

The Church Officers' Gazette

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The Origin of Tithing

WHO originated tithe paying? Evidently the One who originated the gospel. The two have gone hand in hand as far back as records go. The Son of God, in compact with His Father, originated the gospel plan, offering Himself a sacrifice for man should sin enter our beautiful and perfect world. This covenant between the Father and the Son, we are told, was entered into before the creation of the earth. Hence, as soon as our first parents partook of the forbidden tree, the promise of a Saviour was coupled with the sentence of death, and they were told that they must leave their beautiful Eden home because of their disobedience.

The first record of tithe paying—although tithes were doubtless paid before this—is given us in Abraham's faithfulness in paying tithes to Melchizedek of all the spoils taken in the battle with the kings who had taken Sodom, which involved Lot and his possessions. Abraham took nothing for himself, not even so much as a shoestring, but the record says he *paid tithes of all*. Evidently Christ taught him, for the Son of God communed with him face to face as with a friend. That Abraham was a faithful tithepayer, although a very rich man, is evident by God's record above quoted, "He gave him tithes of all." Since the booty included all the spoil taken from Sodom, the "tithes of all" must have mounted up into a large sum, yet it was *all* turned over into the hands of Melchizedek as God's own treasure.

The lesson is here clearly taught that the tenth of all the wealth in the hands of the people of the world belongs to God, even though through

covetousness and greed it has been withheld from Him. This is evidenced in the fact that God received His portion of this great store that fell into the hands of His servant, when Abraham turned over to Melchizedek his tithe. All this wealth belongs in the treasury of God. And those who withhold it, one day will be held accountable by God for the good this material store might have accomplished had it been dedicated to the giving of the gospel down through every age of the world. And did you ever notice the special blessing Abraham received for his faithfulness in this act of turning over to God the tithes of the rich spoils given into his hands? "He [Melchizedek] blessed him, and said, Blessed be Aham of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand." Gen. 14:19, 20.

"The Lord graciously entrusts to His stewards His treasures, but of the tenth He says, This is Mine. Just in proportion as God has given His property to man, so man is to return to God a faithful tithe of all his substance. *This distinct arrangement was made by Jesus Christ Himself.*" —"Testimonies," Vol. VI, p. 384.

So while the patriarchs paid tithe, as did their descendants, the Jews, the obligation ceased not at the cross, for the gospel work ended not there. The obligation, yea, the privilege and blessing of tithe paying continued on into the new gospel dispensation, as set forth by Paul in 1 Corinthians 9:13, 14:

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord

ordained that they which preach the gospel should live of the gospel."

It is as much a test of loyalty for the little boy or girl to pay tithe, as it is for the man or woman with large entrusted possessions to do so. And the time for training tithepayers is while the children are with their parents in the home. Well do I remember the first lessons my mother gave me in tithe paying. Among the very first publications issued by Seventh-day Adventists to sell to people outside the church, if not *the* first (tracts were supposed to be given away), was a health almanac printed by the Review and Herald in Battle Creek. My mother ordered some, and set for me the task of visiting all the neighbors living on the mile-square section where we lived in western New York. Almanacs were freely given away in those days at all drug-stores, published for advertising medicines, etc. A health almanac to be sold for ten cents was, therefore, quite an innovation. It took no little salesman's logic to convince any family they needed to *buy an almanac*—a health almanac at that. But not a few brought forth their dimes and took the almanac nevertheless. The profit on this toil was to be mine. And when that part of the treasure was carefully figured out, mother inquired what was to be done with the tithe of my earnings! To me that was another innovation, but with mother's explanations of what is so plainly set forth in the Bible, my tithe paying there and then began and has gladly been interwoven through the years with my religious experiences from that day to this. Somehow the instruction from the lips of a consecrated mother carries with

it a power for good that lasts, the influence of which cannot well be estimated.

Let church elders, deacons, and treasurers, all church officers, by precept and example emphasize the choice spiritual blessings wrapped up with faithful tithe paying. It will be found that the very same blessing pronounced upon Abram of old who paid "tithes of all," shall descend upon all those today who are likewise faithful. A worthy goal for every church the world around would be, "Every Member a Hundred Per Cent Tithe-payer." Some conferences have actually begun upon this very worthy endeavor, and God is blessing it.

"Every convert to the truth should be instructed in regard to the Lord's requirement for tithes and offerings. . . . All who stand under the blood-stained banner of Prince Immanuel are to acknowledge their dependence upon God and their accountability to Him by returning to the treasury a certain portion as His own."—*Testimonies*, Vol. VI, p. 447.

"If the hearts of God's people were filled with love for Christ; if every church member were thoroughly imbued with the spirit of self-sacrifice [italics ours], if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Id.*, p. 450.

T. E. B.

Distribution of Responsibility

"It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:2-4.

"Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone." Ex. 18:17,18.

As we approach the end, there seems to be more and more detail work to be done in and among the churches. These are busy days; they are exciting days,—days full of labor and perplexity. Every worker is pressed to the limit, yes, and some-

times beyond the limit of human endurance. Our financial resources have been reduced, and as a consequence workers have been dismissed from conference pay rolls. The work must go on, it must not and it will not stop, no, not for want of men nor for want of means. In all this complexity of labor there is the tendency to heap together authority, and neglect to distribute responsibility in the churches. Ministers of the gospel, ordained to preach the word, are busy serving tables. The word of God speaks against such methods, and the call is to a study of plans, for a shaping up of the organization within our churches, in order to give to every man his work.

Special Appointments for March

Home-Foreign Day Offering,
March 2

Second Sabbath Missions
Offering, March 9

Missionary Volunteer Week
of Prayer, March 9-16

Watchman Magazine Day,
March 23

Thirteenth Sabbath Offering,
March 30

Why should the minister carry the full responsibility of the repair of a church when he has a board of deacons whose work it is to look after such details? Why should he look after the Sabbath school when a superintendent has been elected to carry this responsibility? And we might ask many other whys and wherefores.

Let every office in the church be magnified; let the church board function as a church board, and carry on the business of the church. Every deacon should be instructed in the full duty of the deacon's office. The deaconesses should be thoroughly instructed in their work; they should visit the sick, and do all they can for the alleviation of the poor. This latter work they carry on in cooperation with the deacons of the church. Let the church district be divided into sections; then let every elder and deacon be assigned a section of the field, and visit the members living in that section at least once a quarter.

Where a pastor is located in a church, he should not overlook the

office of the elder. In many cases the latter is more of a figurehead than an actual officer. The pastor overshadows him so greatly that about all the responsibility that the elder has placed upon him is to announce the opening song at the eleven o'clock service or lead in prayer. Let this important office be magnified, and have its rightful place in the church.

There is a dearth of leadership in our churches. Why is it? It is because definite steps have not been taken to develop leaders. There is much good timber hidden away under the stuff, if we will but take time and have patience to dig it out and develop it. It is up to the present leaders in the churches to train the material at hand, and to see that every office is so fully magnified that eventually there shall be a group of men and women in every church capable of carrying on the Lord's work in an efficient manner. Then will the church members be able to say to the ministers, "You go out and win souls; go out in the places where there are no Adventists. We will take care of the work here."

And that involves the setting to work of every church member. The field is large; there is room for all to labor. The lay preacher and the lay Bible worker are to go forth and labor for souls, as well as is the ordained minister. Shall we not all, conference workers and church officers, build up the cause by the distribution of responsibility among the church members? WESLEY AMUNDSEN.

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The Home Missionary Department

The Touch of the Master's Hand

'Twas battered and scarred, and the auctioneer

Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile;
"What am I bidden, good folk?" he cried,
"Who'll start the bidding for me?"

A dollar—a dollar—then two, only two—
Two dollars, and who'll make it three?
Three dollars once, three dollars twice,
Going for three—but no—

From the room far back, a gray-haired man

Came forward and picked up the bow,
Then, wiping the dust from the old violin

And tightening the loosened strings,
He played a melody, pure and sweet
As a caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said, "What am I bid for the old violin?"

And he held it up with the bow,
"A thousand dollars—and who'll make it two?"

Two—two thousand—and who'll make it three?

Three thousand once, three thousand twice,

And going and gone," said he.
The people cheered, but some of them cried,

"We do not quite understand
What changed its worth." Swift came the reply,

"The touch of the master's hand."

And many a man with life out of tune
And battered and scarred with sin,
Is auctioned cheap to a thoughtless crowd,

As much like the old violin.

A "mess of pottage," a glass of wine,
A game—and he travels on.

He is going once, he is going twice,
He's going, and almost gone;

But the Master comes, and the foolish crowd

Never can quite understand
The worth of a soul and the change that's wrought

By the touch of the Master's hand

—Selected.

In His Own Language

BY J. A. STEVENS

IN the gospel commission, and in the first chapter of the history of the early church, are found two details which escape the attention of many readers of the Bible. The first points to the fact that sinners in every part of the world were to be taught all things whatsoever Jesus had commanded, and upon their acceptance of the teaching they were to be baptized. But how were they to be taught?—Obviously, in their own language. It presumes that the message of salvation would be unfolded in the language of the hearer. The second detail amply bears out such a contention, because at Pentecost "every man heard them speak in his own language." Acts 2:6. And bear in mind that many of these people of other lands understood Hebrew; nevertheless they understood the language of their birth so much better that the Lord made it possible for them to hear the message in their own language.

Seventh-day Adventists are now proclaiming the gospel to the world in more than five hundred languages, and truth-filled literature is being printed in nearly two hundred languages. Through the literature alone we can reach fifteen sixteenths of the world's population. That is why we lay so much stress upon the importance of distributing our foreign-language literature in those sections of the United States and Canada where there are people who do not claim the English language as their native tongue. They may be able to speak English with some degree of fluency, and to scan the daily newspapers with more or less understanding; but if they are to be given a saving knowledge of the gospel message for these last days, it will be necessary for them to hear it and read it, each in "his own language," as at Pentecost.

This fact could be illustrated by many recent experiences in our literature work. A man, not an Adventist, had secured two of our books in

First Sabbath Missionary Service

The Home-Foreign Mission Field

(Suggestive Program for Sabbath Service, March 2)

OPENING SONG: "The Call for Reapers," No. 547 in "Christ in Song."
SCRIPTURE LESSON: Acts 2:1-21.

PRAYER.

SONG: "Is Your Lamp Burning?" No. 481 in "Christ in Song."

CHURCH MISSIONARY REPORT.

READING: "In His Own Language."

READING: "Providential Openings in Our Home-Foreign Work."

READING: "A Parallel."

READING: "The Need Was Never Greater."

TALK BY MISSIONARY LEADER: "Recent General Conference Recommendations."

OFFERING FOR FOREIGN LITERATURE AND TRANSLATION FUND.

CLOSING SONG: "When the King Shall Claim His Own," No. 864 in "Christ in Song."

BENEDICTION.

Notes to Leaders

There are in North America literally hundreds of thousands of foreigners of many nationalities who can never be reached through the medium of the English language. Some, it is true, can understand English when it is spoken, and perhaps can speak it a bit themselves, but they have not learned to read it. If contact with

these people is ever to be made through our literature ministry, it is imperative that we have books, periodicals, and tracts in their mother tongues.

It is found, however, that the production of books and the publication of periodicals in such languages as Ukrainian, Russian, Slovakian, Bohemian, Danish, Norwegian, French, Spanish, etc., is very expensive because of the translation expense involved, and because of the small circulation as compared with the same literature when published in English. And yet it is essential that we publish, here in North America, literature in most of the leading languages of the world, if we are to discharge our God-given duty of warning these masses of foreigners who have migrated to our shores.

Because of this situation, the General Conference is following the plan of assisting our publishing houses in the translation and production of much of this literature in foreign tongues by an offering taken early in the year for this purpose.

This year the Foreign Literature Fund offering is to be taken up in all our churches on Sabbath, March 2. At least \$10,000 is urgently needed at this time. We sincerely request all our people to be as liberal as possible at this time in helping us to provide truth-filled literature for these "strangers within our gates."

W. H. BRANSON, Sec.,
Bureau of Home Missions.

Norwegian. Not being personally interested in the message they bore, and desiring to get his money back, he sold one book, "The Great Controversy," to a Norwegian family. These people were Lutherans, sincerely endeavoring to walk in all the way of truth as they knew it. During the next three years these good people read the book through three times, and decided to keep the Sabbath. For three years they lived the truth as best they knew it, not knowing of another Sabbath keeper in all the world. Then one day two student colporteurs selling the same book found them. Great was the joy of this family to learn that these young men were Sabbath-keeping Christians, and opened their home to them while they were canvassing in that community. Later the family attended camp meeting and all were baptized.

Such stories of conversion through the distribution of books, papers, and tracts could be greatly multiplied if our churches would earnestly set in operation systematic work with our literature for the people who speak a foreign language. The cost is not large, and the fruitage will endure to all eternity in the kingdom of God.

By action of the General Conference Committee, February 23 to March 2, 1935, is designated as Foreign Periodical Week. Every pastor, church elder, and missionary leader should lay definite plans to launch a systematic literature campaign during this special campaign time. Search out the people in the neighborhood of the church who speak in a foreign tongue. Learn their nationality before they came to America, and then see to it that each hears or reads the message in his own language. Our publishing house at Brookfield, Illinois, has a supply of literature in a variety of languages in books, papers, and tracts. These may be sold, lent, or given away. But let every church plan to do something.

On Sabbath, March 2, the regular annual offering for the Foreign Literature Fund will be received in all churches. A special leaflet and offering envelope will be provided in sufficient quantities to supply every family, and these will be distributed to the church members on Sabbath, February 23. This need take but a few minutes, and will not interfere with the regular program for that

day. Every member should be urged to make an offering, as this fund is disbursed by the General Conference for the upbuilding of our foreign literature work in North America. It is hoped that at least \$10,000 can be raised for this work on Sabbath, March 2. It applies on the Forty-cent-a-week Fund, and will mean much in winning these foreign-language people to a saving knowledge of God's message for this last generation.

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Providential Openings in Our Home-Foreign Mission Work

BY LOUIS HALSWICK*

THE blessing of God has in a marked degree rested upon the work of the Bureau of Home Missions during the last few years. We are now carrying on work in twenty-one different languages in North America, and during the year 1933 the evangelists and other representatives of the foreign work baptized 1,227 foreigners and 417 English-speaking people who came into the message, making a total of 1,644 baptisms for that year.

Few of us realize as we should the possibilities for winning thousands for the kingdom of God in this home-foreign field. One of the remarkable illustrations of this fact is the work among the Russians and Ukrainians in Western Canada, where hundreds are being brought into this message. This work started a few years ago, when an American family moved into a Russian settlement in Western Canada, and began to scatter literature in the Russian language. From this small beginning a great work has been built up, until today we have five ordained Russian-Ukrainian ministers, about twenty churches and companies, and approximately one thousand believers among the Russians and Ukrainians located in the territory between Winnipeg and Vancouver. This work is still going on in a strong way.

During a recent Manitoba-Saskatchewan camp meeting, a Ukrainian man came to the meeting to acquaint himself with the Seventh-day Adventists, and to ask for help. He lived in a large Ukrainian settlement

in the north-central part of the province of Saskatchewan. Following the camp meeting, Elder P. G. Yakovenko, our Ukrainian worker in that field, was sent into this settlement to conduct an effort, and he found that an interest in the truth had been awakened through the distribution of literature by a Canadian sister who had lent a copy of "Bible Readings for the Home Circle" to a Ukrainian family. Soon a number of people began to keep the Sabbath, and a Sabbath school was organized. In August, 1934, thirty-six believers were baptized. A church organization has not as yet been effected, but these new believers in the truth are spending much time in the woods, preparing timber for a church building.

During the summer of 1934 a camp meeting was held for the Ukrainian believers in the Alherta Conference, at the close of which thirty-nine people were baptized. We now have word that an interest is springing up among the Ukrainians living in the faraway Peace River District, in the province of Alberta, and that the conference is planning to send one of the Ukrainian workers up there to hold an effort. We have also received word that there are many Russian and Ukrainian believers near Vancouver, British Columbia, and that they are calling for help.

During the last year we have also had some very interesting experiences in working for the Japanese on the Pacific Coast. We have a Japanese church and a Japanese minister in Seattle, one in San Francisco, and another in Los Angeles. As a result of the depression, many of the Japanese churches, of which there are twenty-one in the city of Los Angeles alone, have been left without pastors, and our ministers have frequently been asked to fill the vacant pulpits. Our Japanese worker in Los Angeles wrote us as follows:

"One Sunday about three months ago, I felt impressed to attend services at a certain Japanese church. On entering the church I soon learned that there was no minister to preach that morning, and when the leader found out who I was, he asked me to take charge of the service. I did so, and from that time had a standing appointment with this church, and two other churches, conducting Bible studies every Sunday, Wednesday, and

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Friday. I am happy to report that quite a number of persons in these churches are earnestly studying the Bible and six are keeping the Sabbath."

Among these different nationalities we find an intensely interesting mission field. God is going before us, working upon the hearts of individuals to prepare them for the acceptance of the last threefold message, and many may be led to give their hearts to the Lord.

Considering the seriousness of the times and the possibility of winning souls to Christ, we earnestly solicit the cooperation of our American and foreign churches and believers, and especially the conference home missionary secretaries, to do strong work in promoting this great soul-saving effort. Home-foreign bands should be organized in the churches, and clubs of our foreign periodicals ordered. Every church should make a survey to find out what foreign nationalities are represented in the community, and then begin systematic work among these people.

We feel that this call represents a great need, and we appeal to our brethren and churches everywhere to give a liberal offering, so that the literature work among the foreigners in America may grow and go forward, and, as a result, precious souls be gathered into the kingdom of Christ.



A Parallel

BY W. B. OCHS*

Soon after the ascension of Christ, the disciples met together in the "upper room," awaiting the fulfillment of the Saviour's promise to send the Comforter to take His place as their ever-present leader and source of strength and power. All differences were laid aside, and they were all of one accord, united in Christian fellowship. We are told that "as the disciples waited for the fulfillment of the promise, they humbled their hearts in true repentance, and confessed their unbelief. . . . The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. . . . These days of preparation were days

of deep heart searching. The disciples felt their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised."—"The Acts of the Apostles," pp. 36, 37.

It was at such a time and under such circumstances that "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:2. This was the Pentecostal outpouring, which "was Heaven's communication that the Redeemer's inauguration was accomplished," and that the divine power would attend their work as witnesses for God.

A great work was to be done in a very short time, and we read that on "the same day there were added to them about three thousand souls." Acts 2:41. The extent of the influence of the work which was begun is found in the fifth verse: "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." On the day of Pentecost the Lord prepared those who received the outpouring of the Holy Spirit to go back to their own community and proclaim the gospel of the kingdom. As a result of the manifestation of God through His Holy Spirit, the message was carried in a few brief years to the then known world. The outpouring of the Spirit was not a wave of emotionalism, or something that lasted but a few days; its influence was an abiding one, for we are told that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

God is working today in His own way and in His own time. The experience of the apostles during Pentecost is to be repeated before the coming of Christ. His Spirit is to be poured out in the "latter rain." "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days

of My Spirit; and they shall prophesy." Acts 2:17, 18. In the days of the apostles this prophecy was partially fulfilled on the day of Pentecost, and it is to be repeated through the "latter rain." During the "former rain" men were gathered at Jerusalem "out of every nation under heaven" (Acts 2:5); and in the closing work of God on earth the gospel will be carried "to every nation, and kindred, and tongue, and people." Rev. 14:6. Is it not reasonable, therefore, to expect that hundreds of people representing "every nation under heaven," will accept the truth of God under the "latter rain," as was the result of the "former rain"?

There is one thought in connection with the Pentecostal experience which is often overlooked, and yet it is of vital importance. That is, that when the Spirit of God came upon His people, the question was asked: "How hear we every man in our own tongue wherein we were born?" Acts 2:8. The day of Pentecost, therefore, was the open door into all languages, whereby the gospel message was proclaimed in power, and thousands responded by uniting themselves fully with the apostolic church. At this time, just before probation closes, God calls His church to become Spirit filled, and to go forth to proclaim the last phase of the gospel message in all the languages of the earth. The end cannot come until this has been done.

It is not hard for the foreigner to carry on his business relations in the language of the land, but somehow when it comes to religious things, he loves to think and speak in his own language. When the gospel is brought to him in his mother tongue, it seems to find a warmer response in his heart. Today we see, to some degree at least, an answer to the question raised on the day of Pentecost, "How hear we every man in our own tongue wherein we were born?" The gospel of the kingdom is being proclaimed in more than 500 languages.

In the North American Division there are nearly 10,000,000 people who speak the German language, not to mention all the other languages. We as a denomination have over 130 German churches with a membership of nearly 6,000. In 1933 the Lord helped our workers in the German department to add to our churches, by bap-

* Secretary, German Department, Bureau of Home Missions.

tism or profession of faith, 691 souls. Entire churches of German believers are being raised up, and calls for help are coming from many places in the North American Division.

What are we doing as conferences, as churches, and as individuals to reach the foreign-speaking people in our field with the message? The promise of the Holy Spirit is ours. The command to preach the gospel to "every nation, and kindred, and tongue, and people" has been given to us, and as we stand on the very brink of the outpouring of the Holy Spirit in the "latter rain," let us be sure that we are doing our part in bringing this experience to our own hearts, that through us the Lord may manifest His power for the finishing of His work. On this Sabbath, which has been set aside by the General Conference for a liberal offering to support the foreign literature work, let us do our part.



The Need Was Never Greater

BY H. O. OLSON *

THE picture traced by prophetic pen of the closing days of probationary time is exactly what we see in the world today. No historian could record present-day events more unerringly than Holy Writ revealed them millenniums ago. We know there remains an extremely short time in which to give the warning message that will call out the honest of heart from among all nationalities, and cause them to prepare for the glorious event so soon to take place. At the pace we have been working, this cannot be done in the time allotted.

In 1934, two Sabbaths were set apart for offerings in behalf of our foreign literature, one to be used as a translation fund, the other in assisting our Brookfield publishing house to provide literature at a price not too greatly in excess of the price of literature printed by our other publishing houses in North America.

At the spring meeting of the General Conference Committee it was voted to combine these offerings on Home-Foreign Day, March 2. We hope this change will come as a mighty appeal to us, as we take into consideration the great need for the

Recent General Conference Recommendations

At the Fall Council held at Battle Creek, Michigan, in the early part of November, 1934, the following recommendations pertaining to home-foreign literature and funds for the translation of literature, were adopted, and serve as the basis for the appeal in all our churches in North America on Sabbath, March 2, 1935:

Home-Foreign Literature Work.—"Knowing that our truth-filled literature will occupy an important place in the finishing of God's work and that through the agency of the printed page in a large way the message is going to people of many languages, and having been told by the Spirit of prophecy that 'many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time,' and that 'those in responsibility must plan wisely to proclaim the third angel's message to hundreds and thousands of foreigners in the cities of America,'

"We recommend, 1. That knowing the imminence of Christ's second coming, we undertake as never before to arouse our people to realize the vast possibilities through the circulation of our foreign periodicals and other literature.

"2. That the home missionary secretaries in the union and local conferences take the same active interest in promoting the circulation of our foreign periodicals as they do the English papers, especially during Foreign Periodical Week and Home-Foreign Day by getting the churches to take

subscriptions and clubs of the foreign papers for missionary purposes.

"3. That the conferences and field secretaries plan for and encourage colporteurs to go into foreign settlements in country and city districts with our foreign books.

"4. That home-foreign mission bands be organized in our churches, and that these bands work for the different nationalities in their home communities.

"5. That a systematic distribution of foreign *Present Truth* and other foreign literature be planned for the churches in each conference.

Combination of Offerings for Foreign Literature and the Foreign Translation Fund.—"In order to promote more strongly the Foreign Literature Fund Offering and the Foreign Translation Fund Offering which are listed in the calendar of special days, offerings, and campaigns for 1935, to occur on February 9 and March 2, respectively,

"We recommend, 1. That the Foreign Literature Fund Offering and the Foreign Translation Fund Offering be combined in one offering to be taken in the churches on March 2, 1935.

"2. That the combined offering be a part of the Forty-cent-a-week Fund.

"3. That the first \$1,000 be reserved by the General Conference for help on translations; that the next \$4,000 be used for the Foreign Literature Fund, if so much is received; and that any overflow above these amounts be assigned to the General Conference."

increased circulation of our foreign literature. Let us all give more this year than we gave last. In all seriousness I must say that unless this is done we cannot begin to meet the demands of the field. From both home-foreign and English workers, from conference officials, appeals are constantly coming in for a greater variety of literature in languages in which we are already publishing, and for literature in languages in which we now have nothing. Several of our foreign believers have come to me pleading for home workers' and subscription books to sell among their nationals. As far as funds have permitted, we have provided these, but O for means that more of these urgent requests might be granted!

Not long ago a good brother told me that he was not interested in the distribution of our foreign literature. He said he did not believe it was read. I read to him letters from

people making a strong plea for literature and from others telling of the wonderful results from reading it. After listening to these, he offered to pay for one hundred subscriptions to our foreign papers for one year to be sent to as many people.

A sister in the East who has been distributing foreign literature liberally, writes of her joy over the fact that five relatives and five others have accepted the truth as the result of her work. A letter from the West tells of a man who came to a home and sat down to rest for a while. When he left, the family found a copy of our Swedish paper. Their attention was attracted to an article concerning the state of the dead, a subject in which they were greatly interested. It was read and reread to several neighbors with the result that a member of the family with whom the paper was left and three neighbors accepted the

(Continued on page 10)

* Secretary, Swedish Department, and Miscellaneous Languages East of Mississippi.

Departmental Activities

A Two-in-One Effort

THE Missions Extension Fund Offering for 1935 enables every church member to help forward the work in his own community, while at the same time he provides the means for sustaining our institutional work in foreign fields. It is really no new idea. It has been a part of the Extension Fund policy ever since the General Conference adopted the Big Week plan back in 1921. And this is how it is to be worked: An action of the Fall Council specifies, "That our people be encouraged to raise their Missions Extension Fund Offering through the sale of small books as well as magazines, with the understanding that there shall be no literature goal, and that each member shall be personally responsible for the literature to be sold."

In other words, we are to take our fine, truth-filled literature to the people, with a view to selling either small or large books or periodicals sufficient to provide the \$2 profit that will meet the individual goal. In this way we plant the "good seed of the kingdom" in our own community, and at the same time provide money that is so urgently needed to support the workers and provide the operating expenses of publishing, medical, and educational institutions that were built and equipped with Big Week funds in past years.

Each of our publishing houses has published up-to-date literature for our members to sell in raising their Missions Extension Fund Offering. Our magazines were never more attractive than at the present time, and the public is ready to buy them to find out just what is the meaning of the times in which we live, or the way to better health. More time is to be allowed for selling literature this year than in the past Missions Extension Fund campaigns. The offering will be taken in all churches Sabbath, May 11, and this allows a period of several weeks for ordering books or magazines from the Book and Bible House, and their sale. But every missionary leader and church missionary secretary should see to it

that supplies are in hand not later than April 6, and a week earlier would be better. A month's time is necessary for the sales to be completed before May 11.

Many, of course, will prefer to make a cash offering for the Missions Extension Fund, amounting to many times the \$2 minimum goal. Many others will pledge larger gifts to be paid during the year. There have always been many such donors, and we expect them to support this wonderful phase of our world-wide work as generously as in past years. But those who have cultivated the habit of raising their offering through the sale of literature need to be encouraged to do their very best this year, as we have sounded a new call to advance in all the world. The last Autumn Council voted an increased Missions Extension Fund budget, and every enterprise listed is doing a wonderful work for God in dispensing light through the printed page, through our educational work, and in lifting the heavy burden of suffering and disease through the ministry in our hospitals and dispensaries.

The churches in North America have rallied to each Missions Extension Fund campaign with wonderful loyalty and consecrated service, and during the fourteen years in which this plan has been in operation, over \$1,063,861 has been provided. The goal for 1935 is \$68,000. This is \$10,000 more than we raised in 1934, but the times demand greater effort, greater sacrifice. The message must be hastened on to its final triumph, and the time in which we are to do the work is very short. This is one more opportunity for your members to come up to the help of the Lord. We are confident that they will respond with eager service and sacrificial liberality. May God richly bless you, as missionary officers, as you lead your people to victory in this 1935 Missions Extension Fund campaign.

J. A. S.

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"If Christians praised God more, the world would doubt Him less."

The History of the Missionary "Projector"

It was during the World War that the wife of an army captain took her stand for the truth, and soon after the close of the war she had the great pleasure of seeing her husband united with the people of God and fired with zeal for winning souls. On being released from military service, the captain accepted a position as salesman for the Municipal Gas and Electric Company. In the course of time the firm offered a prize of a gold watch to the salesman making the best record in a certain time, and this Seventh-day Adventist salesman set out to win, asking divine help and promising to turn the prize into cash for the extension of missionary work, in case he succeeded.

The watch was won, and while the owner was considering the best way to dispose of it for the purpose suggested, he was shown a small machine equipped with films to illustrate the products of the Electric Company, which the manager of the firm wished his agents to use for increasing sales by giving demonstrations in the evening to people who could not be reached during regular business hours.

While examining this little stereopticon machine and witnessing the impression made upon the mind by the visual demonstration, the thought occurred to this Seventh-day Adventist salesman that here was a new and very effective way of presenting the third angel's message, provided the right films could be obtained. He at once decided to take the gold watch to a dealer in stereopticons, and see if he could exchange it for a small projector machine, and the deal was soon completed.

A very happy man indeed was this ex-captain, to possess one of the little machines, in which he saw such great possibilities and which was destined to become a powerful agency in evangelistic work. Then came the task of securing films on the various phases of the message. This required a great deal of work, and involved heavy investment in cameras and other apparatus. But with the cooperation of evangelists and other conference workers, he developed a set of films for a number of lectures on different subjects. Everything seemed to work out well, and then came the time

to meet the crucial test of personal demonstration, which involved the gathering in of a number of people and the giving of the lecture by use of the projector.

This was a new venture for a layman, but the blessing of the Lord attended the effort, and a deep impression was made upon the minds of the people as they listened to the illustrated lectures on the prophecies and the signs of Christ's second coming. Soon other laymen wanted to obtain the projector and films, and even ministers saw the advantages of such a plan in connection with their work.

The demand increased until Brother D. W. Mayse, the ex-captain, is spending all his spare time in turning out films, and five artists are kept busy coloring them. Although our brother still works for the Electric Company, he hopes the time is not far distant when he will be required to spend all his time in supplying Seventh-day Adventist laymen with films on the message.

Hundreds of lay evangelists are making use of the projector, with good results. In small halls and in cottage meetings the plan works excellently. Without doubt there is a great future before this plan for visualizing the message with colored films. At present there are thirty-four different film lectures available, and they are listed as follows:

1. When Dreams Come True.
2. The Greatest Event of the Future.
3. Heaven—What and Where?
4. A Message From the Sun, Moon, and Stars.
5. Wonders of the Twentieth Century.
6. The Millennium.
7. Are We Loading Our Guns for Armageddon?
8. Satan, His Origin and Destiny.
9. Blasting at the Rock of Ages.
10. What One Man Saw in Heaven.
11. The Star of Bethlehem. (Tele-scoped by prophecy.)
12. God's Standard for Measuring Men.
13. When Strong Men Tremble.
14. The Question That God Cannot Answer.
15. Smoking, Now and Hereafter.
16. When Human Governments Totter.
17. Do We Have a Second Chance?
18. What the Lord Said, "Remember," and the World Forgot.
19. The Missing Text Still Missing.
20. Where Are the Dead?
21. Can We Communicate With Our Friends After Death?
22. Baptism, Is It a Saving Ordinance?

23. The Greatest Mistake the Church Ever Made.
24. Money! God's Plan for Paying the Preacher.
25. Prophets, True and False.
26. The Seal of God—What Is It?
27. The True Church—Which Is It?
28. Mark of the Beast.
29. United States in Prophecy.
30. Seven Last Plagues.
31. Liberty of Conscience.
32. What Was Nailed to the Cross.
33. Obedience.
34. Law and Grace.

The films may be obtained from the Mayse Picture Studio, 3050 L St., San Diego, California, and the projector, furnished in different sizes

and at various prices, may be obtained through the General Conference Purchasing Bureau, of Washington, D. C. A discount of 33½ per cent is allowed on the projector by the Purchasing Bureau. The machine is simple to operate, produces a brilliant, clear picture, and is ideal for use in church, hall, or home. Lay evangelists and members of the Bible training classes in our churches, will find the projector one of the most effective means of creating interest, holding interest, and developing interest in the truths of the third angel's message. H. F. BROWN.

Missionary Leadership

A Model Church

THERE is a certain church in the Southwestern Union which comes the nearest to representing an all-round missionary organization of any one church brought to the direct attention of the General Conference Home Missionary Department. There may be many churches carrying on the same extensive missionary endeavor, and perhaps excelling this church in some things; but as yet the secretary has failed to bring the matter to our attention in the same specific manner. We sincerely appreciate the good letter from the church missionary secretary, which enables us to pass on the following report of this model church successfully conducting so many important lines of missionary endeavor:

1. *Home Nursing Class.*—"I wish you might have been in church last Sabbath and seen our class of home nursing students. There are twenty-two, and as they took their places in one of the front pews for a special service, dressed in their simple white uniforms, it impressed us that here was a band of home missionaries, to be sure! Two of our graduate nurses have been conducting the class, and they, with four other graduate nurses, occupied the time from eleven to twelve explaining something of the work of the nurses and giving a brief history of the nursing profession. The class gave a study from the Bible and the 'Testimonies' on the duties of Seventh-day Adventists toward their

neighbors in trouble and sickness. This was an inspiring service.

2. *Dorcas Society.*—"Our Dorcas Society with an average attendance of twenty to twenty-five, is going strong. We have been making garments for the poor, selling articles of household need for funds to be used on the church building, carrying food and clothing to the sick and needy—in fact, any call that comes in is readily and cheerfully answered.

3. *Literature Distribution.*—"The adult members of our literature distribution hands, are going out on a week day, as they want the Sabbath afternoon free for other meetings. They carry Good News to near-by towns, and they also go into the highways and hedges and call on scattered families in our vicinity, securing addresses of those who desire literature. These names are given to our correspondence band, which mails, every week, copies of Good News to about thirty of these families. This work will be followed up by personal contact from time to time. We felt it would be too expensive to ride over long trails every week to these places, and too, at times, the roads are nearly impassable. Besides this systematic distribution, over forty members of this church avail themselves of the opportunity of spreading the message in printed form by passing out periodicals, tracts, etc., ranging in number per person from 1 to 400. The brother who gave out 400 papers is our oldest member, up in his eighties.

His record for the first quarter was: 51 magazines, 225 tracts, 500 papers. He travels on foot, and he is not a strong man either. His example should serve to inspire young men to greater service.

4. *A Storytelling Hour*.—"Our 'story-hour band' had a regular appointment with the colored children in an adjoining community, and the leader reports that twenty-seven children attend regularly, also a number of adults, including the pastor of the colored church. Storytelling hours are also arranged for white children. Other cars carry our young people to the poor farm, the jail, and to shut-ins, where song and prayer, and a brief gospel message or story are arranged for. These are not just occasional trips, but weekly, systematic, well-planned meetings, and our young people have wonderful experiences in this work.

5. *Cottage Meetings*.—"One of our sisters, living a mile and a half from the center of town, invited her neighbors to her home for a gospel meeting, and requested one of the deacons of our church to come and give a Bible study. The result has been about forty interested people in regular attendance. Not long ago a woman living eight miles away, walked into the home of the Adventist minister and asked him to come and see a sick man. The call was responded to, but the sick man died, and our elder was asked to conduct the funeral service. Through this contact, an interest developed in the community, and cottage meetings are being held. The woman who first appealed for help continues to walk the eight miles each week to attend our Sabbath services, and is distributing literature in her community."

This church missionary secretary concludes her letter by saying: "In the five years that I have lived in this place I have never seen so much concerted effort on the part of such a large group of our members. Surely these are the last days, and our lay members are awaking to their responsibility."

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"THE person who has memory enough to take physical food, ought to have memory enough to take spiritual food."

Gem Thoughts for Leaders

(An Exchange of Pointed Excerpts From Current Literature)

The Entire Church Mobilized.

"Once admit the fundamental Protestant principles, once acknowledge that every Christian is a priest and every Christian is a prophet, and it must immediately follow that every Christian ought to be an evangelist. The laymen have no right to employ the ministers to be experts in the offering of salvation. Every Christian must be an expert in pointing to the open door which leads to God. Laymen have no right to employ a minister to be their substitute in doing personal work. Every Christian must be a personal worker.

"Now, it is a curious thing that in this important regard most Protestant churches are essentially Roman Catholic. They employ their minister to do what comes as an essential responsibility upon every individual Christian. They are willing to accept the privileges the Reformation has brought to them. They glory in the right of immediate access to God, un hindered by priest or ceremony. They glory in the right of private judgment. But the great responsibility implicit in the heart of the Reformation, the solemn demand which comes to every Christian to have his personal share in winning men to Christ, they too often ignore. They resemble those men who are willing enough to accept every boon which Democracy confers, but who are not at all willing to accept the responsibilities which Democracy places upon their shoulders.

"The truly Protestant church is a church where every member is a personal worker. Every member of a truly Protestant church is one of its pastors. The minister has an administrative but not a sacerdotal position. The whole church is mobilized for the tasks of the kingdom of God."—*Excerpt from "The Significance of the Protestant Reformation," furnished by H. F. Brown, Union Home Missionary Secretary.*

Epaphras—An Example of the Ministry of Prayer.

"What a fine picture we have of this man in Colossians 4:12, 13. There is no missionary force more prevailing than prayer. The great art of prayer in all the fullness of its power has been learned only by a few. God has His priests and priestesses who stand with holy hands at the footstool of the throne, sharing the intercession of the great High Priest, and some day it will be found that these are the greatest missionaries of all. The language used about Epaphras is extremely strong. There are several Greek words used for prayer, but the one used about his prayer is the strongest of all. It expresses the kind of entreaty which presses its suit until it has prayed through the most difficult situation.

'Laboring fervently for you in prayers' is the strong language used to describe this importunate prayer.

"Beloved, have you found your place at the throne of intercession? It was the Master's special commission to His disciples, 'Pray ye the Lord of the harvest that He would thrust forth laborers into His harvest.' This is the ministry which will bring workers of the right kind, which will bring means for consecrated hearts and hands, which will open the door of every land and the hearts of every race, and which will send down the latter rain in floods upon the dry ground. This is a ministry from which none may be barred. You may be too old to go to the mission field, you may be too poor to give much, but if you will dedicate your heart to Christ for the priesthood of prayer, you may bring blessings upon the world that will make your single life worth a thousand.

"Charles Finney tells of an old man in Ohio who had finished his public ministry and was laid aside by infirmity, but who received a baptism of the Holy Ghost which took the special form of prayer for the world and the work of God. It was his custom to take up individual congregations, ministers, and mission fields in turn, and pray for a special revival to be sent to each. He kept a diary of these seasons of prayer, and after his death it was found that a wave of revival had traveled around the world in the exact order of his recorded prayers.

"O Epaphras, the Lord hath need of thee. Some modest maiden, some aged mother, some worn-out preacher, some humble, illiterate disciple you may be, but to you it may be given to touch the wire that will set the world on fire and bring back our returning Lord."—*Excerpt from "Missionary Messages," by A. B. Simpson; furnished by T. L. Oswald, Union Home Missionary Secretary.*

The Home Base of World Evangelism.

"In the story of the acts of the apostles we have a very instructive illustration of the necessity of the thorough preparation of the home field for the work abroad. God did not immediately begin foreign missions in the first days of the apostolic church, because the church itself was not ready. It would not have been possible to start a crusade for the world from Jerusalem—that church was too conservative and cold. God had to start a new center. Therefore the church in Antioch was raised up. It was a mixed community,—Jews and Gentiles and all social classes. There were some there who belonged to the court of Herod, there was the scholarly Saul of Tarsus, there was the good brother Barnabas, a business-

man, and there was poor Simon, a black man. It was a cosmopolitan company. It was not formed by ecclesiastical hands. It had grown up spontaneously and providentially by a few simple words that these men had spoken one to another about this wonderful gospel. There was a freedom, simplicity, largeness, and freshness about this church in Antioch that brought them into touch with the great outlying world, and it was from this center that God sent forth the great missionary movement from which our own evangelization has come, and which today is broadening into the evangelization of the whole world.

"All this has its parallel in the church of today. It is not possible through a cold, conservative ecclesiasticism to develop a true missionary movement. The work at home will always be reproduced abroad. Therefore, in these last days, God has been raising up in the home field a new spiritual movement,—a spiritual company bound together by invisible

cords,—and touching hearts and hands in the Holy Ghost to give their lives to the work; and from them are coming, through special self-sacrifice and consecrated business, large and wondrous offerings, that have awakened the attention of all Christians.

"People ask how it is that money can be so easily obtained, and in such large sums. Back of it lies a deep, spiritual cause. . . . It is because these people have given themselves and all they have to the Lord, and have found in Him a life and joy which nothing could recompense, and they are glad to give all they possess to send abroad the gospel and share this blessedness with other hearts. The work that grows out of such lives will be a living, supernatural, aggressive, and wholehearted work; and such a spiritual movement will always produce its counterpart in the foreign field."—*Excerpt from "Missionary Messages," by A. B. Simpson; furnished by E. A. Manry, Union Home Missionary Secretary.*

Query Corner

Questions should be addressed to Secretary, Home Missionary Department, General Conference, Takoma Park, D. C. No name will be published.

According to the action of the Fall Council of 1934, all members of the Missionary Volunteer Society are to hand in their missionary reports at the regular meetings of the society, and not at the time of the regular church missionary service. What should be done to secure reports from young people who are not members of the Missionary Volunteer Society?

In churches where the class-band form of missionary organization is followed, the band leader may easily determine who are members of the Missionary Volunteer Society and who are not; and all who are not members of the society should be furnished with a report card, and asked to make weekly records of missionary work, the same as all adult church members.

What is to be the procedure for gathering missionary reports by young people in churches where a Missionary Volunteer Society does not exist?

The Missionary Volunteer Department has a plan whereby some person in the church will be responsible for collecting such reports after they are made in harmony with existing missionary organization. If the church conducts the class-band organization and the fifteen-minute service, the re-

ports by the young people will be gathered during the service, along with the reports by older members. If there is neither the fifteen-minute service nor the class-band organization, the young people should report at the time appointed by the church for gathering missionary reports.

Please give counsel as to the best way to care for the children during the fifteen-minute missionary service. Are they to be permitted to cause confusion by going to their parents before the missionary service is ended?

This has been a perplexing problem in many churches, and in some conferences has led the leaders of home missionary and Missionary Volunteer departments to cooperate in the preparation of suitable material for a junior missionary service, to be conducted while the older members are carrying on their service. At the 1934 Fall Council, the Missionary Volunteer Department submitted the following recommendation, which was unanimously adopted:

"We recommend, That during the fifteen-minute service in churches where the groups meet in separate rooms, such features of the Progressive Class work as are suitable for study on the Sabbath be promoted by

the Missionary Volunteer Society leader or the Junior superintendent." This arrangement will doubtless eliminate the greatest single problem that has troubled missionary leaders in conducting the church missionary service.

Does the quarterly reporting plan, when followed by the church missionary secretary, ensure a larger percentage of reporting churches?

Many years' experience proves conclusively that quarterly reports decrease the percentage of reports from both members and churches. It is for this reason, and others, that the General Conference Committee, after careful study, recommended that church members report weekly and that church missionary secretaries report every month.

How are the various missionary activities to be reported, such as Dorcas Society, Welfare Society work, etc.?

Leaders of Dorcas and Welfare Societies are requested to furnish the church missionary secretary a report of the society work for the month, just as the leader or secretary of the Missionary Volunteer Society does. Care should be exercised to see that members of these missionary groups do not duplicate their reports, by reporting both in their society and in the missionary service of the church. It should be noted, however, that if individual members report only specific items to the Dorcas or Welfare Society, other missionary items should be reported during the missionary service.

The Need Was Never Greater

(Continued from page 6)

truth. From another letter I quote: "Your paper is excellent. I have read it and found it in agreement with the Bible. I expect soon to be baptized."

On March 2 remember the great need of more foreign literature with a liberal offering. The offering taken will apply on your Forty-cent-a-week goal.

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"HAVING your feet shod with a cheerful willingness to propagate the gospel of peace." Eph. 6:15, Modern Spanish Version.

Church Missionary Services

March 2

MISSIONARY TOPIC: The King's Pocket League.

TEXT: 1 Timothy 6:18.

SUGGESTIONS: There is one phase of personal gospel work in which every Christian, whatever his age or experience, may take an active part, that of the free distribution of literature. This work brings definite results in souls won to the truth, and it also brings courage and blessing to all who engage in it.

It was for this purpose that the King's Pocket League was brought into existence. And while this league has been and still is operating in hundreds of Seventh-day Adventist churches, still there are many churches where the organization does not exist, and an earnest call is again made for the promotion of this good work. The plan is fully explained in Home Missionary Series Leaflet No. 7, entitled, "The Ministry of Tract Distribution," with which every missionary leader should be familiar. Every church member is a potential candidate for membership in the league, and the pledge subscribed to on admission reads as follows: "Believing that the last message of salvation is being proclaimed throughout the world and that the Saviour will soon appear, and recognizing my personal responsibility to tell the 'good news' to those with whom I come in contact, I hereby promise, as a member of the King's Pocket League, to carry with me wherever I go a package of select tracts, and to endeavor to distribute at least a tract a day."

Members of the league find it an advantage to provide themselves with a small leather tract case, which can be easily slipped into the pocket or handbag, and thus be sure of having a supply of tracts always in readiness. Through the Book and Bible House it is possible to obtain the King's Pocket Envelope, containing an assortment of seventy-two tracts, a neat tract case, and a badge pin. The price of such an outfit is 50 cents. Think what it would mean if every Seventh-day Adventist believer in all the world would be faithful in

distributing at least one tract each day of each year. The result would be 19,975,852 tracts scattered over the world "like the leaves of autumn,"—each tract a sermon in itself to the "one-soul audience," and often extending its message on and on as it passes from one person to another.

Let us ever bear in mind that "there never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be done again." Therefore it behooves us, individually, to be prepared for the unexpected opportunity.

One of the union conference presidents in North America furnishes an interesting chapter from personal experience, as follows:

"Recently, while making a trip on the train, I took from a little leather case in my upper left coat pocket several copies of tracts, and passing leisurely along the aisle I handed them to the passengers who were not reading or conversing, simply stating that I thought they might be interested in reading a little, while we traveled on. Then I returned to my seat and went on with my studying and writing.

"After about half an hour, a young man came and sat beside me, and we began to talk. He told me how once he loved to read the Bible, but that discouragement had come into his life and he had lost out. When this young man learned that I was a Seventh-day Adventist, he told of his perplexity during the years as to how the churches came to be so mixed up about Sunday and the seventh day, but he had never learned of a people who observed the seventh-day Sabbath; he expressed a desire to learn more about what Adventists taught, and inquired as to where he could obtain literature. I told him we published a small book, costing only 25 cents, which would answer his inquiries, and took from my brief case a copy of 'Belief and Work of Seventh-day Adventists,' which he gladly purchased. Before we parted, he gave me his name and address, and this I placed with the home missionary secretary of the conference for follow-up effort.

"Just what the result may be, we do not know, but the purpose of this narrative is simply to call attention to the opportunity afforded for pleasant, inexpensive missionary work through the King's Pocket League. Giving out a tract a day does not mean much in expense or personal effort, but it is one of the most far-reaching missionary endeavors, because of the wide range of contacts made."

In churches where the King's Pocket League has been organized, encourage the members to persevere in their efforts; and where the league has not been organized, make this the day of beginnings. Here is the definite admonition through the Spirit of prophecy: "Let the leaflets and tracts, the papers and books, go in every direction. Carry with you wherever you go a package of select tracts, which you can hand out as you have opportunity. . . . Important results will follow."—*"Christian Service,"* p. 151.

March 9

MISSIONARY TOPIC: The Youth—God's "Helping Hand."

TEXT: Psalms 144:12.

SUGGESTIONS: No greater honor can be bestowed upon human beings than that involved in the divine appointment for Seventh-day Adventist youth. Note the following message sent to the church through the Spirit of prophecy: "The Lord has appointed the youth to be His helping hand. If in every church they would consecrate themselves to Him, if they would practice self-denial in the home, relieving their careworn mother, the mother could find time to make neighborly visits, and, when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,—knowledge that would be a great blessing to those who cannot afford to pay for a physician's visits."—*"Testimonies,"* Vol. VII, pp. 64, 65.

This instruction clearly points out definite ways whereby the "helping hand" may do acceptable service,—first of all to become true *home missionaries*, by lightening the burdens of

parents and making it possible for them to reach out within a wider circle of the home in Christian service for others; and then to engage in the distribution of literature. And note the kind of literature specified—"books and papers treating on the subject of health and temperance." This instruction was written about thirty-five years ago, and its application at that time is now manifold greater. Today we are confronted by the greatest national temperance issue in our history, and every Seventh-day Adventist, old and young, is called to stand in the front ranks in the fight against the curse of intemperance. Temperance literature is made available through the Temperance Commission of the General Conference, and special literature for use by the youth is afforded by the *Temperance Number of the Youth's Instructor* and the special annual temperance number of *Our Little Friend*. Thousands of these excellent temperance publications should be circulated by Seventh-day Adventist youth. Not only is this missionary work of the highest order, but it is also remunerative work, as the papers are readily sold, at a profit, from house to house, or to leaders of temperance societies, school teachers, and others especially interested in the welfare of young people. Then there are the two health magazines put out by our publishing houses,—*Life and Health* and *Health*,—the most attractive health magazines on the market; and young people can work up regular lists of purchasers of these monthly publications.

The youth of the church are further referred to as "an army" with potential powers for quickly finishing God's work. They are also the source of supply in the leadership of God's people. We read thus: "The burden bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern the question may be asked, Who will fill their places? To whom are to be committed the vital interests of the church when the present standard-bearers fall? We cannot but look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must

fall. These must take up the work where others leave it, and their course will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable."—*Gospel Workers*, p. 68.

The boys and girls springing into maturity at the knees of Christian parents, furnish the great reserve force which must be available for the finishing of the work; and it is of first importance that their early education and training shall be such as to prepare them for burden bearing in all lines of advance by the advent movement. Our colleges and academies have been brought into existence to this end, but there are many young people in our churches who need to be set to work as God's "helping hand" right where they are.

March 16

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Hebrews 13:15, 16.

SUGGESTIONS: Our text refers to "the fruit of our lips," which, it is stated, is words of praise and thanksgiving to God. The regular monthly "soul-winning experience" hour is the time for gathering such fruit, and surely there is no church that wishes to be "barren or unfruitful" when the Master of the vineyard calls for His rightful returns. Let all testify to the glory of God by telling of contacts made with people in the daily affairs of life, the seeds of truth sown through the printed page, the helping hand extended to those in need, the prayer for the lonely or discouraged, or the actual results which have become apparent through personal labor. All heaven is interested. "A report is borne to heaven of every successful effort on our part to dispel the darkness and to spread abroad the knowledge of Christ. As the deed is recounted before the Father, joy thrills through all the heavenly host."—*The Acts of the Apostles*, p. 154.

March 23

MISSIONARY TOPIC: Our Essential Tools—Truth-Filled Magazines.

TEXT: Zechariah 8:16.

SUGGESTIONS: Today the regular church service, following this brief missionary service, is dedicated to the soul-winning ministry of the *Watchman Magazine*, which is one of the

very essential and effective tools used by missionary workers as they follow the instruction in our text, "Speak ye every man the truth to his neighbor."

Seventh-day Adventist publishing houses print the finest literature in the world, and the magazines are the cream of their printing art. The *Watchman* is filled with the most interesting articles, telling the world about the various phases of the message of God for this last generation. Many hundreds of our people are dedicating more or less of their time to the sale of the *Watchman*, and there are many hundreds more who could sell five, ten, twenty-five, or more copies each month. Such missionary work is both profitable and fruitful.

Many of our lay members establish a magazine route, visiting the same offices and homes regularly. The *Watchman* is sold on one round of visits, and the next round perhaps *Life and Health* is sold; and once each quarter these same people will be interested in the current issue of the *Liberty* magazine. In this way a regular magazine business may be built up, which is both self-sustaining and pleasant soul-winning work. Some such workers have broadened their field of activity by devoting all their time to the work, and covering several towns each month. One may travel by auto, bus, or train at small expense, and if the worker puts in full and faithful time, a comfortable living is assured.

But this service is primarily concerned with the missionary angle of this magazine work by church members who will covenant with God to sell from five up to twenty-five, or more, each month as opportunity offers. It will help with the Sabbath school offering and other missionary offerings. But best of all it will enable the faithful worker to meet people who will become interested in the truth. It will open the way for Bible readings in homes and perhaps for cottage meetings in some localities. Enlist in the magazine ministry!

It pays its way;
Enlist today.

March 30

MISSIONARY TOPIC: Literature for Missions Extension Fund.

TEXT: Deuteronomy 16:9-11.

SUGGESTIONS: It is interesting to note that of the three general assemblies of Israel each year, the second was the Feast of Weeks. During this gathering of the people of God they were to come with an offering for those in need. It is a reminder to us of the Missions Extension Big Week plan, that was so successful in advancing our institutional work in mission lands for many years. Because of the depression of 1930-33 it became necessary to make a change in the plans we had been following for some years. For 1935 the Missions Extension Fund Offering will be devoted to salaries and operating expenses of the institutions already established under the Big Week plan, with the exception that we are to provide \$10,000 to help with the erection of a building in the new city of Jerusalem, just outside the walls of the old city.

The total goal for the 1935 Missions Extension Fund Offering in North America is \$68,000, in round numbers. The individual goal will be \$2, as it has been for many years. But this year the General Conference is urging our members everywhere to raise their Extension Fund Offering by selling our truth-filled literature. At the last Fall Council the following recommendations for North America were adopted:

"WHEREAS, The Missions Extension plan has sharply marked the way of denominational advance in all parts of the world, making possible the establishment and equipping of publishing houses, printing literature in many new tongues, providing mission schools in which many thousands of children and youth are now being trained for service, planting dispensaries and hospitals where multitudes of people, young and old, have found both spiritual and physical healing; therefore,

"Resolved, 1. That the Missions Extension Fund plan be continued as an important feature of our world missions program.

"2. That the division conferences outside North America continue to follow the Missions Extension Big Week plan, including the sale of literature, as far as is practicable.

"3. a. That in North America the goal for the Missions Extension Fund Offering be \$68,000, the offering to be taken on Sabbath, May 11, and that

most earnest endeavor be made to reach a minimum church goal of \$2 per member.

b. That we appeal to all conference and institutional workers and lay members to dedicate a day's income to the Missions Extension Fund Offering.

c. That our people be encouraged to raise their Missions Extension Fund Offering through the sale of small books, as well as magazines, it being provided that there shall be no literature goal, and that each member shall be personally responsible for the literature to be sold."

Each of our publishing houses provides attractive and interesting literature to be sold between now and May 11, in order to raise the individual goal of at least \$2. Many of our members will, of course, give far more than this amount, but through the sale of literature and personal gifts the goal of an average of \$2 per member will be raised in every church.

Every member, so far as possible, should plan to sell small books or magazines for the Missions Extension Fund Offering, and turn in all the profits to the church treasurer,

marked, "Missions Extension Fund." This will require the sale of sixteen small books, or forty ten-cent magazines, or twenty-seven copies of the fifteen-cent magazine. Many of the children can sell *Our Little Friend* specials. Some of our members with colporteur experience will prefer to sell some big books. But all should plan to make the 1935 Missions Extension effort a missionary campaign, by selling literature which will present the truth to hundreds in the homeland, and at the same time provide funds to care for the sick, educate the youth, and propagate the message through our literature in foreign lands.

Special information will be sent out from the publishing houses concerning the special literature that has been prepared for this Missions Extension Fund campaign. Place your order for the literature AT ONCE. There is none too much time to secure it from the publishers and dispose of it before the offering is taken on Sabbath, May 11. Let us make it a soul-winning campaign through our literature, and a great blessing to the foreign fields because of fully reaching our goal.

News From Soul Winners

A Mighty Voice Heard Throughout the Land

PASTOR F. E. POTTER, home missionary secretary of the African Division, writes of a recent trip as follows: "I traveled up from Cape Town on a Dutch steamer—a cargo boat carrying only a few passengers. The second day out from the Cape, while at dinner, the conversation turned on conditions in the world. I saw my opening, and at once used it to turn attention to the prophecies concerning the last days. I met some skepticism and some ridicule, but managed to give a fairly good outline on the relation of conditions to the closing up of this world's history. There was seated at the table a Hollander who, since leaving Cape Town, had scarcely uttered a word. I thought he was not able to speak English. But at the conclusion of my little talk this gentleman leaned forward, and in a tense voice uttered the follow-

ing words in broken English: 'I believe all you have said. It is strange that I have heard the same voice speaking like that in many countries. In my own country I have heard it; in Germany I have also heard it; and just recently on a tour through Europe. I have heard it in every country. It is time for us [glancing at his fellow passengers] to listen to this voice. There is more than human philosophy in it. I believe it comes from a supernatural source. I believe all you have said, sir [turning to me], and I am going to pay heed to it. I am making a long stay in South Africa, and I suppose I shall hear it again here.' I assured the speaker that he would, and gave him the address of our workers at the nearest place where he was to stop."

Yes, dear fellow workers, there is "a voice" being heard in all the land—the voice of the third angel proclaiming the gospel in all the world in

preparation for the coming of the King of Peace. This "voice" is the combined utterance of thousands of men and women as they witness for the truth day by day in all the thoroughfares and ordinary transactions of life. There is "more than human philosophy" in this loud cry of warning and pointing out of the way of salvation, which is heard in every land; truly it does come "from a supernatural source." The heavenly universe beholds and listens to the ever-swelling cry, and detects any voice which is silent at a time when there should be a ringing testimony. Are you helping to swell the cry? Is your voice attuned to the great message of the hour? Let the world hear and marvel at the "strange voice" heard on every hand, until all the honest in heart respond, "I believe and shall heed" the warning.

The Lord Works Through Humble Instruments

A LAYMAN who considers himself "a poor and most ineffective speaker," was faithful in responding to an opportunity to conduct Bible studies in a home, and he has been the instrument in winning one entire family—father, mother, daughters, sons, to the truth. Three other people have also accepted the message as a result of the Bible studies, and are rejoicing in the light of truth. We are now in the time of the latter rain and the loud cry of the message, and we are told that "as the time comes for it to be given with greatest power, the Lord will work through *humble instruments*, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them."—*"The Great Controversy,"* p. 606.

The Laymen's Stereopticon at Work

WORKERS in Oklahoma are taking the lead in making use of the laymen's stereopticon, or the "projector," as it is more appropriately termed. One brother reports as follows: "The machine is doing good work in the six cottage meetings which I am conduct-

ing. I just snap the cord on to the radio battery, or the automobile battery, and everything is ready to begin. I am using this method to introduce the book 'The Great Controversy,' and have sold 134 of these large books, and have made contact with at least 5,360 people with the message contained in this book, as given through the films. I have been invited to give talks in a number of outside churches in this vicinity."

Another layman writes of a wonderful experience in conducting cottage meetings and making use of the projector. He writes: "I can hardly believe my eyes when I see between forty-five and fifty people crowd into one room to see and hear. Many of these people never go to church, but they are anxious to attend these quiet, informal home gatherings, and listen eagerly to the message of truth. It is the most interesting work we ever got into."

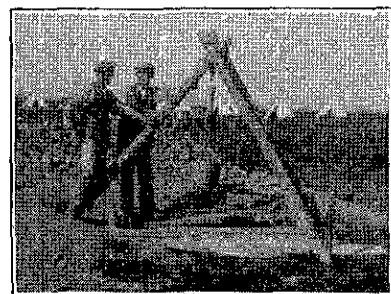
Waiting for the Coming God

It is wonderful to observe how God is going before His children and preparing the hearts of the people for the message due the world at this hour. In all lands, near and far, there is a spirit of uneasiness, uncertainty, expectancy, which is a most impressive omen of the cutting short of the work of God on earth. Not long ago the following item appeared in the *Expositor*, which illustrates how the people in faraway corners of the earth are groping toward the light: "Today in the hills of Burma among the Palaung tribes are scores of little homes in which a corner is set apart as a shrine for the 'coming God.' . . . These places are swept clean, and no one is allowed to enter them. At night a light is placed in each little shrine. Whenever one of the Palaungs, who live in these hills, is asked why this is done, the answer is always the same, 'It is for the coming God.' Who this God is or where He may be found, they know not, but they live in the hope that some day He will appear. As on that long-ago day in Athens it was Paul's privilege to declare unto the people the one true God, so it is the privilege of the Christian missionary today to carry to these dwellers in the hills of Burma the message of the soon-coming Christ."

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*"The Acts of the Apostles,"* p. 109. Are we individually doing our part to gather in the souls within our reach and to send the messenger on to carry the tidings to those in darkness?

The Well Digger Who Found the "Living Water"

THE two men in the photograph were engaged in digging a well to supply water for a Seventh-day Adventist camp meeting in the southern part of England. Through contacts made with Seventh-day Adventist young people during the time they were engaged in this work, they were impressed by the general behavior of these young people, and the man standing at the right in the picture became so interested that he attended the meetings. One of our young people, taking a personal interest in this Mr. Jones, gave him a book to read, entitled, "Faith of Our Fathers." After reading it and listening to the truths presented at the camp meeting, he was convinced of the truth and yielded his heart to God. Referring to his experience, he said that although he had come to the place of encampment for the purpose of finding ordinary water, he had found the "living water" which satisfied the thirst of his soul. It was not only by precept, but by example that this young man was won, and the experience recalls the incident in Bible times, when another thirsty soul, drawing water at the well of Samaria, found the "well of water springing up into everlasting life."



At the Well

Missionary Volunteer Department

Officers' Notes

Prayer and Soul Winning

PERHAPS no more important appointment has been made for the youth of the church than Missionary Volunteer Week, March 9 to 16. For the young people in our own schools the school year is drawing toward a close, and these young people will soon be returning to their homes and their old associations. Some of these young people will be brought face to face with the old temptations. There are thousands of our young people scattered throughout our churches who are facing problems peculiar to youth at this time. They are struggling with doubts and temptations and discouragements. As our young people approach vacation time, they need to be fortified with a deeper Christian experience. They need to know the touch of the Holy Spirit and to feel His transforming power. They need the experience of answered prayer, which, after all, will avail much to keep them true in times of doubt and temptation.

Each passing year brings a greater urgency in the work of saving our children and youth. Decisions regarding certain types of amusements, regarding choice of lifework, and regarding the yielding of the life to Christ, are being made at an earlier age. This hastening of the child into the experience of decision is perhaps due to a changed home environment as well as to changed social conditions. But the fact is that whatever is to be done for the young people of the church must be done without delay, or uncounted young people will have come to the parting of the ways and chosen the wrong road.

This Week of Prayer presents an unusual opportunity to the officers of the church and of the Young People's Missionary Volunteer Society. It would be well if the church committee would prepare for this Week of Prayer by making a careful census of the children and youth of the church in order that they may know the actual facts regarding the youth connected with the families of the church. The church officers, as well as the officers of the Missionary Volunteer Society, should know the spiritual condition of these young people, and should lay plans to reclaim such as have backslidden and to win the unconverted to Christ. Church officers and parents would do well in a time like this to unite together in prayer bands and arrange definite prayer lists. The executive committee of the

Missionary Volunteer Society should constitute itself a prayer band. Mothers and fathers, church officers, and leaders of youth need to be reminded again that "prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."—*"The Acts of the Apostles,"* p. 564.

This Week of Prayer, if it is to accomplish for the young people of the church all that God desires, must for the church be a time of confession and of making wrongs right, as well as of prayer. In these last hours of the judgment God's people must be helped to put sin out of their lives in order that the channels of power from the throne room to their hearts may be opened and they may be enabled to live victoriously.

The studies provided for this Week of Prayer place before the youth of the church a unique challenge. God is calling the young people of the church to service. In these stirring days He desires to bring them into the conflict and use them mightily in the finishing of His work. May parents, church officers, and leaders of our Missionary Volunteer Societies make the most of the opportunity presented during this Missionary Volunteer Week of Prayer. A. W. P.

Snowball Sisters

THE Bitner Bible class of the First Christian church of Hagerstown, Maryland, is a woman's class which has worked a unique and pleasing plan for some time to excellent advantage. It is called the "Snowball Sisters' Scheme." Every member of the class drew the name of some other member, and then kept the identity a secret. During the year it is the responsibility of each member to show this "secret friend" special acts of courtesy and kindness. The plan has worked wonders in developing a spirit of cordiality and friendliness among the members, some of whom have widened their circle of "secret friends" very considerably.

Hymns for the Service

YOUR choice of hymns is governed by the message you desire to instill in the hearts of the worshipers. Hymn singing is the only portion of the service allowing audible expression on the part of all the worshipers. Hymns are sermons in disguise, and often touch the heart of the worshiper because he, himself, assumes the rôle of the preacher while he is uttering the words.

Organize your prayer bands early.

Your Prayer and Personal Workers' Band

1. *Launching.*—In launching this band in a church or in a society among the young people it is well to explain to the entire society our objective and try to enroll our older young people in a soul-winning program. Call this band whatever name you desire, but the literature from the conference department will call it the "Prayer and Personal Workers' Band."

2. *Officers.*—Let the executive committee of your M. V. Society appoint a leader and a secretary for this band.

3. *Meetings.*—We suggest a weekly meeting following the regular M. V. Society meeting, this band meeting not to last over thirty minutes.

4. *First Meeting.*—At your first meeting make a list of young people in your church who need special help, classifying them as follows:

a. Baptized young people who are slipping.

b. Young people not baptized who are slipping.

c. Apostatized young people.

Your band secretary should keep a list of these names and any information thought valuable. These names are then chosen or assigned to members of this band, no member working for more than three individuals at one time.

5. *Working.*—As your band members talk, pray, and work for and with this group of needy young people about this message, their own Christian experience, and their soul need, they can invite them to your society meetings. They should bring them in touch with the church, and place in their hands literature, such as "Steps to Christ," the *Youth's Instructor*, and tracts that will appeal.

6. *Weekly Meetings.*—Pray over your names and problems. Report on each experience and exchange thoughts. Talk over your problems. If a member finds it impossible after several efforts to reach one for whom he is working, let some one else take the name. Do not give up until several have tried. As you think of omitted names, add to your list. As members are able to take on more, apportion out.

7. *Revival.*—If, after working for some time in this way, the results warrant, ask your conference workers to help plan for a revival.

CHRIS P. SORENSSEN.

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"If Christians praised God more, the world would doubt Him less."

"Just as I Am"

"Just as I am, without one plea
But that Thy blood was shed for me."

Miss Charlotte Elliott was visiting some friends in the west end of London, and there met the eminent minister, Cesar Malan. While seated at supper, the minister said he hoped that she was a Christian. She took offense at this, and replied that she would rather not discuss that question. Dr. Malan said that he was sorry if he had offended her, that he always liked to speak a word for his Master, and that he hoped that the young woman would some day become a worker for Christ. When they met again at the home of a mutual friend, three weeks later, Miss Elliott told the minister that ever since he had spoken to her, she had been trying to find her Saviour, and that she now wished him to tell her how to come to Christ. "Just come to Him as you are," Dr. Malan said. This she did, and went away rejoicing. Shortly afterward she wrote this hymn, "Just as I am, without one plea." It was first published in "The Invalid's Hymn Book," in 1836.

"In all my preaching," said her brother, the Rev. H. V. Elliott, "I have not done so much good as my sister has been permitted to accomplish by writing her one hymn, 'Just as I am.'"

A little street waif in New York City came to a missionary with a torn and dirty piece of paper, on which this hymn was printed.

"Please, sir," he said, "father sent me to get a clean copy like that."

The missionary learned that the child's sister had loved to sing it, and that this copy had been found in her pocket after her death. The father wanted to obtain a clean copy of the verses, in order to frame it.

During a service in a Christian church, John B. Gough was asked by a man in the pew with him what was to be sung, as the announcement had not been heard. The questioner was most repulsive in appearance because of a nervous disease that disfigured his face and form. When the singing began, Gough was driven almost to frenzy by the harsh and discordant tones of the singer by his side. But when they came to "Just as I am, poor, wretched, blind," the wretched creature lifted his sightless eyes to heaven and sang with his whole soul. The great orator, in his impassioned and inimitable way, said:

"I have heard the finest strains of orchestra, choir, and soloist this world can produce, but I never heard music until I heard that blind man sing, 'O, Lamb of God, I come, I come.'"

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Give me men to match my mountains,
Give me men to match my plains,
Men with empires in their purpose,
Men with eras in their brains.

—Sam Walter Foss.

Senior M. V. Meetings

Finding My Place in Life

(Program for March 2)

BY EMMA E. HOWELL

OPENING SONG: "There's a Work for Jesus," or "Work, for the Night Is Coming."

SCRIPTURE READING: Exodus 35:30-35; 36:1, 2.

SONG: "Help Me Find My Place."

INTRODUCTION of the topic by the leader.

TALK: "How Others Decided." See page 25.

READING: "God's Personal Guidance."

POEM: "Give Us Our Work." See page 26.

DISCUSSION OR GROUP TALKS: "Discovering God's Will for My Life."

POEM: "My Own Work."

SOLO OR DUET: "My Task," by Maud Louise Ray (stanzas one and two) and S. H. Pickup (stanza three).

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

CLOSE with silent prayer, followed by a brief but earnest oral prayer that God will guide each one in finding his place in life.

Notes to Leaders

To find a work that we feel is definitely *ours*, the place God would have us fill, is to place our feet in a pathway of happy service. The very foundation of abiding happiness is one's chosen lifework. The unrest and dissatisfaction of the unemployed in these times prove beyond a doubt that work is not merely a means of earning a living. According to the divine plan, every man is given his work, and life is not complete without it. There are various types of work; but if we are doing the thing we love, or if we love the thing we are doing because it is our duty to serve in that place, we can have a satisfaction and peace of mind that is not possible to the drifter. The degree of this happiness, however, will depend upon our loyalty in doing the best we can and upon our confidence that God is leading in this path of service.

We may work only to earn a living, we may work for praise, or we may have in mind service to God and to our fellow men; but whatever our aim in working, we actually develop character. In that sense of the word, our work makes us what we are. How important, then, that we choose it wisely and with wholehearted consecration!

As a preparation for this meeting, urge that each Missionary Volunteer read the chapter on "The Lifework," in "Education," pages 262-271. At least every officer and those who are to lead out in the discussions should by all means avail themselves of this opportunity.

Discussion.—This is a topic that lends itself readily to the discussions type of meeting. If you desire to vary the general method of direct discussion from the floor, divide your society into groups, with a leader for each group. Assign one of the four subtopics in the article, "Discovering God's Will for My Life," to each group to study exhaustively before the time of this meeting. This should lead to an intelligent and helpful discussion which may be the means of directing the lives of some present.

Discovering God's Will for My Life

How can I know what is God's will for my life? How can I tell if I am choosing a career according to His plan for me? Does it make any difference what line of work I choose? Cannot I go into business and still be a Christian?

There is no set of rules which will reveal the proper course in choosing a career. There is no one way in which God reveals His leading to all men. He works in many and marvelous ways to make known His will concerning His faithful children. If one attempts to decide for another, it is possible that he may be mistaken, for it is not always clear, even to the best of men, what God's plan may be for another.

When Samuel was sent to the house of Jesse to anoint the future leader of Israel, had he followed the guidance of his own judgment he would have failed to choose the one whom God had chosen. But he was by the Spirit able to recognize the one. And so as young people we also may know that the call of God to our lives will very likely be recognized by other men who are under the leadership of God's Spirit.

Although we cannot determine for another the answer to the questions raised, still we can apply some simple principles that may be helpful to us in determining them.

1. WHICH VOCATION?—It does make a difference what line of work we follow in life. It is not common sense to say that a man may spend his time in any line or in any kind of career, and be just as effective in his work and influence as he would

Does your society have "Messages to Young People"? Price, cloth, \$2; paper, \$1.25.

be in the special line to which God calls him. For example, it would have made a great deal of difference to Elder James White whether he spent his time as a half-trained country school teacher or responded to the fuller leading of God. The advent movement might have succeeded without Elder White, but it would have made a great deal of difference to him.

After leaving his home, Moody began his career as a clerk in a Boston store. Common sense tells us that Moody could not be the effective instrument in God's hand as a clerk in a store that he was when he entered upon his work as a minister in response to God's call. Suppose Joseph Bates had been satisfied to remain a retired sea captain, instead of becoming an exponent of God's Sabbath truth. It makes a great difference in the life of the individual whether he finds God's way for his life.

Not every one is called of God to follow the career of a minister, a Bible worker, or a teacher. One sixteenth of our denominational membership is in conference employ. It will always be true that many will need to support the work of God while serving in usual lines of business and profession. And though the observance of the Sabbath makes it increasingly difficult to form connections with business corporations, etc., yet the earnestness of our Christian experience should lead to success in business, mechanical, or professional lines, and give opportunity for exerting a Christian influence. On the other hand, every truehearted Christian ought to be very sensitive to the impressions which the Spirit of the Lord may give him concerning his life-work, and not yield to the temptation to follow some other line simply on his own personal preference.

There is liable to be a conflict between God's way for us and our natural inclination. When we review experiences of many of the leaders of God's work in ancient times, like Moses and Jeremiah, we discover that they were fearful of undertaking what God had put into their hearts to do. The first inclination may be to resist the call of God,—of course not by openly defying Him, but by seeking to find some other way in which to serve.

My own personal experience is something of a testimony on this point. Often in the consecration services at the Friday night meetings of the students, when I was in college, I would, with the other students, stand and testify that my desire was to do whatever God had for me to do, and to go where He wanted me to go. Then, after sitting down, I would wonder about it, and thoughts like these would come to me: "Yes, I think I would go anywhere He wants me to go. I believe I would do almost anything He wants me to do;

but I do hope the Lord will never ask me to be a minister." Now the Lord was not asking me to be a minister then, but He was challenging my heart to know whether I was fully consecrated or not.

It is often true that young men naturally incline first to the concrete affairs of mechanical construction or business. Although it is sometimes true that the call to spiritual work comes in early youth, it is also true of many that it is not sensed at first. So in approaching this problem of choosing a lifework, we must first of all determine upon a full and unreserved consecration to the Lord. (Read Rom. 12:1.)

2. THE GREATEST NEED.—Another principle we should keep in mind is that the need constitutes the call. So often when we determine what we shall choose for a career, we think of our talents; we think of what we can do and what we would like to do; and we approach it in the light of satisfying our own inclination or feeling about it. There is really a difference between what we would like to do and the need which God places before us to be filled.

Cannot I go into business and still be a Christian? Do I have to be a minister, or go into Christian work? The very obvious attitude expressed in such questions is that we are trying to attach the need which God points out, to our personal desire or aptitude. The spirit of the questioner often indicates a desire to put personal inclinations or abilities first in life, and to give secondary importance to Christ, who should be first. (Read Matt. 6:33.) He who enters a business or profession in the spirit of the foregoing questions is liable never to discover the plan of God for his life, because he is primarily concerned with following his own likes and desires.

A few years ago one of the secretaries of the General Conference pointed out that there is special need for three classes of workers—ministers, Bible workers, and church school teachers. The ranks of these workers are heavily drawn upon to satisfy the needs of the foreign fields and in other work. There will always be room for consecrated, energetic ministers and Bible workers. There may not always be conference employment for all who train, at least not immediately. God's work is affected by sharp turns in economic conditions, and in times of depression it is difficult. But the fact remains that the progress or expansion of the work is largely dependent upon energetic evangelistic endeavor, and this calls for those who are prepared to be ministers and Bible workers. This movement itself started with a group of consecrated workers who gave their time to these lines without pay at first, and the work of the church ex-

panded according to their labors, thus developing other lines of work and making room for those of other talents.

3. OUR TALENTS.—If we study the work and needs of the world and our talents in the light of what we may do to help the advancement of the cause, we shall approach this important question in the proper way. Some one has said that it is the difference between the thing you can do best and the best thing you can do.

Then, it is well also to study our natural gifts and talents in the light of our family history and with the counsel of friends and workers. In the careers of those whose blood flows in our veins we may find light concerning the talents which are most likely to be transmitted to us. We may not follow the same line of work, but we may discover interests and aptitudes which are a natural foundation for some special calling. Older and experienced friends who will talk confidentially and frankly with us will often be a help. The impersonal, unprejudiced advice of ministers and teachers should be sought.

4. LET GOD LEAD.—Although the above ways of determining our career are helpful, yet above them all we should place our direct relationship to God. If we turn to Him for guidance, He will not disappoint us. As He has done for His people throughout all time, He will place upon our hearts an impression or a burden, or He will implant in the mind a definite conviction; and once that is impressed upon the soul, it should be faithfully followed. He may send us counsel; or, as He has done with others, He will place before us a definite call to a line of endeavor for Him. (Read "The Desire of Ages," p. 668, pars. 3 and 4.)

If there is a willingness and a consecration to follow His leadership, we may rest assured that He will point out to us how we may use our lives to the best advantage in His service. Do not be discouraged if the way at first seems hedged up. It may be God is testing our mettle. Sometimes young people easily accept a group of forbidding circumstances as a reason for changing from the clear leading of God to a fulfillment of a career in personal ambition. Sometimes they are disheartened because there are so many obstacles and there seems no clear way ahead, and they turn aside to do something else with their lives.

It may sometimes be necessary to turn to some pursuit temporarily as a means of livelihood, or to earn money for further training, but that should not discourage or dishearten him who has consecrated his life to the Lord. There may still be some perplexities, but they will be perplexities as to just what step to take next

"Messages" is often used as the abbreviation for "Messages to Young People."

in achieving one's God-given purpose. They will not be perplexities of career or consecration, or of willingness to be led of the Master. Hold on to faith in God's interest in your welfare and life, and rest assured that He has a place for you to serve.—H. T. Elliott.

My Own Work

LET me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil
room;

Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work—my blessing, not my
doom;

Of all who live, I am the one by whom
The work can best be done in the right
way."

Then shall I see it not too great, nor
small

To suit my spirit and to prove my
powers;

Then shall I cheerful greet the labor-
ing hours,

And cheerful turn, when the long sha-
dows fall

At eventide, to play and love and rest,
Because I know for me my work is
best.

—Henry Van Dyke.

God's Personal Guidance

(Emphasize the three ways in which God guides us.)

THERE are three ways in which the Lord reveals His will to us, to guide us, and to fit us to guide others. How may we know His voice from that of a stranger? How shall we distinguish it from the voice of a false shepherd? God reveals His will to us in His word, the Holy Scriptures. His voice is also revealed in His providential workings; and it will be recognized if we do not separate our souls from Him by walking in our own ways, doing according to our own wills, and following the prompting of an unsanctified heart, until the senses have become so confused that eternal things are not discerned, and the voice of Satan is so disguised that it is accepted as the voice of God.

Another way in which God's voice is heard, is through the appeals of His Holy Spirit, making impressions upon the heart, which will be wrought out in the character. If you are in doubt upon any subject, you must first consult the Scriptures. If you have truly begun the life of faith, you have given yourself to the Lord, to be wholly His, and He has taken you to mold and fashion according to His purpose, that you may be a vessel unto honor. You should have an earnest desire to be pliable in His hands, and to follow whithersoever He

may lead you. You are then trusting Him to work out His designs, while at the same time you are cooperating with Him by working out your own salvation with fear and trembling.—"Testimonies," Vol. V, p. 512.

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We

(Program for March 9)

BY T. ROSE CURTIS

SONGS: Sing songs of loyalty and service. Nos. 536 and 319 in "Christ in Song" are suggestive of this type.

TALK: "My Master."

RECITATION: "God Loves Us." No. 320 in "Christ in Song."

TALK: "My Chums."

POEM: "My Chum."

TALK: "Myself."

POEM: "My Prayer."

Note to Leaders

The twofold purpose of this program is to help the young people to understand more fully the great love of God for us, and our responsibility to show forth the same quality of love for those we meet from day to day. If they realize the importance of this, they will be led to real soul-winning service.

My Master

WHO is my Master? Jesus said, "One is your Master, even Christ; and all ye are brethren." Matt. 23:8.

How did He come to be my Master? Did He choose me, or did I choose Him? "Yes" is the answer to both questions. Jeremiah tells us, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. But my Master does not draft or conscript His servants. He still calls to us, as He did through Joshua so long ago, "Choose you this day whom ye will serve;" and happy is the man, the woman, the youth, or the child who answers, "As for me, I will serve the Lord."

My pattern in service, as in all life, is Jesus, of whom it is written, "From His earliest years He was possessed of one purpose; He lived to bless others."—"The Desire of Ages," p. 70. If that purpose really actuates my life, if Christ, by His Spirit, is living and working in me, then others will be irresistibly drawn to Him and to His service through contact with

me, not because of what I say or do, but because of the way I live and love and serve.

How do I serve my Master? Is it "gladly, gladly, toiling for the Master"? or is it "like the quarry slave, . . . scourged" to my task? Driving through a Southern State one may see now and then a group of prisoners, clad in their black-and-white stripes, working with pick and shovel on the highway improvement. This is no patriotic service, for love of State or country. Standing just at the edge of each group, where he can see every man, is an armed guard, and the men know of a certainty that any attempt to break away will meet with swift and sure punishment. This is not the type of service which my Master asks or will accept.

I love God, because He first loved me. Why does He love me? Why does He love you? Because He cannot help it! Not that we are so lovable; but as heat cannot help warming us, because it is heat; as light cannot keep from cheering us, because it is light; as the sun must shine on us, because it is the sun; as the rain has to water the grass and flowers, because it is rain; so God cannot help loving us, because He is God, and "God is love."

"Ask me not, child, what is love.
Ask what is good of God above;
Ask of the great sun what is light,
The moon that melts the darkness of
the night;
Ask of sin what may be forgiven;
Ask what is happiness in heaven;
Ask of the thief on Calvary—
Ask of the One who died for me."

How do I represent my Master? Is He really real to me? Only if He is, can I make Him real to my friends and associates; and only so will they want to know Him, and choose Him for their Master too. No amount of argument about Christ will win others to Him. I like my friends because I recognize they are honest and straightforward, because they have life, enthusiasm, purpose, and capacities for loyalty and helpfulness and service. I hope my friends are able to see these qualities in me, and to like me a little because of them. If I can introduce Christ to them as just as real and tangible and worth while as any of my earthly friends (and infinitely more so), then they will want to know Him as I know Him; then they will love Him as I love Him.

What we work for is our daily bread, but what we get is our character.—Hill.

My Chums

FOR the purposes of this program, it is assumed that I am a Christian, but that my chums are not. I have a real desire to win them to Christ; but though they are not antagonistic, neither are they ready to commit themselves. They want to ask some questions first. Can I answer these questions satisfactorily?

"What would it mean to me to be a Christian?" asks one. I might answer glibly, "It means to be converted." But what is conversion? It is turning about from our present course to another course. It involves more than being baptized and attending church; more than paying tithe and giving to missions. What would I have to stop doing in order to be a Christian? That will be different for every individual, of course. The ten commandments give a skeleton outline of the things we should not do; each person must cover the outline with the flesh-and-blood things which are his own "pet sins," but which he must—and will want to—stop doing if he is to be a Christian.

How much do I want to be a Christian? is the real question that must be considered and answered by the one who thinks he wants to be a Christian. Is he willing to pay the price? For let none be deceived into thinking it does not cost to be a Christian. It does. The cost is real; nevertheless, the compensation, or reward, far outweighs the cost.

A prize fighter who worked in a mine became converted to Christ. Not long afterward a fellow miner became angry on some pretext, and struck him in the face with his fist. A few days earlier such action would have precipitated a fight on the spot. But now the Christian prize fighter clenched his fists, breathed a prayer for help, and said quietly, "May God forgive you, as I do." The man was astonished, but without a word he passed to his place in the mine. A few days later he came to the converted prize fighter and said, "I should like to be a Christian like you. Will you show me how?"

The prize fighter wanted to be a Christian enough to take a blow in the face and not strike back. That took more courage, and surely more grace, than to retaliate. How much do you want to be a Christian?

Enough to leave off the things Christ does not want in your life? Enough to do what He wants you to do?

Well, what must I do to be a Christian? The apostle Paul told the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." We are told that the devils believe and tremble; but that does not make them Christians. We must *believe with our lives*. "Belief accepts; faith acts." To trust *and* obey is faith.

"Bring forth therefore fruits meet for repentance," is John's instruction to every one who would be a Christian. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24. One cannot simply say, "I'm sorry I owe that man money, but now I'll accept Christ and forget all about it." He must do all he can to make right every wrong, before his gift of himself is acceptable. The same Spirit that persuaded him to *want* to be a Christian will give him grace to make wrongs right and really to *be* Christlike.

No one can be a secret Christian. One cannot say, "I'm a Christian, but I'll not say anything about it, for the crowd might poke fun." The only way is to make open and free confession by word and act. Peter's answer to the question, "What shall we do?" was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Baptism is the Christian's oath of allegiance, the Christian soldier's uniform.

"Yes," you say, "even with all the cost, I want to be a Christian. I'll accept Him, confess Him, be baptized; then all this struggle will be over—then all will be smooth going." Not at all. Satan does not give up his claim on any soul just because that soul disclaims him. He redoubles his efforts to reclaim the one who has gone to the side of Christ. "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye

may be able to bear it." 1 Cor. 10:12, 13.

"A Christian is
A mind through which Christ thinks;
A heart through which Christ loves;
A voice through which Christ speaks;
A hand through which Christ helps;
A soul through which Christ lives."

Do you want to be a Christian like that? If you do not, are you sure you want to be a Christian at all? Do you want to be a Christian enough to let Christ think, love, speak, help, and live through you?

My Chum

He stood at the crossroads all alone,
With the sunrise in his face;
He had no fear for the path unknown,
He was set for a manly race.
But the road stretched east, and the road stretched west;
There was no one to tell him which way was the best.
So my chum turned wrong and went down and down,
Till he lost the race and the victor's crown,
And fell at last in an ugly snare,
Because no one stood at the crossroads there.

Another chum on another day,
At the selfsame crossroads stood;
He paused a moment to choose the way
That would lead to the greater good.
And the road stretched east, and the road stretched west.
But I was there to show him the best;
So my chum turned right, and went on and on,
Till he won the race and the victor's crown;
He came at last to the mansions fair,
Because I stood at the crossroads there.

Since then I have raised a daily prayer
That I be kept faithfully standing there,
To warn the runners as they come,
And save my own or another's chum.

—Author Unknown.

Myself

I AM a Christian. My friends and associates know that I am a Christian. I am proud and happy to be a Christian. I have not tried to hide my light under a hushel. But this question I read the other day—"Have you ever won a soul to Jesus?"—has rung and rung in my mind and heart ever since. I do not *know* that I have. If I have not, why have I not? Some of my chums are not Christians—or at least I do not know that they are. What is my responsibility toward them? How shall I go about winning them to Christ?

Can I honestly and conscientiously ask them to be Christians as I am a Christian? I may be the only Bible some of them know. What do they see in my life? What should be there for them to see? Paul wrote to the Corinthians, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5. If my life is not Christlike, it is of no

Whatever we can do best that needs to be done most, that is our task.

use for me talk to my chums about becoming Christians, for they could answer me, "What you are thunders so in our ears we can't hear what you say."

"The strongest argument in favor of the gospel is a loving and lovable Christian."—*"Ministry of Healing,"* p. 470.

Two girls were speaking of the relative merits of two mutual friends, both of whom were fine girls, pleasant to every one, yet who were different from each other. Finally Betty put it into words: "I think Frances is nice because she wants people to like her; Hilary is nice because she likes people!" "Yes," said Margaret, "that's what I think. And isn't— isn't Hilary's way almost the definition of a Christian? I mean, a Christian is interested in something bigger than himself. Frances just thinks of everything according to how it affects her. Hilary is the best Christian I know, because she is a Christian in all the little things."

"What is Christianity?
In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work [and play], it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward the fortunate, it is congratulation;
Toward God, it is reverence and love."

The story of Mary, as told by S. D. Gordon in his book "Quiet Talks on Power," pages 79, 80, makes me feel the insistence of my responsibility for my chums. I am determined so to live that those who know me, but do not know Christ, will want to know Him because they know me. But I shall not leave it there; by His grace I'll ask them. It's no good to ask them, unless they see the life of Christ in my life; on the other hand, however much of His life they may see in me, they are not likely to ask me to bring them to Christ. I must be "a voice through which Christ speaks," as well as "a soul through which Christ lives."

My Prayer

Oh, turn me, mold me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impreguated with life and strength
alvine.
Put the bright torch of heaven into my hand,
That I may carry it aloft
And win the eye of weary wanderers
here below

To guide their feet into the paths of peace.
I cannot raise the dead,
Nor from this soul pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm, nor bend the lightning back,
Nor muffle up the thunder,
Nor bid the chains fall from off creation's long-enfettered limbs.
But I can live a life that tells on other lives,
And makes this world less full of anguish and of pain;
A life that, like the pebble dropped upon the sea,
Sends its wide circles to a hundred shores.
May such a life be mine.
Creator of true life, Thyself the life Thou givest,
Give Thyself, that Thou mayest dwell in me, and I in Thee.

—Horatius Bonar.

Girding for Victory

(Program for March 16)

BY ALFRED W. PETERSON

SONGS: Nos. 508, 490, 507, in "Christ in Song."

SCRIPTURE READING IN CONCERT: Ephesians 6:10-18.

TALK: "Preparation of Body, Mind, and Spirit."

DISCUSSION OR STUDY: "Things That Destroy Faith and Bring Defeat."

RECITATION: "By the Faith of the Son of God."

QUESTIONS AND ANSWERS: "Developing Strength for Victory."

READING: "Promises to the Overcomer."

RECITATION OR READING: "The Master's Touch."

Notes to Leaders

Every society meeting is a challenge to the leader, for each meeting may be made a splendid opportunity to promote learning. That is, the meeting provides an opportunity for members to gain a clearer understanding of some principle, to acquire some bit of knowledge, to receive a larger vision, or to acquire some skill—skill in singing, in drawing, in organizing material, in speaking, in reading, etc.—and to gain an experience in spiritual exercise.

Learning always accompanies active participation, and the one responsible for the program, therefore, will aim to secure in the exercises of the society as wide a participation as possible on the part of the members in the answering of questions, in the discussion of topics, in the reading of references, and wherever possible. Participation will be freer if those to whom parts are assigned are given ample time in which to make adequate preparation.

In preparing for the discussion phase of the program it might be well to ask certain individuals to prepare to discuss definite topics. In the discussions a spirit of candor and freedom should be encouraged. The discussions should be led to center around basic principles which underlie

the problem. The object of a round-table discussion is to make evident the reasonableness of Christian conduct, and to make clear the principles which should guide the Christian in making his decisions. Nothing is so reasonable as right; and on the other hand, nothing is so unreasonable and illogical, when viewed in the light of eternity, as wrong. In concluding any discussion period the leader should make a brief summary of the principles developed which may guide in a correct solution of the problem.

Discussion or Study: If it is decided to conduct a discussion period, it would be well to choose two related topics in this part and center upon them for discussion. If it is thought best to use this as a study, it is suggested that the topics of this part be assigned to various persons, each of whom will show how the thing mentioned in his topic destroys faith.

In the topic, "Developing Strength for Victory," the one leading out should ask various ones to prepare short, pointed answers to the questions, by following the line of thought suggested for the answers and by enlarging upon the thought from their own study. Not over two minutes should be allowed for each answer.

Preparation of Body, Mind, and Spirit

EVERY young person yearns for the strength and ability to make real in his own experience the ideals and aspirations of his inmost thoughts. We all crave victory in—

1. Our struggle to achieve that splendid destiny to which God is calling us.

2. Our struggle with temptation and discouragement.

Victory implies struggle, conflict, combat. Our foe, Satan, reaches us through the unsundered sin in our own hearts. Satan is a foeman whose long experience in tempting man to sin has made him crafty beyond compare. It is his studied purpose to discover and play upon the weaknesses of our hearts, and to discourage us with the apparent hopelessness of the struggle.

"It is Satan's work to fill men's hearts with doubt."—*"The Desire of Ages,"* p. 356. "Satan is exultant when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us."—*"Steps to Christ,"* p. 116, pocket edition.

Though Satan is crafty, his power is limited. "Satan cannot read our thoughts, but he can see our actions,

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hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character."—*"Messages," p. 323.*

In this struggle we may take courage. "The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us."—*"The Desire of Ages," p. 125.* "So long as we do not consent to sin, there is no power, whether human or satanic, that can bring a stain upon the soul."—*"Mount of Blessing," p. 52.*

"Because of the increasing power of Satan's temptations, the times in which we live are full of peril for the children of God."—*"Counsels to Teachers," p. 322 (italics ours).* Increased peril requires increased watchfulness. We must be thoroughly prepared. This preparation involves:

1. The development and maintenance of a sound body. Many of Satan's temptations are aimed at weakening our bodies.

2. The educating of the mind—the getting of a thoroughgoing Christian education, the discovery and appropriating into the life of those principles which will enable the individual to choose wisely. No life can be bigger, or better, or stronger than the principles that are built into it. "Strength of character consists of two things,—power of will and power of self-control."—*"Counsels to Teachers," p. 222.* A strong man is one who is able to think his way through the confusion of life about him and discover the right way for him to take; and having discovered the way, he has the courage to take it and will not be turned from it by any hardship or discouragement.

3. The letting go of sin, and the taking of Christ into the life. Having unsundered sin in the life is like harboring a traitor. In a crisis the heart will be betrayed. "My strength is as the strength of ten, because my heart is pure." Sin separates us from the Source of power. (Read Isa. 59:1, 2.)

The greatest step toward victory is the surrender of the heart to Christ, the giving up of every known sin. "When the soul surrenders itself to

Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—*"The Desire of Ages," pp. 323, 324.*

When the soul arrays itself on the side of Christ, it becomes invincible. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

Each temptation is an opportunity for choice, and strength of character results from the exercise of decision. But no thoughtful Christian will willfully expose himself to temptation, because "if we venture on Satan's ground, we have no assurance of protection from his power. So far as in us lies, we should close every avenue by which the tempter may find access to us."—*"Mount of Blessing," p. 171.* But when God permits temptation to come to us, we know that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

Promises to the Overcomer

1. To eat of the tree of life. Rev. 2:7.
2. Shall not be hurt of the second death. Rev. 2:11.
3. To eat of the hidden manna. Rev. 2:17.
4. To be given a white stone and a new name. Rev. 2:17.
5. To be given power to rule the nations. Rev. 2:26.
6. To be given the morning star. Rev. 2:28.
7. To be clothed in white raiment. Rev. 3:5.
8. To have his name retained in the book of life. Rev. 3:5.
9. To have his name confessed before God and His angels. Rev. 3:5.
10. To be made a pillar in the temple of God. Rev. 3:12.
11. To be sealed with the name of God. Rev. 3:12.
12. To sit with Christ in His throne. Rev. 3:21.
13. To inherit all things. Rev. 21:7.

Things That Destroy Faith and Bring Defeat

1. **WORLDLY education.** How does worldly education destroy faith? "Counsels to Teachers," p. 377, par. 2; p. 378, sentence 1.
 2. **Worldly amusements.** What is Satan's policy? "Counsels to Teachers," p. 325, par. 2. What about dancing? "Messages," p. 399, par. 1. What about cards? Id., p. 379, last par. What about the theater, including the movies? Id., p. 380, par. 2.
 3. **The wrong kind of reading.** What residue of experience is left in the mind from the wrong kind of reading? "Counsels to Teachers," p. 383; "Patriarchs and Prophets," p. 459, par. 2.
 4. **The wrong crowd.** How do associations influence our attitudes and ideals? "Counsels to Teachers," p. 220, par. 3; p. 221, par. 1; "Messages," p. 366, last par.; "Patriarchs and Prophets," p. 459, top.
 5. **Expressing doubt.** How does expression react upon the mind? "The Desire of Ages," p. 323, par. 1; "Steps to Christ," p. 119, par. 1, pocket edition.
 6. **Worldly dress.** "Messages," p. 359, pars. 1, 2.
 7. **Insincerity.** How does the insincere person weaken himself? "Patriarchs and Prophets," p. 404, par. 2.
- On the other hand, what will clothe a person with a power which is irresistible? "Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible,—a power which makes him strong to do good, strong to resist evil, strong to bear adversity."—*"Messages," p. 416.*

By the Faith of the Son of God

I LIVE no longer: crucified am I;
My sinful self outstretched upon His cross.
Yet liveth He in me, the Christ, who cannot die,
And so the death of self is gain, not loss.

This indwelt temple throbs with rich new life
Coursing unhindered through its every part;
Gone are the heartache, weariness, and strife,
While peace and joy fill all the chambers of my heart.

—Charles F. Sheldon.

Developing Strength for Victory

"THROUGH the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."—*"Steps to Christ," p. 48, pocket edition (italics ours).*

Do not STOP to decide; go AHEAD to decide.

"This is the victory that overcometh the world, even our faith." 1 John 5:4. There can be no victory without faith. "Faith is the clasp of the hand of Christ in every emergency."—*"Gospel Workers,"* p. 262.

The questions and answers given below, point the way to the development of a faith and power which will make victory certain.

1. How is faith nourished?

Ans.—As a plant grows because of being rooted in rich soil, so faith grows when it is nourished by the word. (See "Education," p. 253, par. 3.) To encourage a daily meditation upon God's word the Missionary Volunteer Department recommends the Morning Watch and the Bible Year.

2. Is acquaintance with God related to faith?

Ans.—The practice of prayer is the fine art of becoming acquainted with God. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*"Steps to Christ,"* p. 95, pocket edition.

3. What is a mighty shield against temptation?

Ans.—"As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."—*"Education,"* p. 255. "We have the companionship of the divine presence, and as we realize this presence our thoughts are brought into captivity to Jesus Christ. Our spiritual exercises are in accordance with the vividness of our sense of this companionship."—*"Messages,"* p. 159. (Read Ps. 34:7.)

4. What part does memory play in developing faith?

Ans.—"Let us keep fresh in our memory all the tender mercies that God has shown us,—the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed,—thus strengthening ourselves for all that is before us through the remainder of our pilgrimage."—*"Steps to Christ,"* p. 125, pocket edition. What specific instance can you cite of answered prayer in your own experience?

5. Do our words react on faith?

Ans.—"If Christians would associate together, speaking to each other of the love of God, and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another. . . . If we thought and talked more of Jesus, and less of self, we should have far more of His presence."—*"Steps to Christ,"* p. 102, pocket edition. "Out of the abundance of the heart the mouth speaketh." But the words are more than an indication of character; they have power to react on the character. Men are influenced by their own words."—*"The Desire of Ages,"* p. 323. Faith grows as we participate in testimony meeting and prayer meeting, and in witnessing for Him among our friends. (Read Rev. 12:11.)

6. Does unconfessed sin influence faith and victory?

Ans.—"All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan."—*"The Great Controversy,"* p. 620. Above all, let us keep our sins confessed and forgiven up to date. Unconfessed sin is a mighty destroyer of faith—a traitor in the heart.

7. Is doing good related to victory?

Ans.—Romans 12:20, 21.

The Master's Touch

ONE morning years ago in London a group of people had gathered in a small auction shop for an advertised sale of fine old antiques and curios. The auctioneer brought out an old, blackened, dirty-looking violin and said, "Ladies and gentlemen, here is a remarkable old instrument I have the great privilege of offering to you. It is a genuine Cremona, made by the famous Antonius Stradivarius himself. It is very rare, and worth its weight in gold. What am I bid?" The people present looked at it critically, doubting the accuracy of the auctioneer's statements. When they remonstrated that it did not have the Stradivarius name cut in, he explained that some of the earliest ones made did not have the name, and that some that had the name cut in were not genuine. But he assured them that this was genuine. Still the buyers doubted and criticized. Five guineas in gold were bid, but no more, although the auctioneer perspired and pleaded that it was ridiculous to think of selling such a rare violin for such a small sum.

Meanwhile a tall, slender, black-haired, middle-aged man wearing a velvet coat had entered the shop from the street, walked to the counter with a peculiar side-wise step, and without noticing anybody in the shop, became absorbed in the violin. He dusted it tenderly with his handkerchief, changed the tension of the strings, and held it up to his ear lingeringly, as though hearing something. Then, putting the end of it in position, he reached for the bow. A murmur ran through the little audience, "Paganini."

The bow seemed hardly to have touched the strings when soft, exquisite notes filled the shop and held the people spellbound. As he played, the listeners laughed for very delight, and then wept from the fullness

of their emotion. The men's hats were off, and they all stood in rapt reverence, as though in a place of worship.

By and by he stopped playing the soil-begrimed old violin. As they were released from the spell of the music, the people began clamoring for the violin. Fifty guineas, sixty, seventy, eighty, they bid in hot haste. At last it was sold to the famous player himself for one hundred guineas in gold, and that evening he held a vast audience of thousands breathless under the spell of the music he drew from the old, dirty, blackened violin, which had been despised until the master player took possession, until the master's touch revealed the rare quality of the instrument.

Just so we may never know what beauty and power may echarge our puny lives until we surrender them to the touch of the Master who alone can make us victorious in our quest for success and happiness.

The Grace of Reverence

(Program for March 23)

BY C. LESTER BOND

OPENING SONG: "Tread Softly," No. 196 in "Christ in Song."

PRAYER. Sentence prayers by a number of young people.

SECRETARY'S REPORT.

MISSIONARY REPORTS: Urge all the members to report fully all the missionary work done since they last reported.

OFFERING: Be sure to emphasize the importance of giving liberally to our Foreign Mission Enterprise.

VOCAL SOLO: "Reverence," No. 31 in the "Junior Song Book."

TALK: "Church Manners."

SYMPOSIUM: "Thought Provokers."

DISCUSSION.

CLOSING SONG: "I Sing the Power," No. 330 in "Christ in Song."

Notes to Leaders

One common criticism in our church life today concerns the lack of reverence. In some societies there seems to be no spirit of worship before the meeting starts. Reverence is a characteristic we may teach by example better than by preaching; so let us make a special effort to put the spirit of worship into every part of the service.

Symposium.—For this feature of the program the nine paragraphs entitled "Thought Provokers" may be read, according to their number, by nine young people to whom the assignments have previously been made.

Each should aim just as high as the union of human with divine power—

Questions for Discussion.—To introduce the discussion period you might pass out pencils and slips of paper, and ask each one present to write a definition of reverence. Allow three minutes for this to be done. Collect the papers and read the definitions before the group. From here start the discussion of the questions suggested and others you may think of.

Church Manners

ONE of the greatest needs among professing Christians today is to have the grace of reverence. The lack of reverence is shown in many ways, most commonly, perhaps, in speech. A dash of profanity, which is supposed to strengthen, really weakens and sullies many a public address.

Even if the name of God is not used lightly, words of eternal and awful import are used as commonly as if they were of no more consequence than a ragman's street cry. The Christian will never follow such a course. He will guard his speech and his conduct so carefully that nothing shall be said or done by him that would in any way show disrespect to his Creator. Especially will he exercise this care in the house of God.

A church building, a school chapel, a tent, a specific spot in woods or field, or any place dedicated for worship, becomes, by the specific purpose and consecrating prayers of its dedicators, the "house of God." One is as dishonorable to be irreverent in such a house or place as to mutilate the flag of his country or to cover a bronze statue of a national hero with red paint.

Services appointed for the worship of God imply God's due to be worshiped with deference and awe, and the right of those who desire to worship Him to do so without distraction and annoyance. Accordingly there is an affront to God and neighbor in the secular and careless spirit of those who enter into His gates with levity and into His courts with jokes. It is sometimes necessary to converse in a low voice during the intervals of worship. Communication in the interest of the service, entirely proper in itself, should not, however, be used as an excuse for frivolous and disturbing conversation, as is often the case.

Of all places, the church is the one where our best manners should be displayed. But often that is not the

case. We cannot blame this fault to lack of information.

Surely the Bible is as full of instruction for worship as any book of etiquette is full of instruction for social conduct.

On this point the wise man said through inspiration, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Eccl. 5:1, 2.

In the presence of some skilled person we would not think of trying to be witty or of saying anything that would attract attention to ourselves. We would prefer to listen in silence to every word he uttered. Should we be any the less attentive in the presence of God? Yet what a babel of voices we hear in many churches. People talk about everything under the sun in the church, when they should be silent to hear the voice of God speaking to them.

Such subjects as new styles in dress, or the new hat (or the old one) that the Russell girl has on, or the new automobile, or the operation that the Carney boy recently underwent, or the party that is to be given Saturday night, or a thousand other irreverent bits of news (or gossip) engage the attention of people in the church, when to sit in quiet meditation would do them so much more good and would benefit the souls of those who already feel the need of spiritual help.

W. S. Stranahan said: "The first essential condition of true worship is to realize the presence of God. It is only when other voices are still and the realization of God's nearness comes to us that we are ready to worship.

"Were you ever in a crowd that was waiting for some great man to appear? Everybody was talking. When the great one appeared, everybody forgot everybody else in the concentration and thought upon the one central figure. And so when we realize God's nearness, our souls will respond to His presence in grateful thanksgiving, reverence, trust, loyalty, and love. This is worship.

"Standing in silence on the shore

of a mountain lake encircled by forests, and watching the moonlight shining on its surface, a boy said, 'Surely God must enjoy beautiful things to put this wonderful lake here, where for many years no one has seen it but Himself.'

"That is worship! That same boy, grown to manhood, sits in church; the sweet tones of the organ quiet him; the prayer of the pastor makes him search his heart to see if he is keeping it true to his early ideals. He remembers, as he bows his head thankfully, that the church in all the world has helped as nothing else to make honor, morality, and true piety ever live and thrive. He sees his neighbors worshipping with him, and he feels that God is near. That is worship, 'in spirit and in truth.'"

To the Christian the admonition is given, "Exercise thyself rather unto godliness." 1 Tim. 4:7. Ernest B. Allen commented upon this injunction thus: "In the Greek, the word translated 'godliness' means literally 'worship or reverence rightly directed.' It signifies reverence paid to worth, occasionally toward men, principally toward God. It implies deep reverence, based on respect of worth, and loyalty which results in service.

"It is an attitude of life and also a quality of life. A man's attitude and action always merge. Men show what they are by the things which they revere. Reverence for persons is a primary Christian principle. It is one of the conditions of happiness and influence. Many a friendship is hurt at this point.

"Reverence for purity, for marriage, and for religion is a world-wide need today. It must begin in our own hearts. It is indeed important that we exercise ourselves unto godliness."

Talking out loud is not the only ill-mannered or irreverent thing we do in church. The sin of talking to ourselves is just as bad,—daydreaming, planning the day's activities. Some minds are so active they never stop working. It is certain that when one lets his mind wander during the preaching of the sermon, he is deaf to the voice of the preacher. This is well illustrated in the following incident: The captain of a whaler went ashore one Sunday and entered a little chapel. After the service the minister spoke to him and found that no impression had been made on the

man's mind. "The fact is, sir," said the captain, "all the while you were preaching I was thinking about where I should be likely to find a whale. There is no room in my heart for anything but whales." If all were equally honest, it is likely they would confess that the real reason why the services of the church do them no good is that their hearts are too full of something else to listen to the sermon.

The most ill-mannered person toward God is the one who claims that he can worship God just as acceptably at home beside the radio, or in nature, or in the garden. It is true that worship is a solitary act, that all worship is a heart-to-heart communion with God, and that no one can worship God well at church who does not worship God well at home. But it is also a social act, and those who worship God only alone, worship Him poorly and often cease to worship Him altogether. God says to all, "Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord." Lev. 19:30. Shall we not endeavor to be more faithful in carrying out this instruction? If the following "Rules on Going to Church," by Bishop Vincent, are practiced, they will help one in reaching God's ideal:

1. "Go early to church. Not only be punctual, but be in your place before the hour announced for the service to begin.

2. "Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

3. "Before you enter and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

4. "As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary.

5. "Resolve that you will foster no thought, fix your eyes on no object, utter no word, that will tend to divert your mind from the holy purpose for which you have come into this place.

6. "As the minister enters the pulpit, offer an earnest silent prayer in his behalf.

7. "In all the service take an active part, as hearer, as worshiper.

8. "At the close of the service, after a moment of prayerful silence,

greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship."

Thought Provokers

1. REVERENCE means some real knowledge of God. Only a fool would mock God, just as only a fool would play with lightning.

2. Reverence is a spirit, an attitude of mind and heart. A person may bow and how a thousand times in church and out of it, and yet not have a spark of reverence. It is inward, not outward.

3. It is the empty soul and mind that is irreverent. The more we know about nature, the more will we see the hand of God in it and worship Him as the Creator of all. Some are like blind men in a picture gallery, deaf men in a concert, men that cannot read in a library. Irreverence always means poverty of spirit.

4. One boy said, "Reverence is a feeling that stirs you all up inside." That is a good definition. It suggests awe, admiration, humility, and love.

5. True reverence shows itself in our words and acts. If we revere God, we shall not joke about Him; we shall not even speak lightly or carelessly about Him. Reverence includes respect.

6. We must hold womanhood in reverence. That means we will do nothing to belittle or stain the reputation of any woman or any girl. We should treat them as we would our own mother or sister—kindly, chivalrously, respectfully.

7. Reverence in church means quiet. The church is not a playhouse. It is the house of worship, and worship is possible only when people are in the right spirit for it. Quiet, respectfulness, attention to what is going on, are parts of reverence in church.

8. To revere or reverence is to hold in loving honor, mixed with fear or awe, something or some one that we feel is greatly our superior. We can venerate and respect an old person who has done good work; but we revere or reverence God, and are awed by His majesty. In its deepest sense reverence is more than honor, than admiration, than respect, than love, and than veneration. It means the realization of the greatness of God, and our own unworthiness. Moses revered God when he met Him at the burning bush. He felt his own unworthiness and God's greatness. Indeed, if we really feel that we are in the presence of God, our hearts will be hushed and we shall feel His greatness and worship Him.

9. Our reverence helps others to reverence God. We have seen a man stand looking into the sky. He has discovered an airplane and is watching it. Others who see him looking, also look up to see what he is seeing. So when we look up to God, others

get our attitude. We show them that there is something to look at. Our reverence helps them to become reverent.

Questions for Discussion

1. WHAT do we mean when we say we venerate the aged?

2. How may we show our reverence for God?

3. How are reverence for God and obedience to Him linked together?

4. Can we revere God and be dishonest with Him?

5. How did Jesus show His reverence for the Father?

6. How does reverence inspire us to seek for higher things?

7. How may we show reverence in church?

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HUMILITY, self-denial, benevolence, and the payment of a faithful tithe, these show that the grace of God is working in the heart.—"Messages," p. 303.

❖ ❖

FAR more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love.—"Prophecies and Kings," p. 347.

❖ ❖

WHAT the telescope is to the eye, the bicycle to the foot, the telephone to the voice, and the steam-driven machine to the hand, in enlarging and increasing human power, that is prayer to the soul, because it links us with the mighty power of God, it touches springs that unloose spiritual forces which are eternal in their duration and universal in their scope.—F. B. Meyer.

❖ ❖

THOSE who claim to be followers of the Master Worker, and who engage in His service as collaborators with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into His work.—"Messages," p. 303.

I will study and get ready, and perhaps my chance will come.—Abraham Lincoln.

Junior M. V. Meetings

Answering God's Want Ad.

(Program for March 2)

BY EMMA E. HOWELL

OPENING SONG: "There's a Work for Jesus."

SCRIPTURE READING: Matthew 25: 14-30.

PRAYER by two Juniors.

BLACKBOARD MEMORY GEM: "The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*"Education,"* p. 57.

JUNIOR SUPERINTENDENT'S TALK: "The Meaning of Work." (Base on Notes to Superintendents. See also Notes to Leaders, p. 16.)

TALK: "How Others Decided."

POEM: "Give Us Our Work!"

SYMPOSIUM: "What I Mean to Do." (From the hearts of the boys and girls.)

TALK: "Larger."

STORY: "A Verse to Take With You."

POEM: "The Extras."

SONG: "Working, O Christ, With Thee."

CLOSE with the memory thought given in the Senior program, p. 16.

Notes to Superintendents

A certain man was returning from a tour of Europe. He had had a wonderful time, but when he took the boat at Cherbourg, he was blue. Why? Somehow he felt that he was completely out of things. For three months now he had been sight-seeing and no one had been consciously dependent upon him. As he journeyed homeward his thoughts ran thus: What was the use of all his money? He had a good business, but even it had gone on about the same when he was absent. "A wireless for you, sir," interrupted his moody thoughts. It was from his business agent in New York advising him that on a certain date he would be expected to make a speech, and following that there was to be a meeting where his counsel was greatly needed. New life took hold of the man. After all, he was needed; there was something for him to do.

This day's meeting should help the boys and girls to see that there is real blessing in work. In addition to the service given to others or the earning of a living, work develops muscle and builds character. One day

a boy saw a cocoon moving, a trifle. He knew that a butterfly was trying to get out, and he decided to help the little creature. He broke the shell—and there lay a fat, lazy, helpless worm. If he had let it work its own way out of the cocoon, as God intended it should, in a few days there would have come sailing out a strong, beautiful butterfly. That is what would have been accomplished through the discipline of work!

The Juniors may not be old enough now to settle definitely upon their lifework, but it is never too early to begin planning and building for it. God is looking for boys and girls who will answer His want ad., who will develop into men and women upon whom He can depend to work honorably. Bring out illustrations from the section "Which Vocation?" in H. T. Elliott's article, "Discovering God's Will for My Life," pp. 16-18.

The Symposium affords opportunity for each to express his preference of a lifework. Be prepared to bring in helpful suggestions and statements from H. T. Elliott's article, p. 16. As the Juniors state their ideas of a lifework, ask them to think of such questions as these: Why am I thinking about lifework? Is it because I want to earn money? Is it that I want to be a leader over others? Do I want to become famous? Do I want to earn an honest living? Am I thinking of how much this work will mean in service to others? What am I doing now to prepare to do my best in this line of work?

How Others Decided

JACOB RUS, when a young man, was a reporter. One day in a storm, hurrying to get his news into the office, he ran into his city editor and knocked him into a snowdrift. The next morning when the editor summoned him, he expected to be discharged, but the editor promoted him to a place in reporting at the police headquarters. It was what he learned here about the sorrows of the poor that led him to do such wonderful work in cleaning up "where the other half lives." J. A. Burns was a mountain boy in the South. One day he was wounded in a feud with his neighbors. While he lay sick and thus had some time to think, he decided that he would get an education and push his way out of this rough neighborhood. After he had been to school,

he wanted to go back and help the sons of his old neighbors, and now "Burns of the Mountains" is called a new Abraham Lincoln, and his school has brought many hundreds of boys and girls out of ignorance. Dorothea Dix, when a girl, was an invalid. One day she happened to make a visit to an insane asylum, where she saw maniacs chained to the floor. Her pity led her to make a public report of facts that not only horrified Massachusetts, but that sent her out all her life long to help the helpless.

When Corinna Shattuck was a schoolgirl she was one day asked to get up a missionary meeting. In order to make it interesting she wrote a letter to a schoolgirl in Turkey. As the result of this correspondence she was asked after she finished school to go to Turkey herself, and there for many years she was a heroic and helpful worker. When Antony Ashley-Cooper was a boy he saw a pauper's coffin jostled over the stones and learned that the body was about to be buried in the ground without any services. Many years afterward, when he was the Earl of Shaftesbury and world-famous for his services for the poor, he used to come back to this place and point to it as his "Decision." When George Hineckley was a small boy he used to pity very much a poor schoolmate who had no father or mother. Later, when he was grown up, an orphan boy came to his home and asked for shelter. He took a second and a third and by and by he had a houseful. Today three hundred orphan boys and girls live around him in cottages in Maine and call him father.

David Livingstone, when a poor medical student, heard Robert Moffat say in a public address that Africa was the spot in the world where a young man's life would count for the most. Forty years later he was buried in Westminster Abbey, because he had been the light bringer to that whole dark continent. . . .

Occasionally the voice which has summoned young lads to their future has been none other than the still small voice of daily duty. Benjamin Franklin was led onward not by any startling vision, but by the exigencies of his father's large family and by alternate successes and failures as a printer boy. John Winthrop seems to have been subject to no special

Be sure to report the number of baptisms resulting from this Week of Prayer.

guidance, but when as a middle-aged man he was asked to lead the Puritan Colony to Massachusetts Bay, he did so, as he had been in the habit of doing everything else, simply because it was the next duty. A beautiful story is told of John Ruskin, that when he was in Venice he was in the habit of giving every day a small alms to a beggar who crouched beside his way, and that one day the beggar in gratitude gave him a relic from an ancient church which led Ruskin to the discovery of the frescoes of Giotto and to the writing of his masterpiece, "The Stones of Venice."

Not only encouragements but sometimes disappointments and failures have been bells which have called youths to their lifework. . . . Washington wished to be a sailor and was sorely disappointed at his mother's decision, but his filial obedience decided his future as the Father of His Country. John C. Fremont was expelled from school because of a foolish infatuation which he mistook for love, but it resulted in his being thrown on his own resources, and made a man of him. Nathaniel P. Banks was stung by the ridicule of a fellow workman, but many years later as the governor of Massachusetts, he received a humble petition from this same workman as the agent of the mill from which he himself had graduated to become governor. Oliver Cromwell failed in his plans to migrate to America; if he had succeeded, the whole history of England would have been different.

In almost every one of these cases the boy or the girl who met the "accident" that made him great or good was eager to find the best. . . . Keep as many windows open as you can and look out of every one of them as often as you can, and some day you will find your Calling coming down the road to meet you with a song on its lips and a smile in its eye and both of its hands full of good work for you.—William Byron Forbush, in "The Young Folks' Book of Ideals."

The Extras

It is doing the little "extras,"
The things we're not asked to do—
The favors that help one's brother
To trust in God and you;
It's doing, I say, the "extras,"
The things not looked for, you know,
That will bring us our King's kind
notice,
A "well done" as on you go.
—Selected.

Larger

MICHELANGELO one day visited the studio of Raphael during the latter's absence. A design just completed lay on the workbench. The visitor looked at it; then, taking a brush, wrote across it the word *amplius*, which means "larger." He saw at once that the younger artist had a really fine conception, but was not making the most of it.

Many a person is doing that very thing. He is failing to make the best use of his powers and the opportu-

Give Us Our Work!

"Give us work!" impatiently we cry.
"In the broad field of earth's activity
We want a place, a purpose for our
life,
A noble aim to give us strength in
strife!"

"Give us our work!" comes from a hundred throats
Of earnest youth. The air rings with
the notes.
Each one has yet his own lifework to
find.
This thought is ever foremost in the
mind.

"Give us our work!" and yet on every
hand
We hear the cry for help, a vast demand
For noble hearts to make the daily task
A Heaven-sent duty. Need we other
ask?

"Give us our work!" Thus do we often
pray,
And, reaching for the stars, go on our
way.
While just beneath our feet fair jewels
lie
That in our haste, unheeding, we pass
by.

"Give us our work!" let us no longer
say,
But, knowing whom we trust, begin
each day
To do the duty next as our life task.
The blessing comes—though we have
ceased to ask.

"Give us our work!" The heavenly Father knows
Just when His child the needed fitness
shows
For greater work prepared for him to
do,
And in the Father's time shall we
know, too.

—Bessie Estelle Harvey.

nities that are his. Across the page of his life there needs to be written the word "larger."

Henry Martyn was a student in an English university, preparing to be a lawyer. One day a friend told him of the great work that was being done in India by William Carey. At once he turned from law and decided to become a missionary. He had found "larger" written across the plan of his life. Jonas King, a Massachu-

setts farm boy, became a Christian, and the first desire that gripped him was to secure an education. He set about getting it in the face of great obstacles. Then he felt a call to the ministry and prepared himself for it. He received a call to teach in the college from which he had graduated. But he found "larger" written across his life and turned down the college position to accept a missionary station in Greece. By letting the Master Artist rule his life, Jonas King found that he could make the design of his life much nobler.

Keep your designing room open so that impulses and influences may enter. Some day you too may find "larger" written across the canvas.—Selected.

A Verse to Take With You

AFTER we had the verse "Lo, I am with you alway" for a memory verse, I heard Katie Maye teaching it to her dolls and enlarging upon the text. This is the way her words ran: "Jesus said, 'Lo, I am with you alway.' He means, 'I will be with you when you have to dust the rounds of the chairs; I will be with you when you have to wipe the silverware; I will be with you when you have to wait on mother and help her with her work; I will be with you when you are playing; yes, I will be with you all the time.'" —Mrs. Rachel Haughey.

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O MATCHLESS honor, all unsought,
High privilege, surpassing thought,
That thou shouldst call us, Lord, to be
linked in workfellowship with Thee;
To carry out Thy wondrous plan,
To bear Thy messages to man;
"In trust" with Christ's own word of
grace
To every soul of human race.

—Author Unknown.

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A YOUNG lad once wrote to Henry Ward Beecher, asking him to find an "easy place" for him. Beecher replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops, and merchandise; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work, don't study, don't think. None of these are easy. O my son, you have come into a hard world! I know of only one easy place in it, and that is the grave."

With the new quarter renew promotion of all activities.

Missionaries for God

(Program for March 9)

BY J. O. MARSH

SONGS FOR TODAY: Nos. 40, 66, 71, 140, in the "Junior Song Book," and No. 568 in "Christ in Song."

POEM: "If."

TALK: "Sowing Seeds."

TALK: "Time to Plant."

STORY: "A Young Girl Who Was a Missionary."

POEM: "You May Count That Day."

TALK: "Thorns or Roses?"

STORY: "Three Rules."

Notes to Superintendents

We hope that today's program will impress upon the minds of the Juniors the fact that now is the time for them to plant the sort of seeds from which they will wish to reap, later on, a harvest in the form of beautiful Christian characters which they have helped develop for themselves, and happy, hopeful Christian lives they have helped others to have. Juniors can learn to do deeds of mercy for others and even to help others personally to a closer walk with the Saviour, Jesus.

Organize prayer bands among the Juniors and lead them into personal work for others—playmates, friends, family.

Sowing Seeds

God's blessings come to all of us, and now that we are in the springtime we realize especially the springtime blessings and opportunities.

First of all, we think of springtime as a time when we plant seeds in the garden, or in the field, and watch them grow. There is something very interesting about seeds. There are many different kinds and sizes of seeds, and each seed produces a different fruit. A grain of wheat will produce sometimes thirtyfold, sometimes sixtyfold, and sometimes one hundredfold. A thistle seed has been known to produce as many as 24,000 seeds. A single grain of corn, it is said, will produce enough in five years, if all the kernels are planted, to plant all the dry land in the world and have three kernels in each hill. What a possibility in a single seed! Don't you think a seed of truth would do as well? God has a garden. It is this world. As Junior Missionary Volunteers, we are entrusted with the planting of this garden. Each day we are sowing seed. This seed will grow. As to the harvest—well, that just depends upon

the seed, the soil, and the moisture.

There are many kinds of seeds which we might use—there are bad seeds and good. But let us talk of good seeds. Our neighbors and our playmates are the gardens that we have to plant. The seeds of kind words, loving deeds, and cheery dispositions will bring a rich harvest. Can you think of other ways of sowing good seeds? In our J. M. V. Law we pledge ourselves to "go on God's errands." That means that we are to

If

If I were fire, I'd seek the frozen North
And warm it till it blossomed fairly forth,
And in the sweetness of its smiling mien
Reminded some soft southern garden scene.
And when the winter came again I'd seek
The chilling homes of lowly ones and meek,
And do my small but most efficient part
To bring a wealth of comfort to the heart.

If I were wind, I'd turn my breath upon
The calm-bound mariner until, anon,
The eager craft on which he sailed
Should find
The harbor blest toward which it hath inclined.
And in the city streets, when summer's days
Were withering the souls with scorching rays,
I'd seek the fevered brow and aching eyes
And take to them a touch of Paradise.

If I were water, it would be my whim
To seek out all earth's desert places grim,
And turn each arid acre to a fair
Lush home of flowers and oasis rare.
Resolved in dew, I'd nestle in the rose.
As summer rain I'd ease the harvest woes,
And where a tear to pain would be relief,
A tear I'd be to kill the sting of grief.

If I were gold, I'd seek the poor man's purse,
I'd try to win my way into the verse
Of some grand singer of Man's Brotherhood,
And prove myself so pure, so fringed with good,
That all the world would bless me for the cup
Of happiness I'd brought for all to sup.
And when at last my work of joy was o'er
I'd be content to die, and be no more!
—John Kendrick Bangs.

go wherever we can do some missionary work for Jesus. Sometimes we find people who like to read about the good things we know. Our papers and tracts bear a message of the Saviour's love. The distribution of these papers is sowing good seed, and it is a work we can all do. Or, perhaps many of us can visit sick people, taking flowers or fruit to cheer their loneliness. That is fulfilling our pledge.

Time to Plant

MOST plants in a garden are planted in the springtime. Somehow, when God arranged the seasons, He made provision for the springing up and bursting forth of all nature in the springtime. In the days of Israel's existence as a nation, the year began in the spring. Then was the sowing time. We Juniors are in the springtime of life. Our lives lie before us. God calls us to work in His great vineyard. "The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and He desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in unselfish service." "They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world."—"Ministry of Healing," p. 395. We are not too young to begin working for the Master. Now, in the springtime of life, let us be missionaries for God.

A Young Girl Who Was a Missionary

THE Bible tells us of a young girl who was a faithful missionary. This is the story: Naaman was a great captain of the Syrian army. He did not know the true God. Upon one occasion he led his army into the kingdom of Israel and raided the land, successfully carrying away great wealth and a large number of captives. Among the captives was a little girl, to whom he took a fancy, and he brought her to his own home as a servant. This girl was a faithful servant, and she knew her God, for she worshiped the true God. As she became accustomed to her new home, she heard that her master was a leper (leprosy is a horrible disease), and that he was seeking a cure. So she told her mistress about a prophet in Israel who could pray to the true God and find healing from this terrible disease. Arrangements were finally made, and the prophet Elisha was visited. Instructions were given, and when they were carried out the man was healed.

Each week present the needs of the field to which our mission offerings go this year.

Just as this little girl was a missionary for God right where she was, so we can be missionaries where we are. God wants us to enlist in His missionary army today. God blesses the little things that we do, and the influence reaches out to eternity.

You May Count That Day

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the live-long day,
You've cheered no heart, by yea or nay—

If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing
cost—
Then count that day as worse than lost.

—George Eliot.

Thorns or Roses?

HAVE you ever seen a desert? It is a large area where rain seldom falls, and for this reason very little vegetation grows there. The Bible tells us about a time when there will be no more desert, but instead of this large, barren land there shall be a garden of roses. It also tells us that there will not be any thorns, but in their place will be fir trees. There won't be any briars either, for in their place will be the beautiful myrtle tree. I suppose you have all been on hikes and have been through briar patches; or you have seen beautiful roses and when you started to pick them you have found thorns to prick your fingers. In the kingdom of heaven things will be different. The curse of sin will be removed.

These changes are likened to transformations in character. Instead of ugly, hateful, rebellious lives, there will be lives of love and obedience. When we plant our garden, let us remember that. The apostle Paul says: "Whatsoever a man soweth, that shall he also reap." So in our garden let us plant seeds of kindness and love. A word of love and cheer, spoken at just the right time, may cause some neighbor to change his life from one which was as hurtful as a thorn to one as beautiful as a rose. A deed of love may change a character that is like a briar patch to one that is like a myrtle tree for beauty.

Three Rules

A CLASS of little settlement girls asked Mrs. George Herbert Palmer, one insufferable summer morning, to tell them how to be happy. "I'll give you three rules," she said, "and you must keep them every day for a week. First, commit something good to memory each day. Three or four words will do, just a pretty bit of poem or a Bible verse. Do you understand?" A girl jumped up. "I know; you want us to learn something we'd be glad to remember if we went blind." Mrs. Palmer was relieved; these children understood. She gave the three rules—memorize something good each day, see something beautiful each day, do something helpful each day. When the children reported at the end of the week, not a single day had any of them lost. But hard put to it to obey her? Indeed they had been. One girl, kept for twenty-four hours within squalid home walls by a rain, had nevertheless seen two beautiful things—a sparrow taking a bath in the gutter, and a gleam of sunlight on a baby's hair."—From "It Can Be Done," by Morris and Adams.

(To be used with study given
on p. 45.)

The Boy I Know

I know a boy who has a watch,
But never thinks to wind it;
And when he ought to be on time,
He's always just behind it.
And when he has a task to do,
He says, "Wait till tomorrow;"
And when he cannot find his things,
He simply says, "I'll borrow."
That boy may make a business man—
I know he wants to do it;
But he must mend his careless ways,
Or he will live to rue it.
That boy must do his work today
And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.

—Presbyterian Record.

Will Power

If you think you are beaten, you are.
If you think you dare not, you don't.
If you'd like to win, but you think you can't,
It's almost a fact you won't.
If you think you'll lose, you're lost;
For out of the world we find
Success begins with a fellow's will;
It's all in the state of mind.

If you think you're outclassed, you are.
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the stronger or faster man;
But soon or late, the man who wins,
Is the one who thinks he can.

—Author Unknown.

Faith and Victory

(Program for March 16)

BY D. A. OCHS

SONGS: Sing songs of faith and victory. See Nos. 46 to 67 in the "Junior Song Book."

SCRIPTURE: Ephesians 6:10-18.

STUDY: "Variable Degrees of Faith."

DISCUSSION: "Faith and Attitudes."

SUPERINTENDENT'S TALK: "Faith Assures Victory."

STORY: "The Master's Touch," p. 22.

Notes to Superintendents

One may be able to define faith, to show theoretically the functioning of faith in the realm of religion, to analyze all phases which enter into the workings of faith; yet if he has not personally experienced the exercise of faith, it avails him nothing. Every effort should be made to help Juniors to see the importance of a practical personal experience in matters of faith, to get them to see the futility of meeting the temptations of the world in their own strength. How to exercise faith should be made very plain. Study "Education," p. 253. To lead the Juniors into this vital and essential experience must be kept the uppermost thought in this program. Adapt what material you can from the Senior program for today.

James H. McConkey said: "The day you turn your face from sin to God; the day you look away from your own works, your feelings, even your own faith—unto Jesus; the day you cease clinging, struggling, trying; the day you see that faith is simply depending upon Jesus as a bankrupt debtor depends upon his endorser; the day you begin to depend upon and confess Christ as your Saviour; that day God will save your soul, and through that selfsame simple faith will make you—a son of God."

Faith and Attitudes

(Write the following points on the blackboard as each is discussed.)

1. INCREASED by exercise. "Education," p. 253, pars. 3, 4; p. 255; "Testimonies," Vol. IV, p. 100, bottom.
2. Cultivated by trials. "Testimonies," Vol. III, p. 67, par. 1; Vol. V, p. 215, par. 1.
3. Growth by appropriating God's word. "Education," pp. 253, bottom, 254, top.
4. Increased by prayer. "Ministry of Healing," p. 513, par. 2; "Education," p. 257, par. 6.
5. Assured by obedience. Rom. 1:5; "Steps to Christ," p. 66, par. 1.
6. Fruits not measured by feeling. "Messages," p. 106, par. 2; p. 111; p. 122, top.

March closes the first quarter of 1935—

Variable Degrees of Faith

If we have much faith we may expect much victory. If we have little faith we may expect but little victory. If we have no faith we may expect no victory. "According to your faith be it unto you," Matt. 9:29. Some measure of faith is imparted as a gift to every human being. (See "Education," p. 253.)

The Bible refers to the degrees of faith as follows:

1. No faith. Mark 4:40.
2. Little faith. Luke 12:28. "The reason they have so little faith, is because they do not keep moving forward."—"Testimonies," Vol. IV, p. 77.
3. Weak faith. Rom. 4:19. "Pride and weakness of faith are depriving many of the rich blessings of God."—*Id.*, Vol. IX, p. 155.
4. Strong faith. Rom. 4:20.
5. Great faith. Matt. 15:28.
6. Rich in faith. James 2:5.

The degree of faith in our experience varies according to our attitude. Faith diminishes in the proportion that self becomes pronounced, and it increases as the old self becomes less prominent. Faith is looking away from self and all human achievements unto Jesus and His merits. (See "Education," p. 253.)

"Faith is an outward look; it does not look within. It is not what I think, or what I feel, or what I have done, but it is what Jesus Christ is and has done that is the important thing for us to dwell upon."—D. L. Moody.

We cause our faith to diminish because of our wishing to see, but Paul defines faith as the "evidence of things not seen." Heb. 11:1. "Faith is the instinct of the spiritual world; it is the sixth sense—the sense of the Unseen."—*Ian MacLaren*. (Read 2 Cor. 4:16-18; Heb. 11:27.)

Some of these examples of things not seen are as follows:

1. God—the Rewarder of faith. Heb. 11:6.
2. Christ—the Source of faith. 1 Peter 1:8, 9.
3. Creation—God's evidence of faith. Heb. 11:3; Ps. 33:9.
4. Fruits of faith. Heb. 11:5-40; "Education," p. 254.



God wants something in return for this great sacrifice He has made in your behalf. He wants you to be Christians, not in name alone, but also in dress and conversation. He would have you be content to dress in modest apparel, not in ruffles and feathers and unnecessary trimmings. He wants you to make your manners attractive, such as Heaven can approve. Will you disappoint His expectations, dear youth?—"Messages," p. 346.

Faith Assures Victory

1. *Who overcomes the world?* 1 John 5:4, 5.

Answer.—Those born of God (sons of God). They have faith. They have victory. Those not born of God have no victory. They have no faith.

2. *How are we to become sons of God?*

Ans.—Gal. 3:26.

3. *What is our source of strength?*

Ans.—Faith in Christ is our source of strength.

a. Faith is the hand that takes hold of infinite help. "Messages," p. 102, par. 3; "Patriarchs and Prophets," p. 451.

b. It forms connection with the Source of all strength. "Messages," p. 105, par. 1; p. 118, par. 2.

c. Looking to Christ by faith brings victory. *Id.*, p. 112, par. 2.



The Grace of Reverence

(Program for March 23)

BY C. LESTER BOND

OPENING SONG: "Tread Softly," No. 23. All songs for this program are found in the "Junior Song Book."

PRAYER: By two Juniors.

SECRETARY'S REPORT.

OFFERING for the Foreign Mission Enterprise.

DUET: "Just Where I Am," No. 77.

TALK: "I Will Walk Softly in the Sanctuary."

SYMPOSIUM: "Thought Provokers," page 24.

SUPERINTENDENT'S TALK: "How Do We Show Reverence?"

CLOSING SONG: "Dare to Be a Daniel," No. 48.

Notes to Superintendents

One of the great needs of the church today is a reform in conduct in the house of God. There has been a growing carelessness on the part of old and young alike in this regard. There may not be much that we can say to the older members of the church regarding the matter, but possibly by precept and example and careful planning we can enlist the hearty cooperation of the Juniors, and in turn they may lead in a real revival in the spirit of worship and reverence. Help a qualified Junior prepare the talk, "I Will Walk Softly in the Sanctuary," since the efficient cooperation of the Juniors in giving the program will be vital for stimulating interest.

Talk frankly to your Juniors at the close of this meeting, and discuss with them ways in which they may

help improve church conduct. Give them opportunity to express their determination to join you in taking their places promptly upon entering the church, and refraining from whispering, talking, or laughing preceding or following the service, as well as during the time that the sermons or talks are given. Most of the Juniors will be happy to join you in this when they are placed on their honor, and by their example the older members of the congregation may soon be led into a more reverent attitude than they may have had previously.

I Will Walk Softly in the Sanctuary

(The chapter "Behaviour in the House of God," "Testimonies," Volume V, pages 491-500, contains valuable material which can be drawn on for this talk.)

REVERENCE in any individual is a superior attainment. The careless, the failures, the ill-mannered see no importance in being reverent.

There are two kinds of reverence—the kind that is put on outside and the kind that comes from the heart. I have seen men who seemed to be reverent when they stood before the Tomb of the Unknown Soldier, yet who do not seem reverent when they come into the presence of the great God. Since a soldier with fixed bayonet guards constantly the Tomb of the Unknown Soldier, any unseemly conduct would bring instant reprimand or arrest. When we come into God's house, however, there is no soldier on duty except the one you keep in your brain. Do you let him go to sleep? Do you abuse him when he warns you to be reverent?

You may ask, "What is reverence?" It is defined as a "profound respect mingled with fear and affection, as for a holy being and place or an exalted thing."

We reverence God because He is a holy being. It is a sin punishable by death to take God's name in vain, because God is holy. We are told to "fear God, and give glory to Him." This is not the slavish fear of the world, a mere dread of evil, but a godly fear mingled with affection. From the burning bush Moses heard the solemn charge, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Common ground other times, but holy when God was there. Men have always felt awed, and sometimes feared for their lives, when

—How do you check up on one fourth of the year's work?

holy beings like angels appeared to them.

We should have reverence for all holy things. God is holy; His name is holy; His book, the Bible, is holy; God's money, the tithe, is holy and cannot be used for common things; God's house, the church, is holy and we should walk softly in it; our bodies are holy and must not be defiled; God's day, the Sabbath, is holy and must be kept holy.

Notice the following statements from the Spirit of prophecy: "Reverence should be shown also for the name of God. Never should that name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless repetition should be avoided. 'Holy and reverend is His name.' Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!"—"Education," p. 243.

Children should be taught reverence for God: "Another precious grace that should be carefully cherished is reverence. True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed. The hour and place of prayer and the services of public worship the child should be taught to regard as sacred because God is there."—*Id.*, p. 242.

Careful instruction is given concerning the house of God in "Testimonies," Volume V, page 492: "When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service."

Shall not we Juniors cultivate the spirit of reverence? When you see the beautiful trees, remember they represent God's thoughts in foliage; the flowers are God's thoughts in bloom; the birds are God's thoughts wrapped in feathers; the fish are God's thoughts covered with scales; all the vast creation declare the glory and love of God. Make this your resolution: I will walk softly in the sanctuary; I will walk softly in the earth, and especially in God's presence and church.

F. G. ASHBAUGH.

How Do We Show Reverence?

We think before we act. When our sincere prayer is, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer," our conduct as well as our attitudes will please God. We must think reverence before we show reverence. There are people who lift their hats when they pass a church, while in their hearts there is no thought of love or respect for God. Just as we must feel love inside before we do love's kindly actions, so must we feel reverence before showing it. The act is practically worthless without the feeling.

If you visit the house of a friend, you do not go into his carpeted rooms with dirty shoes; you do not tramp mud around, or spit on the floor, or throw things about. If you did, you would not be showing respect or reverence. Since God is our best Friend, we should be even more considerate of Him and His house than we would be of our best earthly friends.

Have you ever observed that some men when they speak of their wives never call them any endearing name, but use some disrespectful nickname? That shows they do not love their wives. They have no respect because they have no love. When a person uses God's name profanely,—he swears, let us say,—he indicates by his disrespect or irreverence that he does not love God. Our words make known what we think of God.

Booker T. Washington used to tell the story of an old Negro whose new mistress told him to dig up a certain bush in the garden. The old man did not do it. In the afternoon his mistress said, "Why haven't you removed this bush?" Tears streamed down the old fellow's face as he said, "I just can't. The old missus, she planted that bush, and I just can't dig it up." Love and reverence for his older mistress filled this man's heart.

We show reverence or respect for womanhood by lifting our hats to women. That is a beautiful custom. God wants us not to lift our hats to Him (although if we could see Him we should do that too), but to be reverent. This is for our own sakes because if we are not reverent we lose the sense of wonder and become coarse.

The maker of a complicated machine one day explained it and its intricate workings to me. As I watched it do its work I felt deep respect for the man who made it. The machine proved that he was a most unusual man. As I look on the wonders of the world around me, I see the work of God and marvel at its beauty and usefulness. No clock ever made by man keeps so exact time as the sun, God's clock in the heavens. Look up into the sky on a starry night.

Think of the myriads of stars that you see, and the myriads upon myriads you cannot see, and remember that each star is a world bigger than this earth. Then think of the God who created them. That should make you feel awe, reverence. Such a mighty God! Yet this very God is our loving Father!

We show respect to our parents by obeying them, by not arguing with them, by loving them and helping them. This is what is meant by the commandment, "Honor thy father and thy mother."

Boys and girls sometimes grow impatient with older folks because they think the older folks are a little silly; they think them slow old fogies. But the Bible urges reverence for them. So honor them. Think of them as old soldiers who have fought the battles of life. Be kind to them. That is showing them reverence.

Tom made a practice of offering his seat in the street car to the old people. His companions laughed at him and said, "You pay for your seat. Stick to it. Don't give it up to hayseeds." But Tom just smiled, and continued to give up his seat. He had learned from his grandfather that old legs are not so strong as young ones, and that he was better able to stand than were the older folks. Tom became a popular boy. Those who saw what he did liked him for it. He did not think he was showing reverence, but he was. Respect is reverence.

Mr. Smart Aleck laughed at the odd-looking boy or girl in the school. Smart Aleck thought a lot of himself. But the queer-looking boy grew to be a great man, a leader of his country; and the odd girl grew to be a fine woman, a blessing to her community. The schoolmaster was wise who took off his hat to his scholars because, he said, one of them may some day be prime minister of England. That respect is reverence. Shall we not all cultivate the grace of reverence in our lives every day?

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THE stars also have a message of good cheer for every human being. In those hours that come to all, when the heart is faint, and temptation presses sore; when obstacles seem insurmountable, life's aims impossible of achievement, its fair promises like apples of Sodom, where, then, can such courage and steadfastness be found as in that lesson which God has bidden us learn from the stars in their untroubled course?—"Education," p. 115.

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"As thou goest step by step, the way shall open up before thee." Prov. 4:12 (Hebrew).

Order all supplies through your Book and Bible House.

MISSIONARY VOLUNTEER WEEK

March 9-16

Including Missionary Volunteer Day

The Missionary Volunteer Week of Prayer

THIS Missionary Volunteer Week of Prayer brings to the church an unusual opportunity to win its unconverted youth to Christ, and to deepen the Christian experience of those who are already Christians. The church has come to an hour when it must avail itself of every means to win and hold its youth for Christ, or the young people in increasing numbers will turn to the world and away from the church. The boy or girl whose heart is not surrendered to Christ becomes Satan's plaything.

The church must take the youth upon its heart. "God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost."—*"Counsels to Teachers,"* p. 165.

Elder O. Montgomery once said: "There is no more fruitful field than the young people in Seventh-day Adventist homes. The most fruitful field I know of in all the wide, wide world is among our own young people in our own churches."

Elder C. B. Haynes, at a council of union workers at Lima, Peru, said: "The young people form the most susceptible group in our congregations; that is, the words which are spoken are making a deeper impression upon the minds of the youth than upon the older ones. The most fruitful evangelistic field we have is among our own young people." Surely it will be a shortsighted church that does not cultivate its most fruitful field.

In preparation for this Week of Prayer the church board would do well to make a careful census of the children and youth connected with the families of the church. Intelligent plans for soul winning can be laid only when the facts regarding the youth are known. It would be well if prayer lists were kept and arrangements made for personal soul-winning work to be done.

It would be well if the elder or some other properly qualified person of the church in whom the young people have confidence would provide a time when he could hold individual conferences with young people, and study with such as may desire to talk with him the peculiar problems that

may be distressing them, and pray with them.

Church officers and parents should unite in prayer bands. There is power in united prayer. "Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."—*"The Acts of the Apostles,"* p. 564.

It might be well to write to the conference president and request that some worker be sent to give special help, but if this help is not available, then the church board should lay definite plans for the carrying forward of meetings during this spring Week of Prayer. If it is at all possible, meetings should be conducted each evening, and it would be well to follow the material made available in this GAZETTE. In its planning, the church board should not ignore the executive committee of the Missionary Volunteer Society.

Let there be a revival of the family altar in the home. Many a youth in afteryears has been held steady through temptation and discouragement because of his memories of experiences at the family altar of prayer.

May God make this Week of Prayer a time of great blessing and victory to the youth of the church, and not only to the youth, but to the whole church.

A. W. P.

Missionary Volunteer Day

SABBATH, MARCH 9

BY ALFRED W. PETERSON

Secretary of the Young People's Department of Missionary Volunteers

This Mighty Hour

ADVENTIST youth have come to a mighty hour. No previous generation of youth has ever witnessed such rapid and amazing changes in the industrial, social, and political structure of the countries of the world as are seen today. "Civilization has struck its tents and is once more on the march." "Contemporary civilization is seething with new and strange social ideas and doctrines," say two observers of world trends.

Another writer says: "Not only here

but over the entire Western world a strange and unforeseen movement of the mind is taking place. Whether it is what the scientist calls a true historical process or, as it may seem, a contagious obsession, is a question not now to be answered. It has various aspects. One is our own [American]. Fascism is another. Communism is the extreme. In any respect it is the rise of a mass way of thinking against the individualistic concept of free human society that contains both democracy and capitalism."

Walter Lippman, in a recent book, wrote: "The dissolution of the old modes of thought has gone so far, and is so cumulative in its effects, that the modern man is not able to sink back after a period of prophesying into a new but stable orthodoxy. The irreligion of the modern world is radical to a degree for which there is, I think, no counterpart."

Another student of modern social movements asks: "Whence this world phenomenon? What men and what forces are behind this world unrest? What subtle power is it that has, almost before the world is aware, dynamited the foundations of society and civilization, and so promoted the spirit of revolution in the world that all governments tremble, not only for their own life, but for the life of every valuable institution of civilization as well? What strange powers are they that compel governments to contribute to the damage and devastation of their own citizens rather than to their joy and peace and well-being?"

"Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today. . . .

"The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-

wide dissemination of the same teachings that led to the French Revolution,—all are tending to involve the whole world in a struggle similar to that which convulsed France.

"Such are the influences to be met by the youth of today."—*Education*," pp. 225-228.

During and following the great World War, millions of young people found it impossible to pursue the normal activities of life. The hates, fears, ambitions, and debts growing out of the war and out of the adjustments following the war, plunged them into circumstances which narrowed down or entirely destroyed educational opportunity for them. The depression with its unemployment pinched the home and drove tens of thousands of youth prematurely from the home's protection and care. Many of these youth found it impossible to secure employment and establish homes of their own. Strange philosophies have warped the attitudes of men and women, making life and property less secure and creating a spirit of abandon unmatched, perhaps, in modern times.

This welter of confusion and change which has overwhelmed the world is profoundly affecting the thinking of the youth in all lands. Refusing to be discouraged or defeated, and determined to reconstruct a world more in keeping with its idealism, youth is girding itself. In Russia 5,000,000 young people have banded themselves together in the Communist Youth Association. This group, organized for social reconstruction, comprises the shock troops of Communism. In Germany, in the spring of 1934, 4,700,000 young people had enlisted as Hitler Youth. In Italy 1,500,000 boys between the ages of seven and eighteen have been organized into a great political and military movement. One objective in this organization is to develop a "love for risks and combat." In Cuba a directorate of nine students, the oldest member of which was twenty-seven and the youngest nineteen, placed their favorite university teacher, Grau San Martin, in the presidential office. We might continue to cite other great youth organizations—in Spain, China, Japan, and other lands.

What is the meaning of this mighty marshaling of youth around the world? Ah, dear young people, we are entering upon the final phases

of the last great struggle between the forces of good and evil in the world. "Satan is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God."—*Counsels to Teachers*," p. 47.

"Satan is a vigilant foe, intent upon his purpose of leading the youth to a course of action entirely contrary to that which God would approve. He well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."—*Messages to Young People*," p. 204. Satan well knows that if he can destroy the youth of this generation, he can destroy the race.

The marshaling of Satan's army in a time like this is a mighty challenge to Adventist youth. God, too, is preparing an army for the struggle which lies just ahead. Just now, before the enemy has completed his work of organization for the last sharp conflict, is our time of opportunity to throw ourselves without any reservation whatsoever into the finishing of the work of God in the world. The three angels' messages are to be carried to distant and inhospitable lands. Strongholds of ignorance, prejudice, and wickedness, where sin has entrenched itself for centuries, are to be conquered. "Today He [God] is calling for young men and women who are strong and active in mind and body. He desires them to bring into the conflict against principalities and powers and spiritual wickedness in high places, their fresh, healthy powers of brain, bone, and muscle."—*Counsels to Teachers*," p. 538. God is recruiting His army of selected youth, and He plans to march it onto the field of action in "the crisis at the end." Stirring times lie ahead. The best days of the advent movement are still before us—days of struggle and power, days of persecution and courage, days when God is to use young men and women mightily.

Note well this brief glimpse of the stirring future: "God's purpose for the children growing up beside our hearths is wider, deeper, higher, than

our restricted vision has comprehended. . . . And many a lad of today . . . will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—*Education*," p. 262. "In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. . . . In the near future, many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."—*Counsels to Teachers*," pp. 166, 167. "In these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—*Id.*, p. 176.

As the time comes for the third angel's message to be given with the greatest power, "the Lord will work through humble instruments. . . . The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."—*The Great Controversy*," p. 606.

Cruel persecution will stalk through the land. Some will be threatened with fines and imprisonment; others will be offered positions of influence and other rewards if they will renounce their faith. "Those who are arraigned before the courts, make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. . . . Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent will exercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated;

children will be disinherited, and driven from home. The words of Paul will be literally fulfilled, 'All that will live godly in Christ Jesus shall suffer persecution.'—*Id.*, pp. 607, 608.

But these days of conflict will be days of unparalleled power and heroism. "Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God."—*Id.*, p. 612. Yes, the best, most thrilling days of the advent movement still lie ahead.

It is to this experience of power and of conquest that God is calling our youth today. He is calling young men and women whose bodies are strong and clean and able to stand hardship. He is calling young people who have courage and whose loyalty is of proved quality. "The greatest want of the world is the want of men, —men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"Education," p. 57. Because of this splendid future, God has set before this generation of youth ideals and standards which, if built into life, will qualify them for efficient service and glorious victory.

Today we need to search our hearts to discover the quality of our faith and loyalty. We need to be reminded that the person who is disloyal to his ideals now, will not be loyal to his ideals in the stirring days ahead.

Let us make this Missionary Volunteer Day a day of decision, determining to surrender our lives to God's purpose. There is peril in delay. Satan will take advantage of our indecision, and will hurry us into experiences that will make it difficult for us to decide later to give our hearts to God and our lives to His service. "Unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose

the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place."—"The Desire of Ages," p. 324.

In this time of decision we must choose whether we will march with Satan's army to disappointment, defeat, and eternal shame, or whether we will enlist in God's army and in the end sing the song of victory. "Choose poverty, reproach, separation from friends, or any suffering, rather than to defile the soul with sin. Death before dishonor or the transgression of God's law, should be the motto of every Christian."—"Messages," p. 80.

Perhaps there are some who are haunted with the discouragements and defeats of the past, or find themselves bound in the slavery of sin. To every such one who places his future in the

hand of God comes the assuring word, "The Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10:6. God has made full provision for the liberation and transformation of our puny lives.

May the young men and women in all our churches surrender to His purpose in a time like this, and let Him stir them. This mighty hour—youth's hour—is God's hour. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'"—*Id.*, p. 196.

Studies for Senior Missionary Volunteers

BY LOUIS K. DICKSON

President of the Florida Conference

SUNDAY, MARCH 10

Advent Youth—Arise!

THE hour has struck for the youth of the advent movement to arise and finish the work of God in the earth. This conclusion is inevitable when one considers the present situation from every angle.

For this reason we need to be impressed with the present unprecedented situation now confronting God's people. Blind, indeed, shall we be if we do not recognize the vastness and temporary nature of present opportunities to bring the cause of Christ to a speedy triumph. So far as we can see, there will not come a time when the opportunities will be greater than those with which we are confronted today.

There is China with her four hundred million turning from her ancient past and now more ready to respond to Christianity than ever before. There is India now swept by the spirit of unrest and made peculiarly accessible to the constructive processes of

the gospel. There is Africa, which can no longer be called the Dark Continent, with scarcely a closed door to the Christian missionary. All of this and more might be said of the Near East as well as of the Far East, of the Pacific Island world, and of Latin and South America. The world is wide open as never before for the onward and triumphant march of the church of God.

There is added significance in the present situation because of the fact that this unparalleled enlargement of opportunity comes at a time when the church is called upon to deal with some of the most difficult problems with which it has ever had to grapple within its own ranks in the home bases.

Youth of the advent movement, why do you think it is that at the very time our forces have more to do than ever at the home bases, we are also confronted with an immeasurably greater opportunity abroad than that which has faced any preceding generation? Is not the conclusion un-

avoidable that God now sees in His church those with whom He can trust a situation unprecedented and world wide in its sweep? Does He not see and recognize in the church latent capacities for vision, for adventure, for heroism, for leadership, and for devotion and consecration which, if exercised and accompanied by Him, make possible the meeting of this unusual and unprecedented situation? All of this God sees in the youth of this great world-wide movement.

Again, there is added still greater significance to the present hour by the fact that the end is right upon us. Battle lines are forming on every hand. The tramp of armies is on every national border. Millions more than ever before are trained or being trained for Armageddon. Soon every land will be filled with war and bloodshed, strife and commotion, which will not end until the armies of heaven cause it all to cease.

Almost any day the youth of the advent movement, along with the youth of the whole world, will be called to the battle lines. What a pity that we are not now as one mighty, redeemed host moving into the lines of Prince Immanuel for the finishing of the work of salvation for lost mankind! What a pity that we are not far ahead of where we are today in sacrificial service—in doing our part toward the consummation of the work of the third angel!

The youth of the world at large are in turmoil. The minds of the youth in this generation are being captured by Satan for the fulfillment of his nefarious plans for the destruction of the hopes of mankind. In practically every land there are great youth movements which are inspiring and exciting youthful strength into concerted action. Should there not be now a great enlistment of advent youth in the conflict with sin and error? Should we not rise up now with at least the same abandonment and loyalty to the cause we love as those are doing who follow but a worldly leader? Has not Christ a greater and a more just demand upon our strength, our time, our talents, yea, our very lives, than any earthly leader? Why, then, are we so slow to respond to God's call to action? Why do we not as a body of advent youth throw ourselves into the program of giving our all to the Master's

service, in the same way that the nations will soon demand that we enter the armies of earth to risk our lives for a cause of less importance? The call of this hour is a call to great sacrifice for the Master who sacrificed His all in our behalf. Does not the present situation from every aspect call for truer devotion and more consecrated, courageous, and sacrificial service for the Master than ever before?

This is likewise the most dangerous hour of all history. This is due to many things. First of all, there are more perplexing problems among the nations, and consequently more incentives to war, than ever before at any one time in all human history. Therefore, bitterness and anger and hatred are on the rapid increase everywhere. Great sweeping influences are abroad, tending to drag lives down morally, physically, and spiritually. Satan is working "with all power and signs and lying wonders" (2 Thess. 2:9), and soon the way will be hedged up before us to such an extent that it will take supreme faith to surmount the difficulties before the work of God.

"How much owest thou unto my Lord?" (Luke 16:5) is a question which we should all face at once, and answer with our whole hearts. Now is the most opportune time that we shall ever have to pay to the fullest extent that we can, the immeasurable debt which we owe to our Master and Lord. To disclaim the indebtedness does not abolish it. There is now to be an accounting. We are being weighed in the balances of the Lord of hosts. What we decide to do for our Lord must be decided and done quickly. Soon, very soon, Satan plans to sweep the great army of advent youth into the ranks for the closing conflict. Why should we not reach out over the earth and give our lives, if need be, in a more noble cause? What difference does it make if we lose our life in His service, since if we are faithful we shall find it again and in a better place than this? Funds are now lacking to send the hosts across the seas to every nation, kindred, tongue, and people.

Besides being unprecedented in opportunity and in danger, the present situation is also a very urgent one—urgent because of the probability of sudden change. Delay now in facing the situation and answering God's

call comprehensively and courageously would be the most serious mistake we could make in this generation.

With startling rapidity Satan is spreading corrupt influences among all nations. This fact constitutes another reason for prompt and urgent action on the part of our advent youth. These cancerous growths planted by our adversary are eating with directness and deadliness toward the very vitals of the spiritual lives of those who must hear the truth, in order to make right decisions for God and the third angel's message. We cannot trifle now. These are serious facts which command quick and correct conclusions, and firm and unflinching determination, with a complete consecration on our part.

The present situation is immeasurably more urgent than that of other days because of the recent unparalleled triumphs of the message. It is a remarkable fact that the most extensive victories of our missions have been those of the recent past. Not even in the early days of Christianity were such striking results achieved as have accompanied the efforts of our missionaries and ministers around the world during the last few years.

We must now come to the realization that the present unparalleled world situation affords not only the greatest opportunity we as the youth of the advent movement have ever known, but also our only opportunity.

"The work which centuries might have done
Must crowd the hour of setting sun."

The time has come when we must ponder well where we are placing the chief emphasis in life. The great problem of missionary enterprise as carried on by the remnant church, to which we have become attached, is upon us to solve. What are we doing about it? What are we going to do about it during this Week of Prayer? In the light of the following words from the Spirit of prophecy, what are we going to do about it?

"God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy,—the joy of seeing souls redeemed by His sacrifice,—we must participate in His labors for their redemption."—"The Desire of Ages," p. 142.

To meet the requirements of this wonderful hour we must, with clear understanding and pure faith, lay hold of the task set before us, and move on to that certain victory. We must pray and prevail with God. And with our prayers constantly ascending to God for strength, we must move forward into these high places of spiritual life and achievement which it is our privilege to occupy. Let us not wait for a more opportune time. Just now these opportunities are before us. We know not what a day may bring forth to shatter the plans which we have laid for a time to come, when we shall with consecrated abandonment enter the lists of volunteers to go forth and finish the work of God in the earth.

"'Tis not for man to trifle! Life is brief
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours."

And we might add, all must be earnest in an hour like this. Let us then rally as one grand army of advent youth, march unitedly out against the enemy, and plant the banner of this glorious truth of the third angel's message in every place unoccupied by God's remnant people. Let us arise and finish the work. It is our task—it is the unfinished task separating the redeemed of all generations from God's eternal kingdom.

MONDAY, MARCH 11

Marching Orders

THAT God is calling the youth of the advent movement in this time of emergency and crisis in His work has been made clear many times. In both the Bible and the Spirit of prophecy this call has been put into words that are unmistakable.

God's Call Through His Word

Matthew 28:19, 20. The great commission was first spoken to the disciples, mostly young men, who had joined themselves to Christ. This commission is given to every believer; therefore it is given to us as much as to the first disciples. This commission can be answered only by GOING.

The Lord has always called His chosen servants in their youth—Isaac, Joseph, Samuel, David, Daniel, John the Baptist, Paul, and many others

were called as young men to do mighty deeds in the conflict with sin. Christ had just entered His thirties when His ministry closed upon the cross. Coming down into later than apostolic times, we find that God still called young men to reform leadership. The leaders in the great second advent movement and in the establishment of the Seventh-day Adventist Church were all called from the ranks of God's consecrated youth. God rejoices in the strength of youth, and urges them to rejoice in it also. Eccl. 11:9. (See also Eccl. 12:1.) The youth are not to be despised. 1 Tim. 4:12.

God Calls Through the Spirit of Prophecy

(Read "Messages," p. 41, pars. 1, 2.)

"Treason against God"—what an indictment that would be to meet us in the judgment! Surely we will not allow ourselves to join the ranks of those who are guilty of treason against God. If not, then we will hear the voice of God calling us to His service, calling us to follow Jesus in the finishing of His ministry to fallen mankind. Where He leads we will follow; where He points we will go. Will not such a program of life now adopted by our great army of youth individually quickly finish the work?

"God claims our service. There are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged."—*Id.*, p. 37.

What Kind of Youth Is God Calling?

(Read "Messages," p. 24.)

"God does not bid the youth to be less aspiring. The elements of character that make a man successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out."—"Patriarchs and Prophets," p. 602.

(Read "Messages," p. 25, par. 1.)

Here is God's blueprint of what our youth are to be. Here is a description of the kind of young people God is looking for and calling to His great closing tasks. Let us summarize these clear qualifications which He has laid down through His chosen servant:

1. Youth with broad ideas and wise plans—in other words, youth with vision.

2. Youth who make the most of their opportunities.

3. Youth who have caught the inspiration and courage that animated the apostles.

4. Youth who are truehearted.

5. Youth who delight to be learners.

6. Youth who walk humbly with God.

7. Youth free from impurity.

8. Youth free from all contamination of a sensual nature.

9. Youth who despise all falsity and wickedness.

10. Youth who are brave.

11. Youth who do whatever their hands find to do for Christ.

12. Youth who aspire.

13. Youth who possess the elements of character that make a man successful and honored among men.

14. Youth with Christ enthroned in the heart.

15. Youth who put energy and enthusiastic zeal into their service.

16. Youth who are pressing to the front and identifying themselves as laborers together with Christ.

Surely, such a call from God to the youth of the remnant church is worthy of our careful and prayerful consideration. This is a call to serve the Lord, not only in fields beyond and to the ends of the earth, but also in the place in which we find ourselves. Listen to the challenge which God sends forth in behalf of His languishing church:

"The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice."—"Messages," p. 25.

This is nothing less than a call of God to the youth of this great movement to rise to the heights of Christian leadership in spiritual things. It is a challenge to us to reach out after leadership in devotion, in prayerfulness, in surrender, and in missionary endeavors, that the church may be brought up on higher ground. God is actually depending upon us as

youth to lead the church itself out of the lethargy and slothfulness and despiritualized condition into which it has fallen. These are our marching orders. Shall we heed them, or shall we be guilty of "treason against God" in this critical hour of the history of the closing work of God in the earth? All heaven is watching and listening for our response. God is waiting—patiently waiting. We have been long in comprehending and answering.

We must now hasten to answer, saying: "Speak, Lord; for Thy servant heareth;" "Here am I; send me." Not much longer will probation's hour linger. Soon the forces of evil will close in for the last great struggle. Soon every young life among us will be conscripted for the military machine which will go down in a welter of blood in Armageddon. This is the great day of the youth of the advent movement. God forbid that it should pass unheeded, with all its golden opportunities for triumphant achievements.

TUESDAY, MARCH 12

Power for the Task

God has never called or commanded a young man or a young woman to perform a task and failed to supply the power—His power. Let us remind ourselves of God's picked young men and women who were clothed with unusual power for their tasks. (Review here briefly the lives of Joseph, Moses, Daniel, Peter, James, John, and Paul.)

All of these people actually received the power of God which had been promised to them when they stepped right out by faith. (Refer to Hebrews 11, that honor roll of the faithful.)

Power Promised in the Word

Matthew 28:18, 19. This promise of power given to young men, followers of Jesus, is good in these last days also.

Romans 9:28. God promises to finish the work. He has set His mighty hand to the task.

Romans 1:16. The gospel message itself is sufficient—all power in the word. (See also 1 Cor. 1:18, 24.)

Ephesians 6:10. Invited to be strong in His might.

Romans 9:17. Men raised up that God's power might be seen in them.

2 Peter 1:3. His divine power gives all things.

2 Timothy 1:7. God has given us the spirit of power.

Colossians 1:11. We may be strengthened according to His glorious power.

Ephesians 3:7, 20. God's power may work in us.

Ephesians 1:19. "According to the working of His mighty power."

2 Corinthians 13:10; Romans 15:13, 19. Paul conscious of power bestowed upon him.

2 Corinthians 12:9. Consciousness of the weakness of self a requisite to the reception of God's power for the task.

Acts 6:8. Stephen was filled with power.

Acts 1:8. Power received by reception of the Holy Spirit.

John 1:12. Power given to become sons of God.

We might go on finding abundant promises of power from God and examples of those who were empowered when commanded to perform great tasks for God.

Promises of Power in the Spirit of Prophecy

(Read: "Testimonies," Vol. VII, p. 17, par. 3; "Ministry of Healing," p. 500, par. 3; "Messages," p. 106, par. 1; p. 105, par. 1.)

His Biddings Are Enablings

"The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action. To every one engaged in this work Christ says, I am at your right hand to help you.

"As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."—"Christ's Object Lessons," pp. 332, 333.

"In the midst of the time of trouble that is coming, . . . God's chosen people will stand unmoved. Satan and his host cannot destroy them; for angels that excel in strength will protect them."—"Testimonies," Vol. IX, p. 17. (Read also Id., Vol. VIII, p. 246, par. 2.)

In the light of these extraordinary promises, who can doubt that God has amply provided the power for the finishing of the work, no matter how hard and unpromising the outlook may appear in any given place? This power is to be given under certain well-defined conditions. Through the Spirit of prophecy we learn: "When we have entire, wholehearted consecra-

tion to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure."—*Review and Herald*, July 21, 1896.

It was this sort of complete and full consecration which the disciples had made before the day of Pentecost. We read: "The hearts of the disciples were surecharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church of such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord."—"Testimonies," Vol. VII, pp. 31, 32.

The Lord has pointed to His power as manifested on the day of Pentecost, and also as manifested in the 1844 movement. These manifestations will be repeated, for we read: "The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the day of Pentecost. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand.

"The message will be carried [as was the midnight cry of 1844] not so much by argument as by the deep conviction of the Spirit of God."—"The Great Controversy," pp. 611, 612.

Again we read: "Why has the history of the work of the disciples, as they labored with holy zeal, animated

and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*"Testimonies," Vol. VII, p. 33.*

The time for the fulfillment of these precious words is here. Young people, we must have Him in our lives. We must become more intense in our seeking, and consequently more sure in our finding Him who has promised to be with us even unto the end. "The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been wholehearted in this work."—*"Testimonies to Ministers," pp. 511, 512.*

God is calling us to more intense devotion. We are to lead the church into higher planes of sacrifice and service. To this great mission we must abandon ourselves. Let no sacrifice but that of the Saviour Himself be our example and guide. Let us, as did Paul, "fill up that which is behind of the afflictions of Christ." Let us join the sacrificial procession, or—shall we say?—the sacrificial succession, along with the apostles and prophets and martyrs of all ages. All the blessings through the third angel's message have come down to us through their courage and unselfish service. We are debtors, indeed, to all the past lives of devotion that have gone before. Let us step out this very day upon a new program of devoted, loving, adventurous, courageous service for the Master, yielding ourselves as living sacrifices just where we are, to be used according to His divine will.

WEDNESDAY, MARCH 13

Acceptable Sacrifice

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23.

In answering God's call for this hour we must realize that it is a call to sacrifice. To answer a call to face danger, difficulty, and privation to the point of suffering for worldly honor and gain, is a common thing. Plenty there are who, in order to gain riches or fame or worldly distinction, will gladly risk life and limb. They are ready to leave home and loved ones and all their pleasant surroundings, that they may outdo others in like achievements. This kind of sacrifice is not acceptable in the service of Christ. Wages or other personal gain weighs heavily in the decisions of many—yes, of the great majority today. Not so with the man who would render acceptable service to God. Much of the prolonged sacrifices for great worldly achievement is laudable, but such sacrifice is of an inferior kind as compared with the ministry of Christ to which we are called.

That sacrifice in the service of Christ which is acceptable to Him is disinterested in its nature, Christlike in character. The thought uppermost in such lives is not, What am I going to get for this sacrifice I am making? but rather, How can I give more to the Saviour that others may gain eternal life? Only that kind of sacrificial service is pleasing to God or acceptable in His sight.

There is a divine reason back of God's requirement in regard to sacrificial service. (Read "Steps to Christ," pp. 84, 85.)

Many make the fatal mistake of believing that any kind of suffering endured manfully is bearing the cross for Christ. Not so. This acceptable suffering, or the bearing of His cross, can be experienced only in connection with the trials and sufferings encountered upon the pathway of service for Christ. It was in making possible the salvation of mankind that Christ met the cross that He bore.

We will take up His cross only as we suffer in the same ministry of soul winning. All other sufferings may be considered as crosses, but "His cross," which He invites us to bear if we would be His disciples, is borne only in the way of rescuing a lost world.

Paul understood this when he wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Christ again made Himself clear upon this point of acceptable sacrifice when He said: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:26, 27, 33.

This complete abandonment to the call of God has ever been the supreme qualification in Christ's service. With the true warrior this complete giving up of self to the objective of his warfare is but a light thing. He does not give this part of it a second's thought. Would to God that our great army of youth of the advent movement would catch the vision of what is at stake in the present warfare between Christ and Satan. Then would their lives be wrapped up, not with their personal losses in this world if they go out for Him, but rather with enthusiastic willingness to go where Christ might lead, as did Abraham.

After all, the Christian life savors of the greatest of all adventures. The apostle declares that our faith "overcometh the world." 1 John 5:4. The New Testament writers frequently use such a metaphor of combat and victory. They invariably conceive of the Christian life of service as being a conflict. Christ Himself joined in this picture when He said: "Be of good cheer; I have overcome the world." This was His statement an hour before Gethsemane. The story of the advance of the gospel forces around the world and into the strongholds of the enemy, has taught us the meaning of His words.

Yes, dear young friends, we are in a conflict to "overcome the wicked one." The same abandonment is necessary—or shall we call it sacrifice?—as when a soldier is called to the colors of the nations of earth. The same adventurous outlook must lay hold of us as we walk out by faith to accept the fortunes of this warfare. A conqueror is usually an adventurer. Romance and mystery of the highest type enter into his career. Again we remember Abraham and that adventurous phrase, "not knowing whither he went"! Out of the known into the unknown! "Faith spoke, and Abraham deserted the ease and comfort of his time to embrace loneliness and danger. Faith spoke, and he went forth upon an unmarked way, pitching his tent and building his altars."

Instead of the song, "Rock of Ages cleft for me, let me hide myself in Thee," or, "Hide me till the storm of life is past," his marching song was, "I'll go where you want me to go, . . . over mountain or plain or sea," or, "The Son of God goes forth to war," or, "I must fight if I would reign."

The undiscouraged and expectant life, the normal and expanding life, the life of youth and of growth, wants not a peaceful haven, but the open seas. "No narrow valley, sheltered from the bending storm, but unknown lands with winds of risk to drive its castles of hope along." The prayer of the faithful and courageous youth of this great advent movement is not for peace, but for power; not for immunity, but for more and more courage; not to be considered exempt or excused, but to be found worthy and ready; not for the privilege of remaining in Ur of the Chaldees, but for the chance to go out by faith.

Such a sacrificial, adventurous faith possessed the soul of Paul and dictated the course of his life. The voice of Macedonia is brother to every voice that has called man into strange lands and to stranger tasks. David Livingstone, William Carey, Martin Luther, John G. Paton, J. N. Andrews, and many others were of this sort—adventurers of faith, heralds of God, battlers for the truth.

We should study these lives, and familiarize ourselves with their characteristics of strength, that we may catch the impulse of their courage, hear the echo of their virile voices,

and know that the Spirit of the Master conquered them, because He captured their imaginations and ambitions and commanded their wills. Towers of strength were these men, no weaklings. Men born to find new lands and make new paths. Men who in the call of God found tasks most worthy and supremely alluring. They did not cling passively to the cross of Christ, but took passionately their own cross and carried on for His sake.

These were the characteristics of the Master. Here first they found their highest expression. Had He been satisfied to be good and to do good without challenging evil, without rebuking evildoers and making an issue of righteousness, He would very likely have died a peaceful and natural death, honored for His gentleness and acclaimed for His miracles of mercy. But "His were restless feet; His was an impatient heart. He was not satisfied in the beaten paths of the fathers; He was not content to leave things as He had found them. He outgrew Nazareth as Abraham outgrew Mesopotamia." He was the Great Adventurer of Faith. He called men to break with traditions and superstitions, to march, to deny self, and to walk with Him in the ways of risk and helpfulness.

As adventurers of faith we must accept the adventurer's risks, and perhaps in the end embrace the adventurer's death. As for us, "the servant is not greater than His Lord."

"Who best can drink His cup of woe,
Triumphant over pain;
Who patient bears His cross below,
He follows in His train."

Now the cause of God waits for men and women of adventurous faith. The international chaos that feeds the beasts of famine, anarchy, war, and superstition will yield to no vacillating and uncertain ministry. Statesmanlike leadership is called for in all the work of God at this great time of deception. The advice of fear and trembling can do no good now in ushering in the day of the Lord and the finishing of the work. To finish the work of Christ in the earth will be a greater achievement than it would have been to conquer in the World War. When we think of the great cities of our land, how often we tremble for the future of the work of God. How helpless we are, unless God's Spirit is with us

in His fullness, enabling us to gain the ears of the masses. They do not contend against us; they do not despise us; they do not ignore us; they are simply unconscious of us. In this respect they are worse than the heathen. What a challenge to every young person—every adventurer of faith! This is the most stupendous challenge that has ever come to the church of God. What are we doing about it? What will your answer be now?

THURSDAY, MARCH 14

Prepared for Service

THE program of our service for the Master is all marked out and stands waiting for us to yield our all willingly and cheerfully. We read: "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Christ's Object Lessons,"* p. 327. What a wonderful thought! How encouraging! The great God of the universe has a definite plan for each one of us to enter into His service and occupy a chosen place.

This being true, we will wish most of all, if we are His, to find and to prepare to fill this chosen place of God in the best way possible. Joseph's experience is a good example to notice. He had no plan of his own to rule Egypt finally. In his wildest dreams he could not have planned such a program as God led him into; but the Lord guided and controlled his life so that the plan which He had devised for him might be realized. There was, however, a long and severe training first of all. There was the determining of his convictions and consequent forming of a character fit to hold such tremendous responsibility. Joseph never complained of the training, although he did not know what God had in store for him.

Moses also went through the same process of long training through varied experiences which tested him frequently and severely, and finally fitted him for the leadership of Israel in a time of great crisis for the work of God. Here was definite training and guidance by God for a specific work to which these men were led, not knowing whither they were going. Can and will He not do the same for each one who will stand the tests of everyday life?

Surely God made known to them finally just the place they should occupy for Him and toward which all the training of their experiences had been tending. Did He not clearly make known in more modern times His plan to David Livingstone, John G. Paton, William Carey, J. N. Andrews, and many others?

One thing is clear in all of these lives, which is very important for us to remember,—God did not immediately make known to the men involved His *plan* for their lives. They were first of all tested as to their faithfulness and integrity in the everyday things of life, and afterward God revealed to them His chosen plan for them.

How important it is to be found faithful! We should allow every experience of life to mold us and fashion us for the special place to which God is leading us. We should seek every means of education and training in order to be found fitted and ready when God calls. "The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. . . . Let the youth who need an education set to work with a determination to obtain it." "God requires the training of the mental faculties. He designs that his servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers."—*Id.*, pp. 333, 334.

When we have all of this in mind, what a different hue our lives take on. How different appear the everyday trials and perplexities of life which are allowed by God to be our steppingstones to the place of His choosing. What a different objective takes hold of us in every endeavor when we realize that "higher than the highest human thought can reach is God's ideal for His children."—*"Education,"* p. 18. How our hearts stir within us to attain God's high ideal for our individual lives. What joy there is now in the battles of life—those guiding experiences which lead toward God's choice for us.

It was because of Christ's knowledge of the plan of God for His ministry and life that He found such joy in service and the yoke so easy. (Read Heb. 12:2; Matt. 11:29, 30.)

Christ could find satisfaction only in reaching the objective which God the Father had for His life. Isa. 53:11.

He is our example. 1 Peter 2:21.

Some one may say, "That might have been possible for Christ. He might have found satisfaction only in service for others; but He was the Son of God." Yes, young friends, He *was* and *is* the Son of God, and because He *is*, and because He trod the way before us, it is possible for us to do likewise.

How It Is Done

Let us study the life of Moses, who was subject to all the frailties to which we have fallen heir. There is nothing more interesting than to peer behind the scenes of a heroic Christian life and see its secret resources. All of us like to see how things are done. How did the hero encounter the giant so triumphantly? In what hidden strength was the martyr able to sing in the midst of his burning? What was the strengthening feature by which the fearless climber scaled the perilous heights?

Moses endured, and came out victorious. His name is written high in the honored list of the faithful. How did he do it? (Read Heb. 11:27.) "He endured, as seeing Him who is invisible."

Beside all the advantages of training which Moses had, place his temptations and trials. In the early days he was in kings' houses. He was reared in the midst of luxury. The daughters of proud kings smiled upon him. He basked in the soft comforts of palaces. But he refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the children of God, than to enjoy the pleasures of sin for a time. He assumed the leadership of his thoughts and natural desires, and bound them about with unbreakable chains of purpose born in the presence of God. "He endured, as seeing Him who is invisible."

He heard the wail of the oppressed, and the murmur of woe became a bugle call to his divinely awakened soul. He stripped himself of rank and privilege and high prerogative. He laid aside his right as a prince. He turned away from all the gathered treasures of power and ease. And what a road it was which he chose!

Besides having to meet the ordinary difficulties and the tendencies of his own nature, Moses had to cope with the murmurings and complainings of an oppressed people with their frequent outbreaks. The value of their liberty began to shrink in the face of the continual menace of want and privation. Ideals lost their glamour in the presence of seemingly greater necessities. Moses surely wondered now and again if the fight was worth while. Doubtless he had to call out all his moral and spiritual reserves to maintain the program upon which he had centered his life. How did he do it? "He endured, as seeing Him who is invisible."

What does that mean? It simply means that Moses remained in the presence of God continually. Loss of the sense of the presence of God would have cost him the great triumph which he finally achieved.

This loss of the presence of God is the greatest menace of our lives and times. The restoration to each one of our lives of this sacred sense is the hope of our victory over sin, the flesh, and the devil. The apostle agrees by saying: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Heb. 12:1, 2. If we keep our eyes fixed upon Him, this world grows dim, and the obstacles which frighten us will vanish before His glorious presence. The psalmist alludes to this very experience when he says: "They looked unto him, and were lightened." Ps. 34:5. Their lives were brightened and their loads were lifted. All this means reenforcement of the Spirit, by keeping ourselves under the power of the presence of Christ.

To remain under this influence we must devote some time each day to the study of Christ and His teachings. There should be a stated and fixed time each day for this. There is no better way to recover that lost sense of His presence, than to cultivate the practice of being alone with Him. Said the psalmist: "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Ps. 16:8. The courage such a habit brings in times of loneliness

and great danger, is well illustrated by the following experience, as told by D. L. Moody:

"Two Americans who were crossing the Atlantic met on Sunday night to sing hymns in the cabin. As they sang the hymn, 'Jesus, Lover of My Soul,' one of them heard an exceedingly rich and beautiful voice behind him. He looked around, and although he did not know the face, he thought that he recognized the voice. So when the music ceased, he turned around and asked the man if he had not been in the Civil War. The man replied that he had been a Confederate soldier.

"Were you at such a place on such a night?" asked the first.

"Yes," he said, "and a curious thing happened that night; this hymn recalled it to my mind. I was on sentry duty on the edge of a wood. It was a dark night and very cold, and I was a little frightened because the enemy were supposed to be near at hand. I felt homesick and miserable, and about midnight, when everything was still, I was beginning to feel weary, and thought that I would comfort myself by praying and singing a hymn. I remember singing this hymn: 'All my trust on Thee is stayed, all my help from Thee I bring; cover my defenseless head with the shadow of Thy wing.' After I had sung those words a strange peace came down upon me, and through the long night I remember having felt no more fear."

"Now," said the other man, "listen to my story. I was a Union soldier, and was in the wood that night with a party of scouts. I saw you standing up, although I didn't see your face, and my men had their rifles focused upon you, awaiting the word to fire, but when you sang out, 'Cover my defenseless head with the shadow of Thy wing,' I said, 'Boys, put down your rifles; we will go home.' I couldn't kill you after that."

We need His presence in order to be prepared for service. We need to know how to retain His presence. It was when Moses was alone that he saw the burning bush.

Jacob alone—changed from supplanter to Israel the prince.

Joshua alone—nerved for battle.

Isaiah alone—when he beheld the vision and was inspired to say, "Here am I; send me." Isa. 6:8.

Nicodemus alone—found the way of life opened to his skeptical mind.

Peter alone—forgiven for wanderings.

John alone—saw the golden streets.

Doubts and difficulties vanish in His presence. Our pathway straightens out in our understanding as we look unto Him.

We, too, must bring the world into contact with this same power as did the apostles of old. (Read Acts 4:13.) This is our task. We must practice it and be prepared to abide in His presence, and cause others to desire to enter that same program of life. *God is counting on us to develop a contagious Christian character.* (See Isaiah 60, 61, 62.)

"If each one realized his accountability to God for his personal influence, he would in no case be an idler, but would cultivate his ability, and train every power that he might serve Him who has purchased him with His own blood.

"The youth especially should feel that they must train their minds, and take every opportunity to become intelligent, that they may render acceptable service to Him who has given His precious life for them. And let no one make the mistake of regarding himself as so well educated as to have no more need of studying books or nature. Let every one improve every opportunity with which in the providence of God he is favored, to acquire all that is possible in revelation or science. We should learn to place the proper estimate on the powers that God has given us. If a youth has to begin at the lowest round of the ladder, he should not be discouraged, but be determined to climb round after round until he shall hear the voice of Christ saying, 'Child, come up higher. Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"—*Fundamentals of Christian Education*, p. 213.

(Read "Messages," p. 204.)

"Young men and women, God calls upon you to work, work for Him. Make an entire change in your course of action. You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect."—*Testimonies*, Vol. I, p. 513.

FRIDAY, MARCH 15

Sensational Lives

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3. This same thought is carried out in Isaiah 62. The world task is to be completed in a wonderful and glorious way, by lives that amaze and astound through the sensational transformations wrought in those who bear the message of salvation.

This program was followed on the day of Pentecost. (Read Acts 2:1-7, noting particularly verses 6 and 7.) "They were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?" Verse 7. Their task to arrest the attention of the world was superhuman, and God gave them an experience which would measure up to the need. Nothing less will arrest this present generation and cause it to come to us with wonder and awe. The youth of the remnant church are to be the center of similar interest and wonder. There must be awed rumor breathing from one to another, through the streets and lanes of the world, stirring indifferent hearts into eager questionings. In the closing of the work of God in the earth the remnant church claims immediate kinship, and direct and vital lineage with that primitive fellowship in the upper room. She must manifest the power of the early church in the individual lives of her people.

Youth of the advent movement, we must reveal daily in our lives the same magnetic influences and constraint as did the early apostles. Resurrection power must be seen in us. We come together from time to time in His name. What happens in that hallowed presence? Are we held in solemn and enriching amazement at the marvelous doings of the Spirit among us? And when we come forth again, is there about us a mysterious impressiveness which arrests the multitudes and sends abroad a spirit of questioning like a healthy contagion? Can we honestly say that

by our ordinary service and sacrifice the feet of the heedless crowd are stayed, and that the people gather together greatly wondering?

Must we confess, even the most optimistic of us, that the general tendency is undisturbed, that we do not generate force enough to stop the drift in our own lives, and that the surrounding multitude remains uninfluenced? (Read "Messages," p. 206, par. 1.)

Young friends of the remnant church, shall we not count this as a mighty challenge to us to possess more sensational lives? What a pity that we, whom God has called upon to lead the church out of her lethargy and indifference, should need a message like that. God calls us to make an entire change in our course of action. The wonderful life of Jesus must be seen in us. To this the apostle Paul alludes when he writes: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:10.

Jesus alludes to this wonder and amazement at the sensational life of the true Christian and its results in John 13:35: "By this shall all men know that ye are My disciples, if ye have love one to another."

Things must be done in Christian lives and in the church which are done nowhere else. The world must be arrested and compelled to offer the witness, "We never saw it on this fashion." Mark 2:12.

For the multiplication of these living witnesses we must pray. The work of God on the earth can never be finished until Christ has found an army of youth who possess such a sensational experience in the Lord Jesus Christ.

Brotherly kindness which is past understanding must be found in us. Let it never be said that one can receive better treatment in the world than in the church. Our actions must be superlative actions. Broken things, which nobody could mend; must be seen to be whole again. Lives which were broken and defiled by passion must walk along the streets whole and pure again. Broken wills must be restored; men who were like bending reeds must become like iron pillars. This is the kind of sensational spectacle that the young men and women who were once paralyzed by

sin make as they march along the streets in perfect order, possessing the triumph of Christ. Men and women who were easily hurt by the least little thing in opposition to their own selfish wills, must manifest the sensational change to the place where they cannot be hurt, regardless of the cause, until others will exclaim in amazement and wonder, "How did it happen? What is this we see?" These are the transformations the apostles wrote about in Titus 2:12-14 and 1 Peter 2:9.

Let us send out epistles which can be read by anybody and everybody, epistles which wayfaring men, though fools, will be able to understand. These are the real sensations that will make the world stop and think. (Read John 17:23.)

LET US SHOW THE WORLD—

Youth who were charmed by the world, but now by eternal things.

Youth who were driven to the Bible, but who now feed upon it.

Youth who were careless, but now careful.

Youth who were prayerless, but now prayerful.

Youth who were selfish, but now kind.

Youth who were blasphemous, but now praising God just as often.

Youth who were worldly pleasure lovers, but now find pleasure in service for Christ and for others.

Youth who were greedy and avaricious, but now generous.

Youth who climbed at the expense of others, but now are willing to fail that others may climb.

Youth who were controlled by others, but now by Christ.

Let us ask ourselves this very hour: "What is there unique and amazing and sensational about the transformation which Christ has wrought in my life?" The Lord has promised the church a marvelous distinction. She is to be "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27.

What the individuals are which make up the remnant church, that the church is before the world—"a glorious church." An individual clothed with the glory of the presence of Christ, shining amid all the surrounding twilights with the radiance of a splendid noon,—that is what God calls us to be.

Are these great words of promise in any high degree descriptive of your life? Is this your distinctiveness as you mingle with the world, the church, and the home? If it is not, it should be. This is to be the distinction between the Christian life and the worldly life. This is to form the clean separation. *This alluring wonder must now be restored.* It is this great salvation which we are admonished to guard carefully and not neglect. Heb. 2:1. The Revised Version of this text reads: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

"Lest haply we drift." What a word that is! Not "lest ye fall into some glaring sin." No; the storm had subsided. The danger was that they be caught off guard and drift back by imperceptible degrees. The danger today for many of us is similar. No storm threatens, we think. No oppression brews. The waters are calm; the sky is clear for the moment. A strong current, but placid, is the most dangerous. Peter calls it falling from steadfastness. 2 Peter 3:17. It is the neglect, not of those who are openly irreligious nor of those who positively reject the gospel, but of those who have become weary of struggling against powerful influences adverse to Christian fidelity, and are gradually yielding, whose reverence for Christ is gradually diminishing, whose zeal for His honor is gradually cooling, whose resistance to what is anti-Christian is gradually becoming less resolute, like a boat whose prow has been kept against the stream hour after hour, but whose rowers are almost exhausted.

The mind and heart may be gradually filled with inferior interests until the love of Christ seems wholly quenched. We are charged to give "earnest heed." Heb. 2:1. "The Lord will perfect that which concerneth me." Ps. 138:8.

Too much emphasis cannot be placed upon the first act of the soul in reaching out and accepting Christ. But we must not lose sight of the importance which is assigned throughout the New Testament to persevering fidelity to the Lord Jesus Christ. Remember it is by "patient continuance in well doing" that we shall finally enter eternal life.

SABBATH, MARCH 16

Consecrated Instruments

MATTHEW 22:37, 38. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Because this is the greatest commandment, the transgression of it must of necessity be the greatest sin. A divided heart, an unconsecrated life, is sinful above anything else in the sight of God.

"To consecrate is to offer or devote anything to God's worship and service." A consecrated life is a fully yielded life. It is a life with certain definite convictions and objectives. A consecrated life is never a purposeless life. A consecrated life is never a worldly life.

A man once said to Mr. Moody, "Now that I am converted, have I to give up the world?"

"No," said the evangelist, "you haven't to give up the world. If you give a good ringing testimony for the Son of God, the world will give you up pretty quick; they won't want you."

And so it is. If we decide the great question of consecration and devotion of our lives, the temptations and trials will largely take care of themselves, and we shall find in and surrounding us a power not our own.

If we would be instruments in the hands of God for the finishing of His work, we must give ourselves unreservedly to Him. Paul put it right in that great plea contained in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Paul's plea is based upon our indebtedness to God for all His mercies. The apostle is constantly reminding himself of this great fact. "Therefore, brethren, we are debtors." Rom. 8:12. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Rom. 1:14, 15.

We are debtors, said Paul, who stands out in bold relief as an example of true Christian service. An overwhelming obligation, immeasurable in its extent, rests upon every blood-

bought soul. We may analyze this in a thousand ways. We are debtors to the faithful of all the ages gone by—the past. Let your mind wander backward to the ancients, men of faith and prayer. To them we owe the purity of the church, and to them we are debtors.

We are debtors to the men who crossed the sea and laughed at the fury of the storm and the dangers.

We are debtors to each stake at Smithfield.

We are debtors to the thousands massacred by the Church of Rome.

We are debtors to those who dared the lions and wild beasts of the arena.

We are debtors to the murdered myriads of paganism.

We are debtors to the victims of the bloody day of St. Bartholomew, to the Waldenses of the valley of Piedmont, to the faithful ones who kept the Bible open and read by the common people.

We are debtors to the thousands who have followed their Lord in death. As we look on them today, must we not turn to one another and exclaim, reverently, "Brethren, we are debtors"?

But our *great* indebtedness is to our God and to the Lord Jesus Christ. We owe nothing to the past, present, or future, or to classes or races, compared to that which we owe to God. We are simply indebted to these others because we owe so much to God. We are debtors to God's love, His grace, His power, His forgiveness. *Oh, ponder for a moment, what a great debtor you are!* Remember how much you owe to His disinterested love, which sent His own Son from His bosom that He might die. Let the cross and bloody sweat remind you of your obligation. Consider your indebtedness to Him for the divine plan by which you may receive forgiveness of sin, and for the wonderful protection and guidance which have brought you here today. We are debtors to God because of our relationship. Is there not a debt that a son owes to his father? Is there not a debt through sonship with Him that a lifetime of obedience can never remove?

Yes, Paul caught this vision. He emptied himself as did his Lord. This is true consecration. Read Paul's own modest epitome of his consecrated service, and what it led

him to. (Read 2 Cor. 11:23-31.)

Let us this very hour put that consecration of Paul up against the spirit of our devotion, that it may challenge and nerve us. Nothing less than a complete consecration is sufficient. Ours is too meager. Our gift to Him is too spare. "Christ . . . gave Himself." Eph. 5:25.

Some one has said that dying millionaires usually give away their millions only when death, the grim archer, sends his arrow to their hearts and the rigors of death loose their grasp upon their treasure. But Jesus spent His life giving Himself.

If, after having spent a life in ease and self-indulgence, in toying with our task, and in shirking all we could, we should come up to some heavenly gate over which may be written, "These are they who came out of great tribulation," would we have the effrontery to pass in? Would we not ask for some smaller gate where we might hide our selfishness, and our careflessness lest we sacrifice to the point of suffering?

God Calls for the Consecration of Courageous Lives

There is no place in God's service for the coward. God revealed that long years ago. Deut. 20:8.

Gideon, also, was instructed at a later time to send home all his cowards before he went to battle. He was told: "Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand." Judges 7:3.

Here we discover what God thinks of cowards. He considers them not only of no use in a fight, but also dangerous people to have in an army. Cowardice is not weakness, but positive sin. Its evil lies in the fact of its discouraging and disheartening influence upon others. It is very contagious. A soldier in the army was court-martialed for acting as a discourager. It is said that the man went along the picket lines saying disheartening words to the men on duty. He struck no blows for the enemy; he was not disloyal to the country; but he was a discourager. It was a critical time; the fortunes of the town and its brave garrison

were trembling in the balance. Instead of encouraging the men on whom the defense depended and making them braver and stronger, he put faintness into their hearts and made them less courageous. The court-martial adjudged it a crime to speak disheartening words at such a time.

At some points in the Alps the guides warn tourists not to talk, to sing, or even to whisper, lest the reverberation of their words in the air start an avalanche from its poise on the mountains, and send it down upon the villages of the valley. There are men and women who are carrying such loads of duty, anxiety, or sorrow that the slightest addition to the weight would crush them. They are battling bravely against odds. They are holding out under pressure, sustained by a trembling hope of getting through at last successfully. Then along comes one of those gloomy discouragers—those tempters to disheartenment.

God needs consecrated instruments for the mighty tasks today. This is a call to utter abandonment for Christ—spiritual fitness through a healthy spiritual experience in the Lord, a yielding of every known sin and everything that is displeasing to God. Our lives must be a mark, not a blur.

To such spiritually fit young men and women it is a pleasure to abandon decisively and completely everything which reason, conscience, experience, or the word of God shows to be harmful or even questionable, in a habit or practice.

Such a life will turn a deaf ear to sounds or conversations which awaken unholy memories and which cause the mind to wander into shameful imaginations. We should steadfastly stay away from any place the frequenting of which would make our battle with temptation more difficult or the process of emerging from a blurred life more uncertain. We should heroically give up every indulgence which weakens the will or sears the conscience. We should break away from companionships and associations that have held us back in the past, and would make it difficult, if not impossible, for us to persevere in the straight and narrow path.

Let us say to ourselves: "Away with dwarfed spirituality and passion-

less service for Christ! Away with compromise, and ease or indolence! I give my all to the service of my Saviour, where and when He pleases."

Consecration without participation is as futile as faith without works. But our youth will participate. They are moving into the lines even now. James Norman Hall has written the following poem, which pictures "Youth in These Days:"

"Behold this mighty host that has no might;
That bears the heat and burden of no day.
An army? This disorderly array?
An army is a noble, heartening sight.
These have no battered weapons, battle-bright;
They move, not march, each man in his own way.
Are any wars afoot? They cannot say:
They've heard of none; they keep no watch at night.
Leaderless, listless, creeps this sorry host.
Never had soldiers fewer scars to show;
Never had army lesser cause to boast
Of hard-fought fields, of given or taken blow.
Trophies have they neither won or lost.
Embattled youth? Today? Who calls it so?"

What a picture that is of the worldly youth of our times. God forbid that it should be the description of any of our noble youth of the advent movement. When we think of the prices the youth, and middle aged, and old aged, too, for that matter, are paying in lines of least resistance for their pleasures under all kinds of circumstances, should not our sacrifice and complete consecration be beyond anything the world has yet seen? Dare we think in lesser terms, considering the task yet to be performed by the youth of this movement?

The present situation, as we reflect upon the operation of the forces of evil, should spur us to concerted action, consecrated and pure, for an advance on all fronts of the enemy in our lives and the lives of others. Think of the magnitude of the forces that are tending to blast character and hold back the progressing program of Christ. There is not only the magnitude of these forces, which is at all times enough to stagger us, but there is also their ceaseless activity. They are not taking vacations. It is like the tug of gravitation; it is constant, and it is downward. Think of the ingenuity of the forces of evil, the amount of intellectuality used. At times it is enough to challenge our admiration. Sometimes

these sinister forces put us to shame by their headwork, their adaptation of means to sinister ends. Again think of the cruelty of the forces of Satan, sin, and shame, above all else.

Does not the situation demand, from every viewpoint, that we come out of the zone of compromise and apathy and lack of warfare into that of aggressive hatred as well as aggressive and sacrificial consecration and love?

Again, think how absorbed people are. What is going to break this strangle hold of Satan? They are absorbed in money-making and greed, absorbed in pleasure seeking, power seeking, fame seeking. How under conditions like these can we expect God to finish the work unless we give Him our unreserved consecration, and let Him use us as instruments to fulfill His words: "I, if I be lifted up from the earth, will draw all men unto Me"? No matter how absorbed they are, there is that about Me, as I abide in you, that will break people out of their setting, as a great magnet, out of the network of the downward tug, and lift them up.

"All are yours; and ye are Christ's; and Christ is God's." There is a great deal that we must be laying hold of and claiming for our Lord in this great day of His power.

(Read "Messages," p. 309.)

Thank God, many of the youth of this great movement are responding nobly, soon to be followed by many more. In our imagination we can see them go down the highways and lanes of the world to their closing task for God. They are the flowers of this denomination, the fairest sons and daughters of the remnant church. Down all the paths of the world and to the ends of the earth they march, carrying the victorious note and a perfect consecration. They carry healing in their hands; upon their lips are the words of the everlasting gospel; and shining from their eyes is the flame of an inner urge born of God, the beacon of the great "I must" which animated the Saviour when He said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."

Let us give ourselves this day, this very hour, unto our God. "Who then is willing to consecrate his service this day unto the Lord?"

Lessons for Junior Missionary Volunteers

BY ELDINE W. DUNBAR

*Missionary Volunteer Secretary of the Southeastern
California-Arizona Conference*

THE Junior lessons for this week are drawn from the illustrations of Christian warfare. As we succeed in getting our boys and girls to exercise consecrated will power and "won't power" in their almost constant association with sin in its various forms, so will we have begun to lay the foundations of successful Christian living. True, the "battle is the Lord's," but victory does not come to the Junior who lies down beside sin and allows it to trample over him and cast its mournful shadow about him; but rather, victory comes to the one who, clad with the armor of God, meets the foe with a trained eye and hand and heart.

Let us seek this week to teach the Juniors that the fight with sin is a daily program. Our foe is a relentless and traitorous murderer, and our preparation to meet him must be thorough and inspired by the only sure Victor.

The Bible texts used in each lesson may form the basis of a Bible study, or may be used for emphasis throughout the talk which follows.

MONDAY, MARCH 11

Fighting Christian Battles

1 TIMOTHY 6:12. Fight the good fight of faith.

2 Timothy 2:4. God has chosen us to be soldiers.

2 Timothy 2:3. A soldier must endure hardness.

Ephesians 6:17. The Christian soldier's sword.

Hebrews 4:12. Our weapon is living and sharp.

The greatest fascination about a soldier is that he is, above everything else, neat, orderly, and obedient. How especially should this be true of one of Jesus' soldiers! "If discipline and order are necessary for successful action on the battlefield, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character, than those for which opposing forces contend upon the field of battle. In the conflict in which we are engaged, eternal interests are at stake."—*Christian Service*, pp. 72, 73.

God is a God of order. Everything connected with heaven is in

perfect order; thorough discipline marks the movement of the angelic host. It took organization to march the millions of Israelites across the deserts of Egypt. Napoleon is the only other person who has ever attempted such a thing. His was an army of strong men with haversacks of food and canteens of water, but Moses' army was comprised of old and young with flocks and herds. Jesus expects us to be systematic and orderly today. Every Christian soldier is "to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare."—*Testimonies*, Vol. VII, page 30.

The strength of our army is not measured by its size, but by the training and faithfulness of the soldiers in the ranks. We must count on every soldier for loyal service. When General U. S. Grant was near Richmond and his army had been repulsed in the wilderness, he called together his commanders and held a council in which he asked them what they thought he had better do. Sherman and Howard, leading generals, thought he ought to retreat. Grant heard them through and then broke up the council of war and sent them back to their headquarters; but before morning he sent an orderly around with a dispatch directing an advance in solid column on the enemy at daylight. That was what took Richmond. Juniors, let us advance in solid column against the enemy; let us lift high the standard, and in the name of our God let us lift up our voices, and let us work together, shoulder to shoulder, and keep our eye single to the honor and glory of Jesus.

TUESDAY, MARCH 12

The Warfare Against Self

JOHN 5:30. I can of my own self do nothing. We are so weak through sin that it is impossible in our own strength to resist the power of evil. Study "Steps to Christ," pp. 19, 20. (Pocket edition, pp. 17, 18.)

"What we do not overcome, will overcome us, and work out our destruction."—"Steps to Christ," p. 37. Psalms 27:11; 86:11. Not my way, but the Lord's.

Psalms 119:37. Quicken me in Thy way.

Proverbs 3:23. There is safety in God's way.

John 14:6. Jesus is the way.

Proverbs 14:12. The end of the selfish way.

The greatest dangers which face us and the greatest enemies which we will ever be called upon to meet, as Juniors, are the sins in our own lives, the evils that lurk within our own hearts.

"The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."—"Steps to Christ," p. 47.

Many ask, "How am I to make the surrender of myself to God?" "How can I overcome my bad temper and mean disposition?" They have tried to overcome without success. The real answer to our need is in the words of Jesus in John 14:6: "Jesus saith unto him [Thomas], I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

But how can a man—how can Jesus—be a road, a way, a highway? The answer is found in John 1:12. (Read.)

But we still must ask, "How may we receive Him?" Only this way—by sincerely and honestly asking Jesus to come in. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

How many ever heard Jesus knock? What does the Master say when He speaks? He may say one thing to you and an entirely different thing to me. He may say, "Did you think to pray this morning?" "Are you faithfully keeping the Morning Watch?" He may say, "Did you honor father and mother today?"

Desires and resolutions for goodness and holiness are right as far as they go, but many boys and girls may be lost while hoping and desiring to be Christians. They do not come to the point of yielding to Jesus. They do not choose to be Christians.

Juniors, decide that you will take Jesus, the all-powerful Soldier, by your side in your daily conflict with sin. Then grapple with the first difficulty that comes up. With Jesus by your side, wrestle till you down it, if it takes till the break of day. Get on top of it with both feet. First the bear, then the lion, then Goliath—David worked up by degrees to the giant. Master the problem in arithmetic, and know the joy of victory; conquer the hard things in your other studies, and see what a tonic it is to the mind; produce a smile when you lose on the playground, and see how strong you will be for the next day. Meet your temptations with Jesus, your Friend, by your side, and feel the joy of deliverance.

WEDNESDAY, MARCH 18

The Battle With Evil Habits

JOHN 4:34. Jesus' habits.

Psalms 16:8. David's habits—his strength.

Psalms 119:29, 30; Ephesians 4:25. The habit of dishonesty.

Psalms 19:14. The habit of good words.

Exodus 5:9 (last part). Hate the bad language habit.

Romans 12:21. Overcome evil with good.

Juniors who will put up a fight against evil habits are training their characters for real Christian service. Those Juniors who will not fight for the right, but bow down to evil habits, are weaving a life web of poor materials, some day to be torn asunder in disappointment.

(Read "Messages," p. 212, "The Web of Destiny.")

A father, wishing to show his son the effect of habit on his life, sent him for a hammer and a nail. Then he deliberately drove the nail into the parlor table. It went in with comparative ease. Then handing the hammer to the boy he said, "Now, my son, pull it out." After a great deal of effort and much marring of the highly polished table, the nail was removed. Then the father said to the boy, "Now, my son, pull out the hole," and he added, "Habits can be pulled out, but their effects, never."

It was Judas' habit to be dishonest with the Lord's money. He wanted to be honest, but never made the definite choice on the side of right and honesty. His own evil habit finally drove him to self-murder.

A young man, leaving his home for his first year in the university, promised his Christian mother, who was very anxious that her boy's habits should always be clean, "No, mother, I will never form the tobacco habit." When he saw his mother next, a few months later, he was smoking an occasional cigarette. He assured her, "Never fear, mother; when I find myself getting to the place where I cannot get along without cigarettes, then I will quit." What a foolish thing to say! He has long since passed the place where he cannot get along without tobacco, and probably nevermore will he be able to write with a steady, unshaking hand.

"The habits you form in youth, my lad, will grow with your growth till, at last,

Whether good or ill, they will form a chain
That will bind and hold you fast.

"For habits are but a growth, my lad,
A little bit, day by day;
A thought, a word, a deed, and, lo,
A habit has come to stay."

"A story is told of a scholar who had a carpenter living on one side of him and a blacksmith on the other side. The scholar complained that the noise these neighbors made disturbed his thoughts, and he paid them both to move. They moved.

"The next day the scholar was annoyed by the same sounds. He discovered that the two had exchanged places, the carpenter occupying the blacksmith shop and the blacksmith the carpenter shop. The scholar had been concerned about those who moved out, but he had not taken the trouble to see who was moving in.

"Often our attempts to change our habits are like this man's attempt to get rid of the neighbors who disturbed him. Cultivating good habits assures freedom from bad habits. Filling the mind with beautiful thoughts crowds out the impure thoughts." (Quote Philippians 4:8.)

Let us begin *this week* to form good habits: good reading, no movie theaters, no bad language, and no dishonesty. Have your habits fighting for you, not against you. And remember that the chains of habit are too weak to be felt till they are too strong to be broken. A habit, good or bad, is like a stone that a child might roll from a mountaintop, but that a giant could not stop.

For extra poems, see page 28.

THURSDAY, MARCH 14

The Need for Christian Soldiers

JOHN 15:16. Every soldier's purpose.

Matthew 25:15-30. A task for all. I Samuel 3. A call to service.

Why do soldiers enlist to serve their flag and country? (Let the Juniors mention some reasons.) The real reason and the greatest reason should be that the soldier loves his flag, and the principles for which it stands, and his native land. That is why we are Christian soldiers—we love our Commander, Jesus; we love His law; we love His kingdom.

The great Commander has a set of orders for every Junior who will become a soldier of the cross. His orders are written in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This gives each of us, wherever we are, a share in the task of saving people for God's kingdom. A foreign missionary is sent to his distant place of labor to save souls because he has proved that he is a good soldier for the Lord right here at home.

In a city near Chicago, Illinois, a Junior boy distributed Adventist tracts to a group of houses every Sabbath afternoon. One day he suggested to his mother that she go and call on a certain woman who was especially kind to him. The mother did so, and asked the woman if she would like to have a minister come and study the Bible with her. She said, "I would be delighted for the privilege; and might I invite in some of my friends?" "Of course," said the boy's mother. When the minister called at the appointed hour, he found fifteen families represented in the kind woman's home, all ready to study their Bibles. They came week after week. Now, if these mothers give their lives to Jesus, who will the Saviour say first discovered them?—That Junior Missionary Volunteer boy, of course. Juniors can surely work for the saving of souls. People are hungry and thirsty for the words of Jesus to tell them what all the unusual things which are now happening in the world mean.

"There are many Christian youth that can do a good work if they will learn lessons in the school of Christ

from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. . . .

"Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-entrusted capabilities to His name's glory. Will our young men and young women who believe the truth become living missionaries?"—*Messages*, p. 197.

Two brothers, Ahmed and Omar, wished to do something to perpetuate their memory. Omar cut from the quarry a great obelisk, and lifted it up beside the highway, and carved his name upon it, with many other inscriptions. And there it stood for ages, a splendid monument, but of no use to the world. Ahmed dugged a well beside the desert highway, and planted palm trees beside it. In the course of time the spot became a beautiful oasis where the weary traveler stopped to quench his thirst and to feed upon the fruit and to rest beneath the shade of the tall palms. All who passed that way blessed the name of Ahmed, the good.

The story illustrates two plans of life. One is to make for yourself a great name, as high as the obelisk of Omar, and as useless. The other is to make your life like an oasis where the weary may find rest and comfort and refreshment.

May the Master help us to get a vision of the enormous need in the world for the service of loyal, earnest, Christian soldiers.

FRIDAY, MARCH 15

A Call for Volunteers

1 CORINTHIANS 7:24. Every one is called.

1 THESSALONIANS 5:24. The One who calls is faithful.

GALATIANS 5:13, 14. Called to serve one another.

REVELATION 19:9. The last and most blessed call is to the marriage supper of the Lamb.

Let us recognize today that God is calling us to forsake our sins and then to battle for the right. Jesus said, "I am come that they might have life, and that they might have it more abundantly." JOHN 10:10.

The Master is also calling us to active, wide-awake service for Him. Work is a blessing; idleness, a curse. The spirit of helpfulness is most honorable in a Junior boy or girl.

"The Master calls for gospel workers. Who will respond? Not all who enter the army are to be generals, captains, sergeants, or even corporals. Not all have the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels; some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army."—*Christian Service*, p. 74.

Help One Another

"Help one another," the snowflakes said,
As they settled down in their fleecy bed,
"One of us here would never be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a splendid drift there'll be."

"Help one another," the maple spray
Said to its fellow leaves one day;
"The sun would wither me here alone,
Long enough ere the day is gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be."

"Help one another," the dewdrop cried,
Seeing another drop close to its side;
"The warm south wind would dry me away,
And I should be gone ere noon today;
But I'll help you, and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said to another grain close at hand;
"The wind may carry me over the sea,
And then, oh, what will become of me?
But come, my brother, give me your hand,
We'll build a mountain, and then we'll stand."

And so the snowflakes grew to drifts;
The grains of sand to a mountain;
The leaves became a summer shade;
The dewdrops fed a fountain.

—A. F. Hunting.

Doing good is the only course that brings real happiness. The only way to keep some things is to give them away.

David Livingstone said, "I will place no value on anything I have or

may possess. If anything will advance the interests of Christ's kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity."

Loving service to others should be our constant goal. The story is told, as an instance of Oriental humor, of a little Chinese girl who was carrying her brother on her back. "Is he heavy?" she was asked. "No," she replied; "he is my brother."

Jesus' love to us causes us to love those who need our help. "What else could I do?" So said a frail young girl of seventeen. The home of this young heroine, Miss Esther Fuller, is in Corpus Christi, Texas. The flood came in the fall of 1919, and she and her brother, a lad of eleven, found themselves in the water. The boy became unconscious, and for five hours before being rescued, the girl swam about in the surging waters, supporting her little brother. Happily, she was a good swimmer, and it had been her favorite sport.

"I couldn't leave him, could I?" was the expression of the girl when her heroic conduct was being commended.

What a motto for those who are seeking to win others for their Master's service. The Juniors who endeavor to "rescue the perishing" will find that the Lord will provide strength for their task. Pluckily and hopefully they may continue their labor of love. The love of Jesus will lead us to exclaim, "I couldn't leave him, could I?" Because of such holy daring, many will be reclaimed from the ways of sin.

Juniors, if you were sailors on a ship, of course you would know how to operate the lifeboats. If in a time of danger the captain should cry out, "Man the lifeboats!" what would it be your duty to do? To lower the lifeboats at once! We are living in a time of extreme danger to those who are facing Jesus' coming unprepared. The Captain of the Lord's host calls you to spring into action and save them.

How many at the close of this Week of Prayer will answer the call for volunteers, and place your lives in the Saviour's hands and thereby dedicate yourselves for unselfish service?

Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

Seeking African Pearls

WHILE our pioneer missionary to Africa, W. H. Anderson, came home supposedly for good about a year ago because of health conditions of himself and his wife, Brother Anderson not long afterward found himself so much improved that he appealed for release from the homeland, and asked that he be allowed to return alone to continue service in Africa until his wife is able to rejoin him. This request being granted, we now hear from him away up in the Belgian Congo. He writes:

"I left Cape Town last May for the camp meeting season in the Congo Union. Having no official duties, not even at present having a home, I am under no obligation to leave the interior until my work is completed. When I arrive in Cape Town again, I shall have been away seven months, and I shall have visited every mission in the Congo Union, including many of their churches.

"Each week I meet with a group on the Sabbath. Two weeks ago we had a revival service, and twenty-seven took their first stand for the truth. Last week at a revival service twenty-three joined the baptismal classes. These, with the fruitage of my evangelistic efforts, make more than 200 who have accepted the message as a result of my labors this summer.

"Two weeks ago a company who have been instructed by one of our Missionary Volunteers came to the mission and said they wanted to join our church. There are more than 100 of them. They had belonged to another Protestant Society, but after hearing the message, here they are, nearly the entire congregation, coming to us as a result of the labors of a Missionary Volunteer.

"A native man heard one of our Missionary Volunteers preach a sermon. He left his home and went with the Volunteer, listening to all he had to say. Then when this young man returned to the mission school, this man went home and called his neighbors together and told them what he had heard. He gathered a congregation, and many have already begun to keep the Sabbath. Now he comes here to the Gitwe Mission, and says he has taught the people all he knows,

and he asks for some one to come and teach them more. A man has just been sent to help them out.

"I visited one church, and they told me that three years ago they had a membership of 140. We had 950 there last Sabbath. At the end of this year they will divide and make five churches, where now they have one. They can then grow some more.

"At one place where we held a Sabbath service on a hill overlooking a thickly populated valley, I went out on Sabbath morning to see how many of the natives were at work in their fields. I saw just two families working, while more than 700 people came to the meeting. That is what God is doing for us here in the Congo.

"Here are the gains in the Congo Union during the first nine months of last year: Sabbath keepers, 979; Sabbath school members, 3,035; pupils in the day schools, 2,033. Remember these figures give only the gains. We entered the Congo in 1920. God is at work here, and we praise His name. We are so sorry that we cannot do more, as we could easily double these figures if we had the money to set these natives to work and so try to keep up with the opening providences of God. What more can we do? Some of the Europeans here are carrying two men's burdens all the time. All of them are overworking. Some are about to break under the strain. May God send the help they need."

After Twenty Years

HEAR this from our Australasian Monamona Mission, established twenty years or more ago among the aborigines, a people accounted by the scientists as of such low mentality that they could not be reached with God's gospel of salvation. Superintendent W. O. Broad, in reporting work at the mission, says:

"Time and time again we have heard this statement, 'Yes, you might get the younger people, but you will never, never get the old aboriginal people of Australia.' But the people who say, 'You can't do this,' are the ones who will be surprised. The work of the Spirit of God has been especially manifest at Monamona during the last eighteen months. Brother Branford spent twenty years of his life up there without seeing one of those old people turn from their evil ways, without seeing one of those

people turn from tobacco and unclean foods. But now the results of those years of labor are being seen. Just eighteen months ago the first old person stated, 'Master, I have finished with tobacco.' It took a lot of courage for that person to say that. In a few weeks his example led another to take the same step, and finally an old man and his wife, two of the oldest ones we have on the mission, both agreed to give up not only tobacco but all unclean foods.

"There is nothing that appeals to an old aboriginal like the meat of a fine snake or a lizard; foods that are most disgusting to us are delicacies to them. As we endeavor to show them that the Bible teaches that those foods are unclean and must never be partaken of, they find it a great hardship to forsake them.

"This old couple recently came to us and the woman said, 'Master, I want to tell you something. I want to have a talk to you.' 'All right,' I said, 'you come and talk to me.' They did not like to speak while others were around. 'For a long time the mission has been here,' she said. 'For a long time we would not go near the church. We would never go to Sabbath school. But this year we have been to Sabbath school, we have been to church. We have seen the effect on the lives of these young people. We have finished with these evil ways, we have finished with everything, and now we want to have a part in God's church. By and by we want to be baptized.' These words, coming from two of the oldest people on the mission, brought great joy to our hearts."

Breaking Away From Idols

IT was down in Central Argentina, South America, that Missionary P. M. Brouchy was invited home by a devout worshiper of idols, though of Christian models, the lady introducing our brother to her beautiful roomful of them. She noticed that the visitor regarded her gods with indifference, as compared with the other religious fathers who so admired her wonderful collection. Finally our missionary broke his silence by asking the dear woman if she would like to receive a book that would tell her about holy men of old, of the apostles, and of the Christ and His teachings. Through this tactful approach a Bible entered her home. Here is what then took place:

"She began reading the word of God, and as she read, her spiritual perception began to expand, and she herself, through the guidance of the Holy Spirit, learned of the vanity of image and idol worship. The family had Bible studies regularly. One night the question of the law of God

was presented by the missionary, and right then is when this lady, her husband, and the aged mother decided to put an end to their idol worship. 'The law of the Lord is perfect, converting the soul: . . . making wise the simple. . . . The commandment of the Lord is pure, enlightening the eyes.'

"All the idols, images, pictures of saints, were gathered together and piled upon a table. 'Are there any more anywhere?' was the question now mutually asked. The husband reached under his collar and pulled forth an idol medal of a saint that had not been taken from his neck for thirty-five years. It, too, must be placed on the already large heap. Now the family stood around the table and shed many tears over their idols, tears caused to flow copiously by the sight before them, because there on that table lay their helpless, speechless idols. And to think that they had ignorantly worshiped such powerless material instead of worshiping the Creator of all things, now caused great sorrow of heart and repentance. The old mother, who had followed in religious darkness and superstition so long, now said, 'Truly, we have been blind.'"

Entering New Territory

H. M. SPARROW, superintendent of the Southeast African Union, in mentioning new territory yet unentered in their field, writes:

"Just at present we are trying to open a place in Angoniland. It is wonderful how the Lord has heard our prayers, and sent us means for the opening of the work in this section. For many years we have passed through this thickly populated territory, hundreds of miles in length, and as yet we have nothing established in that part. So we are very happy to feel that we shall soon be opening a station in that unentered territory. This will connect our northern work with the south, and bridge the gap between."

"There is another territory in the most northerly part of our field which we are also trying to open. We have only one believer in that part of the field where live more than 60,000 native people. It is at a place called 'Karonga.' We are trying to release a teacher from the south and pay his salary to go north and open that field. We are very much interested in entering the unentered territories."

Rescued From Death, But—

MISSIONARY C. W. CURTIS, over in Angolaland, West Africa, tells of an experience that Mrs. Curtis had in treating a pneumonia case brought to their little medical dispensary:

"My wife had a very interesting experience in her medical work. One day there was brought to us a very tall man suffering with double pneu-

monia. They had him tied to a pole, two men carrying him. He was a Catholic teacher. Soon the priest came and prepared him for death, not expecting that he would recover. Having no place for outpatients, the henhouse was thoroughly cleaned and the man put in there. His was a very difficult case, but with God's blessing on the treatments given, he recovered. After his return home, he came back to visit us. The priest evidently thought he was there, for one Sabbath morning he rushed in upon our service and looked about, hut that morning the teacher was not there. He had tried to get away from them, but they found him and sent him far away to another school, away from all Adventist influence. We are praying that he will remain loyal to his real convictions, and find his way later to take his stand for the truth and unite with us."

Despite Her Hot Tears, She Found the Way

"A TRINIDAD colporteur was soliciting hard for an order," writes one of the workers. "You are going to spend \$5.50 for that book when we need so many other things, and money is so hard to get in these times," sobbed the wife of a young East Indian gentleman, as the hot tears coursed down her cheeks. Despite her tears, which flowed freely, he ordered a copy of 'Patriarchs and Prophets.' After the book was delivered, she perused its pages; and as her interest deepened, she read the whole volume through, and was convinced of the truth."

"At this time a Seventh-day Adventist boy was in the employ of her husband. Although he lived next door, he received his board as a part of his salary. He would often sing on Sabbaths, and as he went about his work. One day she heard him singing, 'Jesus knows all about our troubles,' and asked him to copy the words for her, which he did. One Sabbath when she carried his breakfast to him he refused the food. She asked him why he did not eat. He said he was fasting that day. This led to other questions, and soon she became well acquainted with our belief. She then told her husband, 'I love the faith of the Seventh-day Adventists, and have decided to follow it.'

"As she returned from her first visit to the Sabbath school, her husband met her, and beat her all the way home. His persecution was so severe that she fled to her mother's home for shelter, only to receive censure there. The mother threatened to put her out, saying that she would go astray and be separated from her husband. She also accused her of leaving her two children whom God had given her, for the husband refused to let her have the children."

"A little after this, the husband came to the mother's place and asked his wife to return to him. She told him that she could not, as he would

not let her keep the Sabbath and attend services. He promised to allow her these privileges, so she returned with him. The next Sabbath, however, as she was returning from services, he again met her, and beat her all the way home. Once more she sought protection from his persecution in her mother's home."

"Since her baptism, she has received a letter from her husband, in which he asks her forgiveness, stating that he wants to follow her, and requests her to ask the elders to pray for him. It is hoped that he, too, will soon become a humble follower of Jesus."

Medical Missionaries in the Orient

Dr. H. W. MILLER, in speaking of the openings for trained physicians in China and the Far East, says:

"In addition to the twelve medical institutions that we now have in China, there are also well-equipped institutions in Korea, Japan, and the Philippines. There is no limit to what can be done in medical missionary work in the Orient."

"Recently it was my privilege to take charge of the work at our clinic in Shanghai while Dr. Leslie Butka took a month's vacation. During that time I did one hundred operations at the clinic alone. Our clinic building is six stories, of one hundred and seventy-bed capacity, and there is an average of about two hundred patients per day in the outpatient department."

"It has been a great surprise to the people of China to see what our people are doing during these times of depression. Practically all other societies are recognizing this as a time of waiting, as they have been forced to curtail their work. They first dropped off their medical work, then their schools, and lastly their other missionary operations. There is a vast difference in the conception of opportunities offered in medical missionary endeavor in the mission fields. There are many efficient doctors in charge of hospitals, but who leave the missionary phase of the work entirely to others."

"When we are in search of doctors to come to the mission field, our first question is, Is this man a Christian? What evidence does he show of a definite, personal Christian experience? We want men and women who are not only looking to the Great Physician as their leader, but who are in a very definite, personal way pointing their patients to Him. Ours is a work of reformation, a work of changing lives and habits. Our doctors win their way among all classes of people, and as a result of their contacts, men and women in official positions, and still others of wealth, are taking hold and making it possible for our sanitariums, hospitals, and dispensaries to be built, and in many cases are assisting in their operation."

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