HOUSE WORKERS IN FIELD ADVENTURE

"Good morning! This is Mr. (or Mrs.) Brown, I believe. My name is — We are making some neighbourhood (friendly) Christian calls upon our neighbours in this vicinity this evening, and would be pleased to step in and get acquainted with you."

If the prospect hesitates, just simply say, "We are visiting neighbours in this street tonight, so can't stop long."

When in, "I suppose this has always been your home community?" or "You surely have a nice home here, Mr. —, and look at those beautiful healthy children," etc. Then come to your point.

"Mr. — we have some good news for you tonight (evening or morning) which we believe will please you and be a blessing to your home. We have (show tract) a beautiful two-colour tract. This is copy number one dealing with uppermost questions in the minds of many today. So many have wondered about the future. No doubt you have, too."

Proceed from here as indications would indicate. If a lull, ask questions that will draw some expression, but always keep leading to the value in reading the tract. Put a radio log inside the tract and when opportunity reveals, enrol in the Bible Course.

Before leaving thank them for the friendly visit and for their time, and suggest a word of prayer like this or similar wording:—

"It is our custom when making Christian calls to offer prayer before leaving. We have enjoyed meeting you tonight, and before leaving your nice home, we should like to ask God's blessing upon you and your family. Shall we kneel right here? Thank you."

After prayer, be informal, just a common friend on a casual visit, shake hands and say, "Good-bye Mr. — (or Mrs. or both). I

shall be back next week with tract number two."

Next week: Open by calling by name and continue: "As promised last week, Mrs. — we have brought you tract number two, and are happy to see you again. It will take only four or five minutes to read the tract, and we feel sure you will like its friendly little message on a vital topic." (Show tract and read the title.)

From here on you will watch the course of events and shape your remarks toward the importance of reading the literature. Then prayer in closing if at all possible, a friendly hand-shake, and a promise of next week's return with tract number three.

*Objections (most common) answered.*

"Not interested." Call attention to the spirit of neighbourliness. Mention how there is trouble, sickness, and sorrow. What's the remedy, etc.

"No time today." Emphasize the value of the tract, say you are visiting every home in the section, so calls are very brief.

"Sorry, but we have company." Say you have something for each of their friends (that is if you have it, and you should.)

"I belong to a church." Good! Glad to meet a Christian. Common ground, Christ as Saviour, Bible as guide to heaven, etc. Request privilege of a word of prayer for home and community and its children.

"I am a Catholic." "Am happy to meet you. I notice that your church leaders are well out in front in the community social work. I am sure you will be pleased to know we are visiting every home in the community on behalf of better living for parents and their children, etc."

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## DID YOU KNOW?

21. That it was voted at the annual meeting of the Australasian Inter-Union Conference to introduce written reports by members each week instead of the oral?

22. That special cards for the purpose will be forwarded by your conference Home Missions secretary?

23. That it is hoped everything will be ready for this by the first of the third quarter of 1950?

24. That reporting will be attended to immediately at the close of the Sabbath school and before the classes disperse?

25. That every church member will be furnished with a card and his report will be handled by the church missionary secretary?

26. That the missionary committee is responsible for the working out of the details of reporting?

27. That your Conference Home Missions secretary will be contacting you early on the subject?

28. That only twenty-five per cent of the 20,000 members in the two Unions of the Home Field are reporting?

29. That the per cent reporting in your church is —?

30. That a well-planned house-to-house programme will lift the reporting to a higher point?

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## EVERY-HOME VISITATION CRUSADE

*"Let's go to every neighbour's home  
And take the message while we can,  
In gospel teams from door to door  
Promote the 'Field Adventure' plan."*

—J. ERNEST EDWARDS.



## SABBATH SCHOOL DEPARTMENT

### Sabbath School Round Table

IN THE February LEADER we promised to continue remarks on the Sabbath school programme. We wish now to refer you to Leaflet Number One, page six (1943), where you will notice the denominational outline for the Sabbath school service as follows:—

Closing Time	Time Allotted
9.35 Silent prayer and opening song	5 minutes
9.37 Prayer	2 "
9.40 Secretary's report	3 "
9.43 Song	3 "
9.45 Superintendent's remarks	2 "
9.55 Missions exercise	10 "
10.03 Lesson review	8 "
10.06 Record and offerings	3 "
10.36 Lesson recitation	30 "
10.40 Closing exercises	4 "
Total	70 "

Please read the leaflet for detailed instruction on programme for every division of the school, and how to secure variation without innovation.

Leaflet No. 3 deals with every item on the programme as listed above. Several pages are devoted to the Sabbath school prayer, its nature and variation for the occasion, to come within two minutes. See how it is done. Recently I clocked a prayer of twelve and a half minutes—nearly half the time allowed for the lesson recitation, and fully as long as the time given to the lesson in too many schools. Let us study our programme, our methods, in the light of our practice. See where we can improve. A good programme will draw attendance. More on the programme later.

### BIRTHDAY OFFERING

Our attention is called to the statement made recently in "Is that so?" concerning the birthday offering being devoting to new work, and fear was expressed that it would cause confusion here in Australia where that offering is used for Sabbath school expenses. Please note we merely stated the denominational policy. The Sabbath schools around the world, some whole divisions, are doing just what we stated. It gives an incentive to scores of thousands of our believers to dedicate the offering commemorating their physical birth to new work, the spiritual birth of benighted souls. It is bringing thousands of pounds to open up new mission projects. We feel sure that the General Conference, of which you are a part, would be happy to see your school join the procession toward advanced (new) work in needy places. If it is true that the Sabbath schools of the A.I.U.C. are using this fund for regular expenses then we have new frontiers to explore. Which Sabbath school superintendent will be the first to report to Wairoonga that his council met and voted to dedicate the birthday offering to the spiritual birth of souls in new places—projects above and beyond the regular budget?

### SABBATH SCHOOL RALLY JUNE 17, 1950

June 17 has been set aside for Sabbath School Rally Day—or Home Coming Day, or Decision Day. Its objective is a general rally to include all church members, their children, friends, and interested persons, closing with a baptismal service.

With that in mind you can readily see that it is not too early to begin to work on it now.



The whole field of possibility for each school should be canvassed, and personal work stated that will lead to the desired results. Every member and every class should have some duty to perform on behalf of the unconverted. It need not be announced publicly as a united drive to trap the unwary. The council should meet early to discuss the matter, lay its plans, and make all the assignments deemed necessary to lead to a good Rally Day, crowned with a baptismal service. We should begin now in early April—as soon as you receive this notice—if not earlier.

## Missionary Volunteer Department

### OFFICERS' NOTES

#### SUCCESSFUL LEADERSHIP

A. W. PETERSON

MISSIONARY Volunteer society officers, leaders of youth in the local church, influence enormously the future destiny of the church, because they influence the youth.

In order to give inspiring leadership, society leaders must be consecrated, must possess high standards and ideals for themselves and for the society, must know their duties, and must be alert to their opportunities. The society leader is successful only if the society is successful.

When is a society successful? A society is a successful society only if it fulfils the purpose for which God called it into being. Its threefold purpose may be summed up as follows:—

1. To win the unconverted youth to Christ.
2. To encourage and strengthen the church.
3. To win those who are not of our faith.

The fulfilment of this threefold purpose requires a well-knit and smoothly functioning organization. Every society officer should know his duties thoroughly and perform them enthusiastically; the various working bands must be functioning; progressive class-work must be going forward; and the society executive committee must be meeting regularly to study the functioning of the society as a whole. It must plan the society meetings and give attention to the needs of the young people of the church. The executive committee is the heart of the society organization.

A successful society leader will constantly keep before himself and before the society certain vitally important goals:—

1. Every young person a member of the Missionary Volunteer Society.
2. Every member attending the society meetings.
3. Every member participating in some phase of the society meeting.
4. Every member in a working band.
5. Every member reporting.
6. Every member studying in one of the progressive classes, or pursuing one of the Missionary Volunteer features, such as reading the Character Classics or the Bible Year or one of the Reading Courses, or engaging in the activities of a nature or hobby club.

### IS THAT SO?

26. That nothing in or out of the Sabbath school programme should be allowed to cut the Sabbath school lesson period shorter than thirty minutes.

27. That the Investment offering, beginning 1950, is not added to the 13th Sabbath offering.

28. That the Investment offering is to be taken up near the middle of each quarter and applied to the regular twelve Sabbaths funds.

29. That all Sabbath school offerings, except the expense offering, apply on the quarterly goal for missions.

30. That beginning 1950 the missions exercises are based on the readings being furnished to the whole world by the General Conference Missions Board, through the Sabbath School Department.

7. Every young person of proper age baptized.

A successful leader is a promoter of his society. He represents the Missionary Volunteer Society on the church board. He works close to the M.V. sponsor. He keeps in close touch with the conference Missionary Volunteer secretary, counselling with him about society plans and conference projects. He sees that all reports go to the conference Missionary Volunteer secretary on time and properly filled out. He is constantly on the search for young people, endeavouring to enlist them in the activities of the society. A successful society is a dynamic influence in the church, winning the youth to Christ, training them for service, and leading them in missionary activity.

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April 1

## New Horizons in Inter-America

ARTHUR H. ROTH

YOUTH has ever been eager for adventure and conquest. Most of the men who discovered and explored early America were young men. They were impelled by the unknown, the new dangers, the unpredictable future, and the intriguing new horizons that loomed before them. America's early history is laden with names such as Columbus, Cortez, Ponce de Leon, Drake, Balboa, Morgan, and Quesada—men who were drawn to the new world of wonder, myth, and fascination. These stalwarts broke through "the narrow confines of the known world, guided by new concepts, new values, to launch themselves upon one of the most daring adventures the mind of man had conceived." The first lands of the west that these men knew were the islands of the Caribbean Sea and the mainland of Middle America. (In Seventh-day Adventist terminology these areas constitute the Inter-American Division).

A totally new and different world lay before them—new peoples, new languages, and new ways of living. Their quest was for power, glory, and gold. Everything they saw was tinged for them with wonder.

These lands offered great contrasts, too, ranging from the low humid coastal sections to the high, chilly mountainous regions. And overhead were the clear skies of the morning and the flaming sunsets, which were never two days the same. This new world was appropriately referred to as the "golden land." And in truth a new day had dawned for the adventuresome in spirit.



The dreams of these men for wealth and glory were more than realized. The land they discovered was rich in silver and gold, pearls and spices. It fired their imaginations and made them drunk with power and self-glory. The conquest of America rushed on; men eliminated one another in their eagerness to reach new horizons first. The cost in human lives was high. This, in brief, is the story of Inter-America when the New World was still young.

Since the discovery of America decades have turned into centuries. Then God, on New World soil, raised up His remnant people and gave them the message of the second advent to proclaim to the world. Thus early in the history of Seventh-day Adventists, denominational leaders recognized and accepted the God-given commission to preach the gospel to every nation, kindred, tongue, and people. The words of an old song were dear to their hearts:—

*"Tell it to every kindred and nation,  
Tell it for and near;  
Earth's darkest night will fade with  
the dawning,  
Jesus will soon appear!"*

Seventh-day Adventist youth, filled with vision and the spirit of adventure, went by land and by sea to give the gospel message to sincere, truth-loving souls in Mexico, Central America, Colombia, Venezuela, and the West Indies. Peoples in the Caribbean areas first learned of Adventism through tracts that reached far-flung British Guiana and Barbados in 1883. During the 1890's a few colporteurs and earnest young missionaries accepted the call to work for God in this hitherto unentered territory.

Just as the explorers and adventurers of early times sought and ransacked these new and challenging coasts for gold and earthly riches, so valiant Seventh-day Adventist missionaries began to go to these countries and win precious treasures for the kingdom above. They were not immune to the effect of the rigours of the dank and sultry climate of the tropics, and several were victims of the fevers that were so prevalent. A number of these early missionaries sacrificed their lives in their endeavours to further the cause of God in new horizons, and were laid to rest within a few months after reaching their chosen fields. But others followed in their footsteps, and so our message began to stir the hearts of more and more people in the lands of the conquerors. Young missionaries and new converts worked side by side. The laity, youth and adults alike, early became a vital factor in spreading the advent message.

### OLAYA WITNESSED ON THE COLOMBIA HORIZON

It was much more economical to ride a donkey or a horse across the top of the northern Andes from Tula in the great Cauca Valley to Colombia's capital, Bogota, than to travel in a carriage or a cart. It was still less expensive to walk; and when one walked, costs could be cut by going barefooted—shoe soles would wear out. So during much of the eight-days' journey on foot to the capital, Gustavo Olaya tied his shoes around his neck and carried his bundle of clothing and supplies in his hand as he wound his way up and up to the expansive Meseta, where lived his little daughter, Sixta Elana, whom he had not seen for two years. The journey was well worth the effort.

For three days Olaya had travelled along. On the morning of the fourth day he overtook another foot traveller and greeted him in Spanish, "How do you do, Señor! Are you also walking to Bogota?"

"Yes, I am."

"Then," said Olaya, "why don't we walk together and converse as we go?"

"Oh, with much pleasure. You must also be on a pilgrimage, journeying to honour our beloved Lady at Mont Serrat, right by the capital."

"I am travelling to Bogota to see my little daughter."

"Then you may be delayed if you journey with me, for I have vowed to halt at every shrine and altar and church along the way and contribute to our dear Lady at each place."

"I shall wait for you at each stop while you fulfil your vows," promised Olaya.

All along the way Olaya's new friend spoke continuously about his pilgrimage—the miracles and mercies bestowed by the saints, the frequent healings from illness, the protection during tropical storms, and innumerable other favours. Olaya hardly said a word, but he listened and waited courteously.

Late in the afternoon of the eighth day just before them there lay the beautiful golden city. The pilgrim fell to his knees and ecstatically shouted: "Santa Fe de Bogota! Olaya, our dear city was founded by brave Quesada when he built a church and surrounded it by twelve houses, one named for each apostle. Ah! Mont Serrat, the shrine of our beloved Lady! Olaya, soon my pilgrimage will be at an end; but it just occurs to me now, do you not have faith? Not once on this trip did you count a single bead. Not once did you make the sign of the cross. Not once did I hear from your lips an Ave Maria. Are you devoid of faith?"

"I have a very precious faith," said Olaya. "It is the faith of the dear Jesus. Really you should know my faith, and you would be convinced of how beautiful it is."

"Tell me, Olaya."

"We are now too near to Bogota, and I will not have sufficient time to tell you all you must hear about my faith; but I shall tell all to you if you will permit me to return with you ten days hence."

The date for the return trip was agreed upon and the men separated.

Monday morning, ten days later, the two travellers were on their way home. Each was happy over his stay in Bogota.

"Olaya, do you remember how you promised to speak to me about your faith?"

"Yes, I have been wanting this time to come quickly. Now you shall not be occupied with your vows, so I hope you will permit me to speak much of the time. I have so much to tell you."

Monday, and Tuesday, and Wednesday, and Thursday the men walked and talked. Olaya was the chief speaker.

"My faith begins when the Creator made our world," started Olaya. Then in much detail he told of the coming of sin, the first promise of redemption. He spoke of the patriarchs, the prophets, the children of Israel, the birth of the Saviour, His ministry, His death, His resurrection, the early church, the great apostasy, the Reformation, the Sabbath, the second coming of Jesus. He told everything he knew from Genesis to Revelation.

"Not even in the days when I studied for the priesthood have I ever been more thrilled or moved, Olaya. Tomorrow, at Armenia, you leave me; but can't you tell me how I can study this further? Olaya, my heart tells me you are my brother. My conscience orders me to begin at once to keep the Saviour's Sabbath. My soul longs to see Jesus when He comes."

Olaya gave his friend the address of the mission in Cali, and each returned to his home.

Several weeks later Olaya's friend knocked at our little mission headquarters and announced: "I want to be baptized."

Our missionary told him he would have to study more. He gave the inquirer books and a Bible.

Two years passed and no one knew anything about this man. Then one day he reappeared.

"Now you must baptize me, but you must come with me to Tolima. There are three groups of people, seventy in number. They also keep the Sabbath. They also expect the second coming of Jesus. They also want to be baptized."

This all happened twenty-two years ago (1928). Then there were only fifty Seventh-day Adventists in all of Colombia—and Colombia is big. Today there are fifty-three times that many Seventh-day Adventists in Colombia. Gustavo Olaya is still there. He and others like him continue to tell about their wonderful faith. New opportunities and ways of witnessing are constantly presenting themselves to workers and laity in Colombia, South America.

### GOSPEL ADVANCE AMONG THE MAYA-QUICHES

On New Year's Day, according to the Maya Tzolkin calendar, Vernon Berry, Melvin Sickler, Lawrence Wheeler, and I joined a large company of Maya-Quiche Seventh-day Adventists in the dedication of Adventism's third Indian church in Guatemala. Approximately two hundred Adventist Indians, bright-faced and dressed in lovely clean garb, awaited the signal to enter their new church. As soon as we arrived, after a two-hour walk up the mountain-side, we were honoured with the privilege of leading the procession into the new church. What a lovely building it was, both inside and outside! A well-ordered Sabbath school and missionary service were the first items of the day's programme. Thereafter followed the actual dedicatory services. Joyfully Juan and Pedro Perez told the history of Adventism in Santa Ana. They pointed to Miguel Ixcay Sontay and explained how his conversion was closely related to the new Santa Ana church. This is what they told:—

One night Miguel Ixcay Sontay was in his field when he observed a ball of fire. He drew near to this ball of fire to investigate, but as he approached, the ball of fire withdrew. He followed and soon realized that the light was leading him along a dangerous and precipitous mountain trail—a trail seldom traversed by the Indians at night because of the extreme danger involved. Yet his curiosity would not let him stop. He followed on for about three leagues, and then the light rested above a hilltop. Just as he was approaching the light within satisfactory range for observation, it went out. Sontay stood there alone. He looked about and discovered a home some three or four hundred yards away. He went to the home and asked for admittance. Juan and Pedro Perez answered his call.

"Do you know about the ball of fire?" he inquired.

"We did not see it," came the reply.

"I followed it from my home on the other side of the valley, three leagues [about nine miles] away, to this hilltop; then it disappeared."

Juan and Pedro suggested to Sontay that probably the God of heaven led him by the ball of fire as He had led men long ago by a star to Bethlehem. They invited Sontay into their home, and for the rest of that night taught him the precious advent truth. They told him, "For many weeks we have been talking of erecting a house to God on the very hill where the light came to rest."

Sontay was impressed and convinced. Studies began among his relatives and neighbours. At the dedication many were in Santa Ana with him as baptized members of the world brotherhood of Seventh-day Adventists.

At times it is difficult to believe that such strange leadings are the leadings of God. Yet



when one is faced by such sincere men and women as are Miguel Ixcoy Sontay and his company, when one speaks personally with Juan and Pedro Perez, when one confirms these facts with those present, and when one preaches the dedicatory sermon for the house built to God by the very men who shared in this experience, he can only add: "God makes His will to be made known in many wonderful ways."

The Indian peoples of Guatemala, descendants of the ancient Mayas, still are largely unwarned of the second coming of Jesus. They must hear the good news before the work of Seventh-day Adventists is finished on earth. Work for the Indians is one of the new horizons for the gospel in Central America.

### MEDICAL EVANGELISM IN MEXICO

No land in the world has a more legendary and intriguing past than does Mexico. The Aztecs had a glorious civilization years before the Spaniards came and ruthlessly conquered their territory. Ruins of their fine temples still remain. Also found practically intact are the great pyramids, built by human slaves, from which it was the custom to offer human sacrifices. The Aztecs were a deeply religious people, and at the suggestion of their priests they would go to any length to appease their gods. And so it was that the practice of offering human beings as sacrifices came into existence about three hundred years before the discovery of America. History records that thousands of the finest specimens of Aztec youth were offered yearly as human sacrifices.

It was the custom to choose a handsome youth in each of the important localities in Mexico. Then for a year's time the young man was feted and permitted to enjoy life to the fullest extent. Nothing was denied him; all pleasures were his. But at last the day came when he was led in sorrowful procession along the road to the pyramid and on up the steep pyramid steps to the altar, where his heart was cut out and offered to the gods. The Aztec priests proclaimed: "Thus is it with all human destiny. Brilliant in its commencement, it often closes in sorrow and disaster."

This, of course, is a pagan concept of the utility of life. For the Christian life has a purpose and becomes more and more meaningful, until its climax is reached in the kingdom of God.

The Seventh-day Adventist faith is rapidly growing in Aztec-land, and one of the strongest features of our work is that accomplished by the medical missionaries. From the very beginning medical missionary doctors did much to weaken prejudices held against "heretical, Protestant intruders." Men of the stamp of Dr. Ralph Smith and Pastor C. J. Ritchie gave Mexican youth a vision of new horizons in the medical ministry. After a brief course of training, which taught them how to give simple treatments and remedies, the youth of Mexico went forth teaching the truth of the advent as they went from place to place helping the sick and the needy. Later, clinics and dispensaries were established. Many of these operate to this day. The clinics have opened doors that otherwise might still be closed to the gospel.

But the medical ministry in Mexico has not ended with the practical, itinerating, medical missionaries and the establishment of clinics. It has come to a new day. Now under the leadership of Dr. H. E. Butka and Dr. Kenneth Fisher, the influence of medical adventism is being sent forth from the new sanitarium and hospital in Montemorelos to many corners in that vast land. Young ladies from Mexico, Central America, and the West Indies can receive at this medical institution training that

prepares them for nursing service. This training is second to none in all Latin America.

Already the fame of Montemorelos has spread fast and far. Every available bed in the hospital is always occupied by a patient, and an average of seventy outpatients come to Montemorelos every day of the week but Sabbath. This new sanitarium and hospital is now too small. It needs to be enlarged. Other institutions like it need to be established in the "land of the Aztecs." The horizon is ever widening for medical missionary opportunity in Mexico. The gospel is thus finding entrance into hearts that otherwise might have remained closed.

### ADVENTIST EDUCATION IN THE ANTILLES

Every major island of the Antilles has one or more Seventh-day Adventist secondary or higher centres of learning. Count them: Cuba, the Antillian Junior College; Haiti and the Dominican Republic, Seminaire Adventiste and Colegio Adventista Dominicano; Puerto Rico, Colegio Adventista de Puerto Rico; Jamaica, West Indian Training College and Kingsway High School. This list was not possible too many years ago. Thirty-one years ago the West Indian Training College stood as the sole representative of Seventh-day Adventist education in the Caribbean Sea area. It was the very first of Adventist training centres in the entire Inter-American Division. Thirty-three thousand Adventist youth and children in the Inter-American Division must not be neglected; so new schools have had to come into being—schools which prepare youth for service in Inter-America's basic languages: Spanish, English, and French.

Not far from Port-au-Prince, Haiti, is Seminaire Adventiste which will have to face superstition, voodooism, and devil worship in the crudest forms. It will have to bring a new faith and vision to the densely populated mountains and valleys of Haiti.

Next door to Haiti, in the progressive Dominican Republic, Seventh-day Adventists are two thousand strong. The Dominicans are good Spanish-speaking Seventh-day Adventists. They believe that both adults and youth should know the advent truth thoroughly. Parents in the Dominican Republic want their children to help finish the proclamation of the gospel to their countrymen. Since the early days of adventism in that land, the people and youth have pled and prayed for a school. Their prayers have been answered. President Trujillo has been very favourable to the Adventist school. One year ago he gave a personal donation of \$25,000 toward its erection. Recently he has offered still another \$10,000. In addition to this he and his brother, the first General in the Dominican army, have given the school beds, mattresses, farm equipment, and livestock. God, through these influential people, is rewarding the advent youth in the Dominican Republic for their prayers and faith. A new day has dawned for Adventist young people in that land. New responsibilities accompany these new privileges.

Adventist education got a fairly early start in Puerto Rico back in 1926 at a place called Aibonito, but that school was destroyed by one of the Caribbean's most vicious hurricanes. It was reported that winds reached a velocity of 190 miles an hour, and Aibonito Academy was destroyed. Today in its place the youth of the island of Puerto Rico study at Colegio Adventista de Puerto Rico in Santurce. The school has a considerable enrolment, but it does not have a satisfactory school home. One of the main tasks facing Adventism in Puerto Rico is to provide adequate facilities for training its young people to share in the proclamation of the third angel's message.

Colegio de las Antillas is the main training centre for Spanish-speaking young people in the West Indies. It has been operating here

in the heart of Cuba, at Santa Clara, since 1940. About 250 youth are attending the school, studying the secondary course, and the first two years of college. Most of the graduates are absorbed by the growing denominational activities in the Antilles, or they are continuing their studies at other schools. Still the workers in this part of the Inter-American Division are too few. The greatest call is for evangelists, preachers, and teachers. On a recent trip through the Antillian Union with Missionary Volunteer Secretary Lloyd Reile of that field, we visited every conference and mission headquarters. Not in a single place were we told that there were sufficient evangelists and teachers; rather we heard pleas like this: "Give us at least eighteen additional teachers." "We need four good evangelists." "Can't we have more teachers, please?" Isn't it possible for us to train more of our young people in a hurry to fill these many needs?

The day for renewed emphasis on the training of workers has come, not only for the Antillian Union, but it is manifesting itself in every field in Inter-America. God is opening new opportunities and vistas before us faster than we are able to respond. New horizons are here. Adventist education is one of the needs felt everywhere.

### LITERATURE MINISTRY IN THE BRITISH WEST INDIES

Adventism first reached the lands of Inter-America by means of gospel literature. Since those days until now more than £2,700,000 worth of Seventh-day Adventist literature has been spread over Inter-American lands. Over six hundred colporteurs each year sell above £270,000 worth of books and periodicals.

When the truth first began to reach the Caribbean, a small box of books containing J. N. Andrews' "History of the Sabbath" came via Southampton, England, and was dumped on the wharves at Cap Haitien, Haiti. Other small pieces of literature reached British Guiana from New York. They were haphazardly scattered at the dock. But God had His hand on the literature ministry in Inter-America from the very start. A woman read one of the magazines, was convinced, and began keeping the Sabbath.

Concentrate your attention on Jamaica for a few moments. Jamaica lies in the centre of the Caribbean Sea and is sometimes called "The Queen of the Antilles." This island is a tropical paradise covered with luxuriant flowers and forests, and is 144 miles long and about fifty miles wide. It has 1,236,000 people, of whom more than 14,000 are Seventh-day Adventists.

Jamaica has 175 colporteurs. This means that on an average each colporteur has a bit more than twenty-six square miles in his territory and 7,063 people, children to adults, upon whom to call. Most colporteurs and salesmen would say that this is an extremely reduced area and population average, yet our Jamaican colporteurs are selling more gospel literature than ever before and they are winning souls, too.

Brother and Sister Gaynor were a genuine colporteur missionary couple. From among the districts which they worked with their literature, they chose five houses in which forty-two people lived. Each week they visited these families, held Bible studies with them, and urged them to study their newly purchased Adventist literature. One by one, through hard work and sincere prayers, these souls accepted Christ. Today thirty-seven have become colporteurs. Brother Gaynor himself became ill and died, but his valiant little widow continues searching for new victories on the Inter-American Division literature-ministry horizon in Jamaica.

New horizons have ever been unlimited in Middle America. Every passing day seems



to open greater possibilities and opportunities for the advent message. Briefly I summarize a few more: the establishment and building of Seventh-day Adventist churches in the French West Indies, effective evangelization of numerous towns and cities that have never known anything but the Roman Catholic religion, the opening of Adventist elementary schools where the doctrine of Christian education is scarcely known, the proclamation of the last message by living speakers over the radio in the native tongue of the people, the operation of medical launches on prominent rivers such as the Magdalena, the Orinoco, the Demarara, the Esequibo, the Berbice. All these opportunities and others still unmentioned constitute the challenge of Inter-American horizons to Adventist youth.

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April 8

## What Is Your Spiritual Life?

D. E. REBOK

### Notes to Leaders

THE material for the talks, the word pictures, and the discussion is merely suggestive. We suggest that for the discussion each rule be printed on a good-sized card or written on the blackboard so as to unfold or reveal the steps in the discussion.

### ONLY TWO CLASSES IN THE WORLD

**Introduction:** There are over two thousand million people in the world, scattered among many nations, living by and according to twelve religions, speaking more than 1,500 different languages; but in God's sight they are divided into but two distinct classes. As God sees it, there are just two groups.

Ps. 14: 1-7. Those who seek and understand God; those who do not seek and do not care to understand God.

Ps. 11: 4-7. The righteous, whom the Lord loveth; the wicked upon whom will fall "quick-burning coals," "fire and brimstone," and "a burning tempest." (See 1 Peter 3: 12; 2 Peter 3: 10-14; Ps. 10: 3, 4, margin; Ps. 9: 17; Eccl. 12: 1.)

Matt. 25: 31-34. Both classes are now developing the characters which ultimately determine where they belong. As revealed in the Spirit of prophecy, there are just two groups:—

"The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colours of the rainbow. They are as distinct as midday and midnight."—"Counsels to Teachers," page 341.

"There are only two classes in the world today, and only two classes will be recognized in the judgment—those who violate God's law, and those who obey it. Christ gives the test by which to prove our loyalty or disloyalty. 'If ye love Me,' He says, 'keep My commandments.'"—"Christ's Object Lessons," page 283.

**Conclusion:** What shall you and I do about it? To which class do we belong now? To which class shall we be assigned by Jesus when He comes?

### JESUS MAKES THE DIFFERENCE

#### First Picture—The God-haters

"What have atheists in common with saints? A great deal, suggests top-rank Roman Catholic philosopher, Jacques Maritain, now teaching at Princeton, in the current issue of the quarterly *Review of Politics*. 'The genuine, absolute atheist, with all his sincerity and devotion,' he concludes, 'is but an abortive saint and, at the same time, a mistaken revolutionist.'

"Writing 'On the Meaning of Contemporary Atheism,' Maritain sharply differentiates between the various manifestations of godlessness. There are the 'practical atheists,' who believe that they believe in God but who in reality deny His existence by each one of their deeds—they worship the world, and power, and money. Then there are the pseudo-atheists, who believe that they do not believe in God but who in reality unconsciously believe in Him, because the god whose existence they deny is not God but something else. Finally, there are absolute atheists, who actually deny the existence of the very God in whom the believers believe—God the Creator, Saviour, and Father . . . who stand committed to change their entire system of values and to destroy in themselves everything that suggests God's name.

"FAITH IN REVERSE. The absolute atheists, says Maritain, are represented today chiefly by the academic high fashion of existentialism and the militant mission of communism. . . . To believe in God must mean to live if God does not exist."—*Time*, August 22, 1949.

#### Second Picture—Learning to Live as Jesus Lives

Jesus does make the difference. Col. 1: 27; Eph. 3: 17.

1. "He [Christ] came as God's ambassador, to show us how to live so as to secure life's best results."—"Ministry of Healing," page 365.

2. "Jesus proceeded to show His hearers what it means to keep the commandments of God—that it is a reproduction in themselves of the character of Christ. For in Him, God was daily made manifest before them."

"The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires. But the Pharisees rejected Christ; 'being ignorant of God's righteousness, and going about to establish their own righteousness,' they would not submit themselves unto the righteousness of God."—"Mount of Blessing," page 85.

3. The Christian in everyday life: "It requires much more grace and stern disciplining of character to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labour as an acknowledged missionary in the open field, where one's position is understood, and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the workshop and business office, sanctifying the details of everyday life, ordering every worldly transaction to the standard of a Bible Christian. . . .

"This essential lesson of contented industry in the necessary duties of life, however humble, is yet to be learned by the greater portion of Christ's followers. If there is no human eye to criticize our work, nor voice to praise or blame, it should be done just as well as if the Infinite One Himself were personally to inspect it. We should be as faithful in the minor details of our business, as we are in the larger affairs of life."—*Health Reformer*, October, 1876.

#### Eight Rules for You to Live By

1. Be Your Own Simple Self Plus Christ. ("Testimonies," Vol. IV, page 522.)

Do not try to be somebody else. God wants you as He has made you to fit into the niche He has for you. Many of our troubles, per-

plexities, and trials in the Christian life come from a failure to live by this rule.

2. Do Not Try to Keep Up With Others—Go Alone With Christ.

Competition and rivalry do not beget Christian virtues. Inability or failure to keep up with the Joneses often cause otherwise good people to do things which are called crime and sin. Be content with what you have. God will give you more if He thinks you need it or could use it wisely. (1 Tim. 6: 6-8.)

3. Do Not Try to Get Ahead of Others. (John 3: 30; Phil. 2: 6, 7, margin.)

Be not anxious to have the highest place. Relax and do the work God appoints for you. There is no need to be ambitious for self-aggrandizement.

4. Remember God Is Using Us, and Not We Using God. (Isa. 6: 8.)

Learn to go where God sends you—where the need is greatest. Think in terms of God's values. Do the best you can, leave the results with God, and accept them cheerfully. (Rom. 9: 28.) Often our plans fail that God's plans for us may succeed.

5. Do Not Take on Work and Duties That Belong to Others. ("Testimonies," Vol. VIII, page 189.)

Do your work calmly, faithfully, and well. The Lord never ordained hurried, complicated, and excited lives. We get into trouble when we meddle in the other fellow's business. We are not to try to do the work of ten men, but help ten men to succeed in doing their own assignments.

6. Have Regular Hours for the Essentials of Each Day. ("Gospel Workers," pages 277, 278.)

Work when you work; sleep when you sleep; relax when you relax. Have a schedule to help you accomplish the most in the shortest necessary period of time—never wasting any time. Have regular hours for rising, for prayer, for meals, and for retiring.

7. Have a Time for Outdoor Exercise. ("Gospel Workers," pages 239-242.)

Seventh-day Adventist youth must learn how to live so as to grow physically, spiritually, mentally, and morally. There must be a time for everything essential in the Christian life. Pure air, sunshine, and out-door exercise are health-giving and life-giving.

8. Plan Your Tasks for Each Day. ("Testimonies," Vol. III, pages 499, 500.)

Do the most important first—not the easiest and most pleasant and agreeable. Such a plan will make room for things often neglected or omitted. Prayer—talking and listening to God—is at the top of the list of "musts" for each day. Take your "Orders of the Day" from God at an early hour each day. Make a place for the daily portion of spiritual food—the Word of God. Give zest to life by doing at least "one good deed" for some needy person each day.

Observance of these rules will produce a satisfying life and make real Christians of you and me.

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April 15

## As a Man Thinketh

ARCHA O. DART

### Notes to Leaders

It is high time that our young people began to realize the import of our text, "As he thinketh in his heart, so is he." Prov. 23: 7. The way we think influences our everyday



actions; it controls our decisions. It is "natural" to think, so many do not even attempt to control the thoughts, but let their minds run as they will; and thus they become more and more susceptible to mental disorders. Today mental illness is on such an increase that some people are referring to this day as the neurotic age. In fact it seems that the insane asylums are running a race with the colleges throughout the country to see which will have the larger number of applications. This is not necessary at all, for a great deal of mental trouble can be prevented. The Bible says plainly, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

In today's programme there are seven rules to do that will strengthen the mind and seven things to avoid that will tend to unbalance the individual. The facts and quotations presented in each part can be used as a basis for a two- or three-minute talk.

### "AS A MAN THINKETH"

#### DO—EXERCISE THE MIND IN PURPOSEFUL STUDY EVERY DAY.

The mind improves with use; therefore, a part of every day should be devoted to constructive thinking or purposeful study. Certainly God is not honoured when so valuable a gift as the mind is allowed to remain in idleness for a whole day.

Read "*Counsels on Health*," page 257, "There is nothing that will so refine . . . and important truth."

Read "*Testimonies*," Vol. IV, page 499, "There is no other book . . . vigour to the mind."

Language cannot be any plainer to show us the importance of daily study of God's Word.

#### DO—EXERCISE THE BODY IN WORTH-WHILE ACTIVITIES EVERY DAY.

Read "*Counsels to Teachers*," page 296, "That the balance . . . of all the powers."

"Physical labour will . . . for a sound intellect." *Id.*, pages 287, 288.

Read "*Messages to Young People*," page 178, "The greatest benefit . . . benefit will be greater."

We should never forget that the fourth commandment says to rich and poor alike: "Six days shalt thou labour and do all thy work."

#### DO—BE HAPPY

Why not be happy? It is the Christian way of living. Every act of creation proves God is trying to make us happy, and every requirement of His leads to success. Read "*Ministry of Healing*," page 479, "God never leads . . . from the beginning."

Sometimes we find individuals who imagine that we give up pleasure and all good times when we join the church. The trouble with these people is they are confused in their thinking. Their minds are unbalanced. They imagine they are having a good time when they are only excited; they imagine worldly amusements will satisfy, but they only increase discontent. They imagine that whining, grumbling, complaining will correct wrongs, but it only multiplies them.

The straight thinker knows there is no happiness apart from right doing; the clear mind realizes that "happy is that people . . . whose God is the Lord." Ps. 144: 14.

Read "*Ministry of Healing*," page 251, "Nothing tends more . . . as it is to pray."

#### DO—TAKE AN INTEREST IN OTHERS.

The Bible plainly tells us that it is not good to be alone. The most modern mental hospitals today encourage patients to help

one another. They will sometimes bring a group of the patients together for the sole purpose of having them examine the others' problems and help work out a solution. The patient who takes an active part in helping someone else often receives the greatest benefit himself. We might say that it is a law of the mind that the more it imparts the more it has. Strange, is it not? But a teacher who imparts knowledge learns more than the pupils. The preacher who gives away the bread of heaven is himself nourished.

God could have sent angels to this earth, to preach, to nurse the sick, to give Bible studies, to do colporteur work, and to speak a word of cheer to the discouraged and lonely; but this work has been entrusted to us for our good. He desires that we shall receive the benefit ourselves from helping others, for we cannot pour perfume on someone without inhaling the fragrance. We cannot draw a soul nearer to God without coming closer to Him ourselves.

Read "*Ministry of Healing*," page 257, "Good deeds are twice . . . bodies and minds."

#### DO—ACCEPT RESPONSIBILITY

Putting all the blame for your mistakes on others does not turn your failure into a success, nor does whining, "He made me do it," rectify a wrong. Accept responsibility and stand on your own two feet.

Our emotions are mixed with pity and contempt for the weakling who cannot make a decision himself or who hasn't the courage to say no when he is urged to do something he should not. The capacity to carry responsibility grows by cultivating the ability to make right decisions and by exercising the will power to say NO to temptation.

Watching others win the victory is no benefit to you. Jump into the water yourself if you expect to learn to swim. Do not stop to weep over your mistakes; try again and again until you conquer. If you succeed, people will soon forget about your mistakes; but if you give up, you are yourself a failure. Every schoolboy knows that Thomas Edison invented the electric light, but few know how many failures he made before reaching his goal.

Read "*Christ's Object Lessons*," page 335, "An ordinary mind . . . talents without self-control."

#### DO—KEEP WELL AND STRONG

"To neglect the body is to neglect the mind." —"*Testimonies*," Vol. III, page 486.

The best way to keep well and strong is to observe the simple rules of health, all the time. Some ruin their health through idleness, and there are others who neglect their rest and sleep. They imagine that they will be ahead if they finish their education in as short a period of time as possible; therefore they drive themselves to work beyond their strength. Money earned, lessons studied, or socials attended at the cost of loss of sleep and proper rest is too expensive for safety. The price demanded in mental or physical restitution is entirely out of proportion to value received.

Another important health rule is regularity. The one who is regular in his habits of eating, sleeping, working, playing, studying will accomplish far more in the long run and have more fun than the one who does things under the impulse of the moment. Listen to these startling words, "Irregularity has created disorder in your home, and if continued will cause your mind to sink into imbecility." —*Id.*, Vol. IV, page 498.

#### DO—HAVE FAITH IN GOD.

Nothing is so stabilizing to the mind as a living faith in God. To know that God is our Father and that He loves us casts out fear. Hear are some texts that may be used: Isa. 26: 3; Ps. 119: 165; Matt. 6: 31-34; Phil. 4: 19; Heb. 13: 5; 1 Cor. 10: 13,

#### AVOID—CLUTTERING UP THE MIND WITH TRASH

A large number of insane people live in an imaginary world inhabited with people of their own creation. This place of fancy is more real to them than the world in which they live. Although their bodies are on this earth of reality, their minds are floating around in a daydream world. How did these poor folk become so deranged? One reason is their choice of reading. The reading of love stories, novels, and thrillers, or seeing these fanciful plots pictured upon the screen, focuses the thoughts on imaginary things, and after a time the mind is unable to distinguish between reality and fancy. We should recognize that it is Satan's studied plan to cause one to forget about reality and become absorbed in the comics, the novels, and the cheap reading that curse our land. But listen to these startling words, "Many an inmate of the insane asylum has become such through the habit of novel reading." ("*Ministry of Healing*," page 446.) We read the testimony given to one individual: Read "*Testimonies*," Vol. IV, page 497, "You have indulged . . . reading fictitious stories."

#### AVOID—IDLENESS

"It is the idle mind that is Satan's workshop." —"*Education*," page 190.

"Despondent feelings are frequently the result of too much leisure." —"*Counsels on Health*," page 629.

The mind as well as the body loses its strength when allowed to idle.

#### AVOID—THINKING ABOUT YOURSELF

"Forget self, and think of something cheerful." —"*Testimonies*," Vol. II, page 530.

"Unless you cultivate a cheerful, happy, grateful, frame of mind, Satan will eventually lead you captive at his will." —*Id.*, Vol. I, page 704.

"It is a religious duty to discipline the mind to dwell upon cheerful subjects." —"*Counsels on Health*," page 628.

#### AVOID—BEING SENSITIVE, SUSPICIOUS, OR JEALOUS

It is poor mental hygiene to be sensitive. The man or woman who allows his feelings to be hurt over slights, mistreatment, and unkind remarks is unhappy most of the time. Life is too short to spend it in nursing grievances about the way people treat us. Everyone is forgotten sometime; everyone has unkind remarks made about him occasionally. If the report is true, correct your way of living; if the report is false, forget it—it is not worth remembering. A suspicious person is miserable. Remember as far as your mental health is concerned, it is a thousand times better to consider everyone in the world your friend and be wrong than to imagine everyone is your enemy and be right. Do not try to cover up your imperfections by accusing someone of "holding you down."

Usually jealousy is an acknowledgement of defeat. Someone has a better voice, more money, a higher position; and we become jealous. Remember God has never asked any of us to do better than someone else, but He does expect you and me to do our best. It is a noble person who can see and appreciate talent or superiority in others.

#### AVOID—"GIVING IN" TO YOUR FEELINGS

Do you take a pill every time your head hurts, or go to bed when you feel a little "under the weather"? Then you are headed for trouble. The more one thinks about himself, the sicker he becomes. Read "*Ministry of Healing*," page 256, "One of the . . . upon themselves."

"A great deal of the sickness which afflicts humanity has its origin in the mind." —"*Counsels on Health*," page 349.



"Many are lifelong invalids who might be well if they only thought so."—*Id.*, page 344.  
"Sickness of the mind prevails everywhere. Nine-tenths of the diseases from which men suffer have their foundation here."—*Id.*, page 324.

### AVOID—INJURING THE BRAIN

(1 Cor. 6: 19, 20.) The brain is a very delicate organ of the body, and must receive special care or it will become defective and cease to function properly if injured or abused. One of the surest ways of crippling the brain is by the use of alcohol. In fact the cerebrum, the part with which we think and make decisions, seems to be affected almost immediately after the first swallow. The more one drinks the less and less capable this part of the brain becomes until it ceases to work altogether. We say one is dead drunk. Tobacco is another enemy to the brain. It dulls the thinking and hinders the memory.

The brain requires a rich supply of blood to work properly. Meat eating and over-eating clog the system and thus hinder the supply of blood needed for good thinking.

Impure thinking leads to impure acts, and impure acts may cause one of the worst kinds of brain disease. "For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6.

### AVOID—FEAR, WORRY, AND ANXIETY

The less we think about God, the more we are likely to worry and be afraid. The more we think about the things of this world and conform to the habits and customs as portrayed in 2 Tim. 3: 1-5, the more likely we are to fit the condition in Luke 21: 26, "Men's hearts failing them for fear."

"The continual worry is wearing out the life forces."—*"Ministry of Healing,"* page 481.

☆ ☆ ☆

April 22

## What Is That in Thine Hand?

GEORGE W. LISCOMBE

For many years God's chosen people had been suffering in bondage to a heathen nation. God heard their cries and their prayers. It had come time for God to do something for them. For many years He had been leading and directing in the life of His servant Moses for this very time. From the day that Moses was born, angels from heaven influenced and guided his steps.

Moses was keeping watch over Jethro's flocks. His trusty shepherd's rod was his only means of help and defence in that treacherous territory. God called Moses in a miraculous way. He saw a bush burning, but it was not being consumed. Moses drew near. God spoke to him. The message to Moses that day could not be misunderstood. God had chosen him to return to Egypt, to rally the flagging zeal of the Israelites, to appeal to Pharaoh, and to lead the children of Israel in a victorious march out of bondage into the liberty of the promised land.

Moses was taken aback by the magnitude of the task before him. The difficulties in the way appeared to him in many different ways; they seemed too large for his feeble capabilities. God then directed this question to him: "What is that in thine hand?" And Moses said, "A rod." Ex. 4: 2. God knew the rod was in Moses' hand. He wanted to call his attention to the great possibilities in anything, no matter how common, in His service. Moses threw the rod to the ground. It became a serpent. He took the serpent by the tail, and it became his rod again. Moses was convinced that God would use his talents and capabilities in this great task. God sent Moses to Egypt, and finally by simple means Moses was able to lead the Israelites out of Egyptian bondage.

God will use what He has given you as you share your faith.

Two ladies were ingathering in one of our large cities. They came to a small shoe-repair shop. The young man behind the counter was not much interested as they presented their canvases. Finally in not too good English he said, "I do not read English; I am Hungarian." One lady slipped out of the store, and the other continued to talk to the young man. The lady returned in a few minutes and handed him an Ingathering magazine in the Hungarian language. The young man was embarrassed, and admitted he could not read Hungarian.

He began to ask questions about Seventh-day Adventist doctrines, and finally asked, "Do you believe that Jesus is coming so soon that I should change my ways of living today?" The answer of course was, "Yes." He asked the ladies to kneel with him and pray that God would forgive his sins and accept him as one of His children.

God entered his heart and life, and today that young man is training in a Seventh-day Adventist college preparing to be a Seventh-day Adventist minister.

Perhaps your talent is just as simple as a shepherd's rod. It may be a part of your everyday business. Your voice, your accomplishment—whatever it is—God can take and use in His service.

### GOD IS ABLE TO USE YOU

I like the story in Daniel 3 of how three young men were able to say to a proud king, "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." Dan. 3: 17. God did deliver them.

Down through the ages God has had watch-care over His people and has provided for every emergency. He is able to use you in these last tremendous times for God's work.

John Bunyan's famous book, *"Pilgrim's Progress,"* loved through the ages, was written when Bunyan, in the Bedford gaol, dreamed a dream, and, as he expressed it, "began unravelling the dream out of my heart."

John was not always a Christian preacher, writer, or revealer of the hidden caverns of the human soul. He fell into a slough of sin during his soldiering days. Then God took a hand in his man-building.

One night he was to stand sentinel during a battle, but just as time came for him to go on duty, a soldier suggested, "John, let me stand sentinel for you tonight."

Seeing no reason why his friend should or should not, John finally said, "All right."

That night the stand-in sentinel was shot through the head. And Bunyan, thus saved from a tragic death, through a chain of providences was moved by the divine hand until he met "holy Mr. Gifford," who introduced him to Christian's Friend and John's lifetime Companion, the Master.

The world has never yet seen what God can do through a man wholly consecrated to him. Moody's answer to the soul-challenging thought was, "Lord, I will be that man." Before he was through with the soul-winner, God had taken the man—who had been a needy orphan farmed out by his mother for "board and bed"; a shoe clerk, won to Christ by a shoe salesman; "crazy Moody," superintending a Chicago Sunday school of two thousand, which he had built in a stammering stuttering way from thirty-eight Chicago ruffians whom he hired to attend his first Sunday school class; pastor of the Moody Tabernacle in Chicago; and world evangelist—and bent him into the divine will.

Moody testified before his career ended that he had prayed individually with seven hundred and fifty thousand souls in his meetings and had won, as it was estimated, a million

to the Master. The bending process put Moody into the swing of the divine current, where God's power, and not the evangelist's human ability, was the source of his soul-winning.

### ARE YOU WILLING?

Too often we hear people lamenting their lack of talents. Some claim they would work for God if they had the education, ability, genius, or wealth. Your own talents are to be used. What is in your hand? The question is not one of how much ability you have, but what you have dedicated. God can work wonders with little, but that little must be consecrated to Him.

Let us remember that although the work we have to do may not be our choice, it is to be accepted as God's choice for us. Whether pleasing or displeasing, we are to do the duty that lies nearest. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

"We are to look upon every duty, however humble, as sacred because it is a part of God's service. Our daily prayer should be, 'Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour.'"—*"Ministry of Healing,"* page 474.

Fellow Missionary Volunteers, you have the gospel of Jesus Christ in your hands. God has seen fit to give it to you. God would have you pass it on.

Are you willing to let God use you?

It was Ingathering day at an academy. The young people were scattered over the country knocking on the doors and visiting the people. In a quiet little town one of the girls was invited in by a little old lady. They visited for several minutes, and then two pound notes changed hands. After a short prayer in the home the young lady went on her way. When she arrived back at school in the evening she turned in the lady's name for a subscription to one of our papers.

The school year quickly passed and it was Ingathering day again. The same young lady was at the same door. In response to her knock the door was opened by her friend of the year before. She held in her hand another two pounds and said, "Come on in. I heard you were in town, and I've been waiting for you. That Seventh-day Adventist paper you sent is fine. I've learned so much about the Bible from it since you were here. Could I attend your church?"

Yes, Ingathering is one phase of God's programme in which we can all take part. God will use our lips to tell of His love and work. Ingathering gives us another opportunity to share our faith.

### ROUND TABLE

**Leader:** God has many ways of accomplishing His purposes that we know nothing about. At times He has used simple means in the hands of consecrated men and women. These six young people will discuss some Bible characters and how God used their talents for Him. Can you think of a man in the Bible who used simple instruments to win a glorious victory for God's people?

**First Person:** Yes, Gideon.

**Leader:** Tell us about it.

**First Person:** If I remember correctly, in Judges 6 and 7 the story of Gideon's great victory over the hosts of Midian is told. Gideon used only three hundred men carefully chosen for their dependence on God. The men under Gideon carried trumpets and covered lamps. At the proper moment the



pitchers covering the lamps were broken. The lights burst out. The trumpets blew, and the Midianites were defeated. The Israelites did not need much in their hands when God was on their side. (See "Patriarchs and Prophets," pages 546-554, for further details if desired.)

**Second Person:** Didn't Samson do a remarkable piece of work for the Lord one time? In Judges 15 the story is recorded. Samson was bound, but broke the cords holding him, and immediately set upon his captors. The only weapon near was the jawbone of an animal, and with it he destroyed one thousand enemies of God's people. (Note "Patriarchs and Prophets," pages 563, 564.)

**Third Person:** In the time of Jesus a small boy was used of God in a remarkable way. You remember John 6:5-14. The multitude had been listening to Jesus all day. Many of them were no doubt hungry. Jesus had His disciples take an inventory of the food available. One young lad presented his lunch to be used any way that Jesus desired. Jesus took the small lunch and multiplied it to feed five thousand men as well as the women and children.

**Fourth Person:** Sometimes God uses people who have nothing in their hands. When Queen Esther (see Esther 5) stood before the king in that time of grave crisis for God's people, she was empty-handed. God rewarded her courage and faith, and she received favour in the eyes of the king; and later she was able to save God's people from the terrible fate that evil men had planned.

**Fifth Person:** In the third chapter of the Book of Acts there is the story of Peter and John going into the temple to pray. A man who had been lame all his life was nearby begging. Peter acknowledged he had nothing in his hands, but commanded the lame man to stand upon his feet and walk. The crippled man didn't bother to walk. He ran and jumped for joy.

**Sixth Person:** I think perhaps David looked rather foolish as he walked out on the field in sight of both armies. The giant Goliath was dressed in all the up-to-date armour of the day and had a helper to carry the extra equipment. David was dressed in his regular shepherd's clothing, and carried a sling and a few smooth stones. God was on his side, and in a few moments God had given him a victory.

**Leader:** Yes, in the hands of consecrated people God does use simple means and methods for the advancement of His work.

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April 29

## The Auction of Souls

Song of Solomon 7:10: "I am my beloved's, and His desire is toward me."

Luke 22:31: "Satan hath desired to have you."

The combination of the above expresses the deep, solemn truth concerning rival bidders for the souls of men. One bidder is heavenly, the other hellish; one sacred, the other satanic; one fair, the other foul; one beautiful, the other bestial; one blesses, the other blasts; one is the Reigning Lord, the other is a Raging Lion.

The conflict for the mastery of a human life greatly resembles an auction room with its eagerness among bidders to secure some priceless goods that are offered. No two bidders can secure the same article, seeing that it is knocked down to the highest bidder. With such a figure, then, before our minds, let us

apply it to the battle for the possession of precious souls.

We have, first of all, the auction room, which is the inner life, the hidden room of the heart. Then come the rival bidders, the Saviour and Satan, the Lord and the Liar. The treasures for auction are the possessions of one's whole being. Coming to the auctioneer who disposes of his wares, we can identify such as the will of man, the deciding factor in matters relating to the soul.

### THE AUCTION ROOM

Such a room is both seen and unseen. It is within your heart; and also in your room as you ponder this message, or in a church as you listen to the gospel being preached. When you enter God's House great issues confront you. Holy voices urge you to repent; hellish influences constrain you to reject the Saviour.

The auction mart is also within your heart. Man's innermost being is ever the ultimate battlefield. The Saviour, with eyes of love, heart of compassion, hands of mercy, stands before the soul, and with the wooing notes of grace strikes to win the allegiance He truly deserves. Satan, with his devilish hatred, diabolical purpose, hands stained with the blood of multitudes both in and out of hell, likewise waits to clutch the sinner, who understanding the claims of these rival bidders, must knock down his soul to one of them.

### THE RIVAL BIDDERS

This message may help a perplexed soul to a right decision if it can suggest the opposite characters of the Saviour and Satan, one a Friend, the other a Foe. The Devil brings a Curse, the Master a Blessing; one is from Hell, the other from Heaven.

The above passages have a direct application to the saint, for within him there is the constant struggle for mastery. Satan, of course, is cognizant of the fact that he cannot force a person to commit sin—he can only entice and solicit. The enemy desired to have Job. (Job 1:6-12.) "My desire is that Job may be tried unto the end." (Job 34:36.) And until our end Christ and Satan will ever be in conflict over the mastery of our life. The devil will take advantage of his permission to tempt us. By subtle devices he will endeavour to wreck our witness and shut us out of heaven. It was thus that he desired to have Peter. "Satan hath desired to have you." There the word "desire" means to ask exclusively for, or to practically demand. Christ's intercession on Peter's behalf prevailed, however, over the enemy's purpose.

And let us make no mistake about the fact that Satan desires to have the saint, that is, to ruin his spirituality, to keep him out of the realization of the fullness of the blessing of God. Christ, on the other hand, yearns and strives after the believer's sanctification. As the King of saints he greatly desires their beauty. (Ps. 45:11.)

As to the sinner, he must know the character of the rival bidders for his soul, ere he hands such a treasure to one of them.

1. Look for a moment at the contrast of the names! Let us take Satan! Who is he? How does the Bible describe him? Why, he is the serpent, subtle, cunning, unsuspected in his approach. He is the adversary, that is, the antagonist of God and man. He is the devil, a name meaning to throw down. He is a murderer, and as such is responsible for wars, murders, and suicides. He is a liar, a deceiver. Falsity is his chief stock. He is the prince of demons, and marshals all evil forces for your destruction. He is the roaring lion, devouring, savage, out to consume. He is Apollyon, a destroyer of all that is good and fair. He is the dragon, bestial, hateful, fierce. He is an

angel of light, plausible, gilding his hollow pleasures.

Oh, how can a man be content to follow and serve this son of hell! He has no good intentions for any soul.

Is the Saviour different? What is He like? Why, He is the One who created us all, and who loves us with an undying love. He is the Beloved, the Shepherd, the Friend, the Fairest among ten thousand. His name is an ointment poured forth. He is the Way, the Truth, and the Life. He was the Lamb dying for the sin of the world. Can it be that you see no beauty in Him? Does He have no form or comeliness for you? Does His name not thrill your soul? Has His Word no charm for you?

2. Consider in the next place, the contrast of their history.

What is the record of Satan? Why, it is as black as his character. He it was who created sorrow among the angels, who was responsible for the entrance of sin, the murder of Abel, the desolation of the Flood, and for the tears, graves, sins, sorrows, miseries of mankind all down the ages. The darkness and terrible sins of heathenism, the appalling iniquitous practices all around, the cesspool of evil within the hearts of men, are all alike the product of Satan's wicked mind. And yet, when this fiend presses his claims, multitudes hand over the precious possessions of life without a thought. What a folly!

Has the Saviour a different testimony? Can we safely trust our souls to His care? What is His record? Scripture reveals Him as the loving and obedient one, loving and loved by all who appreciate His worth. (Prov. 8:30, 31.) As the Creator and Sustainer of everything that lives, He bountifully supplies all necessary meat in due season. Condescending, sympathizing, suffering was He as He lived among men. His passion to save men led Him to be crucified in cold blood. He ever yearned over souls, that life eternal might be theirs. He never thought a wrong thought, uttered a wrong word, committed a wrong action. None could convince Him of sin. He was holy, harmless, undefiled, separate from sinners, higher than the highest, better than the best. O what a Saviour! And yet so many treat Him with contempt, and slam the door of mercy in the face of this best Friend, the best a sinner could possibly have.

3. Again, there is the contrast of the purpose! What motives actuate these bidders as they strive for the supremacy over the hearts of men? Is there any conflict in their respective desires?

**Take Satan.** Is he inspired by good intentions as he approaches men? Good intentions! Why, he is just as much a stranger to such as he is to the truth. He is out for the delusion of the soul, for its loss now and its damnation hereafter. His heart—if he has one—is filled with a diabolical purpose to blast souls, and to have them destroyed in the lake of fire. Knowing that he is without hope, he labours incessantly to people hell with the Christless. Ever before him is the destruction of the work of the Trinity on behalf of a sinning world. And what a mystery it is that so many sin-driven lives blindly follow such a cruel monarch!

**Take Jesus.** What are His thoughts toward us as He stands and pleads, "Come unto Me"? Is it peace, as He urges us to join in His chariot? His desire to help us can be proved by the fact that He was manifested that He might destroy the works of the devil for all sinning souls. And now, unwearingly He labours to deliver men from the penalty and tyranny of sin. He seeks the ennoblement of life, the enrichment of it by the impartation of His own fragrant life. He offers weary hearts present rest and eternal bliss. Our good is ever His wish. But can you understand it? Many there are who are yet content to feed



on ashes or the husks the swine do eat rather than on the bread of the Father's house. Thrice happy are the souls who can say, "Oh, Christ, Thou art my supreme joy. Thy blessed will and mine are one. I have no desires but Thine, no pleasures but such as please Thy great heart."

### THE TREASURES FOR AUCTION

What are the goods exposed for sale. Are the lots for disposal somewhat rare and costly? The truth is that no auctioneer's catalogue or mart ever contained such valuable treasures, for did not Jesus declare that one soul is worth more than all the world contains?

The treasures, then, are the whole being, time, talents, possessions, influence, and eternal destiny of a soul. And all that we are and have must go to one bidder or the other. Both Christ and Satan appraise the worth of a soul, hence the struggle in different ways for its possession.

*"To lose one's wealth is much,  
To lose one's health is more,  
To lose one's soul is such a loss  
That nothing can restore."*

What wisdom we manifest when we permit the Saviour to save the soul and have it in His eternal care!

**The Auctioneer.** With such costly possessions before the bidders, surely the auctioneer must be weighted with the sense of responsibility as to their right disposal! Pearls of greatest price may be thrown away for a mere pittance. Who then is the auctioneer? He is your will, for upon the human will rests the solemn responsibility as to who shall have the soul. The will listens to the bids and then makes the choice. Cried Pilate, when Christ and Barabbas were on his hands—"Whether of the twain will ye that I release unto you?" and your will is your Pilate making the choice between Christ and Satan. Pilate, we read, released unto them him whom they desired. The fatal choice that day was for Barabbas. On the other hand we have the record of those who desired to see Jesus (John 12: 21). The Jews desired Barabbas! The Greeks desired Jesus! Whom have ye chosen? Who has won your allegiance? Can you truthfully confess, "Whom have I in heaven but Thee?" (Ps. 73: 25.) Your will is ever the deciding factor as to who is to be the master of your life.

The well-known story of Rowland Hill and his experience at an open-air service will stand repetition. As he preached the gospel a lady rode by, and as Rowland Hill glanced at her he noticed that she was bedecked with jewels, and withal quite content as she nestled in the corner of her coach. The truth she heard from earnest lips that day has been cast in the following form:—

### THE THREE BIDDERS

*Will you listen, friends, for a moment  
While a story I unfold;  
A marvellous tale of a wonderful sale  
Of a noble lady of old;  
How hand and heart at an auction mart  
Soul and body she sold.*

*And now in His name a sale I proclaim,  
And bids for this fair lady call.  
Who will purchase the whole—her body and  
soul,  
Coronet, jewels, and all?*

*I see already three bidders—  
The world steps up as the first.  
"I will give her my pleasures and all the  
treasures  
For which my votaries thirst.  
She shall dance each day, more joyous and  
gay  
With a quiet grave at the worst."*

*But out speaks the Devil boldly:  
"The kingdoms of earth are mine.  
Fair lady, thy name with an envied fame  
On thy brightest tablets shall shine.  
Only give me thy soul, and I give thee the  
whole  
Their glory and wealth to be thine."*

*And pray, what hast Thou to offer,  
The Man of Sorrows unknown?  
And He gently said, "My blood I have shed  
To purchase her for Mine own.  
To conquer the grave, and her soul to save  
I trod the winepress alone,*

*"I will give her My cross of suffering  
My cup of sorrow to share,  
But, with endless love, in My home above,  
All shall be righted there.  
She shall walk in the light in a robe of white  
And a radiant crown shall wear."*

*Thou hast heard the terms, fair lady,  
That each hath offered for thee.  
Which wilt thou choose, and which wilt thou  
lose,  
This life, or the life to be?  
The fable was mine, but the choice is thine,  
Sweet lady, which of the three?*

*She took from her hands the jewels,  
The coronet from her brow.  
"Lord Jesus," she said, as she bowed her head,  
"The highest bidder art Thou.*

*Thou gavest for my sake Thy life, and I take  
Thy offer—and take it now.  
"I know the world and her pleasures,  
At best they weary and cloy;  
And the Tempter is bold, and his houses and  
gold  
Prove ever a fatal decoy.  
I long for Thy rest—Thy bid is the best.  
Lord, I accept it with joy."*

Believing then that Christ's bid is the best, may we ever receive it with joy.

## JUNIOR MEETINGS

April 1

### Adventuring With Our Church Pioneers

ARTHUR W. SPALDING

#### Notes to Leaders

LIMITATION of space prevents our giving all the details. This is a good opportunity to develop the talents of the Juniors in preparing their parts. The leader and others should give liberal help. Begin early to prepare.

THE OPENING PRAYER, it is suggested, is to be given by three Juniors, and the theme in each prayer is indicated. The prayers should be short, two or three sentences. Let the Juniors frame their prayers, but the leader may check on them. It would be well for the three to appear together, kneel if desired, and pray in succession.

NARRATIVE AND DISCUSSION: "The Last York Shilling" is given in detail, as a sample. The sources, however, should be studied by the leader and Juniors.

THE MONOLOGUE, "The Large Unfinished Chamber," will need skilled help to gather salient points from the sources indicated, elimin-

ating much. Let the central point be the preparation for and the publishing of the first printed paper, *Present Truth*. Time, from five to ten minutes.

The several musical parts must have early attention and practice. If talent for all those suggested is not available, certain of them may be sung as congregational pieces. It would be good to practise beforehand those least familiar.

The leader will need to familiarize himself with the history of Annie Smith, and help the Juniors to prepare their parts.

The commonly accepted application of the first three stanzas of "I Saw One Weary" is: first stanza, Joseph Bates; second stanza, James White; third stanza, J. N. Andrews. This stanza, however does not very well fit John Andrews' experience, though it has been put in the masculine gender.

SYMPOSIUM: "Songs of Pilgrimage" should be brief, each only two or three minutes.

SOURCE: "Pioneer Stories of the Second Advent Message," pages 205-210; "Footprints of the Pioneers," pages 123-129.

### NARRATIVE AND DISCUSSION The Last York Shilling

Sources: "Pioneer Stories of the Second Advent Message," pages 179-186 (1942 edition); "Footprints of the Pioneers," pages 40-48.

**Leader's Introduction:** We have a wonderful heritage in the history of the second advent message. Our pioneers, such as Joseph Bates, James and Ellen White, Hiram Edson, Uriah Smith, and John Loughborough, had many adventures in the work of the Lord. Today we are going, in imagination, with some of them in their adventures. First, a group of Juniors will discuss one of Pastor Joseph Bates's early experiences.

#### A Suggestive Discussion

**Johnny:** Captain Joseph Bates had two thousand pounds.

**Jimmy:** Where did he get it?

**Mary:** Oh, I know! He was a sea captain, sailing down to and trading with South America. After a good many years, he'd saved up two thousand pounds.

**Hal:** Well, that's good. Wish I had two thousand pounds.

**Johnny:** But he doesn't have two thousand pounds now. He's spent it all but one York shilling.

**Evelyn:** He must have been very foolish.

**Johnny:** I don't think he was foolish. He didn't spend it for lollies or chewing gum, Evelyn.

**Hal:** What did he spend it for?

**Johnny:** You know, Mary?

**Mary:** Surely, I know. He travelled and preached the message of Jesus' coming. That took money. Then he helped pay the expenses of other messengers. He helped poor people and sick people. He didn't want to have any money left when Jesus came, so he spent it all for the kingdom of God.

**Jimmy:** And then Jesus didn't come?

**Johnny:** No, He didn't come in 1844, when they expected Him. But that didn't discourage Joseph Bates. He went right on looking for Jesus' coming, and learning more truth. He found out about the Sabbath—that the seventh day, not Sunday, is the Sabbath. He wanted everybody else to know it, too, so he decided to write a book about it.

**Mary:** I know! He sat down to write his book. And just then his wife came in and



## The Large Unfinished Chamber

Sources: "Footprints of the Pioneers," pages 99-108; "Life Sketches of Ellen G. White," pages 107-109; "Christian Experience and Teachings of Ellen G. White," pages 116-118, 128-130.

## (Outline)

A hundred years ago, Brother Albert Belden built a new house, big enough for him and his family, and more, at Rocky Hill, near Middletown, Connecticut.

There was a large unfinished chamber in the house, and he invited Pastor and Mrs. James White to come and live in it. They did.

The Lord, through Sister White, told James White he should publish a paper to tell the truth. He had no money, and the Lord told him not to go to work in the hayfield to earn it, as he had the year before. He was to go ahead and start the paper, and the money would come in.

So James White started the paper, *Present Truth*, in 1849. The name was afterwards changed to *The Review and Herald*.

He walked from Rocky Hill to Middletown, eight miles, and back several times, to get the paper started. When it was printed, he borrowed a horse and buggy, and brought out the flat sheets to the House of the Large Unfinished Chamber.

There he, Sister White, Brother and Sister Belden, and others knelt around the sheets and prayed for the message-filled papers to find the right people. Then they set to work folding the sheets, and wrapped and addressed them for the mail.

Brother White then took them in a carpet bag, and walked with them to Middletown and mailed them. The paper reached many earnest people, who believed the truths, and sent in money to pay for the printing. So God's word was fulfilled.

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April 8

## Your Best Foot Forward

LEONARD E. HILL

## Introduction by Leader

IN THESE days of turmoil and strife, with the allurements of sin besetting us on every hand, it means something for boys and girls to stand true to God.

Today our purpose is to convey in this short programme a few suggestions on the topic, "How to Act Among My Friends."

(Leader may read a few passages from the following, choosing that best adapted to his society. "Messages to Young People," page 27, under the subtitle, "Faithful Integrity"; pages 206, 207, under the subtitle "A Work to Do.")

## WISHING

Do you wish the world were better?

Let me tell you what to do:

Set a watch upon your actions,

Keep them always straight and true;

Rid your mind of selfish motives,

Let your thoughts be clean and high;

You can make a little Eden

Of the space you occupy.

Do you wish the world were wiser?

Well, suppose you make a start

By accumulating wisdom

In the scrapbook of your heart;

Do not waste one page on folly,

Live to learn and learn to live;

If you want to give men knowledge,

You must get it ere you give.

Do you wish the world were happy?

Then remember, day by day,

Just to scatter seeds of kindness

As you pass along the way;

For the pleasures of the many

May be oftentimes traced to one,

As the hand that plants the acorn

Shelters armies from the sun.

—AUTHOR UNKNOWN.

## THE BISCUIT-TIN ON THE COUNTER

Verna and Irene were friends and often played together after school and in the summer. One afternoon Irene's mother asked the girls to run an errand for her. She was bottling cherries and needed more sugar and jar lids.

Irene and Verna had to wait their turn at the counter in the little grocery store. As they waited and listened to the customers talking to the grocer, they saw a friendly man do something that made them want to do likewise. As he talked to the grocer he reached into the biscuit tin on the counter and helped himself to the biscuits. The grocer, Mr. Hoffman, saw him do it and didn't seem to mind at all. He kept on talking and laughing with him. Irene and Verna just looked at each other. They didn't say anything until they were on their way home. Verna was quite excited about it.

"Why, if Mr. Hoffman doesn't care, we can take some biscuits some time, too, can't we?" she said.

"Well, uh—I guess it would be all right if we did it right when he was there and was waiting on us. It would be stealing otherwise, wouldn't it?" Irene asked in return.

"Oh, I don't know about that!" was all Verna said, with a toss of her head. Perhaps she didn't want to know.

The next day Verna's mother asked her to run to the store for her, and Verna stopped by to see if Irene could go with her. She could.

"Mother wants brown sugar," Verna was telling Irene, "and Mr. Hoffman will have to go into the storeroom to get it. We can pick up some biscuits while he is there."

"But Verna, I don't think—" Irene started to say something, but didn't finish. She found herself thinking of some chocolate biscuits she had seen in the biscuit tin.

At the store it worked out just as Verna had said, and the girls munched biscuits. Irene hardly said a word.

Irene's heart was heavy as she knelt to pray that night. She felt better after she had asked God to forgive her and help her to correct the wrong.

A few days later there was another errand at the grocery store. Irene's heart pounded wildly when she tried to tell Verna that she did not want any biscuits, but the words didn't come out. Then the same thing happened as before.

How her heart ached as she sat on the front doorstep alone when Verna had gone! What if mother and daddy knew that she was a thief!

Irene kept putting off the part about making right the wrong deed, and again she took biscuits from the tin on the counter when Verna was with her. Then the habit grew until she did it even when alone. Every night she knelt in prayer as usual, but she knew that her prayers were empty ones.

One day at the store just as Irene and Verna were quickly sneaking biscuits from the tin while Mr. Hoffman went to get something for them, they looked up to see him looking right at them. Mr. Hoffman said nothing, but his eyes searched their faces, and they were glad to get out of the store.

After that Irene never again took a biscuit from the tin, but she didn't return what she had already taken, and her heart was as heavy as before.

said: "Joseph, I haven't quite enough flour to make my batch of bread. Will you get me some?" And he said that he would.

Hal: I thought he didn't have any money.

Johnny: Well, he had a shilling.

Evelyn: He could buy a loaf of bread for that.

Mary: Yes, but they didn't buy their bread then. They made it.

Johnny: So he got up and went out and bought a shilling's worth of flour, just a panful, and came and put it in the kitchen.

Mary: And his wife said, "Joseph, where did you get this flour?" And he said, "I bought it." And she said, "Why didn't you buy a barrel of flour?" And he said, "Prudy, I paid for that flour with the last money I had, a York shilling."

Hal: Then she cried, didn't she?

Evelyn (all in one breath): I guess you'd have cried, too, if you'd been his wife and your bread was all ready to go in the oven, only it needed some flour, and your husband told you he didn't have any more money in the world!

Hal: It's too much for me!

Johnny: Well, it wasn't any laughing matter. Joseph Bates said to his wife, "The Lord will provide." And she said: "Oh, yes, that's what you always say!" Besides, Pastor Bates was writing a book to be printed, and where was the money coming from to pay for that?

Jimmy: I guess the printer would wait for his pay.

Johnny: But, you see, Pastor Bates didn't do business that way. He always paid for things when he bought them.

Hal: Then why did he go ahead writing a book?

Mary: Because he trusted the Lord! And you know what happened? Right away something said to him, "Go down to the post office. There is a letter waiting for you, with money in it."

Hal: Who said it?

Mary: Why, I guess the Lord said it, not right out loud, but so that Pastor Bates knew it was said to him. And he went down to the post office, and sure enough, there was a letter for him. But the postage wasn't paid, and it was a shilling. Postage cost more in those days. He told the postmaster to open the letter, and if there was money in it to take out enough for the postage and give the rest to him.

Evelyn: And there was money in it?

Mary: Johnny, you tell.

Johnny: Yes, there was two pounds. Pastor Bates went right out and bought a barrel of flour and other things, and sent them up to the house. And was his wife astonished! "Where did these things come from?" she asked him. And he said, "The Lord provided them. Read this letter, and you will see." She saw.

Jimmy: But what happened to the book?

Mary: Oh, he wrote it, and took it to the printer, and told him he would pay for it before he took it out. That was the first book on the Sabbath, that told people the truth.

Hal: And he didn't know where the money was coming from to pay for it?

Johnny: Yes, in a way he did. He knew it was coming from the Lord's bank, but he didn't know who the cashier would be. When the book was ready, the Lord had the money ready. Joseph Bates had a friend named Heman Gurney. Another man owed Gurney twenty pounds, and that day he paid him. Brother Gurney said, "This is a windfall the Lord has sent, I'd better use it to pay Brother Bates's printing bill." So the Lord made Heman Gurney His cashier, and he paid. But Brother Bates never knew who paid the bill, only he thought, "The Lord said He would provide, and He did. He'll always provide, if we go ahead to do His work."



Irene heard daddy and mother talking that evening, "I've been hearing bad reports about Verna," daddy was saying. "Seems as if she's getting to be quite a thief around town."

"Yes, someone told me that today, and I think we had better not let the girls play together after this," mother replied.

Irene was almost glad for what mother had said, but she hoped that folks didn't think of her, too, as a thief in town.

After Sabbath school and church a few days later, Irene became very thoughtful as she walked home with the other members of the family. Hadn't the minister read: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?"

Next morning Irene had made up her mind, and she knew Jesus would help her. She looked into her moneybox and took all there was—two shillings. Down the street she went and directly into Mr. Hoffman's store. She was glad that no one else was there yet.

"I'm sorry I stole biscuits from you, Mr. Hoffman. I hope this money will pay for them," she said all in one breath. Mr. Hoffman thanked her, and his face was happy and Irene's was, too. She ran all the way home again because she felt so free.

—MRS. HARRY BAERG.

### PLAYING WITH FIRE

Not far behind the house where Dudley lived, hidden by a clump of trees, was a large building called a brick shed, though its roof was of old-fashioned thatch.

Mary's happy hour was spent by Dudley and his sister playing in and around this shed. And many an anxious one, too, so she told me.

Dudley was a bit of a daredevil. When out of sight of mother and father, he would play with matches, setting fire to things, then putting the fire out before it had gone too far.

One of his favourite tricks was to walk around the brick shed till he found a loose straw sticking out. Then he would light the straw and watch it burn right up to the main thatch. Sometimes he would have two or three straws burning at once. It was a terrible risk to take, but he seemed to enjoy it, though his sister was petrified with fright.

Because he found he could always put out the flames in time, he hit on the plan of letting them go a little farther, right into the thatch itself. Then, just as a real fire was starting, he would beat out the flames with a stick—and feel proud of himself at his success.

Each time he did this foolish trick, he gathered new confidence, letting the fire get a little bigger and bigger, before attempting to put it out.

Then one day he waited just a moment too long. He let the flame get a little too big, and away it went roaring up the roof. He beat at it with all his might, but in vain. This time it beat him.

Realizing that he couldn't save the shed by himself, he ran toward the house, shouting, "The brick shed is on fire! The brick shed is on fire!"

Father rushed out with the rest of the family following. Though they did their best, most of the roof was destroyed before the fire was finally put out.

What happened to Dudley I do not know, but I was told that he learned a lesson that day which he never forgot. Most important of all, he learned that it is dangerous not only to play with fire but to play with sin, which is like fire in that it gets out of control so easily.

And that is a lesson we all need to learn. Some boys say, "Oh, I can smoke a cigarette now and then and give up smoking when I please." But they can't. The boy who smokes just one cigarette is playing with fire in more ways than one. He will find he cannot stop. The nicotine in the cigarette will lure him on

to smoke more and more. In a little while he will be a slave to the tobacco habit. This fire will burn up hundreds of pounds of his money before he is through.—*"The Children's Hour,"* Book 3, page 133.

Each bad habit—drinking, lying, stealing, and gambling—starts with just a little fire. Then it gets bigger and bigger until only God Himself can put it out. Next time you are tempted to do something wrong, that might become a bad habit and do you great harm, think of Dudley and the matches and how he burned the roof off the brick shed. Don't play with fire!

### AN ACROSTIC

W—is for winning souls—

Win one every day.

I—is for the interest we ever must convey.

T—Turn your eyes on Jesus, ever look to Him;

H—He will ever guide you and save you from all sin.

Y—Yield not to temptation,

O—Oh, trust in the Lord always;

U—Unite your heart with Jesus,

R—Render Him service today.

F—Friends are ever near you,

R—Reveal to them the right.

I—Ignore the sinful and worldly way;

E—Enjoy spreading the light.

N—Never fail to do your duty;

D—Do His will unto the end;

S—Stand for truth and keep your honour;

Be ever loyal with your friends.

All sing "Happy, Loyal Juniors!" No. 57  
in M.V. Songs.

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April 15

## Is It Too Hard to Forgive?

ETHEL JOHNSON

### TWO WAYS TO MAKE IT EASIER TO GET ALONG WITH OTHERS

Little Betty Larimore was busily studying her memory verse for Sabbath school. Mary, her older sister, was wiping the dinner dishes; her lips were pressed firmly together, her eyes were red, and there was an angry gleam in them.

"I've got my verse learned," said Betty, just as Mary finished the dishes. "Hear me say it."

"A soft answer turneth away wrath: but grievous words stir up anger," Mary, what are grievous words? How do they stir up anger?" she asked abruptly.

"It means cross words, dear," said Mary as she smoothed the younger girl's hair. "And they stir up cross feelings in the heart of the person to whom they are spoken."

"Oh, I see. Like you and Ralph today," the little sister interrupted. "Those surely must have been grievous words you spoke. They certainly stirred up Ralph. Didn't he get mad?"

Mary thought for a moment. Without replying she went to her own room with tears in her eyes again. But they were a different kind of tears this time. She knew that what her little sister had said about her had been true. She had spoken grievous words to her brother.

Their mother was gone, and while Ralph had been in the living-room, he scattered the papers on the table, piled the cushions on the table and kicked the rug out of place. When Mary saw it, she scolded him angrily.

"You're a pretty Christian, Mary Larimore," Ralph had retorted angrily, as he left the room slamming the door.

From that moment Mary was sorry for what she had said and the way she had acted, but she would not tell Ralph that—not for worlds. But now after what her little sister had said she began to see things differently.

"I wish I hadn't said that. I wish I could be a better sister to Ralph. I should tell him I am sorry—oh-h-h, but I can't do that. That's just too hard and he would laugh at me."

Then she thought of the verse and a new idea struck her, "I've proved the last part of Betty's verse was true and the first chance I have I am going to prove the first part."

With this new determination she went straight into the living-room and started putting things in order and noticed that it was not so bad after all.

In a few minutes Betty came in, tired of playing alone. "May I go out with daddy?" she asked.

"Don't you remember that daddy went to town? You may go out to the shed where Ralph is."

"I'm hungry, Mary, awfully hungry. May I have some cakes, Mary?" Betty looked up with her most winning smile.

Mary laughed and went to the pantry to get her some. Then she thought of Ralph. She wrapped three little cakes in a piece of wax paper, and, giving them to Betty, said, "Give these to Ralph. Say your verse to him and tell him that Mary wished she had studied the first part of it this morning."

An hour later when Betty came back, Mary met her at the door and asked eagerly, "What did Ralph say?"

"He said the cakes were jolly, and he'll learn the verse, too. Won't it be fun, Mary, when we all learn it?" she added, not quite knowing just what Mary and Ralph meant by "learning the verse."

Mary was busy getting tea when Ralph came in. The dreaded moment had arrived—at least it was the moment she had been dreading all day—when Ralph would come in and she would have to say "I'm sorry." She had dreaded it so much that she had asked Jesus several times to help her, and now that she actually started to say it, she felt so good, and it was quite easy to say, "Forgive me, Ralph, for the way I talked to you this morning. I am sorry for what I said and how I said—"

"Now don't say anything more, Mary. I was the one to blame; and, sister, I'm sorry I said what I did about—well, you know—"

"I don't blame you, Ralph. I have been a poor Christian, but I am going to try harder than ever. I hope I'll never let my awful temper get the better—"

"You aren't the only one with a temper. It seems to be a family possession. Let's work it out together and prove that 'a soft answer turneth away wrath.'"

"And if my grievous words stir up anger again, I hope I remember that the best way to soften them is to make things right immediately, instead of letting them spoil so much time for me."

### A KINGLY THING TO DO

When the disciples asked Jesus to teach them how to pray, He gave them the prayer that we call the Lord's prayer and that we still repeat so often. The prayer is very short and easy to understand. It is interesting to notice, though, that as soon as Jesus finished giving the prayer He explained one part of it. While I wait, I want to see who will be the first to find the two verses which follow the Lord's prayer and read them. (Matt. 6:14, 15. Someone reads it.) The hardest part of the Lord's prayer seems to be "Forgive us our debts, as we forgive our debtors."

This story is told about a small but important event during the first World War. Bel-



gium was being invaded by the enemy, and part of the country was being laid in ruins. A group of children gathered before a shrine beside the road and were repeating the Lord's prayer. They had just reached the part, "Forgive us our debts—" when a shell struck nearby, reminding them of their enemies; and they hesitated to finish the sentence. The oldest girl tried to get the other children to join her in saying it. She urged, "I know, I know, but we must say the prayer—as we forgive—" She stopped, and then another voice from nearby took up her words, "As we forgive our debtors." It was the voice of their king, who had been standing by unnoticed. Under some circumstances it is difficult to pray this petition through, but it is a kingly thing to do.

### BIBLE EXAMPLES OF FORGIVENESS

Have the members use their Bibles to tell the answer to these questions about each of the Bible incidents referred to below.

Who needed forgiveness?

Did he (or they) ask for it willingly?

Who did the forgiving? Did he show a good spirit?

1. Gen. 50: 16-20.

2. Gen. 33: 1-4.

3. Luke 23: 34.

4. Acts 7: 60.

Others.

"God's forgiving mercy is to be the measure of our own."—"Christ's Object Lessons," page 251.

"When we come to ask mercy and blessings from God, we should have a spirit of love and forgiveness in our own hearts."—"Steps to Christ," page 101.

Revenge isn't sweet if you're on the receiving end.

### THE OTHER HALF OF FORGIVING

"I'll forgive him, but I'll never forget it," are among the hardest, most cruel words in the English language. They have been known to separate friends and start church or community troubles. Someone who makes up his mind not to forget a wrong usually does not let anyone else forget it either. Every time he has a willing ear, he says, "I'll never forget what so and so did to me"—and the story is usually bigger than before and more dangerous because the newcomer has not heard the other side of the story.

Some little wrong that someone tried to make right, instead of being forgotten, grows and grows until it spreads all through a family and spills over into the school or church where it has no business going. Some churches have problems years old just because someone would not forget.

If you are taking a geography test, forgetting is not a good policy. But when it comes to unkind words or deeds of others, forgetting is the best policy. Let us practise this kind of forgetting. Let us play ball today, forgetting that anyone in our group was selfish or unkind yesterday. Let us do our best in the schoolroom, forgetting that anyone spoke mean words. The strange thing is, if we forget the bad things we should, we shall remember so many nice things about everyone that our whole life will be quite different.

### A TEST ON FORGIVENESS

(Everyone may write the answers to the questions, or one person may be called upon to give his answer and explain why it is correct.)

1. An unforgiving spirit (adds to, subtracts from) the amount of happiness in a day.

2. An unforgiving spirit (adds to, subtracts from) the number of friends we have.

3. A boy or a girl who shows an unforgiving spirit on the playground is usually chosen (first, last) when leaders are choosing sides for a game.

4. A boy or a girl who holds grudges is (usually, seldom) happy.

5. A boy or a girl who holds grudges is a (gainer, loser) in the long run.

6. A boy or a girl who has been hateful or unforgiving is usually (proud, ashamed) of himself after it is over.

7. Holding an unforgiving spirit (is, is not) a sign of superiority.

8. (Satan, God) is the source of the unforgiving spirit.

9. If we first ask Jesus to help us, it is (easier, harder) to go to someone to ask their forgiveness.

10. If we first ask Jesus to help us, it is (easier, harder) to forgive a friend.

11. The longer we wait the (easier, harder) it gets to ask someone's forgiveness for a wrong we have done.

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April 22

## One Tenth For the Lord

MYRTLE M. JOHNSON

### Notes to Leaders

*Leader's Remarks:* "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts." Today we shall learn how important it is for us to follow this command of God. Juniors are given God's richest blessing if they are faithful in giving that one tenth of their small share.

*"Let's remember, all we who have pennies,  
And we who have skillings and more,  
That God asks a faithful tithing  
Of just what we have in store."*

### WHAT THE BIBLE SAYS

1. Ps. 24: 1; Haggai 2: 8. God made the world, and everything belongs to Him.

2. 1 Cor. 4: 2, 7; Matt. 25: 44, 45. Because God loves us He has entrusted to us all that we have. We are His stewards.

3. John 3: 16. God so loved that He gave. What should we give in return?

4. Acts 20: 35; Prov. 3: 9. We show our love for the Saviour by our giving to Him. Blessings come to those who give cheerfully.

5. Lev. 27: 30; Mal. 3: 8. God asks for only a small part. Just one tenth He wants us to return. How easy it should be to be faithful to Him!

6. Mal. 3: 9-12. Those who have been faithful in paying one tenth know the blessings of these verses. God is faithful to those who love and obey Him.

### PROVING GOD'S PROMISES

One of our ministers once received a letter from a very poor man. He and his wife had not been Christians long, but they had heard of the duty of tithing, and wished to know what to do. The man worked six days each week, and for full time received only \$8.25. (A dollar is now worth approximately 8s.6d. Australian currency.) The rent for their rooms was ten dollars a month, groceries and milk cost four dollars a week (there were four children, the eldest only six) and forty-five cents a week went for the father's car fare. This left for fuel, clothes, sickness, and all other expenses, only about one dollar a week.

"To tithe my pay will mean giving eighty-two and one-half cents a week," wrote the man, "but we are unable to do it if it is our duty."

The pastor who received the letter did not know what to say. But after praying over the matter, he advised the man to follow the Lord's plan, and to trust Him for the promised

blessings. Four months later he received this letter:—

"You will remember last autumn my wife and I saw our duty in regard to tithing, but could not see how we, with our four little children, could possibly tithe on a salary of \$8.25 a week. On your advice, however, we determined to follow the Lord's instruction. Now the winter is nearly past and we have been wonderfully cared for, and at times have been virtually clothed and fed by God, apart from my wages altogether. I had no overcoat when the winter began, and thought I would try to get along without one. It was cold, and I saw it was necessary, so I took the matter to the Lord in prayer. In two weeks, I was in possession of three overcoats, given in such a way that even one overburdened with pride could not take offence, and I was placed in a position to help some other poor fellow. Then we prayed for warm clothes for my wife, and almost immediately a relative sent some. Just before Christmas my salary was increased, the increase about equalling the amount of tithe. I could add other instances; but it is sufficient to say that in temporal things we have been repaid threefold, and in spiritual blessings a hundredfold, for our obedience to God's money law."

This man, poor and needy, accepted the Lord's plan, and the Lord, true to His gracious promise, richly blessed him. So will He bless all those who return to Him His own. You may not earn as much as this poor man did; in fact, you may receive only a few pennies at a time, but faithfulness in tithing even these small amounts will bring the blessing of heaven.

One lad worked out a system that would help him to keep an accurate account of his tithe, even though his increase might be but a few pennies at a time. He took three boxes, labelled one of them TITHE, another MY BOX, and the third INCOME. Every time he received two or three pennies he put them into the box marked INCOME, and when he had saved ten of them, he would take out one and put it in the box marked TITHE, and put the other nine in his own box. This is an example worthy of being followed by all boys and girls. Such faithfulness brings true joy to any person.

The tithe is God's money, and it is our duty to pay it into His treasury. If we love Him we shall cheerfully give Him His own.

### SYSTEMATIC GIVING

This story is arranged as a dialogue. The parts for the leader to read give the connections between the words of the different speakers. Whoever acts as leader should stand apart from the other speakers.

**LEADER:** Aunt Rachel, a dear old Negro woman, had lived with Mr. and Mrs. Allyn for years, whether as servant or mistress of the establishment they could scarcely tell. They only knew that she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in almost all matters that concerned the father and mother, while in the culinary department she reigned supreme. Aunt Rachel had read in her Bible that God required the Israelites to give one tenth of all their increase to the Lord's work, and she believed that the same requirement rested on His people in every age. But she was not satisfied with paying only the amount required; she carefully laid aside one eighth of her own little store. Mr. and Mrs. Allyn's indifference to this obligation excited Aunt Rachel's strong disapproval, and one day she emphatically expressed her opinion.

**AUNT RACHEL:** I believe in systematics 'bout such things, and if dem ol' Israelites was tol' to give one tenth, I'd just like to frow in a little more for good measure.

**MRS. ALLYN:** The idea of counting up all one's income, Aunt Rachel, and setting aside a



fixed portion of it for the spread of the gospel, and then calling only what remains one's own, makes religion seem exacting. It is like a tax; and I think such a view of it should by all means be avoided. I like to give freely and gladly of what I have when the time comes. Money laid aside beforehand has only a sense of duty and not much feeling about it. Besides, what difference can it make as long as one gives what one can when there is a call?

LEADER: Soon a call came, and Mrs. Allyn sought her purse to see what chance offering she could spare. As she saw its meagre contents, a feeling of regret came over her.

MRS. ALLYN: This call came unfortunately at a time when we are rather short; however, I will give what I can. I hope it will do good, and I wish it were five times as much.

LEADER: Aunt Rachel shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed unusually thoughtful as she moved slowly about her work. When the dinner hour arrived, both master and mistress scanned the table with wide-open eyes, astonished at the plain and meagre fare, so unlike any dinner that had ever before been served in that house. Mr. Allyn looked in wonder at his wife as he spoke.

MR. ALLYN: What has happened, my dear?

LEADER: Mrs. Allyn cast a questioning glance at Aunt Rachel as she answered.

MRS. ALLYN: I do not know.

LEADER: The surprise and disappointment in their tones caused Aunt Rachel to feel half like apologizing.

AUNT RACHEL: Dat's all do col' victuals dar was—sorry I didn't have no more.

MR. ALLYN: But I sent home material for dinner this morning. And you have no potatoes, either—no vegetables of any kind!

AUNT RACHEL: A body has to think 'bout it a good while aforehand to get a dinner cooked, an' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much o' nuffin.

MRS. ALLYN: No bread, either!

AUNT RACHEL: No, honey; used it all up for toas' dis mornin'. Might have made muffins, if I had planned for 'em long enough, but that kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all out o' my warm feelin's when de time come.

MR. ALLYN: When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble.

LEADER: Mr. Allyn's impatient tone caused Aunt Rachel to answer more as if talking to herself.

AUNT RACHEL: Cur'us how things make a body think of Bible verses. Dar's dat one 'bout "who giveth us all things richly to enjoy"; and, "What shall I render to de Lord for all His benefits to'ards me?" Dar! I didn't put on dem peaches!

LEADER: Aunt Rachel disappeared, but soon returned with a very few peaches at the bottom of a large basket.

AUNT RACHEL: Dat's all. De chillens eat a good many, an' dey was used up one way an' other. I'se sorry dar ain't no more, but I hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much.

LEADER: A look of understanding flashed into Mr. Allyn's eyes! He bit his lip for a moment, and then spoke so quietly that the old servant almost relented.

MR. ALLYN: Couldn't you have laid some aside for us?

AUNT RACHEL: Well, I s'pose I could. I will nex' time. Allers thought de folks things belonged to had de bes' right to 'em; but I'd heard givin' whatever happened was a so much freer an' lovin' way o' servin' dem ye loves best, dat I thought I'd try it. But it does 'pear's if dey fared poor, an' I'll have to go back to do ol' plan of systematic.

LEADER: Aunt Rachel quietly left the room, leaving Mr. and Mrs. Allyn alone.

MRS. ALLYN: Do you see, George?

MR. ALLYN: Yes, I see; an object lesson with a vengeance.

MRS. ALLYN: And if she should be right, and our careless giving seems anything like this!

MR. ALLYN: She is right, Fanny. We call Christ our King and Master. We believe that every blessing we have in this world is His direct gift, and all our hopes for the world to come are in Him. We profess not to be our own, but His; that His service is our chief business. And yet, strangely enough, we provide lavishly for our own apparel, entertainment, and ease, and apportion nothing for the interest of His kingdom or the forwarding of His work, but leave that to any chance pence that may happen to be left after our wants and fancies are gratified. It doesn't seem like faithful or loving service, does it?

LEADER: There was a long talk over that dinner table. Indeed, it did not give opportunity for much else. That afternoon Mr. and Mrs. Allyn considered their expenses and income, and set apart a certain portion as sacred to the Lord, doing it somewhat after Aunt Rachel's plan of good measure. To do this they had to give up some needless luxuries. But as they decided what to give to different parts of the Lord's work, they appreciated the work as never before, and they became more interested in its success. Then and there they began to realize the blessing promised to those who "bring all the tithes into the storehouse."—*True Education Reader*, Sixth Grade.

### ONE PENNY

"One penny tithe! Why, I never supposed anyone would bother with such a small amount," June thought as she picked up the receipt which had been left in the pew.

"A penny—that means someone who received only tenpence actually paid tithe on it. Seems much too small to bother with, doesn't it?" So ran her thoughts as she took her seat that Sabbath morning with the others who were gathering for worship.

Again she picked up the slip. "Mrs. Rose B. Arthur" was the name written in. She remembered the little woman. She usually sat near the window about four seats back from the front of the church; she was always very plainly dressed, and June thought, probably needed every bit of money she earned. No doubt she had sold a few eggs or some vegetables out of her garden in order to get the tenpence on which she had paid this penny tithe. June's mother had told her that Mrs. Arthur's husband had died several years ago, leaving her with two little children to support.

June opened her Bible to read a bit, as it was not quite time for the service to start. It happened (?) that her Bible opened to Luke 16, and her eyes fell on the verse, "He that is faithful in that which is least is faithful also in much." That verse seemed to take on a new meaning that morning, for these are the words that she read in it: "He that is faithful with a penny is faithful also when it comes to pounds." Yes, June had always been careful to tithe her allowance each month, but she had never paid any attention to the small bits of change that came to her hand.

Carefully she closed her Bible, offering a silent prayer of consecration. From her pocket-book she took a few pennies. These she placed in a tithe envelope, and when the plate was passed at church she dropped in her tithe. As she did so, she felt very happy. She knew it was because she had been faithful in that which is least.—*Selected*.

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April 29

## Are You a Slave?

Slavery! How horrible is the term! How humiliating is the condition of the unfortunate human being who finds himself the helpless victim of that ungodly traffic! Slavery, next to war, is the most glaring example of man's inhumanity to man, which makes the devil laugh and the angels weep.

How humiliating it would be to think that any of one's ancestors should have been under the cruel yoke of bondage! If the unfeeling world could take advantage of this unpleasant fact, it would throw it up in one's face with a disdainful smile and bitter mockery.

And yet it is all too true that many of us are just this very thing. Slaves. Yes, slaves to disappointment, environment, and circumstances, to the devil. Because we haven't the time, we cannot become a better student. Because we haven't the money . . . because we haven't the home, . . . because we haven't another's opportunity, . . . we are slaves.

Michael Faraday was the son of a blacksmith in London who was seldom able to work because of ill health. Michael, one of four children, at the early age of twelve faced the world with almost no education. He was apprenticed to a bookbinder, from whom he hoped to learn the trade. While binding the books, he found that they contained the very knowledge which he craved. All his spare moments were spent in snatching bits of information from the precious volumes which fell into his hands.

While binding the *Encyclopædia Britannica*, he read every word it contained on electricity. Later, he had the privilege of attending four lectures by Sir Humphrey Davy, and from that time he became a worker in the great Sir Humphrey's laboratory. Because of the use which this apprentice boy had made of his time, he soon became fairly well educated, and no one suspected that he had seen almost nothing of a schoolroom.

After travelling through Europe with Sir Humphrey, he became a member of the Royal Academy in England. He was then a well-known authority in the scientific world. Later he was appointed scientific adviser to the English government. Michael Faraday broke loose from slavery.

### HE WOULD HAVE BEEN A SLAVE TO ENVIRONMENT

There comes to us the story of the life of a man behind the bars—a man whose crime against society was so great that he was compelled to lose his name. He was just a number, No. 69690.

There were months of discouragement, of revolt, of hardness of heart, of unrest, which grew upon him because of forced idleness.

Then there came a change. He forgot he was just a number. He forgot his old hardness of heart. Life took on a new aspect and meaning. He forgot that he was a prisoner, and proved again the truth of the words of the ancient poet:—

"Stone walls do not a prison make,  
Nor iron bars a cage."



He not only helped himself, but he brightened the lives of others. How? He was freed from slavery. No, not from prison, his was a life sentence, but he found a work that others had not discovered.

The enclosure about the Sing Sing Prison was called a yard. It was an offence against all decent yards to call it so. It was covered over, piled up with broken boulders, heaps of rusty iron, discarded timbers, mountains of tin scrap, all the refuse and waste and debris which will accumulate where 1,500 men abide in close quarters. It was what those 1,500 men had to look at, day in, day out.

There was a small patch of struggling grass and in an odd nook a tiny flower bed where in summer a few bedraggled flowers contended against neglect and lack of nourishment.

One day the warden said to him, "When were you out for a breath of air and taste of sunshine?"

"I can't remember," he said, and that was the truth.

"Why not get out and dig in the garden?"

"There isn't any garden fit to bear the name," he said.

"All right," the warden said, "then go ahead and make one."

Today, in that rectangular piece of ground—all four sides of the prison flank it in—you forget that it is the heart of a dreary prison compound. It is splendid. There are spaces of lawns, soft and luxuriant, with flagging walks brocading them like strips of grey lace laid down on green velvet. There are orderly rows of specimen evergreens, clumps of trim shade trees, masses of ornamental shrubbery arranged with taste and discrimination. There are vines on the walls to mask their bleakness. And everywhere there are flowers—familiar flowers which we know by sight, and rare flowers which we may not recall ever having seen before. There is an artificial pool, and upon its surface float white and yellow and parti-coloured water lilies. There is a rose garden of such a size and richness and so well tended, all so carefully laid out, as involuntarily to make you think it properly should be the possession of a millionaire fancier.

The approach to the new death house has been planted so that the last out-door thing a condemned man sees, as he is marched into the barred corridor, is the loveliness of green grass and fair flowers.

This prisoner will probably die in prison, for he is an old man now. He has no money, he has no public freedom; but although in bonds, he found a work that was above his fellows.

He freed himself from the slavery of environment.

### IN BONDS—YET FREE

Frederick Douglass was born in slavery on a plantation in that part of America known as Maryland. As a mere babe he was given into his grandmother's care, and when old enough to work, was herded with the other Negro children. He was given enough food to keep him alive, and a corn bag for a bed. At the age of seven he was sold to another master, but his kind mistress, not knowing that it was against the law, endeavoured to teach him the alphabet. She was soon stopped by her husband. She had however, sown valuable seed; for the boy seemed to realize that the key of knowledge lay in these few simple letters. He determined to know more, though he would be liable to imprisonment if he should be suspected of learning to read.

With an old discarded spelling book he inveigled knowledge from some of the good-natured white boys.

"You can't tell what this word is," he would challenge.

"Aw, I can! That's 'camel,' and that's 'horse.'"

After one had proudly demonstrated what he knew, not suspecting that he was teaching the little slave boy, the others would contribute their share. Thus it was that this dauntless black boy learned to read.

In his eagerness for knowledge, he gathered from the filthy gutters the leaves of a torn and thrown-away Bible; and having carefully washed and dried each one, he spent his spare minutes in seeking the truth which they contained.

As he grew older, he boarded a steamer that was going to Boston. He learned that no Negro was allowed to occupy a stateroom; so he found a dark corner in which he settled himself for the night, and presently fell asleep. An officer who was passing by saw the black fellow huddled there in the corner, and devised a scheme whereby he thought he could place the uncomfortable creature in a stateroom.

Stepping up to Douglass, he awakened him and said: "Let me see, you are an Indian, aren't you?" Douglass instantly saw through the assumption, but he scorned a lie, though he appreciated the kindness.

In place of answering, "Yes," and accepting the favour, he looked the officer straight in the eye, and said: "No, I am not an Indian; I am a Negro!"

The story of how the gritty Negro reached the leaders of the Freedman's party through the newspapers is an interesting one. He was invited by President Lincoln to the White

House for conference and consultation. At the Republican convention in 1892, Douglass gave the first nominating speech for Benjamin Harrison. Those who heard his eloquent and powerful words little dreamed of the hardships and handicaps through which he had risen.

"In the blackest soils grow the fairest flowers, and the loftiest and strongest trees spring heavenward among the rocks."

Each day brings opportunities for us to prepare for usefulness in this life and for the life everlasting. And these opportunities are not confined to the obtaining of wealth, power, and position in this world.

### THE DEVIL A SLAVE-MASTER

Yes, you too are a slave—a born slave. You are not the type of slave that the British nation emancipated. No, you are very proud of the fact that you were born under the great Union Jack, which gives protection and liberty to all. Nevertheless you are a slave of the devil, bound with the cruel chains of sin. But God is calling you to give your talents and your obedience to Him. Give Him your whole strength and life. There is no freedom that is worth as much as freedom from sin. It is possible for us to be behind prison bars for our faith and yet be free in Christ. It is also possible for Christ to free a man from sin even though the prison bars may still hold him captive.

Two little girls were playing with their dolls outside the house under an open window, and singing, as they played, "Safe in the arms of Jesus, safe on His gentle breast."

"Sister, how do you know that you are safe?" asked Nellie, the younger.

"Because I am holding Jesus with both hands—tight!" was the reply.

"Ah, that is not safe," said Nellie. "Suppose Satan came along and cut your hands off?"

The little girl looked much troubled for a few moments, dropped her doll, and thought deeply. Suddenly her face shone with joy, and she cried out, "Oh! I forgot! Jesus is holding me with His two hands! And Satan can't cut His hands off; so I am safe!"

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