

The Church Officers' Gazette

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Safety for Church Leadership in United Counsel

WONDERFUL are the principles laid down in the word of God that are to guide those called to bear responsibility and leadership in the church. And these heaven-born principles established in the early church are to guide us until the work of the church on earth shall close, and the saints are taken to join the church above.

The spirit of this world is one of self-exaltation. It seems to pervade the very air we breathe. Men vie with one another in seeking to gather to themselves controlling power. That control of others, once vested in kings, in these later days resolves itself into dictatorships. Although this spirit has found entrance into an apostate church, no foundation for such assumed authority is to be found in God's word, as illustrated in the establishment or experiences of the apostolic church. And it is to that word the remnant church goes for its authority and guidance.

The Commission to Peter

Take Peter, for example, as perhaps one of the most outstanding illustrations. Was he exalted by Heaven to a place in the church of supreme authority over his brethren? No such record is left us. While he was used by the Holy Spirit in a powerful manner in uplifting Christ before the people, so that multitudes were drawn to Him in church fellowship; while wonderful miracles were performed through his ministry, in that the sick were healed in large numbers, and even the dead were brought back to life through his prayer of faith; while he joined with his brethren in counsel as problems came up for decision; and while Peter, with other workers,

was held in tender love and high esteem by the church because of his close walk with his Lord; yet for all this, no infallibility in leadership for him is so much as hinted at in the Scriptures. On the contrary, his pronounced fallibility is laid bare by the record. At the first Jerusalem council, when the circumcision of Gentile converts was brought up for consideration and was settled, James, the Lord's half brother, not Peter, was the chosen chairman.

Our Work

THERE are some things that tire us greatly,

And others that tire us less,
But the things that we do for our neighbors

Should always give comfort and rest.
For our life should not idly be passing,
Though pleasures may lie all around;
There are duties demanding attention,
Stern duties are everywhere found.

There are deep in the heart of the worker,

Though sometimes they dormant may be,
Helpful thoughts of true service to render

To others more needy than we.

There is work that is needing attention,
To follow the thought of the mind,
And there always is joy in hard labor
For those whom the Lord helps us find.

There are flowers to strew in the path-way

Of those who are sad and forlorn,
Kind words we may speak to the hopeless

Whose life seems of happiness shorn.
We may go to the sick, the afflicted,
With hope for their healing and cure,
And present to the lost, hopeless sinners
Salvation both steadfast and sure.

We shall find in the soon-coming kingdom,

When the saints at His throne shall stand,

That a crown of bright glory, and fadeless,

Is waiting for them in that land.

There will be in that city supernal,
With all the redeemed through the years,

Not a soul who is sad or neglected,
And nothing for sorrow or tears.

BURTON CASTLE.
Nashville, Tenn.

Peter's failure to hold to right principles down at Antioch, where he acted a double part by withdrawing from eating with the Gentile believers, when some Jewish brethren came down from Jerusalem, makes very clear Peter's fallibility. Of this experience we read:

"God, who knows the end from the beginning, permitted Peter to reveal this weakness of character, in order that the tried apostle might see that there was nothing in himself whereof he might boast. Even the best of men, if left to themselves, will err in judgment. God also saw that in time to come some would be so deluded as to claim for Peter and his pretended successors the exalted prerogatives that belong to God alone. And this record of the apostle's weakness was to remain as a proof of his fallibility, and of the fact that he stood in no way above the level of the other apostles."—*"The Acts of the Apostles,"* pp. 198, 199.

Jesus checked in the very inception what in Peter might grow to the assuming of dictatorship over his brethren. This is found in Christ's answer to Peter's question, "And what shall this man do?" (referring to John,) when He said, "If I will that he tarry till I come, what is that to thee? follow thou Me."

Firm Adherence to Right Principles Necessary

Referring to Peter's dissembling at Antioch, when his help and influence was so much needed in stemming the tides against ceremonial Judaism seeking entrance into the church, we read:

"The history of this departure from right principles stands as a solemn warning to men in positions of trust in the cause of God, that they may not fail in integrity, but firmly adhere to principle. The greater the responsibilities placed upon the human agent,

and the larger his opportunities to dictate and control, the more harm he is sure to do if he does not carefully follow the way of the Lord, and labor in harmony with the decisions arrived at by the General body of believers in united council."—*Id.*, p. 199.

Notice carefully the wise provision couched in this last expression. How stabilizing the principle that each and every worker, including every officer of the church or conference, local, union, or General, be his office what it may, is individually to "labor in harmony with the decisions arrived at by the general body of believers in united council." Here lies safety for the individual worker, safety for the church. While freedom is offered each laborer to develop and use every entrusted talent lent him of God, no place is found for the exercise of kingly or dictatorial power. That supreme authority in control, Christ Jesus, as Head of the church, reserves unto Himself. "What is that to thee? follow thou Me," is His word to each of us. And again, "All ye are brethren."

The Apostle of Abundant Revelations Humble and Teachable

Paul, called personally to apostleship by the Lord Jesus Himself, records of his later experiences:

"Immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother." "I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles." Gal. 1:16-19; 2:2.

Yet he goes on to say, "These who seemed to be somewhat, . . . in conference added nothing to me: but contrariwise." Verses 6, 7.

Instead of their communicating light to help Paul in his work among the Gentiles, his testimony, with that of Barnabas, the rather enlightened the apostles at Jerusalem, who had been in service before him. Yet did Paul make a wrong use of the abundant revelations in vision given him direct from heaven?

"Notwithstanding the fact that Paul was personally taught by God, he had no strained ideas of individual responsibility. While looking to God for direct guidance, he was ever ready to

recognize the authority vested in the body of believers united in church fellowship. He felt the need of counsel; and when matters of importance arose, he was glad to lay these before the church, and unite with his brethren in seeking God for wisdom to make right decisions. Even 'the spirits of the prophets,' he declared, 'are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.' With Peter, he taught that all united in church capacity should be 'subject one to another.'"—*The Acts of the Apostles*, p. 200.

Thus the principles underlying the organization and conduct of the remnant church conform perfectly to those laid down by Christ through the Holy Spirit's ministry in the establishment and conduct of the early apostolic church. And wonderful indeed is the wisdom of God thus dis-

Special Appointments for March

Home-Foreign Day Offering, March 7

Second Sabbath Missions Offering, March 14

Missionary Volunteer Week of Prayer, March 14-21

Review Subscription Campaign, March 28-April 11

Thirteenth Sabbath Offering, March 28

played. The safety of every worker, the safety and prosperity of the church in every land, lies in adherence to, and the strict carrying out of, these principles in doing the work of God, in whatever department of His cause, in whatever station of responsibility, any one of the Lord's servants may be called upon to serve.

T. E. B.

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COMMUNICATION with God helps us to abide in God so that the word of God may abide in us. As God's word is the bread of life, prayer is the breath of life. Studying God's word is eating to live spiritually. Breathing physically keeps the passage open for the lungs; and praying, which is breathing spiritually, keeps the passage open for the heart to take in the heavenly oxygen of "bright beams" to keep spiritually healthy.—O. J. Lawrence.

Are You Sickly?

HERE is a prescription from the divine Physician, who knows how to diagnose the cases of sickly church members:

"Doing good is an excellent remedy for disease."—*Testimonies*, Vol. II, p. 29.

"In fellowship with God, with Christ, with holy angels, they are surrounded with a heavenly atmosphere, an atmosphere that brings health to the body, vigor to the intellect, and joy to the soul."—*Id.*, Vol. VI, p. 306.

"The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health."—*Id.*, Vol. IV, p. 56.

"Is not this the fast that I have chosen? . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isa. 58:6-8.

With such a prescription from our Physician, it should be said of us, "There was not one feeble person among their tribes." Ps. 105:37.

HENRY F. BROWN.

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"CHRIST never asks of us such busy labor as leaves no time for resting at His feet."

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The Home Missionary Department



The Call to Service

"I cannot go to the mission fields."
Are those the words you said?
Are you sure that your next-door
neighbor
Is not needing a loaf of bread?

"I wish I might go to the foreign fields."
Is that what I heard you say?
Have you told your Chinese laundryman
About the Jesus way?

Have you cheered the little widow
In her loneliness and grief?
Have you clothed her ragged children,
Bringing joy and sweet relief?

Has your dark Italian neighbor,
Stranger in a foreign land,
Learned to look to you for comfort,
And a friendly, guiding hand?

Have the sad, discouraged, lonely,
Needy, weary, and cast down,
Had their needs all fully answered,
And your Source of comfort found?

If they've not, the field is waiting,
You need cross no seas, nor roam;
For the work the Master gives you
Is waiting you at home.

—Mrs. J. R. Brando.



Millions of Opportunities

BY W. H. BRANSON

Secretary, Bureau of Home Missions

NORTH AMERICA is one of our great mission fields. This fact is often forgotten, because many of us were born of American parents and speak the English language. We may have little contact with those who are foreign-born, and may fail to realize that we of the United States and Canada are literally surrounded by them on every hand. The 1930 census reveals the fact that there are some 38,000,000 people in the United States who are either foreign-born or of foreign parentage. Thirty-eight millions—think of it! Almost one third of the population of the United States! And other millions in Canada! People of every nationality and tongue may be found throughout North America in great numbers. Sometimes they are grouped together in certain districts of our great cities, and then again they are found scattered throughout the English-speaking population of towns and countryside. Many of them soon learn to speak the English language; but millions of those who were older when they came to our shores never got a sufficient knowledge of our language to enable them to read it readily and understand what they read.

Last year our foreign laborers in the United States carried on work in more than twenty languages, and a splendid harvest of souls was gathered from among these foreign-speaking people. Several thousand were baptized and added to our churches. Many of these people are longing for light and truth, and respond readily when once it is brought within their reach.

When Jesus was about to go away, He told the disciples that upon His return, when people from all nations should gather before Him and He should separate the sheep from the goats, He would say to those on the right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the

"Love Ye Therefore the Stranger"

(Missionary Service, Sabbath, March 7)

Suggestive Program

OPENING SONG: "Urge Them to Come," "Christ in Song," No. 531.

PRAYER.

REPORT OF MISSIONARY WORK: By Church Missionary Secretary.

SPECIAL SONG: "The Ninety and Nine," "Christ in Song," No. 61.

READINGS: Articles by Secretaries of the Bureau of Home Missions.

RECITATION: "The Call to Service."

SPECIAL OFFERING FOR THE FOREIGN TRANSLATION FUND: Pledges for short term may be made.

CLOSING SONG: "Jesus Saves," "Christ in Song," No. 78.

BENEDICTION: "Christ in Song," No. 984.

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Note to Leaders

THE service material prepared for the First Sabbath in March, deals with one of our most important missionary activities. In the North American Division are more than

thirty millions of people who are either foreign-born, or of foreign parentage. Millions of these people cannot read English sufficiently well to get a clear understanding of the truth of the gospel, and they must be given an opportunity to learn of the message in their own tongue if they are to know it at all.

Because of comparatively small editions of books, papers, and tracts, the expense of printing foreign-language literature is much greater than for the larger editions that are printed in English. Because of this handicap the General Conference asks an annual offering from all our churches, to be known as the "Foreign Translation Fund." This fund is used to help meet the initial expense of foreign publications, so that our members may be able to use them at modest expense.

The offering a year ago was the largest we have had for many years, but it should be much larger at the time of the offering, March 7. Please announce the offering at least a week before it is to be received. This issue of the GAZETTE has very fine material for an inspirational service which we are sure will be a season of refreshing to all our members.

GEN. CONF. HOME MISS. DEPT.

world." And as one of the reasons why that welcome would be given to those on His right hand, the Saviour said, "I was a stranger, and ye took Me in."

I believe that these foreigners among us constitute some of the "strangers" of whom Jesus was speaking. They are all about us. They are strangers to us and we are strangers to them. The natural tendency of the human heart is to push them aside, and work for those who are more like ourselves. But I believe the Lord had people like that in mind when He said that the King would say to those on the right hand, "I was a stranger, and ye took Me in."

At this time I want to appeal to all our people to give a little more thought and a little more time and a little more effort to the strangers in our land. To these more than 38,000,000 people we have a responsibility to give an opportunity to hear the message and prepare to go with us to the heavenly kingdom.

On Sabbath, March 7, a special offering will be received in all our churches to cover the initial expense of translating and of publishing new literature in many of the foreign tongues in North America. We earnestly solicit a liberal response. Five thousand dollars is greatly needed at this time. May we not count on all to help?

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,—
You can help them at your door."

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Love Thy Neighbor as Thyself

BY R. RUHLING

Associate Secretary, Bureau of Home Missions

A CERTAIN lawyer once approached the Saviour with the question: "What shall I do to inherit eternal life?" Jesus referred him to the law. Well versed in the word of God, the lawyer summed up the law in two sentences: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Being questioned as to whom we are to regard as "neighbor," Jesus gave the parable of the good Samaritan. Thus our Lord reveals just who are our neighbors, and our responsibility toward the "strangers" who need our help.

Many millions of foreigners have

come to America from all parts of the earth, especially in the decade just before the World War. Nearly every leading language and dialect in the world can be found here. And all of them must hear the message of the soon return of our Saviour. They are our neighbors at our very door, waiting for our kindness and help. God, in His wisdom, brought them close to us so that we might be good Samaritans to them. We must recognize our debt to these people, remembering that, like Paul, we are debtors to all men. We dare not pass them by as the priest and the Levite passed the poor man who fell among thieves. The good Samaritan asked not race or nationality; he knew not whether he would be successful, whether he would receive thanks or blame; he saw only that this man needed his help, and so he helped. We must not forget our missionary endeavors for the "stranger" here in the homeland. Many of these strangers are eager and ready to accept this message if it is brought to them in the right manner.

Mrs. E. G. White gives us this admonition: "Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty is done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—"Testimonies," Vol. VIII, p. 36.

Through the grace of God thousands of these foreigners have accepted this message. Many of them have become instruments in the hand of the Lord to carry the message back to their homeland, where today they joyfully and faithfully help spread the gospel.

Recognizing that the millions of strangers here in America have only a limited knowledge of the English language and must be reached in their native tongue, the General Conference has set aside a certain Sabbath each year to take an offering for a fund to translate our literature into various languages. The sacrifices of our people have made possible the publication of foreign books and

periodicals at reasonable expense. Eternity alone will reveal how many souls have been saved through such literature. We cannot overestimate the value of the printed message. Let us give liberally this year, so that even more can be done and many millions of these silent messengers can be sent forth to save souls for eternity.

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"Love Ye Therefore the Stranger"

BY LOUIS HALSWICK

Associate Secretary, Bureau of Home Missions

THE same God who led His church to victory under the outpouring of the early rain, still lives and rules, and will, under the latter rain, again lead His cause forward to triumph.

When the time came for that movement to start, in the days of the early rain, there were dwelling at Jerusalem "devout men, out of every nation under heaven." Acts 2:5. In His divine providence, God had prepared the way for the accomplishment of His purpose by bringing "every nation under heaven" to Jerusalem.

It was God's plan under the early rain that the different nationalities should hear the message in their own tongue. "They were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" Acts 2:7, 8.

Even thus it was to be under the outpouring of the latter rain and the great advent movement. When the time came for the threefold message of Revelation 14:1-14 to be given to the world, God chose North America to be the great home base and ordered that almost all peoples and nationalities on earth should have representatives within easy reach of the last gospel message.

"God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith."—"Christian Service," p. 200.

Millions of people have made the long voyage from alien lands to our shores. History records no similar movement of population which in rapidity equaled this great immigration.

Surely God had a purpose in assembling on the shores of our own free land these peoples, many of whom left their native country because of religious oppression.

The General Conference is doing a good and fruitful work among these different nationalities through the Bureau of Home Missions. At the present time about sixty-seven workers are employed, and the work is carried on in twenty-one different languages. During 1933 these workers baptized 1,227 foreigners and 417 English-speaking people—a total of 1,644 souls won for the truth. The baptisms among the different nationalities in America for the four years preceding 1933, amounted to 6,556.

In many cases we find that our truth-filled literature pioneers the way, and furnishes one of the strongest means by which to reach the millions of "strangers within our gates."

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Christian Service*, p. 148.

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—*Id.*, p. 146.

We believe that now, as never before, is the opportune time to take hold of this great literature ministry among the foreigners in North America. Literature is needed in many languages. Much of this has to be translated from the English. The General Conference has provided that the offering on Sabbath, March 7, is to be for the Foreign Translation Fund.

Few of us realize the wonderful possibilities of winning thousands for the kingdom of God among the foreigners in America. We therefore urge our people to give a liberal offering. The apostolic church, under the outpouring of the early rain, fulfilled God's program, and finished the task that the Lord had given them. Even so will the third angel's message go to "every nation, and kindred, and tongue, and people," in this last generation, including those of foreign tongues here in the homeland. The work of God will be finished, and to this end let us all dedicate our lives, our service, and our means.

The Challenge of Home-Foreign Missions

BY H. O. OLSON,

Associate Secretary, Bureau of Home Missions

"THERE has been a slothful neglect and a criminal unbelief among us as a people, which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations." "I have been shown that, as a people, we have been asleep as to our duty in regard to getting the light before those of other nations."—*Life Sketches*, pp. 213, 212.

A stronger indictment could hardly be made than the one God here brings against His people. It ought to awaken us to a realization of our duty to the "stranger within our gates," and prompt us to do far more than we have ever done before in giving God's last message of mercy to those in darkness among the foreigners in our own country.

There is a danger that we forget that this mighty appeal through the Spirit of prophecy is God's own voice arraigning us before His tribunal to give an account of the talents entrusted to us.

In a large way the message must be given to the many foreign nationalities in America through the agency of the printed page. A grand privilege comes to us all to cast off the reproach of neglect, and redeem the time by giving liberally to the special offering to be taken March 7, for the "Foreign Translation Fund." There is a crying need for literature in many languages, but this can be prepared only as fast as means are provided for this purpose.

A few recent experiences might be of interest, and will help us to understand the value of truth-filled foreign language literature as a soul-winning agency. The following is from a letter written in October, 1935, to our publishing house in Brookfield, Illinois:

"Please send me information as to where I can pursue my education for the missionary work of the Seventh-day Adventists. I am twenty-six years of age, and would like to dedicate my life to the Lord's service. I am of Polish descent. My parents are American, but speak the Polish. I can read and write and speak Polish. I have read many of the

pamphlets that are distributed free. They interest me very much."

Another letter received at the publishing house tells of the death of a woman to whom the Danish-Norwegian paper had been sent. It states that she made her peace with God and accepted the Sabbath truth.

The son of an elderly lady to whom the Swedish paper had been sent, wrote that his mother died and in her will had stipulated that one hundred dollars should go to Adventist missions. I visited this home, and even though none of our people lived in that neighborhood, I found that she had commenced to live the truth the best she knew how.

While attending one of our camp meetings, I noticed an elderly man who tried to talk to different ones, but no one understood him as he could speak only the German language. I spoke to him, and he at once showed me a copy of the German paper and said that some one had sent it to him. He said he was convinced we had the truth, and added, "I have brought more than a hundred dollars to give for your mission work."

One of our sisters sends our papers to her relatives and friends. Recently she received a letter which she sent to me, and which I received while writing this article. The letter tells of one of our young men, just out of school, who had tried to secure a place to hold meetings in two towns, but had failed and was very much discouraged. He met one of our members who told him of a family to which "*Sions Vaktare*," our Swedish paper, was being sent. He at once went there and found that the wife had commenced to keep the Sabbath and had passed the papers and other literature on to others, many of whom were interested. She told our young brother that they had for some time been praying for meetings. A hall was immediately secured, and every seat was filled at every service. The result was that this lady and her husband and twenty-two neighbors were baptized, and many more are deeply interested.

The other day I met an Italian who became a Seventh-day Adventist as a result of reading the Italian *Present Truth*, given him by one of our sisters who is not an Italian. He told me that besides the members of his own family he had brought seven other

Italians into the faith, and expected to win many more.

Our work among other nationalities not mentioned in this article started as a result of the distribution of literature in their respective languages.

The following words from the pen of Sister White were written in behalf of a similar offering, and appeared in the *Review and Herald* of July 25, 1918: "We hope that the special collection . . . taken in all our churches in America, will enable our brethren having this department in charge, to do more aggressive work in the great cities of the land. Thus many may be won to our ranks, and from among these may be developed laborers who can proclaim the message to those of their own nationality in our own land and in the other nations of earth."

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They Love Books

BY F. L. PERRY

Associate Secretary, Bureau of Home Missions

ALL educated people sense the need of continued reading for learning and culture. To a large extent, books and papers form the mental food which nourishes the intellect of those who think and study and reason, thus increasing the sum of human knowledge. But it is also true that very many among the humble people of the world, not counted among the wise or the learned, have, deep down in their hearts, a yearning hunger to read, to learn, and to know. The longing for something to read, which the missionary among the lowly finds, is sometimes almost pitiable. Many of our faithful colporteurs can tell you of the sacrifices willingly made, that truth-filled literature might be secured.

Many years ago it was my privilege to visit the high plateau around the shores of Lake Titicaca, and distribute thousands of pages of literature among the Inca Indians in the regions of Puno and Juliaca. I took papers into the streets or the plaza by armfuls, and attempted to give them away to those showing the most intelligence. But when it was discovered that the papers were being given away, I was besieged by hundreds of people, who, with eager, wistful faces, begged for the precious papers. Many were literally snatched

away by the men and women who crowded around. Later, many subscriptions were received, and thousands of papers, books, and tracts undoubtedly laid, in the minds of the Aymara and Quichua Indians, the foundation for the splendid work done later on by Elder Stahl and other noble men and women, among these needy people. And they really loved the literature. Just recently some of those very papers, placed in the hands of these people twenty-seven years ago, have been found in their homes still read and cherished.

Once the writer was preaching in Yauli, a place in the mountains of Peru, more than 14,000 feet above the sea. One Sabbath afternoon I walked into the country to make some visits. I came to a humble home made of stones and earth. The wife was seated upon a rock some distance from the house, tending the sheep and spinning by hand the wool which they had produced. The husband entered the hut through a tiny opening, and after a time came out with a roll of skins in his hand. Carefully unwinding the skins, one by one, he finally displayed with proud satisfaction several of our small books and papers, which he had purchased from some faithful colporteur who had made his toilsome way over those rocky heights and taught these dear folk something of the gospel story and left with them these silent teachers of the truth. These books had become the chief treasure of the Indian and his wife. I wish to repeat that very many humble people love books and papers and long to be able to possess and read them.

A similar situation exists right here in our own country today. There are literally millions of people in the United States who cannot read the English, or at best, read it very poorly. Their hearts hunger for truth; they long to read, to learn, to know the things that will bring spiritual peace to their souls. It is our duty and should become our high privilege, to help provide them that which will minister salvation to those that believe.

Very many of these people are poor. They cannot pay high prices for books. Yet we cannot produce foreign publications inexpensively. Because of the small editions we are compelled to print in many languages, the resulting

average cost is much higher than that of similar books in English. It therefore becomes necessary to subsidize this literature in some way. To do this, the General Conference has established a fund to help pay for the translation and in other ways reduce the cost of this literature for these people.

The production of this literature has a very definite part in the giving of the message to the "strangers" in our land. Those who help in this blessed work by providing the money that will aid so greatly in preparing the literature to be placed in the hands of the needy, hungering throngs, are represented by the three angels of Revelation 14, flying in the midst of heaven and carrying the last gospel message to every nation, kindred, tongue, and people.

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Winning the Foreign Neighbor

BY E. A. MANRY

Home Missionary Secretary, Columbia Union

AMERICA has been called the melting pot of the nations. Here more than 30,000,000 "strangers" reside. These millions represent not only people from Europe, but also from the islands, from Asia and Africa. Just why many of them come to America has been explained to us by the pen of Mrs. E. G. Whitto:

"Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—*Pacific Union Recorder*, April 21, 1910.

Upon us is placed a heavy responsibility—that of giving them the message. These dear souls impressed by the Holy Spirit left their homeland and journeyed to our shores, settling down for the most part in our large cities where our strongest churches are located. Many of these foreign-speaking people are not affiliated with any church. Not receiving any help spiritually and seeing many inconsistencies in the leaders, this group is waiting only to be gathered in.

What more could the Master do to encourage us in our missionary program? "God in His providence has

brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues."—*Review and Herald*, July 25, 1918.

What are we doing to warn these people? Comparatively, very little. Wherever an effort has been put forth there has been a ready response, and the new believers won have proved to be more energetic than scores of older members. In some instances churches have been raised up and are a credit to the conferences in which they are located. Not only do they carry on a strong individual program throughout the year, but they are leaders in the Ingathering.

How can we best reach these people who are here in the providence of God? No plan has ever been devised that brings quicker or more lasting results than the systematic distribution of literature in the mother tongue of these people. First, it is well to take a census of the city and ascertain just where the foreigners live and what languages they speak. After this, arrange with the leader of the home-foreign band in the church to have these homes visited with proper literature each week. Soon an interest will spring up, and Bible readings may be arranged. Sometimes it happens that the only way in which to hold a Bible reading is to have one of the children interpret. This method has proved a success over and over again. Often the good will of the parents in a foreign section has been won by gathering the children in for a Bible story hour. The children repeat to the fathers and mothers what they have heard, and ere long the parents attend the storytelling hour with their boys and girls. A few of our best workers began their work by starting a Sunday school in the neighborhood, and later, after an interest had been developed, changed it to a Sabbath school.

With such an opportunity before us, we as a people have been remiss in our duty.

Most of 1936 is still before us, and with the calls for help from these "strangers" ringing in our ears, let us so plan our work that this year will see the truth placed in the thousands of homes where men and women are waiting for the message.

Missionary Leadership

Earmarks of a Live Missionary Secretary

LIVE missionary secretaries solve the problem of dead churches. Activity is essential for spiritual as well as physical health; therefore all the members of the church must be at work. But they will not work unless they have something to work with, and it is the task of the missionary secretary to supply literature to our people for missionary purposes. Every member in the church is his prospective patron. The church itself is his market. A live secretary will have a card index of each family, noting down when their *Review and Herald* subscription expires. Also there will be a notation of how many *Signs* are being taken by the church and when the club expires, with similar record regarding the *Watchman*, *Youth's Instructor*, *Little Friend*, *Home and School*, *Present Truth*, and every other paper and magazine we publish. Several weeks before these subscriptions expire (and a live secretary will see to it that they do not all expire the same month), suggestions will be made for renewals.

On this card index will be jotted down such items as whether the family possesses the "Testimonies," the Conflict Series, and other Adventist books, and endeavors will be made to secure their orders for these books from time to time. Thousands of dollars' worth of our literature will be sold to our members if the missionary secretary is alert and active and faithful in promotion.

Every new family who accepts the truth offers a new market for literature. Tactfully, the live secretary will induce the new members to subscribe to our various papers and magazines, and purchase our books and literature for their own use. It can be suggested that the *Signs* and *Present Truth* be sent to their acquaintances and friends. They can be invited to help the church in its club of *Signs*, in sending the *Watchman*, *Health*, *Life and Health*, and other magazines to the public libraries and to the prisons. Possibly here will be found

good subjects for permanent magazine salesmanship.

Every newly married couple in the church offers a new market, as every home forms a library. A live secretary will suggest to the friends appropriate wedding gifts in the form of our books. What could be better than a set of the "Testimonies" in a newly established home? To the young couple themselves "Ministry of Healing," "Makers of the Home," "Home Physician," and other practical books on health and the message can be suggested. The makers of newly established homes will want the *Review and Herald*, the *Youth's Instructor*, the *Watchman*, and other magazines to read.

A live secretary will suggest to the young people's society that they place Adventist books in the public libraries, as well as keep the libraries supplied with the *Watchman*, *Health*, *Life and Health*, *Signs*, and so forth.

A live secretary will make opportunities by placing the catalogue of literature in the hands of members. Suggestions can be made for birthday gifts or Christmas gifts. The young people's society will be encouraged to order literature for distribution in the jails and hospitals, and for use in the Home Bible Study League. The church will be encouraged to have a constant supply of Good News, Hope of the World, and other suitable literature for systematic distribution. Tract racks will be located in frequented places, and a live missionary secretary will see to it that the proper person is selected to keep them supplied with literature; and also to interest the church members in making their used papers available for the tract racks.

A live secretary will see to it that five or more copies of the CHURCH OFFICERS' GAZETTE are coming to the missionary officers, and that no club of periodicals is allowed to expire. Where there are members financially able, they can be solicited personally to purchase quantities of literature to be used by the Missionary Volunteer Society and the service companies.

The first Sabbath offering will be

given its rightful place, and presented in such a way as to make the church fully acquainted with the work being done and the necessary expense involved, and thus call forth a liberal response.

At the proper time and place, effort should be made to encourage the sisters in the church to spend an hour or two a week in the sale of *Health, Life and Health*, and the *Watchman*, endeavoring to build up a permanent club of magazines in the church territory. Some of these saleswomen develop into full-time colporteurs. A live secretary will study the church membership individually and suggest methods of work best adapted to each.

At the monthly missionary service, the secretary will present a report of intense interest, and will cooperate with the church missionary leader in seeing that items of progress and live experiences are gathered up. The fifteen-minute service periods will be enlivened if the envelopes are passed out promptly to the class-hand leaders and encouragement is given as to the help they are rendering by securing reports from each member of the band.

A live missionary secretary will be a constant reader of the *GAZETTE*; will give careful study to all Home Missionary Series leaflets; will keep in touch with the home missionary secretary of the conference by reading his bulletin and corresponding with him, and seeing that his reports get to him promptly. He will also endeavor to form a church library, seeing to it that such books as "Christian Service," "Layman's Manual," the Church Officers' Reading Course volumes, the bound-up set of Home Missionary Series leaflets, the "Church Manual," and other books are added.

A live missionary secretary will be a great encouragement to the leader of the church by being his right-hand helper in arranging a definite balanced program for the church, holding field days once a month, notifying the band leaders when there is a change in the membership of the band, insisting that the church board give due consideration to the territory and the home missionary task of the church, and by keeping a very careful financial record, so that the church does not become burdened with debt.

HENRY F. BROWN.

Gem Thoughts for Leaders

(An Exchange of Pointed Excerpts From Current Literature)

Proof From an Unexpected Source.—"Dr. Cyrus Hamlin tells the following story. While he was in Constantinople soon after the Crimean War, a colonel in the Turkish army called to see him, and said:

"I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the word of God?"

"Dr. Hamlin evaded the question, and drew him into conversation, during which he learned that his visitor had traveled a great deal, especially in the East in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes, and that reminds me of a curious experience I had there. I am very fond of sport, and having heard that the ruins of Babylon abound in game, I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others, and money being no object to me, I engaged a sheik with his followers to accompany me for a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds which cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set.

"What was my surprise to find the men striking the tents! I went to the sheik and protested most strongly. I had engaged him for a week, and was paying him handsomely, and here he was starting off before our contract had hardly begun. Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said. 'No mortal flesh dare stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.' Finding that I could not persuade him, I said, 'Well, as it is, I'm paying you more than I ought to, but if

you'll stay I'll double it.' 'No,' he said, 'I couldn't stay for all the money in the world. No Arab has ever seen the sun go down on Babylon. But I want to do what is right by you. We'll go off to a place about an hour distant, and come back at day-break.' And go they did. And my sport had to be given up.'

"As soon as he had finished," said Doctor Hamlin, 'I took my Bible and read from it the thirteenth chapter of Isaiah: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.'"

"That's it exactly," said the Turk when I had finished, 'but that's history you've been reading.'

"No," answered Doctor Hamlin, 'it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about three hundred years before Christ.' He acknowledged that it was. 'And the Hebrew was given at least two hundred years before that?' 'Yes.' 'Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied. 'I must have time to think it over.'

"Very well," Doctor Hamlin said. 'Do so, and come back when you're ready and give me your answer.'

"From that day to this he has never seen him, but what an unexpected testimony to the truth of the Bible in regard to the fulfillment of prophecy did that Turkish officer give!" —"*Moody's Anecdotes.*"

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"THE Bible is God's voice speaking to us." "Its living principles are as the leaves of the tree of life for the healing of the nations."—"*Testimonies*," Vol. VI, p. 393.

Fifteen Minutes Every Week

THE fifteen-minute missionary exercise has been gaining favor in most of our churches, and we are glad for this. However, there are some places where it has fallen into disrepute because of a misuse of the time by those in charge. The fifteen-minute exercise is *not* a time for preaching or setting forth of some "pet" theory. It is not a time that should be used by the individual conducting it just to suit himself and place himself in the limelight. How then should it be conducted?

It should commence immediately at the close of the Sabbath school session, not before. It can be opened with a very *brief* prayer or with a stanza of an appropriate song. Do not have a song and then a long prayer and then another song. Such a program will defeat the very purpose of the exercise. Make your opening brief, but inspirational. Then take up the reports. The cards can be passed out during the singing of the song at the opening. While the reports are being written, it would be well for the leaders of the bands to give brief talks to their bands, or for the church missionary leader to call attention to the need of reporting. While the reports are being collected and immediately following, the leader should call attention to the missionary idea for the week as given in the GAZETTE, or adapted to local conditions. Occasionally, short, inspiring testimonies of work done, can be given by the members. The time is not to be given over to testimonies of a long-drawn-out nature. To be successful, this time must be carefully guarded and used.

Remember that it is *fifteen minutes*. It may be less, but it should be no more. It should never run into the regular eleven-o'clock service. By observing these rules, the church will be in favor of the exercise rather than opposed to it. It can be made successful by using it successfully.

WESLEY AMUNDSEN.



"BETTER to strive and climb
And never to reach the goal
Than to drift along with time,
An aimless, worthless soul.
Aye, better to climb and fall.
Or sow, though the yield be small.
Than to throw away day after day,
And never to strive at all."

Departmental Activities

Bible Training Class Instruction Outline Lesson No. 1

ARRANGED BY MRS. GEORGE WALES

[NOTE.—Due to unforeseen circumstances, this Outline No. 1, did not appear in the February issue, as promised. (See *Gazette* for January, page 9.) The series of outline lessons, as copied from the author's notebook, will now appear in consecutive order. It should be remembered that these outlines were not originally prepared for publication, but merely as brief and concise statements to be placed on the blackboard in classwork and copied by the class members into their personal notebooks for study and convenient reference. It is with some reluctance that the author has consented to their use in this connection.

The outlines furnish broad latitude for additional material, along the lines of both theory and text, but they are so simple and have been demonstrated to be so practical for developing the lay members of the church into efficient Bible workers, that we feel sure they will be found helpful to many who are called to lead out in Bible Training Class work.—J. A. S.]

Origin of the Bible Reading Plan.—Study pages 11 and 12 of "How to Give Bible Readings."

Object.—"Art of Giving Bible Readings," page 5, paragraphs 1-3.

Call to Personal Work.—"In the command to go into the highways and hedges, Christ sets forth the work of all whom He calls to minister in His name. . . . The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands. We are not to wait for souls to come to us; we must seek them out where they are."—"Christ's Object Lessons," p. 229.

"One of the most effective ways in which light can be communicated is by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and

the truth. Thus you may sow precious seed that will spring up and bring forth fruit. Our work for Christ is to begin with the family, in the home."—"Testimonies," Vol. VI, pp. 428, 429.

"There is need of coming close to the people by personal effort. . . . Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."—"Ministry of Healing," pp. 143, 144.

"Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest. They can take their place in the work at this crisis, and the Lord will work through them."—"Testimonies," Vol. IX, p. 128.

Memorize.—(1) The books of the Bible. (2) The following words of excellent counsel: "Always be on the lookout for opportunities to engage in personal work, ever keeping in mind that it is our daily life which counts for most. We are being watched, so we should ever be kind and patient and never become discouraged or impatient, no matter how difficult and trying the circumstances encountered. We should always give first consideration to the person whose interest we are seeking to gain, and exalt Christ while keeping self in the background. Those who are willing to humble themselves will be exalted in God's own time and manner."

Helps in Preparing the Bible Study.—

1. The Bible.
2. A concordance—Young's, Cruden's, Walker's Comprehensive, or Strong's Exhaustive.
3. "Bible Handbook," S. N. Haskell.
4. Denominational literature, such as all Spirit of prophecy volumes, World's Crisis Series, "The Great Advent Movement" (textbook on denominational history prepared by the Missionary Volunteer Department).
5. Review, Present Truth, Signs, Watchman, etc.
6. Choice selections of current literature setting forth latest world events.

Suggestions as to General Conduct.—When calling at a home to conduct a Bible study, it is well to keep in

mind the following six suggestions:

1. Spend about ten minutes in a friendly visit.

2. Then take a few minutes for a short prayer.

3. Be sure that the person with whom you are studying has a Bible, and take time for him to hunt up all the references. If he is not familiar with the Bible, you should tactfully assist as needed.

4. Confine the study strictly to the subject you are presenting.

5. If questions are asked which have no connection with this lesson, reply by saying it will be a pleasure to give the answer at a later time.

6. Before leaving make sure that your reader understands what you have gone over; and after finishing the study, do not tarry, but say good-bye, and leave. This is important.

cally into manhood and womanhood. Note the case of Timothy. He had received spiritual food from childhood; but as in the physical, so in the spiritual—we must exercise as well as eat in order to develop normally. "Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality."—*"Gospel Workers,"* p. 211.

As we read God's Holy Word we find that it gives much space to the adventures of youth in the work of God. We need only mention some of their names, for you will recall the story of each in turn. There are Joseph, Joshua, Esther, Ruth, David, Daniel, and a host of others in the Old Testament. When the Saviour, Himself a young man, chose the little group of men to be associated with Him in His earthly ministry and later to pioneer the cause of Christ in all the world, He chose young men, the youngest of whom we are told was only about seventeen. Naturally, as time went on, these Biblical characters became older men and women, but they began their career for God in their youth in practically every case. When we read in the book "Education," page 262, "Many a lad of today, growing up as did Daniel, . . . will yet stand in legislative assemblies . . . as a witness," we may conclude that our children and youth are to be used of God in a very important manner.

Coming to our own movement, we discover that many of its pioneers were young men and women. When Elder and Mrs. James White laid the foundation of this denomination shortly after 1845, they were twenty-four and eighteen years of age respectively. Just as God used young people to begin a mighty movement, so He can use them to continue the work and finish it.

"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."—*"Messages to Young People,"* p. 25. Parents have a first responsibility to train and guide boys and girls in missionary activity. Secondly, the church—yes, every member—should carefully study ways and means of enlisting every young per-

Church Missionary Services

March 7

MISSIONARY TOPIC: Magazines as Missionary Literature.

TEXT: Psalms 68:11.

SUGGESTIONS: "Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that Christ gave to John in the Isle of Patmos. . . . Our publications should go everywhere."—*"Colporteur Evangelist,"* p. 101.

From the beginning, magazines have played an important part in giving this message. It was in 1848 that the first paper, *Present Truth*, made its appearance; and ever since, our literature in tracts, papers, and books, small and large, has done much to present the truth.

Particularly is smaller literature practical today. It is cheap and thus provides missionary "tools" for many families. It is brief and to the point; and that counts today when many have limited time.

These two points score heavily in America where millions have little or no income, and where those who can buy are labeled "in transit"—running over the surface of the earth with little time to read or study.

Besides, magazines appear regularly, bringing connected story and study, accompanied by condensed facts and statistics in current events. Many times the busy, the indifferent, and even the irreligious, have had their attention riveted upon eternal things through these magazine presentations.

There is another approach through this agency also,—that of the possibility of reaching a great number through the efforts of our consecrated laity in addition to the regular col-

porteur. We have reached the time when God's spirit is being poured out in large measure, the days when thousands are to be seen visiting the homes of the people. That these thousands, many of whom cannot for various reasons join the ranks of the full-time workers, may be equipped with a message for the public, God has provided the magazine facilities. These papers are making trumpet-tongued orators of many lay men and women, and souls are being won.

In many places, sisters, and sometimes brethren, have regular magazine routes which they cover each month, with growing interest and soul-winning results. But there is room in our cities and towns for many more. It would be a good thing for many of the members to take ten, twenty, or more copies regularly each month, calling upon the same readers. And as we plan for this work in the English language, why not consider also the foreign-speaking people, and secure the literature the denomination has prepared for them? You will receive a hearty welcome from these peoples. We need a large, courageous army giving the message that was revealed to John on the Isle of Patmos. Our magazines contain that message. Your church has one or more recruits who can, and will, handle these magazines.

GEORGE BUTLER.

March 14

MISSIONARY TOPIC: Youth in Church Work.

TEXT: 2 Timothy 3:14, 15.

SUGGESTIONS: Youth is the growing period of life. Through the partaking of healthful nourishment and vigorous exercise we gradually grow physi-

son in some missionary endeavor. The Young People's Society is not a separate organization within the church, but a department of the church, whose officers are elected by the church. The leader of the society is a member of the church board, a member of the church missionary committee; and in turn the church elder and missionary leader are members of the society executive committee, so that there may exist the closest cooperation between the church and the society in its missionary endeavors. The two should work together. In churches where there is no society, the church should, through bands, provide missionary activities for every young person.

The youth of this movement constitute the greatest single resource that the denomination has, with limitless possibilities, if properly used, directed, and fostered. Encourage the young people to report in the proper column on the report blanks and cards, marked "M. V." Give due recognition to their activities.

CHRIS P. SORENSSEN.

March 21

MISSIONARY TOPIC: Soul-winning Experiences.

TEXT: Revelation 12:11.

SUGGESTIONS: The remnant are to overcome "by the blood of the Lamb, and by the word of their testimony." "Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to Him for its use. We should glorify God with our mouth, speaking in honor of the truth and of His unbounded mercy, and overcome also by the word of our testimony through the blood of the Lamb.

"We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory, and tell of His power; upon such the blessing of God will rest, and they will be refreshed."—*Early Writings*," pp. 114, 115.

The conditions of personal victory and victory for the church are clearly stated in the foregoing Scripture, and the comment by the Spirit of prophecy. Victory will surely come to every individual and every church that will comply with the condition, which, simply stated, is to testify of Christ

by our words and to exercise faith in His spilled blood. Vast and varied is the field of missionary endeavor in which we may gain experiences illustrating the mighty workings of the Holy Spirit. As we tell these experiences and speak of the glory and honor of God in the church, great peace will fill our hearts and a faithful spirit of service will take hold of many others. The Harvest In-gathering campaign provides many opportunities to learn and tell soul-winning experiences.

The reluctance of some solicitors to solicit the larger business firms and professional men was largely overcome by the following experience related by a fellow worker. He had a burden to bring the gospel message and the work of Seventh-day Adventists to the attention of some of these men. So, with another brother, he called on some of these men where previous efforts had failed to secure any offerings. But this time one of these firms gave \$5; a second, \$10; and a third gave \$50. All of us felt more encouraged to solicit businessmen after hearing of this experience.

After a degree of success in meeting businessmen, these two brethren felt impressed to call on judges, lawyers, and county officials. One judge and two lawyers were very grateful for the visit, as they were very anxious to have an interview with a Seventh-day Adventist in order to learn more about our doctrines and work; their interest having been aroused by an article in the newspaper concerning our work in Ethiopia. These men welcomed the opportunity to get some of our literature, and the judge gave \$10, and each of the lawyers gave \$5. Thus again we were encouraged by the recital of this experience, to do a larger work for God among the wealthy professional class.

On another occasion a brother related his experience in using literature to find those who are seeking to know the will of God. He called at the homes of some seventy-five families and asked them to give him the privilege of leaving a copy of *Present Truth*, telling them that the following week he would return to inquire how they liked it. If they enjoyed it, he would continue to leave the paper every week for several weeks without any cost to them. One lady protested, but finally agreed to read the paper,

but without giving any encouragement for future contacts. A week later when the brother called, she met him at the door with a cordial invitation to come inside as she wished to ask some questions suggested by the paper. He gave her a Bible study, which proved to be the first of a series covering seven months. She accepted the advent message in all its phases, and today is a baptized Seventh-day Adventist, active in soul-winning work.

Let us be faithful in the words of our testimony that we may have victory through the blood of the lamb.

J. C. HOLLAND.

March 28

MISSIONARY TOPIC: Advance Plans for 1936 Missions Extension Effort.

TEXT: Isaiah 11:11, 12.

SUGGESTIONS: Today the God of heaven is reaching out to save the men and women scattered in all parts of the earth. In His providence He has impressed His servants to launch out along various lines to reach these dear souls for whom Jesus gave His life.

For the past several years, funds raised through the Missions Extension effort have been used in establishing and maintaining schools, printing plants, and dispensaries. These units in foreign fields have proved to be a great factor in reaching large numbers of honesthearted souls, who, had it not been for the Missions Extension project, would still remain in abject heathenism.

This year special emphasis is being placed on the coming Missions Extension Fund campaign, and the money raised will be used to further the work in needy places where institutions have been established. The Fall Council of the General Conference Committee held in Louisville, Kentucky, October 29 to November 5, adopted the following recommendations:

"WHEREAS, The Missions Extension plan has sharply marked the way of denominational advance in all parts of the world, making possible the establishing 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 in 1936 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 for 1936 be \$55,000, the offering to be taken on Sabbath, May 9, and that most earnest endeavor be made to reach a minimum church goal of \$2 per member.

b. That earnest effort be put forth to secure an overflow above the \$55,000 goal, the overflow to be divided among medical, educational, and publishing enterprises in mission lands, the particular places to be designated by the General Conference Committee, but preferably for new work.

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

d. 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.

e. That for the year 1936 the proceeds of the Missions Extension Fund Offering be applied on salaries and other operating expenses."

The best way to reach the individual goal is by the sale of literature. With the world in such a turmoil, and multitudes asking the question, "What do these things mean?" our people with their faces lighted up with the peace of heaven can approach these inquiring ones with the books, periodicals, and pamphlets that will give a Bible answer to their many questions.

Missions Extension Week affords a wonderful opportunity for our people to launch out in the great soul-winning effort. Many will accept the truth as a result, and the money raised will be a great factor in helping the various institutions benefited to go on to great success. E. A. MANRY.

News From Soul Winners

A "Transplanted" Family

IN "Ministry of Healing" we read that "missionary families are needed to settle in the waste places;" and in "Testimonies," Volume IX, page 40, the further statement is made: "There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of His work." At another time the servant of the Lord calls for "wise nurserymen who will transplant trees to different localities, and give them advantages that they may grow. It is the positive duty of God's people to go into the regions beyond."

Several years ago my family, consisting of my husband, our little girl, and me, made our home in a small Midwest town, and had endeavored to let our light shine out as far as possible. We recognized the definite call of the Lord for families to move into new territory, where the messenger of truth had not entered, and we were fully convinced that we had completed our work where we were, and that the Lord had a special work for us elsewhere. We decided that we would place ourselves entirely in the Lord's hands, to be guided and directed to the place where He would have us go. Soon, in a way that was nothing short of miraculous, we found ourselves in a new locality and occupying a new home in the midst of a strange environment. As we looked about us to see what the conditions were, it seemed a very unpromising situation. There were only six houses in the neighborhood, and these were all occupied by people belonging to what is known as the Church of God. The minister of this denomination lost no time in openly expressing his displeasure at our presence in the vicinity. There appeared to be no opening for reaching the people, but we quickly went to work distributing literature and making friends with the people in surrounding towns and near-by country districts, watching for opportunities to witness for God and His truth through word and deed.

After we had been there about six months, a new family moved into the house just below us. There was a man and his wife and six children. The man was an ex-soldier of the World War, and it soon became apparent that he was a very tough character,—drinking, swearing, smoking, and having no use for anything of a religious nature. My husband succeeded in gaining his friendship, but any attempt to talk about religion was bitterly opposed. After a short time, this family moved away, and located in another neighborhood about a mile away and it seemed to us that no headway had been made by our efforts to be neighborly. I had made a special effort to win the heart of the mother through my interest in the children, and did succeed in gaining her friendship; but they moved away before any more decided progress could be made. In fact, in talking with my husband a few days before they departed, the man wanted it clearly understood that he considered religion nothing but a lot of hunk, and that he wanted nothing to do with it.

It was only a few weeks after this family moved that my husband's death occurred, suddenly and without warning. I was stunned by the blow, and I could not understand why the Lord had led us to that place, and had permitted my companion to fall asleep without seeing any results of his work.

The news of my husband's death spread throughout the community, and sympathetic friends did everything possible to help. The time came for the funeral service, and our conference president came to take charge. A large crowd was present, and in harmony with what I knew would be my husband's wishes, I requested the minister to preach a sermon especially setting forth the love of Christ and calling upon all to accept Him as their Saviour. The ex-soldier, who had formerly been our near neighbor, had such a horror of death, because of his experience in the army, that he refused to go to a funeral even when one of his relatives was buried. But the Spirit of God impressed this

man's heart to attend the funeral service for my husband, and he was there. At the close of the service, when the people came forward for a last look at my beloved's face, this man came also. I watched him, as he silently stood by the casket with bowed head, and I wondered what thoughts were in his mind.

The evening of the day after the funeral, my little girl and I were sad and lonely as we tried to face the future. Suddenly we heard a knock at the door, and on opening it I found the ex-soldier, accompanied by his wife and all the children. No sooner had I opened the door than they stepped inside, and after apologizing for coming at such a time, the man explained that "we just could not wait any longer, but had to come and tell you that from now on we are Christians and are going to keep the Sabbath with you." I could hardly believe my eyes or ears, and began to wonder what could have caused such a radical change. The man seemed to detect what was in my mind, and explained that as he stood by the casket and looked on the face of the man who had been his friend, he felt that he was standing on holy ground, and a deep conviction took possession of him that he must be a different man. He said he went home, got hold of a Bible, and he and his wife studied and prayed all night. At daybreak they consecrated themselves to God as best they knew how, and promised Him that they would keep the true Sabbath, as they had been informed by their Christian Seventh-day Adventist friends. And he added, "We want you to come home with us and tell us more. Our home is yours from now on."

I went home with this family, and remained with them three days. Night after night we studied until morning. I thanked the Lord for giving me this opportunity to hear witness for Him, and found that in helping others my mind was taken away from my own grief. But after a few days I felt that I must return home. The next Sabbath, however, the man came to my home again and asked me to go with him and his wife to a near-by town, to explain the truth to his father and mother. I was glad to go; and when I reached the place, I found seventeen adults and a large

number of children waiting to receive me. I gave a Bible study as best I could and the people seemed interested, and insisted that I come back the next day. I did so; and then made repeated visits to teach these hungry people the truth of God. It was not long until ten people had decided to keep the Sabbath. Then began a series of meetings, which lasted all winter, a conference worker being sent to establish these people in the truth. Among those who received baptism and united with the church were the ex-soldier and his wife and four of the children. As he came up from the watery grave, his face was radiant; and only those who had known him in previous days could realize the great change that had taken place. He was no longer a rough and blasphemous man, for the transformation which had taken place by the work of the Holy Spirit, had produced a Christian gentleman, a child of God.

Altogether fourteen persons have united with God's people as a result of contacts made when we, as a family, were transplanted into new and strange territory. The loss of my companion brings lifelong sorrow, but I know that his death has not been in vain; and as I think of the reward which awaits him I can see the glow of joy on his face when, in the gloryland, he clasps the hand of the man whose life was changed through his friendly interest and the example of a Christian life.

MRS. J. R. BRANDO.



Called From the Plow

"We are nearing the close of this earth's history. We have before us a great work,—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world."—*"Testimonies," Vol. VII, p. 270.*



In striking fulfillment of the prediction of the servant of the Lord, as stated above, the experience of a Filipino brother is cited by Pastor Rafael Pilar, Home Missionary leader in the Northern Luzon Mission, as follows:

"The Carrangian church is the result of the sole effort of a lay brother, who is a farmer. This brother left his home church, and for some time nothing was heard of him. But unexpectedly the office received a letter containing the information that this brother had located in a suburb of the town of Carrangian, where he had organized a Sabbath school and had been carrying it on for some months. He now called for a minister to come and baptize eleven people who had attended the Sabbath school. A minister was sent, who found a group of people ready for baptism. Since that time the number of Sabbathkeepers has increased until twenty-nine in all have been baptized, and a local church has been organized. One of the baptized members is a local school teacher, who first became interested in the Sabbath school services. The result was that not only he, but members of his family also, were drawn to the truth.

"I talked with the lay brother who left his home church and located in a strange place, and asked him the reason for his conduct, and this is what he told me. He said that he had a dream in which he seemed to be in the midst of a throng of people who were trying to read some writing in the sky. But no one could read or understand the writing except himself, and he interpreted it as follows: 'Farmers, shoemakers, bakers, and laborers, prepare for the situation.' Then he went on to explain that his understanding of the writing was this: That, as Christ is coming very soon, there is but a short time in which to work in giving the message of salvation to others, and therefore every believer ought to be diligent in doing his part. He was impressed that it was his duty to go into unentered territory and do what he could to proclaim the message of truth, and so he moved away from his home church, established himself in a new locality, and while earning his livelihood, made friends with the people and invited them to the study of God's word in the capacity of a Sabbath school. He regrets that as

his farm requires a great deal of attention, he cannot spend more time in giving Bible studies, but he says he is looking for the right man to take charge of the farm work, so that he can go forth and do more to warn people that the day of probation will soon be closed.

"We rejoice and praise the Lord for the good work accomplished by this humble lay brother. Surely the Lord can accomplish much through the lay members when they are consecrated and willing to follow where He leads."

W. H. BERGHERM.

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The Use of the First Sabbath Offering

VARIOUS are the ways which may be employed for the proper use of the first Sabbath offering. This offering should serve a very definite purpose, and under no circumstances should it be diverted from its intended use. Never should it be used to supply textbooks for the church school or to pay the teacher's salary. Neither should it be used for church expense, or to pay off church debts. Though these are missionary in their nature, funds to meet such needs should come through their proper channels.

The following are a few suggestions as to the use of the home missionary offering:

1. The circulation of *Present Truth*, to interested ones, to relatives, for systematic distribution preceding evangelistic efforts, as well as during these efforts.
2. To supply literature for public libraries. Subscriptions to *Life and Health*, *Present Truth*, *Watchman*, *Liberty*, and *Signs of the Times*. Our large books should be placed in public libraries. They may be supplied through these funds.
3. Supplies of literature for literature racks in railroad stations and bus terminals.
4. Free literature for literature depositories in the church should be supplied from these funds.
5. Barber shops afford an excellent means of getting our truth-filled literature before the public. Our periodicals find an excellent place here.
6. Films may be purchased for use in projectors as an aid in cottage meetings.
7. Supplies of foreign literature

should be purchased and used to meet the demands of the various communities.

Under these seven headings we have listed the major uses for the first Sab-

bath offering. Let us see that the offering is received on each first Sabbath and then wisely used in some or all of these soul-winning endeavors.

E. L. HANSON.

Query Corner

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

Is the missionary secretary to be considered the missionary leader also?

No. The missionary leadership of any church is sufficient responsibility for one person. Likewise the duties devolving upon the church missionary secretary are sufficient to take all the time a faithful worker can give to the work. Every church should have a missionary leader, duly elected by the church as are all the church officers.

How may a missionary leader or a church missionary secretary secure needed information pertaining to the carrying on of the missionary work of his church?

Address your conference home missionary secretary. You should also have a complete set of Home Missionary Series leaflets. These may be had in bound form for sixty-five cents. Order of the General Conference Home Missionary Department, Takoma Park, Washington, D. C. These leaflets comprise a manual touching upon all the activities of the church, as well as instruction covering the duties of all the missionary officers, organization, missionary services, etc.

What is the proper time to gather the individual missionary reports?

The ideal method of gathering individual missionary reports is to observe the (fifteen-minute) church missionary service as recommended by the General Conference. At this brief service between Sabbath school and the regular service, the Sabbath school classes have become missionary bands; and each member has his own individual missionary service record card. It covers a period of six months, week by week. The band leader passes out the cards each Sabbath, and the reports are quickly compiled. In many churches where the church missionary service is not yet observed this card is used, being passed out between the Sabbath school and the regular service time and laid on the plate when the

offering is taken. But the individual report blank serves better for the weekly report where no missionary service is conducted. The blanks are filled out and placed on the plate when the offering is taken. Let us make 1936 our banner year for reporting members.

What is the best method of distributing the class-band envelope containing the report cards and often promotion items?

Some church missionary secretaries arrange to have these envelopes distributed before Sabbath school time, it being understood that the cards will not be distributed until the fifteen-minute missionary service begins. In other churches, the church missionary secretary has one or more assistants who distribute these envelopes quickly as soon as the missionary meeting opens. In either method, care must always be exercised not to infringe on the time or work of the Sabbath school. The relation of the fifteen-minute missionary service to the Sabbath school has been thus outlined by a Fall Council action:

"We recommend, That this service not be made in any way a part of the Sabbath school program, either as to the use of time or organization, during the regular Sabbath school period, but that it commence only after the Sabbath school exercises are closed in accordance with the recommendations of the Sabbath School Department; and that the Sabbath school shall not in any way encroach on the fifteen-minute period, but that it likewise close promptly on time."

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KEEP the pen pointed toward the QUERY CORNER. This is *your* space.



Missionary Volunteer Department

Officers' Notes

Missionary Volunteer Week

WISE society officers will lay careful plans for the spiritual refreshing that should come to the young people of the church during Missionary Volunteer Week. Studies for the Senior youth and lessons for the Juniors, as well as suggestions for conducting the meetings of the week, are given on pages 31-46 of this issue of the GAZETTE. Study, and make prayerful preparation for soul-winning work March 14-21. The results of this week will mean much in the true success of your society efforts throughout the entire year. E. E. H.

Progressive Classes and Character

THE Junior Progressive Class work is filling a real need in the lives of the boys and girls, in that it provides the type of education that will prepare them for the job of living happy, useful lives. Ruskin said: "The entire object of true education is to make people not merely do the right things, but enjoy them; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to love hunger and thirst after justice." Such an education as this is encouraged through the requirements of the Friend, Companion, and Comrade Classes as they touch the physical, social, mental, and religious phases of life in the experience of the Juniors.

Most boys and girls like to use their hands. The proper training for trades and other useful lines of endeavor should be begun when the child is very young. The average boy will find greater enjoyment in doing something really worth while with his jackknife than he will in just whittling on a stick to kill time. But if he makes something of real value, it will be, in most instances, because some one has shown enough kindly interest to give some helpful instruction.

One of the finest elements of the Progressive Class work is that it brings the parent, the Junior, and the Junior superintendent together in a sympathetic way, so that they can work much more advantageously for the boy or girl.

When it is properly conducted, this work is of the highest value in character building. The life of boys and girls is a conflict between their emotions and social restrictions, and they must be fortified not only by teach-

ing, but also by good habits, if they are to live by the rules for society that have been laid down in God's word. Habits are formed when the child is young. These are easily fixed and hard to change.

It is imperative, therefore, that the time element be taken into account in connection with Progressive Class work. Enough time should be devoted to every requirement to make sure that it is entirely mastered by the Junior. To skim over the work in a superficial way will result in more harm than good. Keep constantly before the boys and girls that what is worth doing at all is worth doing well. This can well be done by frequent discussions of the Junior Pledge and the Junior Law.

The cooperation of the parents should be sought in holding to the highest possible standards of efficiency in any features of the work that are done by the Juniors at home. In earning the Home Efficiency Certificate, the boy or girl should be required to do his assigned work cheerfully and well and without continual prompting, before it is recognized as satisfactory. This is required every day for a period of at least six months, so that the doings of things in this way will become a habit and a fixed purpose in the life. The Bible memory gems should be repeated again and again over a period of months so that they may become a part of the very being. The knots, the first aid, the nature subjects, and all of the other requirements should be dealt with in the same systematic, thorough way, so that the doing of all these things properly will become a habit, and the natural interest in them will be increased. When this is accomplished in the life of a Junior, the Progressive Class work has met its purpose, but not before.

C. L. BOND.

"We are found to find,
told to tell,
saved to save,
and won to win."



Devotional Features

THE value of the devotional features for spiritualizing our young people cannot be overestimated, nor the importance of them overemphasized. These features provide the vitalizing power in the life of the youth.

The Morning Watch has for its purpose the observance of personal devotions by all young people—a quiet hour alone with God in study, meditation, and prayer. What are you as a society leader to do for your young people along this line?

1. See to it that every member has a Morning Watch Calendar.

2. Enlist every one to observe religiously the Morning Watch. How?

a. By committing to memory the text for the day.

b. By meditating upon its message to the individual heart—sitting in silence, with eyes closed, heart quiet, and thoughts uplifted, listening to God's voice to the soul.

c. By being alone with the Lord, talking over with Him in prayer one's plans, problems, hopes, joys, sorrows, cares, disappointments, defeats, victories—everything.

d. By keeping the mind centered on the lessons of the text throughout the entire day.

3. Make a definite check-up of each member as to his progress along this line. Urge. Encourage.

The Bible Year.—Provide for a systematic and prayerful reading of the Book of books. How are you to promote the Bible Year?

1. Supply your young people with the Senior and Junior Bible Year leaflets, M. V. Leaflet 16 and M. V. Leaflet 17.

2. Enlist all in reading the daily assignments regularly and prayerfully.

3. Keep a systematic record of the progress made by all. For this purpose obtain M. V. Chart 4.

4. At the end of the first quarter make a definite check-up. Urge. Encourage.

5. Observe the Bible Year and Morning Watch yourself. Your leadership will be more fruitful.

The Consecration Service provides opportunity for young people to give audible testimony of their courage and hope in the Lord.

1. Lay definite plans for this type of service.

2. Endeavor to conduct such devotional services at regular intervals, at least once a month, usually at the close of the day's program.

3. "Missionary Volunteers and Their Work," pp. 174-178, will aid you in your plans along this line.

D. A. OCHS.

Missionary Volunteer Week studies are presented on pages 31 to 46 inclusive.

Intensive Nature Study

"To him who in the love of nature holds
Communion with her visible forms, she
speaks
A various language."

—William Cullen Bryant.

"The heavens declare the glory of God; and the firmament sheweth His handiwork. . . . There is no speech nor language, where their voice is not heard."

Have you ever heard nature speak? Can you understand her? What method can one employ to learn the most from nature? The poet has suggested:

"Go forth under the open sky, and list
To nature's teachings."

The best study cannot be made at long range. The most ideal method is to get close to nature.

Birds, flowers and ferns, insects, moths and butterflies, stars, trees—in which are you most interested? Which is most suited to study in your locality? Choose one or more subjects. Plan your project so that you are following it at the most advantageous time, if one time of year is better than another. Obtain the best handbooks possible. Gain a general idea of the subject, and then study specifically the peculiar characteristics of the objects of your choice. The "Junior Missionary Volunteer Handbook" lists helpful guides or handbooks for nature study and questions which suggest ways of developing the subjects. The flora and fauna of various regions of the country are minutely described in certain books.

Take a handbook with you when you go out to study nature. It is much easier to classify a tree, a bird, et cetera, when you see it than to remember its characteristics and identify it later.

Carry with you a handy-sized notebook in which you may record observations and jot down points you may wish to investigate further. For example, in the study of birds, note the date seen (particularly if in early spring), the name, habitat, or where seen. Other remarks might include distinguishing color, song, type of nest built, where or when you might study further to the best advantage, etc.

After careful observation with the naked eye, make use of microscope, field glasses, or telescope.

Collect specimens at the right time of year, press or print them, and mount them carefully, including with them your personal experience as well as classification and description of the object.

Be systematic, precise, and thorough in your work.

Look for lessons which may be applicable to your spiritual life. Jesus drew more practical lessons from the book of nature than from any other source.

In every subject you will find hundreds of branches leading into fields of intense interest. Do not be satis-

fied until you have learned all you can about some of these phases.

Complete, and encourage your Missionary Volunteers to complete, the Vocational Honors in Nature Study in the Progressive Class work, and then go on delving more deeply into the wonders of God's universe.

MARJORIE WEST MARSH.

Music in Society Meetings

THE success of religious meetings depends much upon the type of music selected and the way it is sung or played. When engaged in with the spirit of devotion, singing is as much an act of worship as is prayer. It is often one of the most effective means of impressing the heart with spiritual truth.

Because of the perverted tastes in music which have been cultivated, sometimes almost imperceptibly, through the use of the radio and the hearing of so much of the popular cheap music, there has come in during the past few years a tendency to cater to the lighter type of gospel songs. Often these do not breathe the spirit of quiet devotion and praise in the elevated way that the more majestic old songs do; consequently their use does not have so great an influence for good.

It has been demonstrated that young people, even Juniors, will relish and sing enthusiastically the more sedate, majestic types of hymns and songs when they have learned them. The more such music is used, the more it endears itself to the heart and experience of the users; and it will be observed that these selections are called for in increasing numbers during song services. As a religious organization, the Missionary Volunteer Society should do all it possibly can to cultivate a taste for the very best in the realm of music.

Special selections of music should be of such character as will breathe a spirit of genuine reverence and worship. Those who participate in the rendition of special music should be led to sense the fact that their responsibility, under God, is a most solemn one; and that their manner and method of delivering the message in song may be the deciding factor in the experience of some individual in the audience.

In keeping with the spirit of the service, the chorister should conduct the song service in a way that will be above reproach. He should cultivate the ability to make all of his gestures gracefully, and should not resort to witticisms or comments that will cause laughter. The benefits derived from the program or talk to follow will depend much upon the atmosphere created during the song service.

Likewise, the organist, or pianist, should endeavor to make his part on the program contribute as much as possible to its success. Preludes, postludes, and offertories should be se-

lected with this aim in mind. Sometimes the spirit of consecration and devotion which has been built up during the meeting is practically destroyed by the use of a postlude of a flighty, frivolous character. When it is not abused, music is a great blessing.

"Sing on in grateful gladness!
Rejoice in this good thing
Which the Lord thy God hath given thee,
The happy power to sing.
But yield to Him, the Sovereign,
To whom all gifts belong,
In fullest consecration,
Your ministry of song,
Until His mercy grant you
That resurrection voice
Whose only ministry shall be
To praise Him and rejoice."

C. LESTER BOND.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Addison.

Providence

(To be used with the Senior program for March 28)

Lo, the lilies of the field,
How their leaves instruction yield!
Hark to nature's lesson given
By the blessed birds of heaven!
Every bush and tufted tree
Warbles sweet philosophy:
Mortal, fly from doubt and sorrow,
God provideth for the morrow.

Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow,
God provideth for the morrow.

One there lives, whose guardian eye
Guides our humble destiny;
One there lives, who, Lord of all,
Keeps our feathers lest they fall.
Pass we blithely then the time,
Fearless of the snare and lime,
Free from doubt and faithless sorrow:
God provideth for the morrow.

—Reginald Heber.

The Bobolinks

(To be used with the Junior program for March 28.)

WHEN Nature had made all her birds,
With no more cares to think on,
She gave a rippling laugh, and out
There flew a Bobolink.

One springs from out the dew-wet grass;
Another follows after;
The morn is thrilling with their songs
And peals of fairy laughter.

From out the marshes and the brook,
They set the tall reeds swaying,
And meet and frolic in the air,
Half prattling and half singing.

And noon is hot, and barn roofs gleam
White in the pale blue distance;
I hear the saucy minstrels still
In chattering persistence.

The life that floods the happy fields
With song and light and color
Will shape our lives to richer states,
And heap our measures fuller.

CHRISTOPHER PEARSE CRANCH.

Report to your conference M. V. secretary the number of baptisms resulting from M. V. Week.

Senior M. V. Meetings

Persecution in the Last Days

(Program for March 7)

BY MATILDA ERICKSON ANDROSS

SONG SERVICE.

PRAYER.

SECRETARY'S REPORT AND REPORTS OF WORK DONE.

SCRIPTURE LESSON: See Notes to Leaders.

TALK: "The Coming Conflict."

POEM: "Heroes."

STORY: "Called to Suffer Persecution."

SYMPOSIUM: "Preparing for the Conflict."

POEM: "In the Hour of Trial," No. 709 in "Christ in Song."

CLOSE by repeating in concert the Senior M. V. Pledge.

Notes to Leaders

The importance of the subject today is beyond expression. Make the meeting a subject of special prayer. Assign the parts early, and encourage careful preparation and as much research work as possible. Pray and plan and work to make this meeting an irresistible call to the young people to set their faces like a flint heavenward, to make earnest preparation for the coming conflict, and to face the future courageously. We have young people in all lands who are doing this. May all in your society be of that worthy number. Not so long ago one of our promising young women in Mexico was shot because she refused to marry a young man of the world. He told her she must marry him or die. She chose to die rather than to commit one wrong act. What a rare privilege Missionary Volunteers have today to suffer with Christ in this supreme hour! We pray that this program may help them to appreciate it more than ever before.

Song Service Suggestions.—Nos. 681, 678, 858, 927, 894, 863, 854, 673, in "Christ in Song."

Scripture Lesson.—Read as one continuous story: Acts 20:17-24; 21:10-14; 1 Tim. 6:11, 12; 2 Tim. 2:1-12; 3:10-17.

Symposium: "Preparing for the Conflict."—Assign this to ten different persons. Encourage each to pray earnestly over his subject so that he may be able to give others definite help in preparing for the greatest test of their lives. Can you not cause the symposium to terminate in a consecration service? Will not all the young people in your society today pledge anew their loyalty to the greatest cause on earth?

Heroes

ONE dared to die. In a swift moment's ^{space}
Fell in war's forefront, laughter on his face.
Bronze tells his fame in many a market place.

Another dared to live. The long years ^{through}
Felt his heart's blood ooze, like crimson dew,
For duty's sake, and smiled. And no one knew.

—Hilton R. Greer.

The Coming Conflict

WE are entering the time to which the prophet pointed in Revelation 12:12. Yes, we are entering into the last scenes of the great conflict between truth and error.

Christ in His mercy has foretold what is coming. He has recorded for our encouragement glimpses of persecutions in the past and manifestations of His miraculous power in behalf of His children. This should give us confidence in His care in the time of great trouble before us.

Always when the church marches forward, conquering and to conquer, the dragon stirs up persecution. Never before has God's last message gone forward with greater power than it does today. It is beginning to swell into the loud cry. Already we see the wrath of the dragon. Many of God's people are suffering persecution. But more serious times are before us. (See "Testimonies," Vol. IX, pp. 227-231; 239-244.)

There will come a time when God's people will be blamed for suffering and trouble, for preventing restoration to temporal prosperity. (See "The Great Controversy," pp. 582-592.) But in all their affliction, God will be with them. His eye will be on them when they are compelled to flee for safety. (See *Id.*, pp. 626-632.)

After probation closes, and this poor, wayward world is plunged into the time of most distressing trouble, it seems evident that the lives of God's people will be absolutely protected. But let us also remember that the close of probation takes away our last opportunity to save others. Hence we must be diligent now.

May Missionary Volunteers realize fully that they are living in the climax of all ages—a grand and awful time. Never did young people have a better opportunity to be heroes of the cross! To be living is truly sublime for the young men and women who will risk all for God, and will let Him use them for demonstrating His keeping power and for giving His last message of mercy to a dying world.

Called to Suffer Persecution

MANY of our young people in different parts of the world have learned the truthfulness of the statement that unto them "it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." The world seldom knows of their suffering, but a faithful record is kept in heaven.

While I was visiting a new company of believers in the Northern Celebes, my attention was called to a bright-looking young woman with many scars and bruises on her face. She had been beaten nearly to death by her father, who was a deacon in a near-by Protestant church.

This worldly young woman had been attracted to the truth through the meetings conducted by one of our native workers. In Jesus she had found the "pearl of great price," and she was willing to give up all to obtain it. Not until she began to keep the Sabbath was she molested. Then she was forbidden to attend any more meetings. However, the next week she was in her place at the Sabbath school. She said she could not stay away, although her father had threatened to punish her if she dared to come. When she returned home her father gave her a severe beating. The next Sabbath she ran away and attended the Sabbath school, and when she returned home she received a more severe beating. For many weeks she suffered these severe punishments. Sometimes she had to stay in bed for days from the effect of the beating.

A week before my visit, her father came to the meeting place, and during the service he took the girl by the hair and dragged her into the yard. He then beat her with a bamboo stick until she was unconscious. Every one thought she was dead. Soon, however, she revived, and with a smile on her lips she said, "Father, I love you, but you can kill me if you like. I am

The YOUTH'S INSTRUCTOR in every home in your church!

happy and know that Jesus accepts me, as I am trying to obey Him in keeping His commandments." This enraged her father, and he beat her until every one thought that she would never live through her persecution. She was carried home, and had to remain in bed during the following week. But when the Sabbath arrived, there she was at the Sabbath school, very thankful that God had given her sufficient strength to walk to the meeting.

God did not forget the faithfulness on the part of this young woman. He put it into the heart of her aunt in Soerabaya, Java, to request her brother to permit his daughter to come to live with her. The father gave his permission, and I had the pleasure of seeing this young woman in a good home in Soerabaya, with perfect liberty to attend all our meetings as she pleased.

I well remember a young man in the Philippine Islands who came to our meetings. The word of God found a welcome place in his heart. His parents, who were bigoted Catholics, forbade his reading the Bible which we had given him, and told him he could not attend our meetings. They burned one or two Bibles, and thereafter he had to keep his precious Book in the woods and go there to read it.

He attended Sabbath school unless he was compelled to remain at home. When he succeeded in eluding his parents, he attended our meetings, although he knew that upon his return home he would surely receive a beating. This he endured without complaint.

One of this young man's hardest trials was his test in regard to eating unclean meat. When his mother knew that he desired not to eat swine's flesh, she put it into everything she cooked, and many days the poor boy nearly starved. To make matters worse, his parents decided to force him to eat some pork. After every other means had failed, two strong men held him and forced the meat down his throat. The boy was sick several days as the result of this ordeal.

"If we suffer, we shall also reign with Him: if we deny Him, He also will deny us." We are glad for these young people who are willing, not only to believe on Him, but also to suffer for His sake.

L. V. FINSTER.

Preparing for the Conflict

1. *Persecution, the Lot of God's People.*—2 Tim. 3:12. Jesus was persecuted. (See "The Desire of Ages," p. 541.) All through the ages the church of God has been persecuted. During the Dark Ages "persecution opened upon the faithful with greater fury than ever before." (See "The Great Controversy," pp. 54, 55.) But at that time and during previous centuries as well as during succeeding ones, young people and older ones have stood firmly for God in the face of death. "Persecution in its varied forms is the development of a principle which will exist as long as Satan exists and Christianity has vital power."—"The Great Controversy," p. 610. (See "Persecution" in index to "The Great Controversy" for additional help. See also "Testimonies," Vol. IX, p. 229.)

2. *What Causes Persecution?*—The evil persecute the righteous. 1 John 3:12. "Persecution and reproach await all who are imbued with the Spirit of Christ."—"Mount of Blessing," p. 48. Why does history contain records of martyrs? Because "they denied the right of popes, councils, Fathers, and kings, to control the conscience in matters of religion."—"The Great Controversy," p. 249. Again, "The spirit which put Christ to death moves the wicked to destroy His followers."—*Id.*, p. 507. Usually when persecution ceases, it is because "the church has conformed to the world's standard, and therefore awakens no opposition. . . . Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived."—*Id.*, p. 48. (See "Testimonies," Vol. IX, p. 244, and "Early Writings," p. 274.)

3. *Why God Permits Persecution.*—Surely there is some good reason for allowing persecution, since Jesus accords it a place in the beatitudes. (Read Matt. 5:11, 12.) The Lord has a twofold purpose in permitting His people to suffer. First, that they may be purified from sin. Mal. 3:2, 3. Second, that it may be demonstrated before the world that the Lord is able to keep His people in the midst of greatest trial and the most severe suffering. Joshua 4:24; Dan. 3:28, 29. "Persecution served only to extend the truth." (Read page 196 of "The Great Controversy.") Bunyan's experience proved that "persecution turned out to the furtherance of the gospel."—*Id.*, p. 252. "Persecution will spread the light. The servants of Christ will be brought before the great men of the world, who, but for this, might never hear the gospel."—"The Desire of Ages," p. 354.

4. *Persecution Foretold.*—John 15:18-20. "No man can serve God without enlisting against himself the opposition of the hosts of darkness."—"The Great Controversy," p. 610. (See also p. 39, and "The Acts of the Apostles," p. 21.) "The warfare against God's law, which was begun

in heaven, will be continued until the end of time. . . . Obedience or disobedience is the question to be decided by the whole world."—"The Desire of Ages," p. 763. Daniel 12:1 foretells great trouble at the close of time—in our day. (See also "Early Writings," p. 283, and "The Desire of Ages," p. 122.)

5. *Who Will Persecute the Christians?*—Rev. 12:12. In "Mount of Blessing," p. 49, we read: "Principalities and powers and wicked spirits in high places are arrayed against all who yield obedience to the law of heaven." "Satan sought to destroy these living witnesses; but the Lord made a hedge about them."—"Early Writings," p. 225. (Study also "The Great Controversy," pp. 582-592.) "The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. . . . As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves."—"The Great Controversy," pp. 607, 608.

6. *Divine Help Promised.*—Isa. 63:9; 43:2; John 14:1-4; Mark 13:9-11; Luke 21:14, 15; 12:11. History bears record of the fortitude with which Christians have endured persecution. With God's help the Waldenses stood firm amid persecution. (See "The Great Controversy," pp. 64-66.) The strength of the persecuted has always been "union with God, union with the Holy Spirit, union with Christ."—"The Acts of the Apostles," p. 85. And so it is today. Not long ago one of our Mexican workers was beaten almost to death, or so it appeared. But when he related the story he said that it seemed as though his body were incased in rubber so that he scarcely felt the blows. Such is not always the case. But God always enables His faithful ones to be true to Him. (Read "Prophets and Kings," p. 513.) God has promised help for persecution that comes to us when we are in the line of duty; but we must avoid needless persecution. Note the example of Jesus (John 7:10) and of Paul (Acts 20:3).

7. *Preparation for the Hour of Trial.*—John 14:26; 2 Tim. 1:12; Heb. 11:24-26; Eph. 6:10-18; 1 Peter 4:7, 8, 12, 13. We must become acquainted with Jesus. That is the great essential. There must be daily striving to know God. (See "The Desire of Ages," p. 355.) "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—"The Great Controversy," pp. 593, 594. Those who yield to worldly demands and customs today will likely yield when trouble comes. (See "Prophets and Kings," p. 188.) Notice Luther's struggle with self, and his splendid victory in the face of bitter persecution. (See "The

Which M. V. Leaflet will be of greatest help to your members?—

Great Controversy," pp. 143, 160.) "The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship."—"Prophets and Kings," p. 512. Do not worry about not having the courage of martyrs today. Just be true. "The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed."—"The Desire of Ages," p. 354.

8. *The Spirit of the Persecuted.*—Luke 23:34; Matt. 5:44; John 16:33; 1 Cor. 4:12; 2 Cor. 12:10; 1 Peter 3:14-18. Missionary Volunteers should be developing the right attitude. Jesus is their example: "The Saviour made no murmur of complaint. His face remained calm and serene." (Read p. 744 in "The Desire of Ages.") Paul remembered his own experience as a relentless persecutor and realized that his persecutors were led by Satan and knew not God. That made it possible, by the grace of God, for him to forgive them and to work for their salvation. But for the grace of God, we should be among the persecutors. Be courageous and persevere in prayer. (See "Christ's Object Lessons," p. 175.) Meet trial and suffering with courage and patience. God provides for every emergency His obedient children must meet. (Read Id., p. 173.) Notice the experience of Paul and Silas (read Acts 16:25); of Berquin in France (read "The Great Controversy," pp. 215-219); and of Huss and Jerome (read Id., pp. 99-110).

"Under the fiercest persecution, these witnesses for Jesus [Christians of the first centuries] kept their faith unsullied. Though deprived of every comfort, . . . they uttered no complaint. With words of faith, patience, and hope, they encouraged one another to endure privations and distress."—"The Great Controversy," p. 41.

9. *Work of God's Remnant People.*—Matt. 10:16. "He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God."—"The Great Controversy," pp. 609, 610.

While God's people press forward regardless of persecution, they must ever work in the spirit of Jesus. (Study Id., pp. 611, 612; "Testimonies," Vol. IX, pp. 236, 243.)

"The principle we are to uphold at this time is the same that was maintained by the adherents of the gospel in the great Reformation. The banner of truth . . . which these reformers held aloft, has in this last conflict been committed to us."—"Testimonies," Vol. VI, p. 402.

10. *Results of Persecution.*—Rev. 7:13, 14. To do his appointed work brought imprisonment to Jeremiah, death to Stephen, long persecution and death to Paul, and banishment to John. (See "The Acts of the Apostles," p. 575.)

Persecution will result in final preparations for deliverance. It will also result in unity and oneness of God's children. They will draw together, work together, and triumph together. "In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. . . . The testimony of one and all will be, 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'"—"Testimonies," Vol. VI, p. 401. After the strife and conflict is all over and we stand with Jesus and the angels of God on Mount Zion, we shall be able to say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"In the day of God every one who has given himself as an instrument for the Holy Spirit's working will be permitted to behold what his life has wrought."—Id., p. 310.



Steps to Christ

(Program for March 14)

BY L. L. MURPHY

SONG SERVICE.

PROGRAM THEME: "Seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

OPENING SONG: No. 189. The songs in today's program are listed in "Christ in Song."

BIBLE STUDY: "Steps to Christ." See Notes to Leaders.

PRAYER.

OFFERING AND REPORTS.

SONG: No. 295, "Walking With God."

TALK: "God Is Love."

POEM: "Self-Denial."

TALK: "Repentance." See "Steps to Christ," pp. 23-36, pocket edition.

TALK: "Confession." See Id., pp. 37-41.

TALK: "Consecration." See Id., pp. 43-48.

TALK: "Faith and Acceptance." See Id., pp. 49-55.

TALK: "Evidence of Conversion."

CLOSING SONG: No. 310, "All for Jesus."

BENEDICTION.

Notes to Leaders

Bible Study: "Steps to Christ."—See "Senior Missionary Volunteer Studies in Bible Doctrines," used in the Senior Study and Service League, Lesson 29, pp. 75, 76, Part II, "Steps in Being 'Born Again.'"

The four talks based on the book "Steps to Christ" should be presented in not more than five minutes each.

God Is Love

It is important for all to remember at the beginning of Missionary Volunteer Week that the God whom we serve is not a despotic ruler who does not love those under His authority. The heathen are deceived by Satan; they believe that the supreme being is one whose wrath must be constantly appeased by acts of penance or gifts of sacrifice. They worship in constant fear of their lives. Satan delights to lead men and women into sin, and then to tantalize them with the thought that they can never be forgiven. Thus he brings discouragement and often total defeat to those who are in the very shadow of God's love but do not realize the wideness of His mercy.

Over and over again we need to repeat those reassuring words of Jesus, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This beautiful promise is for all. It comes to us from the One who gave His life that we might have life. "They shall be filled"—not partially, but completely filled—filled to overflowing with the glory of God and His righteousness. The past is covered with Christ's righteousness, and a new life begins.

But we must hunger and thirst. By this our part is clearly defined. Never will the Lord force any one to obey Him. The blessing comes because we seek for it. Any one who has ever been truly hungry or thirsty knows the extreme agony which comes from lack of food or water. The same is true of the human soul which knows not God. Sin leaves its victim without hope, but "blessed are they which do hunger and thirst after righteousness: for they shall be filled." David wrote, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." And again, "Oh taste and see that the Lord is good." "His mercy endureth forever."

On page 480 of "The Desire of Ages" we may read this statement: "He [Christ] will never abandon one for whom He has died."

Thus we have the assurance that this Week of Prayer may bring to our young people in all the world an in-filling of the righteousness of Christ which alone brings peace and true happiness.

God is love. This we who are longing for a closer walk with Him must

—Order through your Book and Bible House a supply to give out during M. V. Week.

believe. His mercy is extended unto us. The One who, while in the greatest pain and agony possible for man to suffer, cried out to His Father, "Father, forgive them; for they know not what they do," will freely forgive us all things.

A widowed mother and her only son lived in their humble cottage near the railroad. To the boy those speeding trains were a daily invitation to know the great world about him, and accordingly he decided to leave his mother and his home and shift for himself. Mother's pleas and tears were disregarded. He would go, and he did.

Months passed. Not a letter was written to tell his mother where he had gone. She was praying, and that was all she could do—praying that her boy would come home. Finally he could no longer resist the still, small voice. One night he sat down to his little writing table and wrote:

"DEAR MOTHER: I am ready to come home. But before I come, I must know that you have forgiven me. This is what I shall do. Next Tuesday I shall pass by on the noon express. If you have forgiven me, place a white flag out where I can see it, and I shall come home from the next station; if not, farewell forever."

Before his mother read that letter he was forgiven. Her heart cried out for him more than he could realize. To prove that she had forgiven her boy, that mother took the largest bed sheet she could find in the house and fastened it on a long pole as evidence of her complete forgiveness.

As the noon express roared down the track that day, a boy sat motionless, thinking, hoping that mother could forgive. The sign that he saw was too much for him. He wept and hurried home, forgiven.

Thus when we repent and confess our sins, we realize that the wideness of God's mercy covers up the past and brings to each young man or woman who hungers and thirsts after righteousness, the consciousness that God is love, and that his sins have been freely forgiven.

OUR growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace.—"Steps to Christ," p. 69.

Self-Denial

How oft do we deny our Lord,
As Peter did of old!
How oft do we forsake His name
And cling to earthly gold!

Could we but feel the agony
Our Saviour suffered then;
Could we but know His inmost
Depths of love for fallen men;

If we could see the cruel cross
He bore on Calvary's hill,
Or drink but little of the cup
That we ourselves helped fill,

Would we so willingly deny
His wondrous invitation,
And scorn the anguish that He bore
In utter desolation?

My friend, His everlasting love
For mortals here below,
Is just the same as it was then
So many years ago.

His hands are still outstretched to you;
His heart is open wide.
Accept, my friend; no truer love
Can on this earth abide.

—Lena Mildred Sepohenko.

Evidence of Conversion

FRANCISCO CORRIDOR and his wife, members of the Iloilo church (Philippine Islands), are Cebuans of about thirty or thirty-five years of age and are parents of two dear little children. Since 1926, Francisco has been working for an American firm, first as a messenger, then as a salesman of spare parts, and, by the second month, as a shipping clerk at a salary of twenty dollars a month, which was later raised to thirty-five dollars. His salary was large, considering the fact that a day laborer works for thirty-five cents a day.

Though he was baptized in 1928, his faith failed him. After about three weeks he began Sabbath work again and continued transgressing until April 1934, when in an early morning meeting on the campground, conviction struck so deep that he could not longer break the Sabbath, although he ran the risk of losing his job.

Although efforts were made to induce Francisco to work on the Sabbath again, his stand was unflinching. One day the manager called Pastor Mote and me to his desk to tell us about the situation—Saturday was the busiest day of the week; Francisco held a key position; he would like to keep him; another man might not do as much in six days as he did in five, but he might have to let him go. We suggested that they give him a less responsible job, but the manager felt that would not be just to him.

Pressure of business on a Sabbath afternoon stirred the manager to send

a man to the church to order Francisco to go at once to the office. Francisco returned word that he would go after sunset.

After a few more weeks had passed, Francisco received a letter from his manager demanding that he either work on Saturday or resign. The following Sabbath—pay day—as usual Francisco did not appear. On Monday, when he called for his wages, they were refused him because he did not get them on Saturday.

With his wife he came over to the mission office. He was a little blue, but he did not falter. They had decided to go back to their birthplace on the northern end of Cebu Island and work for their relatives. We had a little talk and a good season of prayer. The next day Francisco returned to the manager the property under his charge and said, "Mr. Manager, I am sorry you do not feel you can pay me my salary. Since you cannot, I shall have to leave and find work elsewhere."

His manager in the heat of his feeling said to him four times, "You are very foolish to enter that kind of religion," and told him to get his salary the next Saturday. Francisco answered calmly, "That is what I believe, and I can do no other way."

The manager stopped short and seemed for a moment to be unable to speak. Then he told Francisco to return at two o'clock, and he wrote a note for him to give to the cashier, who in turn promptly paid the Filipino his salary.

In the afternoon he asked Francisco, "Can you talk?" "I don't know what you mean," answered Francisco. "I mean are you afraid to meet people?" Francisco said, "I don't know. I can try." So he was promoted to the responsible work of a collector on a separate island, one of the richest sections of this group. He was to have an auto with all expenses paid.

Francisco was happy that his prayer had been answered and that he would be better situated to do missionary work. When he was told to move his family to the new place on Friday, he said, "Mr. Manager, I'd better go Thursday, for if I go Friday, we will not get there and be settled before the Sabbath. There is one thing that I am not clear about. That is about Saturday work." The manager replied, "I want you to work Sunday,

M. V. Week prayer bands should be organized early.

Monday, Tuesday, Wednesday, Thursday, and Friday; Saturday you may have off."

Francisco Corridor and his wife have transferred their membership to the Cadiz church, and are trying to be a blessing to the church and community about.

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His Will and Mine

(Program for March 21)

BY C. A. RUSSELL

SONG: "Wonderful Love of Jesus," No. 245 in "Christ in Song."

PRAYER.

REPORTS.

OFFERING.

TALK: "God So Loved."

TALK: "He Died for Me."

DUET: "He Did Not Die in Vain," No. 63 in "Christ in Song."

TALK: "The Two Ways," p. 29.

SONG: "Only Two Ways," No. 11 in "Christ in Song."

TALK: "The Will."

TALK: "Open the Door," pp. 29, 30.

POEM: "Just for Me."

SONG AND CONSECRATION: "Lord, I'm Coming Home," No. 17 in "Christ in Song."

BENEDICTION.

Notes to Leaders

INASMUCH as this program is to be presented on the second Sabbath of Missionary Volunteer Week, when it is hoped decisions for Christ will be made by many of our youth and a renewed consecration may be experienced by all, it seems fitting that the talks and studies should be planned with this end in view. Extend an earnest invitation to complete consecration, to those who have not taken their stand or who have slipped from their moorings. At the close of the service, invite all others to renew their consecration to Christ. Seek to make the entire service inspirational and impressive. Encourage any who accept Christ as their personal Saviour to prepare for baptism and church membership.

"God So Loved"

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The whole wonderful, beautiful story of the love of God for poor, fallen humanity is bound up in this one verse. Some one has said, "If all other Scripture were lost and only this one verse remained, there is enough in it to save every soul who desires to be saved." The germ of the whole gospel of God for the salvation of man is bound up in this most familiar, most beautiful verse.

God so loved that He gave. What more could He have done? Man chose disobedience instead of obedience; death instead of life. But God so loved that He gave to man another opportunity. Angels offered to die in man's behalf. They could not pay the price. They, too, are created beings. Only divinity could pay the penalty of the broken law of God and save fallen humanity. Christ, the only-begotten Son of God, must have gone to the Father and said, "Father, I'll die in their stead if You will let Me. I'll prove that You are a God of love and not a cruel tyrant as Satan represents You to be. May I go?" And God so loved that He gave His only-begotten Son to die for us. Oh, the fathomless love of God through Jesus Christ our Saviour!

This is God's plan. He has no other plan. There is no other plan. He who refuses to accept the pardon purchased for him on Calvary must pay the penalty of his own sins through death in the lake of fire, for "the wages of sin is death." "There is none other name under heaven given among men, whereby we must be saved."

D. L. Moody was conducting revival meetings in one of our cities. The attendance was large, the interest intense. A telegram came announcing the critical illness of a relative in a distant city. The sick man knew not Christ. Mr. Moody said to his wife, "I must go to talk with him before he dies, but what can be done about the meetings?"

Mrs. Moody replied, "You remember that young Irishman who accepted Christ a little while ago, and how earnest he is, and how he longs to do something to lead others to the same happy experience which he himself possesses? He wants to tell others about it. Why not let him do it?"

"Mrs. Moody, what are you talking about? Do you think for a minute I could leave this interest in the hands of that young fellow? Why, he doesn't know how to preach."

"Well, he knows Christ; and he is so eager to tell others about Him."

Mr. Moody was dubious; but not knowing what else to do, he left the meetings for his wife to plan with this young man. Upon his return, after the greetings, his first word was, "Well, what about the meetings?"

"You should have been here," said Mrs. Moody.

"Did any one come out?"

"The hall was packed."

"And who talked?"

"The young Irishman."

"What was his text?"

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Fine," said Mr. Moody. "That grandest of all texts in the Bible. What did he use the second night?"

"For God so loved the world," and all the rest of the text." Every night during Mr. Moody's absence this young man had dwelt upon the love of God as unfolded in this text. "And," said Mrs. Moody, "men and women were moved to tears, sinners were converted, and the cause of Christ was built up." Instead of the interest being gone, it had been greatly increased by the testimony of one who had found Christ as his own personal Saviour.

An incident occurred in one of the Southern States which in a small way illustrates the infinite love of God. There was a drawbridge over one of the large streams which the railroad crossed. The keeper of the bridge lived in a little cabin near by. So faithful had he been to his duty that there had never been an accident at the bridge.

Every day near noon one of the fast trains on the road passed over the bridge. It was the keeper's custom to go up the embankment from his little cabin just before time for the train, in order to see that everything was in perfect condition.

As he came to the bridge on one particular day, to his horror the keeper discovered that some miscreant had tampered with the fastening and it was impossible to lock the bridge in position. Even then he could hear the roar of the approaching train around the curve. He grabbed a heavy steel bar. In some way he was able, with this bar, to lock the bridge in position; and, by throwing his full weight upon the bar and leaning out to avoid being struck by the train, he was sure he could hold things steady. At that instant his blood ran cold, for his only child, a little fellow four years old, following in daddy's footsteps, climbed up the embankment and stepped between those

"You have a need of Christ and a Christ for that need."

glistening rails just out of the father's reach. It would take but a second to drop the bar and snatch his child to safety, but the whole train with its load of human freight would be plunged into the waters of the river far below.

The flying locomotive was upon him. He closed his eyes, locked his jaw, gripped the steel bar, and heard the great thundering train sweep across the trestle. There was a tiny splash in the water. The engineer brought the great train to a standstill. The passengers began to pour out, wondering why the train so suddenly stopped where there was no station. The word was passed of the terrible accident and the sacrifice made by this humble man to save their lives. Some one saw the form of the little fellow being carried away by the current. With a long pole he was drawn to shore. By this time the mother had arrived.

One of the passengers, wanting to do something to express his appreciation and not knowing what else to do, circulated among the others and made up a large purse of money. As he offered it to the grief-stricken parents, the father said, "Oh, no, keep your money. It can't bring back my boy."

Our heavenly Father had only one Son, and He gave Him in order that all of us might be saved.

There is but one thing that can ever separate a human being from the love of God, and that one thing is sin cherished, clung to. (Read Rom. 8:35-39.)

In His love for us and His intense yearning that we come back to the Father's house, He invites us to come and reason with Him. (Read Isa. 1:18, 19.)

We have no standard of weights and measures by which we may evaluate the worth of a human soul. Had there been but one soul to be saved, Jesus would have left the courts of glory and have come to this dark world that that one might be saved.

"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Look upon

the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Christ's Object Lessons*, p. 196.

He Died for Me

(Read "Testimonies," Vol. IX, pp. 102, 103.)

Christ died that we might live. On Calvary's cross He purchased a pardon for every one. It is ours if we will accept it; but He will not force a pardon into the hand of any one who does not desire it. In the most literal sense He died for you and for me.

During the Civil War a soldier by the name of Frank Smith was numbered among the prisoners in Hendersonville. An exchange of prisoners was arranged. Frank was one of the fortunate ones, for he drew a card with the number 56. When this was known, his fellow prisoners pressed around him, congratulating him and sending messages to loved ones by his hand. Among his friends was another young man, an infidel. Upon a piece of brown paper he scratched off a little message to his loved ones, and as he pressed it into Frank's hand he said, "I do not suppose I will ever see them again. I am getting weaker every day. I never begrudged any one anything before, and I don't begrudge you this, Frank, but, oh, how I wish I were going with you."

The gong sounded. The exchange prisoners formed in line. Turning to his infidel friend, Frank said, "Here, take this paper," as he pressed the yellow slip into his hand. "When they call the roll out there, you answer 'Frank Smith' and I'll answer for you in here."

"Oh, Frank, I can't do that."

"Yes, you do just that. My father and mother are both dead, and I have no wife nor children waiting to welcome me home."

"Take it back, Frank."

"You go and I'll stay," said Frank, and then added in an undertone, "That's what Jesus has done for both of us."

Who could refuse the pardon of his sins by the One who bore them on the cross? There is a heaven to gain

and a hell to shun. May we act like reasonable human beings, and gladly and most thankfully accept the pardon that Christ has for us.

The Will

"EVERYTHING depends on the right action of the will."

(Read "Steps to Christ," pp. 47, 48, pocket edition.)

"Everything" includes eternal life. We must first choose to be Christians. God never forced any one to do anything. He points the way; He invites; He pleads; but He does not compel. One of the greatest gifts bestowed by the Creator upon the created is the right of choice. Man is a free moral agent. God could never be honored by unwilling service nor by forced obedience.

(Read "Steps to Christ," p. 62, pocket edition.)

May we believe the wonderful words, "You are accepted before God just as if you had not sinned."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

If in honesty of heart and sincerity of purpose we have confessed to God every sin which His Holy Spirit brings to our consciousness, He will just as truly do His part—forgive. If we rise from our knees with a doubt in our minds, "I wonder if He really has forgiven me," we are sinning the sin of unbelief.

"Just as if you had not sinned." How wonderful! how beautiful! how unbelievable!—aside from the faith we have in the promises of God that He will do as He says.

Young people sometimes say, "Oh, I expect to be a Christian some time. I don't want to be lost. I want to be saved. Next month. Next year. Some time, but—" Then usually follows some excuse for putting off the day of salvation. Usually they add, "And when I do start to be a Christian, I am going to be one."

"Fine, my friend, but when are you going to start? Every hour that you live from this very moment until the time when you do make your decision you are lost." That may sound startling. It ought to, for it is a solemn truth. One cannot be lost and saved at the same time, and there is no hope outside of Christ.

Perhaps some one says, "I am afraid if I do start that I'll fail. Afraid I can't hold out."

Well, suppose you do fail. You surely have failed if you never start. Nothing is more certain than eternal death if one does not accept the only provision God Himself has made for salvation. But Satan cannot cheat a soul out of the kingdom of God who really wants to be saved—who wants to be saved enough to pay the price. What is the price? Willing obedience, full consecration.

"The church has become a reservoir when it was meant to be a channel."

Some one else may say, "I can be just as good outside the church as in it. The church is full of hypocrites anyhow."

It is a tragedy that there are hypocrites in the church, but never forget there must be something genuine before there can ever be a counterfeit. You would not leave the country because a counterfeit coin was given you. You would not judge the whole currency of the realm by a piece of counterfeit. Be sure there are genuine Christians, else there could be no counterfeit ones; and be sure that you yourself are among the genuine.

There is a sin which can never be forgiven. It is the sin against the Holy Ghost. Why cannot this sin be forgiven? The only means that God can use to bring a soul to repentance is the Holy Spirit. The first work of the Spirit is to convince of sin. If the Spirit of God is grieved until finally He is grieved away for the last time, how can that soul repent? But without repentance there can be no confession; without confession, no forgiveness; without forgiveness, no salvation. Too late! "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Picture the agony of this last cry of a lost soul. Listen to the tender voice of the Master, "Come unto Me," and yield before it is too late.

Just for Me

DEEPER than the deep blue sea,
Endless as eternity,
Is the love of Christ for me,

Just for me.

Why He came, I do not know,
Only this: He loved me so
That He died His love to show,
Just for me.

Had there been no other sheep
Lost upon the mountain steep,
Languishing in forests deep,

None but me;

Back into His precious fold,
Safe from harm and sleet and cold,
Would His loving arms enfold
Only me.

Never from His tender heart
Shall I evermore depart,
Causing bitter tears to start,

Tears of pain.

Closer to His cross I'll cling,
Never to His heart I'll bring
Sorrow, sadness, pain, or sting,
Ne'er again.

Precious Saviour, help Thou me
Ever kind and true to be,
Bringing gladness unto Thee,

All my days.

Keep my wandering feet from sin,
Make me clean and pure within,
Grant that I some soul may win
To Thy praise.

C. A. RUSSELL

THERE is no evidence of genuine repentance, unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.—"Steps to Christ," p. 59.

What Bird Is That?

(Program for March 28)

BY GLADYS SCOTT WAKEFIELD

OPENING SONG.

SECRETARY'S REPORT.

PRAYER.

SCRIPTURE: Matthew 10:29-31.

LEADER'S REMARKS.

STORY: "Birds for Food."

TALK: "Birds of Tune."

TALK: "Filming Bird Songs."

VOCAL SOLO: "His Eye Is on the Sparrow," No. 192 in "Gospel in Song."

STORY: "War Hernies," p. 30.

SYMPOSIUM.

STORY: "Wren Fledglings."

POEM: "To a Bird at Dawn."

LEADER'S CLOSING THOUGHTS.

POEM: "Providence," p. 16.

BENEDICTION.

Notes to Leaders

AIM.—To promote interest in bird life.

1. In the talk "Filming Bird Songs" why not create a little unusual interest by demonstrating the ranges by human voice, violin, or piano as they are mentioned.

2. Few things are more satisfying than the glow coming with newly acquired knowledge, and accompanying it is a pardonable pride in modestly displaying that knowledge. Leader, find some members who have gleaned unusual bird information and use your local material. But let it be concise and wide-awake.

3. Our program topic is rich in follow-up material, such as bird hikes, bird lists, and bird games. Why not offer an incentive for grade A snapshots of bird life? The boy carrying a BB gun is out of date; his successor points a camera instead. Artistic displays could be arranged.

Suggestions for Leader's Remarks

"WHAT bird is that, Sid?"

"Bird! The only birds I know are robins, bluebirds, redbirds, and blackbirds—oh, yes, sparrows, owls, and hawks."

Acquaintanceship is a major part of life's enjoyment. If you were invited to spend a social evening in the home of strangers whose very name you did not know, and if all the other guests were unacquainted strangers, you would certainly spend the evening in a dull manner and be thankful to depart for home, where you could feel really comfortable.

As acquaintanceship is an essential precedent to appreciation of human nature, so is it necessary in order to enjoy other phases of nature. The true bird lover—the one who will start at four o'clock on a raw spring morning hunt—has felt the thrill of recognition at the sight of the trim little ovenbird or the melody of the hermit thrush, and his heart is warmed as having talked with an old friend home from a long absence.

To a Skylark

ALAS! my journey, rugged and uneven,
Through prickly moors or dusty ways
Must wind;
But hearing thee, or others of thy kind,
As full of gladness and as free of heaven,
I, with my fate contented, will plod on,
And hope for higher raptures, when life's
day is done.

—William Wordsworth.

Birds for Food

THE love for wild things, particularly for our harmless and defenseless songsters, has been nurtured in American youth for many years. Indeed, it would be quite unusual today to see a pair of boy vandals shooting at even English sparrows. However, this appreciation of bird life is not universal, as the following account will show:

Recently complaint came to the police from a part of metropolitan New York that men were killing all the robins. Finally an officer found an immigrant from Southeastern Europe who consented to disclose the killer. Taking the officer to a wooded spot in the suburbs, the guide gave a characteristic whistle, and soon a man armed with a shotgun came out of the woods and approached cautiously. Then followed a quick, excited conversation in foreign tongue, and without any warning the officer was shot. The two men escaped temporarily, but were later captured and brought to trial. True, the men had both been killing robins (in fact, a sort of song-bird-for-food racket had developed), but it was equally true that the killers could see no reason for being brought to court—for wasn't it a good Old Country custom to kill birds to eat, as well as hares and other edible wildlings? Then why let all those plump robins be wasted when plenty more would be back next spring?

Birds of Tune

DID you ever hear a real, feathered bird whistling "Yankee Doodle"? Well, Miss Lillian Hayes, of Dunreith, Indiana, has trained her star canary, White Wings, to whistle "Yankee Doodle." When he was considered too mature to be taught new songs, White Wings also learned "My Old Kentucky Home." Sometimes he whistles a few bars of each, thus making a medley. If he gets his song pitched too high, he staps, takes the tone—do, me sol, do—and starts all over.

Another of Miss Hayes's canaries, Caruso, whistles "Yankee Doodle" so

Clubs for the study of various nature projects may well be organized this month.

softly and delicately that it seems almost sacred, and he drops from one note to another with true operatic effect.

Still another ambitious young bird attempted "The Rosary," but he couldn't whistle it all the way through, as the half tones were too difficult.

It took Miss Hayes seven months to train her birds to whistle tunes. Now they are parent birds, and their youngsters learn tunes at eight or ten weeks.

Female canaries rarely sing; and when they do, they do not sing so well as males. But Miss Hayes has found them smarter; so she trained a canary circus. Its outstanding performer is a self-possessed bird named Emma. Emma is a dauntless soul, not intimidated by man or beast, or two-hundred pound photographers. She and the other circus performers ride toy tricycles, walk a tight rope, climb a winding stair, swing on a trapeze, perform other clever tricks, and accept the praise that comes their way as their just due. Two of the birds "work on the railroad," riding a miniature handcar around and around the track.

Filming Bird Songs

THE noted ornithologist, Albert R. Brand, is interested in filming the sounds of birds' songs. His expedition reports:

"One of the surprising discoveries is that the average bird song, though of short duration, is made up of a great many notes. The song of the winter wren, lasting only a little more than seven seconds, contains 113 notes, or about sixteen a second.

"The ear cannot hear these as separate notes. The ear distinguishes only five separate notes. One song sparrow's song lasted only a little more than two seconds, but it contained thirty-five separate notes, or seventeen a second. A goldfinch's song which lasted two and a half seconds contained twenty-two notes.

"Between each of these brief jets of sound there is a distinct period of silence. To the ear the sound seems continuous.

"Another item is the extremely high pitch of bird songs. Some notes, in fact, are above the range of audibility of the human ear. The highest note of a human soprano is more than two and one-half octaves below the highest note of a bird and an octave

and one-half, at least, below the average of bird songs. Mr. Brand has found only two birds whose songs come within the human singing range. The horned owl emits notes at about the center of baritone range. The catbird's mew falls just above the contralto's high, and about the middle of the soprano's range.

The call of the veery and the bell-like songs of the thrushes are above human register; they are pitched at about the highest notes of the violin. The highest singer found so far is the grasshopper sparrow. His highest note has a frequency of 9,141 cycles, corresponding to D eight octaves above middle D of the piano. The average pitch of his song is C eight octaves above middle C."—*Abbreviated from "The Literary Digest."*

Symposium

1. It is amusing to see the amateur bird hunter bending his neck until it aches in search of nests high in the trees, when half the songbird nests are on a level with the eye, or lower. The naturalist Burroughs tells us that a line ten feet high would include more than three fourths of the nests. Only the oriole and wood pewee, as a rule, go higher than that.

2. Many folk believe that about the only bird that sings on the wing is the lark. This list of wing singers may be interesting: bobolink, meadow lark, indigo bird, purple finch, goldfinch, ovenbird, kingbird, vesper sparrow (rarely), Maryland yellowthroat, horned lark, kingfisher, the swallows, chimney swift, nighthawk, song sparrow, red-winged blackbird, pipit, and mockingbird.

3. One day as a minister's daughter was walking along a country road, she saw a bit of flaming red on the ground. Stooping, she picked up the body of a male cardinal. There it lay in her hand, still and lifeless. A few moments before, it was pulsating with life, giving to the world song and cheer and flashing beauty. "Firebird," the Indians call it. A passing hunter had used the brilliant creature as a target to test his aim; and having tested it, he went his way with complacency. The heart of the young woman flamed hot with indignation, and, returning to her study, she planned the challenging book, "The Song of the Cardinal." Through her gifted pen she sent the lovely cardinal singing throughout the entire English-speaking world, and then sent him to foreign lands in nine different languages; finally through the Braille print he was sent singing his song of cheer to the hearts of the blind. If you haven't read Gene Stratton Porter's "The Song of the Cardinal," you have a delightful story before you.

4. See "Did You Know?" under "Suggestions for Superintendent's Talk," in the Junior program section, p. 30.

Wren Fledglings

ONE summer, long, long ago, a very small but very debonair wren brought his little wife to consider our porch as holding a building site. After many saucy tail fits, the piquant Mrs. Wren decided to build up in one corner just under the roof. From earliest dawn the effervescent song of the master of the new nest could be heard, of course interrupted with many a vitriolic epithet hurled, along with his own little body, at interfering sparrows.

Then came days of hard work, when Mr. Wren rolled up his sleeves at day-break and started worming the gardens to keep the wolf away from the snug little nestlings. Yet always the drudgery was relieved by those intermittent bubbling outbursts of song.

But one day all was quiet as I stepped out upon the porch, and to my amazement I saw on the floor beneath the nest little half-feathered fledglings with bleeding heads. Tenderly I picked up the tiny pulsing bodies and replaced them in their nest. Suddenly my sorrow gave way to indignation as the wren parents pushed the young out onto the floor again and proceeded to peck their defenseless heads in a most fiendish manner. For some time I battled with the parent birds, but always their unnatural actions would be resumed, until finally the little birds—little bodies of promised song—lay lifeless.

For years I thought of that scene, mystified. Now I know the explanation according to ornithological records. Without a doubt the wren nestlings had become infested with lice, the frequent curse of birds coming in too close contact with man's dwellings where domestic fowl are kept. Realizing the torture of their tiny babes, the wren parents did the only thing they could do—put their offspring out of their endless misery and left the site of the tragedy. Thus, what seemed to me a perversion of natural instinct was really a brave, wise love on the part of the little wren parents.

Once I talked with a boy who thought rebelliously of the fact that he was born without choice into a world of sin, forced to choose God's will or suffer death at the will of the

same God who declares, "I am love." Now the viciousness of sin is as parasitic to the soul as were the lice tormenting and sapping the life of the little birds.

Most of us can look back on our lives, even though we are young in years, and see dark threads of struggle and of sorrow; and as life advances, yet more such threads will pass through the shuttle. Since it is sin that causes sorrow of heart, torment of mind, and pain of body, is it not a brave, wise love that compels God to end the curse? And if we yield ourselves to the overwhelming passions of sin, will it not be merciful love that places us beyond the clutches of evil, even though it is in the oblivion of eternal death?

To a Bird at Dawn

To you, sweet bird, one well might feign—
With such authority you sing
So clear, yet so profound, a strain
Into the simple ear of spring—
Some secret understanding given
Of the hid purposes of heaven.

And all my life until this day,
And all my life until I die,
All joy and sorrow of the way,
Seem calling yonder in the sky;
And there is something the song saith
That makes me unafraid of death.
—Richard Le Gallienne.

Leader's Closing Thoughts

1. PRESENT your follow-up plan.
2. If there is time, have a few brief reports on interesting local bird activities related.
3. Tell the story as given under "God's Guidance." Exhort the young people to lay aside their own self-esteemed plans, and let God guide; then *their* plans can become *His* plans, and success will be assured.

God's Guidance

THE sun was fast setting as William Cullen Bryant paused to note a solitary bird high in the heavens above him. It was springtime, and the lone traveler was flying swiftly toward the north. As Mr. Bryant watched the bird grow smaller and smaller, until at last it was but a distant speck on the far horizon, he wondered how far those frail wings had fanned the empty space. Perhaps the bird had wintered in South America and had traveled several thousand miles northward in search of a nesting site, and, thought the man, how did that little bird know the road over sea and plain and mountain? Later Mr. Bryant penned four immortal lines from which we youth today, looking out over the untried and trackless years ahead, may gain comfort:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

Junior M. V. Meetings

"Do My Honest Part"

(Program for March 7)

BY T. ROSE CURTIS

OPENING EXERCISES.

TALK: "Do My Honest Part."

DRILL: "Faithful Littles."

STORY: "God's Orders."

POEM: "Do Your Level Best."

BLACKBOARD TALK: "Thrift."

CLOSING EXERCISES.

Do My Honest Part

To do my honest part I must first know what my part is and then learn how to do it efficiently. My part may be one thing today, something very different tomorrow; but whatever it is, I take Marshall Field's definition of efficiency as my motto: "To do the right thing at the right time in the right way."

What is the right thing? Being the best that is in ourselves all the time, thinking the best thoughts we are capable of all the time, making of our bodies temples fit to contain our souls, making of our minds just what God intended to make—the most wonderful thing in the world.

When is the right time to do the right thing? Can we wait until tomorrow, next week, or next year to "turn over a new leaf"? "Now is the accepted time." Tomorrow may not be mine.

What is the right way? The right way is the courteous way, the considerate, unselfish, Christian way. It is carrying out the rule Christ Himself gave to the world: Do unto others as you would that they should do to you. If we take that rule, we shall do the right thing in the right way, and no one will ever have to prompt us.

To do my honest part I must be really dependable. When I promise to do a thing, I will do it; when I make an appointment, I will keep it, *on time*. Stealing another's time is just as dishonest as stealing his money. I will be so dependable that it can be said of me, "If he (or she) says so, you can count on it." I will be glad that I have a work to do, and I will like the work that is mine to do. If I don't like it at first, I will learn to like it; for "when we put enthusi-

asm, vim, and interest into anything we have to do, work becomes play, labor becomes craftsmanship, duty smiles and is changed to opportunity."

To do my honest part I must be self-controlled. At work or at play, I will be fair, to myself and to others, and I will remember, "This one thing I do," until I get it done. By the grace of God I will control my tongue, my temper, and my thoughts; then my actions will also be controlled. I will—

"Work a little, sing a little, whistle and be gay;
Read a little, play a little, busy every day;
Talk a little, laugh a little; don't forget to pray;
Be a bit of merry sunshine all the blessed way."

Faithful Littles

FIRST CHILD:

I'm only a stray little sunbeam;
I can't do much, you know,
To brighten the world as I pass along.
But I'll do what I can as I go.

Perhaps some little corner

Would be darker without my light;
If that be true, I will do my best
To make that corner bright.

SECOND CHILD:

Such a wee, wee little birdie,
And my voice is not very strong;
No doubt in a crowd of singers
You could scarcely hear my song;

For it's only a feeble effort

When I do my very best;
But if I can't sing for the wide world,
I can sing for my home nest.

THIRD CHILD:

Just a little drop of water;
What good can one drop do?
But the blade of grass it fell on
Was refreshed, and greener grew.

Then, little drops, you know, make up

The rivers and oceans wide;
Though only a drop, I, too, must help
To swell the wondrous tide.

FOURTH CHILD:

Such a tiny wayside flower,
Most hidden among the grass,
Men go on hurrying by me,
Nor notice me as they pass.

But, then, if this spot is gladder

For my growing here, I know
It is just what God designed for me,
And so I'll continue to grow.

LEADER:

Just a little boy and girl
Doing the best they can,
She grows to thoughtful womanhood,
And he to an earnest man:

So all along life's journey

We each may find work to do,
For the fields are white to harvest,
And the laborers are few.

—Author Unknown.

"REAL living is giving."

—Have you reached one fourth of the year's goals?

God's Orders

Mr. SANDS looked up from his books.

"What do you want with me?" he asked.

"I want some work to do," was Willie Thompson's quick answer.

"Some work? What makes you think I have any work?"

"I read your advertisement in the paper."

"So you read the paper, do you? Well, do you answer to the description that I gave?"

"I do not know, sir. I thought perhaps you would be willing to try me and see."

"Well, now, that's fair. What can you do?"

Willie hesitated a moment. There were a good many things that he thought he could do. He didn't see how he was to get them all into a short answer. At last he said, "I can do what I am told."

"Can you, indeed? Now if you are entirely sure of that, you are a very unusual boy."

"Well, I mean," said Willie, his cheeks getting red, "that I can try to do it. I suppose a gentleman would not give me things to do that he knew I couldn't do."

"But suppose I should hire you, and the next morning I should tell you to go to my shop, and roll down the hill at the back door twenty-five times. What then?"

Willie could not help laughing. "Why, I am sure I could do that, and I would go at it as fast as I could."

"Well, suppose I should tell you to go to the shop next door to mine, and watch your chance, and seize the nicest-looking codfish you saw, and run back with it, and put it on my counter. What then?"

"That I couldn't do, sir," Willie said.

"Why not? You told me you could do what you were told to do."

"So I can, but I had my orders about that a good while ago. 'Thou shalt not steal,' is one of my orders. I have to follow that."

"Ah! then my orders come next to those, do they?"

"Yes, sir; always."

Willie's voice was as firm as before; but he began to think that Mr. Sands must be a very wicked man and that it would be just as well not to work

for him. But just then the gentleman held out his hand.

"We'll shake hands on that my boy," he said, "and we'll try each other for two weeks, if you say so. I want a boy who puts God's orders first, and mine second."

Do Your Level Best

Do your level best, boys, always—everywhere;
Never mind what others do, you act fair and square.
Duty's call is urgent, and life is no empty jest;
Pull yourselves together, boys, and do your level best.

Do your level best, boys, whatever your lot may be;
Grinding in the study, or sailing on the sea.
Pen, or plow, or hammer, or in scarlet tunic dress;
Pull yourselves together, boys, and do your level best.

Do your level best, boys; all honest work will wear;
Yours is now the springtime; improve the season rare.
Use each precious moment, all trifling ways defest;
Pull yourselves together, boys, and do your level best.

Do your level best, boys; all honest work will tell;
Though the task be irksome, resolve to do it well.
Tinsel oft may glitter, but will not stand the test;
Pull yourselves together, boys, and do your level best.

—David Johnstone.

Thrift

OUR Handbook says, in explaining about doing our honest part, that "a Missionary Volunteer is thrifty." What does it mean to be thrifty?

We generally think of thrift in terms of money. We couldn't get on very well without it. And I have found what I think is a pretty good "recipe" for thrift, though it was printed as a rule for success and happiness. Maybe I'll be able to show that it is only the thrifty person who is truly successful and happy.

When one makes a cake, she is careful not to leave out any single ingredient listed in the recipe, for each one is necessary to make a good cake. This recipe for success and happiness lists seven ingredients, and the more I have studied them the more I am sure that each one is important, though at first it seemed that one or two could be left out, and still success and happiness could be attained. Let's look at them and study them a bit together. [Write on blackboard, or have another do it, one at a time, as mentioned.]

1. *Work and Earn.*—Some of us may have an allowance and think we don't have to work. But I am finding out more and more that what I earn by my own work, though it may be a small amount, is worth a lot more to me, and I am much more careful, and also really happier, in using it than in

using what is given to me, or even my allowance, which is mine as a part of the home firm. *Work and earn* is a good rule.

2. *Earn and Save.*—When we first begin to earn our own money, it seems so much fun to spend it; but since I started a savings account as one of the Companion requirements, I am finding that it's even more fun to save. And it isn't so hard. "Wherever there is a will to save, there is a way," says one. And another, "The thrifty person saves something each week, no matter how small it may be."

3. *Record Your Expenses.*—I am learning that this is one of the surest ways of saving, for when I remember that I have promised to record every cent I spend and what I spend it for, and that my accounts will be "audited" at the end of the month, I am more careful not to spend for things that I'm not especially proud to record—things that are sort of selfish, or foolish, or unnecessary.

4. *Start a Savings Account.*—At first I thought this was just a repetition of the second. But then I read this in a paper: "Thrift means securing interest on your savings. Money kept in hiding never earns anything. Put your money to work. You work for money; make it work for you." Then I saw that there is a difference between just saving money, and having a savings account—and the difference is all in favor of the latter. For one thing, it's so easy, when you're just saving money, to borrow from it for this or that, meaning of course to return it later; but oftener than not, you don't do it. When you put your money in the savings account in the bank, you don't draw it out for any little ordinary want.

5. *Pay Your Bills.*—This is just plain honesty and good business sense. It is also an important ingredient in success and happiness, for the person who has the reputation of paying his bills will be wanted and trusted. "One who is thrifty in his own affairs can be depended upon to be thrifty in the interests of others."

6. *Owe No Man Anything.*—This seems as much a repetition of the fifth as the fourth appeared of the second. But it means more than that, to me at least. It means *pay as you go*. It also means *don't borrow*; if you don't have the money for something you want, wait till you do have it. It'll be worth a lot more to you for your having waited than if you have to pay and pay and pay, maybe after you've almost forgotten what you're paying for.

7. *Share With Others.*—This is the last ingredient in my recipe; but as I have thought of it, I believe it is really the very most important of all, at least in the happiness part. For it really is "more blessed [happy] to give than to receive," and "life gives back just what we give it; . . . it will come back multiplied." And I would judge, from all the stories I've

"Shooting at two birds you are likely to hit neither."

requested, "Mr. Hall, will you pray with me?"

Harry was taking a big step toward coming to Jesus!

When the Holy Spirit Speaks

GLENN and Harold, two Junior boys, were enjoying the privilege of attending their first camp meeting. In the Junior tent many other boys were present, and girls too. The meetings were made extremely interesting. Sometimes the children had something to say about Jesus and His love for them; Glenn and Harold did not understand that experience of which the children spoke. Some one talked about conversion. The boys wondered what that could be. They received an answer one Sabbath morning when the speaker outlined step by step the way to Christ. He invited the boys and girls to surrender their lives to the Master.

That meeting the two boys will always remember. They did not stand on their feet with the other children, but they had found a new meaning to the story of Jesus and His love for them. It was their first invitation to give their hearts to Christ. The Holy Spirit made them sorry for the mistakes of boyhood days, and seemed to say to them in a voice not audible, but nevertheless forceful, "Jesus loves you."

A few years later that same voice called to Harold again. This time he recognized it as the voice of God, and he answered, "Lord, here am I." A few months afterward, Harold was baptized. Later he became a worker for God.

Whenever the Holy Spirit speaks to us, we ought to obey it at once. We might not have a second opportunity as did Harold. Jesus wants us to come to Him while we are still Juniors.

WORK remains, I believe, the primary educator of the race; the aorta of education; and poor, essentially uneducated, is that youth whose opportunities have opened to him every door except the door of labor.—*Professor W. E. Hocking, of Harvard.*

DESTINY is not a matter of chance; it is a matter of choice.—*William Jennings Bryan.*

His Will and Mine

(Program for March 21)

BY C. A. RUSSELL

SONG: "Wonderful Love of Jesus," No. 245 in "Christ in Song."

PRAYER.
OFFERING.

REPORTS.

TALK: "God So Loved," p. 21.

TALK: "Remember."

SONG: "The Captain's Call," No. 66 in "Missionary Volunteer Songs."

TALK: "The Two Ways."

SONG: "Only Two Ways," No. 11 in "Christ in Song."

TALK: "Open the Door."

PLEA IN SONG: "Give Your Heart to Jesus," No. 33 in "Missionary Volunteer Songs."

RESPONSE IN SONG: "Into My Heart," No. 30 in "Missionary Volunteer Songs."

CONSECRATION.

BENEDICTION.

Remember

SOME things we should remember. Some things we should forget. Such is the perversity of human nature that we are inclined to remember the things which should be forgotten and to forget those things which should be remembered. We should try to forget the unkind word that has been spoken to us or the time we felt we had been slighted. Paul tells us in Philippians 3:13 some things which should be forgotten.

There are many things to be remembered—kindnesses, happy experiences of the past, friendships. More than these, we are told by the wise man, "Remember . . . thy Creator in the days of thy youth." Youth is the time when preparation must be made for the lifework. Life, with its opportunities, its privileges, its duties, its burdens, lies before. In youth there is the spirit of zeal, earnestness, enthusiasm, cheerfulness, optimism. It is in youth that nearly all decisions for Christ are made. It is supreme selfishness for one to give almost his entire life in service to the world and in carrying out selfish aims and purposes.

In the quotation from the wise man, one word was omitted. This was done purposely in order to call special attention to this most important little three-letter word. (Read Eccl. 12:1.) Remember *now* thy Creator. There is no other time. It is always now. Now lies between the two great eternities, yesterday and tomorrow. Yes-

terday is past. Its record is made up and the books are closed. When what we think of as tomorrow comes, it is our today.

How tragic that some young people think they must sow their wild oats, soil their character, and wait for some future time, some tomorrow, when they expect to reform and to live for Christ, to do service for Him, and at last to be saved. In the story Jesus told, the prodigal had to be brought into the most abject poverty before he was willing to say in his heart, "I will arise and go to my father."

What does the Christian give up that is really beautiful, helpful, ennobling, or in any wise desirable? The prodigal at last was most happy to give up the hogs, the husks, the hunger. In his extremity he said, "I will arise and go to my father." He found the father waiting to receive him with open arms and loving heart. God's great heart of love yearns over every modern prodigal. The Holy Spirit pleads with him to come home. Why cling to the empty husks of worldly pleasure? The Christian may enjoy everything that is best in this world. The best associations, the best books, the best music, clean pleasures, wholesome food, and everything really worth while. And what does he exchange for these? Cheap associates, unclean and worthless books, jazz, and everything else which drags the soul down to perdition. Carefully count the cost, and you will find that it pays to be a Christian. It pays a hundred-fold in this life and gains life everlasting in the by and by.

During a revival service on the camp ground, many were responding to the appeals of the Spirit and upon invitation were pressing to the altar. Two boys, about twelve and fourteen years of age, were sitting together. The younger one, feeling an earnest desire to yield, whispered to the older, "Let's go forward." There was no response. Again he said, "Come on; let's go. I will if you will." The other responded, "No, not now. Let's wait until tomorrow. I'll go with you tomorrow."

The younger had not the courage to take his stand alone; so they sat still. When tomorrow came, there was no invitation and no desire. The younger boy's "tomorrow" came two years later, and he found his Saviour; but

"A friend you buy may be bought by another."

read, that it's pretty important to success, too.

I recommend this recipe to any boy or girl who wants to be successful and happy—and who does not? It can be as well applied—each of the seven—to the use of our time, our strength, our health, our talents; but there's not time now to discuss that. Think it over for yourselves. "Thrift means good management, vigorous growth. Thrift is the best means of thriving."

"One step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden store
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea."

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Steps to Christ

(Program for March 14)

BY L. L. MURPHY

SONG SERVICE.

OPENING SONG: No. 32 in "Missionary Volunteer Songs."

PRAYER: Sentence prayers by several Juniors.

BIBLE STUDY: "Conversion."

SONG: No. 44 in "Missionary Volunteer Songs."

SUPERINTENDENT'S TALK: "Give Me Thine Heart."

TALK: "A Junior Campfire."

TALK: "When the Holy Spirit Speaks."

CLOSING SONG: No. 39 in "Missionary Volunteer Songs."

BENEDICTION.

Conversion

(As this study is given, block out steps on the blackboard and write the texts in them.)

1. WHAT did Jesus say about conversion? Matt. 18:3.

2. By whom is our sinful condition made known to us? John 16:7, 8.

3. What steps must we take if we wish to be converted? We must—

a. Repent. Acts 2:38; 3:19.

b. Believe that Jesus is able to save us. Acts 16:31.

c. Confess our sins. 1 John 1:9.

4. Through whom do we receive forgiveness? Acts 5:30, 31.

5. How completely does God forgive us? Ps. 103:12; Heb. 7:25.

6. Is it possible to gain eternal life in any other way? Acts 4:12.

7. Why is the name of Jesus so important? Matt. 1:21.

8. What will be seen in the lives of those who are converted? 1 John 4:7.

Give Me Thine Heart

"My son, give Me thine heart." Prov. 23:26.

1. *The Claim.*—"Thine heart." This word heart sometimes refers to mind or understanding, sometimes to memory, conscience, will, the affections; but here it means the soul—the soul with all its powers. . . . "Give Me thine heart"—not merely thine ear, thy tongue, thy head, thy money, thy property—not yours, but you. "Give Me thine heart."

2. *The Claimant.*—God. In making His claim God speaks to us as unto children: "Son, Daughter, give Me thine heart. Thou shouldst give it to thy Father. Art thou My son? My sons give Me their hearts, for the heart is My temple." If thou be His son, thou wilt give Him thine heart. He made it. He made it for Himself, and no one besides can render it happy.

What is it to give the heart to God? It is to make God the end of our lives. The object for which we live should not be self or the world or the creature in any form, but the glory of God—to the end that God should be known, worshiped, loved, obeyed. It is also to make His will the rule of our lives. Not our desires, nor reason, nor conscience; but His revealed will. Not the expediency or supposed good of others; but what God has declared right and obligatory. It is, moreover, to make God the delight of our life.

Why does God ask for our hearts? Because He desires to bless us; because He needs and wishes our love—He longs for it, feels a lack without it. It is possible for us to add both to the glory of God and to His joy by yielding to Him our hearts. He asks for our hearts also because He knows that yielding them will carry our lives in the train. When the heart is given, all else we have and are and can do goes along. He asks for the heart also because it is the only thing He can ask from us. All else He has. He owns all things. Think—there is not a thing God can ask of you besides. But strange as it may seem, if He is to have it He must ask you for your heart. He does not force you to yield it. He is sovereign, but that is not the thought which should give concern. What should give me concern is that I am free. He died to save me; He blesses me every day with His bounties; He stands and knocks and pleads at the door of my heart, but He will not force the door. He is to be my judge; yet now He is a suppliant! It is an awful fact that we have the power to resist God and refuse to yield Him the heart for which He asks. He wants the heart only that He may bless.

3. *The Surrender.*—This takes place at the foot of the cross. Love conquers. The heart yields, with much humility and sorrow for sin, and yet with cheerfulness, promptitude, and thankfulness. It is useless to object by saying that people cannot change their own hearts. That is true. But we can acknowledge our weakness and seek help from God as did the blind and deaf. There is much we can do. So far as the will is concerned we can determine that. And we can determine outward acts. Those who thus persistently act, God draws and saves. The yielding of the heart is the great surrender, because unless that is given nothing is given, while if that is given all is given.—*The Expositor.*

A Junior Campfire

THE sun had disappeared across the quiet waters of Half Moon Lake, Michigan, leaving its afterglow of shimmering, beautiful colors, and bringing to a close a week of most pleasant experiences for the boys in Junior camp. As Old Glory was lowered that evening there seemed to come to us a new sense of God's presence. The boys had invited Him to be our unseen Guest. They were not disappointed. The Master is pleased to meet with the boys and girls at Junior camp, for He still loves them even as He did when He said to His disciples, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

From the flagpole all marched in single file to the campfire circle, where the fire rangers had prepared a beautiful fire. The story that evening was told by one whose life for many years has been an inspiration to boys and girls and young men and women. It was not a long story, but it was a good story which helped the boys to think right thoughts.

Then the Juniors were given an opportunity to square things up for the week, and to tell each other of their faith in God and their plans for the future. In the circle that evening there sat a boy whose name was Harry. It was his first experience at J. M. V. camp. He had come with some neighbor boys from upper Michigan.

As the boys stood up that night and spoke of their determination to follow the Saviour, we wondered what decision Harry would make, and whether he would have courage enough to stand. When it came Harry's turn we could see by the dim firelight that he was already on his feet. This is what he said:

"Boys, this has been my first experience at an Adventist Junior camp. I have had a good time and want to be a Christian like the rest of you."

That was all he said, for he could not say more. Words could not express all that Harry was thinking that night, for Jesus was speaking to him.

After camp sign and benediction that evening, all the boys ran off to their tents as usual and were ready for sleep when the senior counselors passed by to say good night. As one passed by Harry's cot, the boy quietly

"Messages to Young People" should be in every M. V. society library.

the older boy never found his "tomorrow." He became a rough, drinking, swearing, tobacco-using man and sank into a Christless grave, waiting for "tomorrow."

"Remember *now* thy Creator in the days of thy youth."

The Two Ways

THERE are two roads to travel, my brother,
Just two roads to travel today;
But travel you must, my brother,
As you journey along life's way.

There are just two masters, my brother,
Two masters to serve today;
'Tis one or the other, my brother,
O, which will you choose, I pray?

Yes, two roads to travel, my brother,
Just two roads to travel today;
O, shun the broad road, my brother,
And enter the narrow way.

There are two destinations, my brother,
Just two destinations, I say;
'Tis heaven or death, my brother;
The choice you must make some day.

Yes, there are two ways for travelers; not three nor four nor five—only two. One is the great broad way. Multitudes are surging down this highway amid hilarity and reveling. The travelers are doing everything they can think of to forget God; but, like a mighty Niagara, at the end of the broad way these lost souls are plunging down to ruin.

There is another way, the narrow way. It may not appear attractive, but it leads to the city of God. If you will scrutinize this narrow pathway closely, you will see footprints of the Master, for He has passed all the way before, and He calls, "Follow Me, and I will lead you home." The choice is ours, and choose we *must*. No one—father, mother, pastor, or friend—can choose for you, but the choice must be made. It cannot be avoided nor evaded, for Jesus says, "He that is not with Me is against Me," but to be against Christ is to be for Satan. "Ye cannot serve God and mammon." He who will be a friend of the world is the enemy of God. (See James 4:4.)

Two roads to travel. Choose. Two masters to serve. Choose. Two destinations to reach. Choose. You say, "If I had been in Adam's place, I should not have made the awful blunder he made." But would you? What was placed before Adam and Eve in the beautiful garden? Obedience and life; disobedience and death. They must choose. What is placed before each one of us today? Obedience and life; disobedience and death. We must choose. "If it seem evil unto

you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:15.

Moses chose. He was in the direct line of succession to the throne of the proudest monarchy on earth. He "was learned in all the wisdom of the Egyptians," but he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:25, 26.

Did Moses choose wisely? The ruler of Egypt who reigned on the throne which Moses might have occupied may be viewed as an Egyptian mummy in a glass case in one of the great museums. But where is Moses? He rose from the grave on Nebo's lonely mountainside and was taken to heaven, where he has been in the presence of God all these years. Once on the mount of transfiguration he was permitted to come to this earth to talk with and encourage the Son of God during His earthly ministry.

God takes no pleasure in the death of the ungodly. His one desire is that they might repent and live. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord: wherefore turn yourselves, and live ye." Eze. 18: 30-32.

When the test to decide who is the true God was being made on Mt. Carmel, Elijah, the prophet, said to all the assembled multitudes, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word." 1 Kings 18:21.

If there is nothing in religion, if the Bible is but a book of Hebrew myths, if this world is all there is to life, get what you can out of it, but remember the end of this world is de-

struction. If God be God, and the Bible be truth, and the plan of salvation be God's great plan for saving human beings, then, as you value your own soul, choose the narrow way.

Open the Door

"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.

One of the great masters painted a picture of Christ standing at the door. On His face was an expression of love and tender solicitude. His locks were wet with the dews of evening. He had waited long. When the picture was completed, he called an artist friend to criticize it. The friend said, "It is wonderful. It is a masterpiece." Then, pausing a moment, he said, "I am sure you will not feel offended, for you asked me to criticize the painting. How is He ever to get inside? You forgot to put a latch-string on the outside of the door."

"Not so," answered the other. "This door may be opened only from the inside."

And so it is. Christ stands at the door of our hearts, knocking. He longs to enter and take up His abode with us, but He will not force an entrance. The invitation must come from within.

A little girl had listened to an earnest invitation from an evangelist. The preacher spoke in simple language such as the child could understand. The next morning she was assisting her mother in clearing the table after the morning meal. The mother stepped outdoors for a moment. When she came back into the kitchen, the door into the dining room was ajar, and she heard her little daughter speaking softly. The little thing, feeling she was all alone, began to think out loud. "He said, Jesus, that you love me, and I know you do. I know I love you, too, Jesus. He said you want to come into my heart and live with me; and, dear Jesus, I want you to come in so much, and I want you to come in right now." Hearing these earnest words, the mother looked through the opening in the doorway just as the dear little girl, clasping her hands over her heart and looking up with an ecstatic expression on her face, said softly, "Oh, He is in!"

"Error, like a weed, will grow in any soil."

It is just as beautiful and just as simple as this. We all need the faith of a little child. We must do our part before He can do His. We must open the door before He can come in.

An evangelist had some cards printed, on one side of which in large letters across the top were the words, "What must I do to be saved?" Beneath this vital question were printed such answers as, "Believe on the Lord Jesus Christ, and thou shalt be saved;" "Look unto Me, and be ye saved, all the ends of the earth;" "The Spirit and the bride say, Come;" and "Whosoever will, let him take the water of life freely." On the reverse side of the card was printed the appalling question, "What must I do to be lost?" Underneath this question in large letters was printed the one word *Nothing*.

The evangelist was right. We must do something to be saved. We need do nothing to be lost, for we are lost already. "All have sinned, and come short of the glory of God." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Will you not open your heart's door, that the Lord of life and salvation may come in and dwell with you?

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Feathered Friends

(Program for March 28)

BY GLADYS SCOTT WAKEFIELD

OPENING SONG: No. 139: in "Missionary Volunteer Songs."

PRAYER.

SECRETARY'S REPORT.

LEADER'S REMARKS.

TALK: "Birds of Tune," p. 23.

POEM: "The Bobolinks," p. 16.

STORY: "War Heroes."

STORY: "Birds for Food," p. 23.

SUPERINTENDENT'S TALK.

STORY: "Wren Fledglings," p. 24.

POEM: "Providence," p. 16.

VOCAL SOLO: "His Eye Is on the Sparrow," with the chorus sung in unison.

No. 192 in "Gospel in Song," or No. 132 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Superintendents

THE Junior age is the embryo "hobby age," and the Junior who rides a good hobby horse will have a better chance of winning the adult sweepstakes. The bird hobby develops self-control—you can't gambol noisily into a bird hunt; it quickens the eye to detect location and the marks of

identification; it teaches the warm, brave love of parenthood; it leads to quiet paths beside still waters and through green pastures.

Aim.—To promote interest in bird life. See sections 1 and 2 of Notes to Leaders, Senior program, p. 23.

Suggestions for Superintendent's Talk

Do you know at what height most birds build their nests? [Let Juniors guess.] [See 1 of the symposium, Senior program, p. 24.] How many birds have you noticed singing on the wing? [See 2 of the symposium.] Did you ever notice that the bright golden bill the starling proudly shows, turns almost black in the wintertime? Did you know that if you had the voice of a canary in proportion to your size that you could be heard singing ten miles away? Did you know that the robins of the Middle West loaf along at thirteen miles an hour until they reach Minnesota; then those members headed for Alaska step on the throttle and attain the blinding pace of seventy miles an hour?

Juniors' Spontaneous Response

In an informal way ask the Juniors to suggest birds which might symbolize abstract ideas, such as:

- | | |
|-----------------|--------------|
| 1. Strength | the eagle |
| 2. Gracefulness | the swan |
| 3. Truth | the bluebird |
| 4. Peace | the dove |
| 5. Darkness | the bat |
| 6. Solitude | the owl |

War Heroes

We have all read of brave deeds performed by cavalry horses and by lifesaving dogs of the Red Cross during time of war, but did you know that birds also proved themselves daring heroes?

During the great World War several heavy German batteries were working terrible havoc upon an advancing American troop, but the enemy's exact location was unknown. Hour after hour the deadly fire cut down the boys in khaki as they attempted to obey orders to push forward. At last some scouts located the guns, but how were they to tell their comrades? All code messages would be picked up by the enemy, and no boy could cross alive under the barrage of bullets between them and the home line. But the scouts had another way of communication.

Just before dawn, September 12, 1918, a little homing pigeon, carrying a message of life and death, was released on the enemy's side. Up—up—into the smoke-laden air, a second of

balancing, and then the little creature flew straight as an arrow for the home line, where was his "loft" and food and friends. How his tiny heart must have feared at the unusual roar about him, the polluted air, and the strangeness of it all.

Suddenly his fear crystallized to terror as a bullet mercilessly destroyed one eye. The little bird's balance wavered for a few seconds, but again his wings were straining toward home. But his home loft had been moved several leagues during the night. Would he find it? Something beyond human ken was within the sense of the homing pigeon—something placed there by the Creator—that this little creature would unerringly face toward home. In record time "The Mockery," as he was named, alighted on the platform of his own loft. The anxious hand of the guard quickly unclipped the message stating the location of the enemy. In twenty minutes the ravaging guns were silenced.

Big Tom was released at Grand Pré with a highly important message to a village twenty-four miles away. In twenty-five minutes the message was in the hands of the officer—a mile-a-minute fly. But it was Big Tom's last trip, for his breast was torn, and the leg that bore the message was held to the body by only a ligament.

However, another homing pigeon, The Spike, was more fortunate. Unhurt, under heavy fire, he carried fifty-two messages of vital importance.

And about pigeons—did you know that they are very long-lived, attaining the age of sixteen to twenty years?

Another interesting fact is that they are safeguarded by three pairs of eyelids. Under normal flying conditions, all three lids are wide open. If the weather is slightly uncomfortable to face, a very thin eyelid protects the delicate eye but allows vision. When the weather grows severe, a second and thicker pair of lids close, and still there is a third pair for last resort. Nature provides thus lavishly because the homing instinct will not permit the pigeon to turn his back on the weather when home is straight ahead!

Pigeon fanciers claim that the pioneer aviators learned to do the loop-the-loop from the tumbler pigeon, as the technique is identical.

Do not be satisfied until your church has reached its GAZETTE goal.

MISSIONARY VOLUNTEER WEEK

March 14-21

Including Missionary Volunteer Day

Young People's M. V. Week

Wise Leadership

THIS Missionary Volunteer Week presents to the church another opportunity for soul-winning endeavor in behalf of the young people all about us—young people who are in dire need of help. They live in a world that is complex and confused, abounding with iniquity.

Truly, "we are living in an unfortunate age for children. A heavy current is setting downward to perdition, and more than childhood's experience and strength is needed to press against this current, and not be borne down by it."—*"Testimonies," Vol. I, p. 397.* Christ fully sensed this state of affairs. "I pray," said He, "that Thou shouldst keep them from the evil." John 17:15.

Are not scores of our own young people looking to the church and conference leadership for wise counsel and positive help during this special week? Is it not obvious that our leaders are ever on the alert to find new and more effective ways for raising more means for missions; better methods for conducting our schools, institutions, and churches; and more definite plans for bringing the message to strangers?

But, I ask, are we bestirring ourselves to learn the best and most effective methods for winning, leading, and holding the large host of young people among us? "With a firm, kind, considerate hand, hold the lines of government, guiding and controlling their [the young people's] minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view."—*"Counsels to Teachers," p. 335.*

Wise leadership will preach less at the youth and will talk more heart-to-heart with them.

Purpose of the Week

This special week set aside by the General Conference presents a four-fold purpose; in order to accomplish the desired results, we should emphasize all four phases:

1. Endeavor to create a greater interest in the children and youth, and a deeper feeling of tenderness and sympathy on the part of senior members of the church for them. All should be brought to sense their responsibility to the lambs of the flock. "The work that lies nearest to our church members is to become interested in our youth."—*"Testimonies," Vol. VI, p. 196.*

2. Endeavor to enlist the coopera-

tion of all young people in a soul-winning program in behalf of the unconverted youth. "Let not the youth be ignored; let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do little errands of love and mercy for those less fortunate than themselves."—*Id., p. 435.*

3. Endeavor to win to the Master those who are yet unconverted. There is no higher type of missionary work. What greater blessing could come into the life of one than to be instrumental in leading some young person to make a definite decision for Christ?

4. Endeavor to deepen the consecration of the young people who have already taken their stand for Christ. "When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause."—*"Gospel Workers," p. 210.*

Suggestions to Leaders

Outlines of topics have been prepared for Seniors and Juniors. These are only suggestions. They will be especially helpful where there is no minister.

These topics are timely, and if they are properly presented, they should be instrumental in bringing young people to decisions for Christ.

In all our efforts this week, let us keep in mind the following: "We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion."—*"Steps to Christ," p. 104, pocket edition.*

1. If it is at all possible, a meeting should be held each evening. If conditions and circumstances do not permit, then definite plans should be laid to meet in groups at the different homes.

2. Those who lead out in these meetings should be thoroughly prepared. The material should not be read, but should be used for talks. Remember that results will be in proportion to prayer and preparation.

3. From the very outset, prayer and personal workers' groups should be organized. These should meet daily. Officers of the church and all young people whose spiritual experience is strong, should be enlisted to help pray and labor for the unconverted.

4. The Friday night and the Sabbath morning service should be outstanding in spiritual appeals for

renewed consecration. Opportunity should be given for the expression of decisions.

5. Urge those who ought to be in one of our schools to lay definite plans to be there in the future. Interest them in taking special studies with the Home Study Institute. Send their names to the Missionary Volunteer secretary of the conference. Encourage all to become regular Sabbath school members.

6. The Missionary Volunteer devotional and evangelistic features—the Bible Year, the Morning Watch, the Study and Service League, and the League of Evangelism—and the educational features should all be presented. Endeavor to enlist the young people. Supply them with reading matter on these features.

7. In working for the Juniors, the leader should emphasize the Progressive Classes. He should be familiar with the contents of the Junior Handbook.

8. Plan definitely for follow-up work for those who have made decisions as well as for those who have not yet yielded. Carry the spirit of this special week throughout the year.

Literature Helps

During Missionary Volunteer Week and in your follow-up efforts, it is well to make use of the literature provided especially for work with the young people. The following leaflets have proved helpful:

| | Price each |
|--|------------|
| M. V. Leaflet 18, "Bible Study" | \$.02½ |
| M. V. Leaflet 20, "Personal Work" | .04 |
| M. V. Leaflet 21, "Read, and Think—and Pray" | .00¼ |
| M. V. Leaflet 23, "Others May, You Cannot" | .00¾ |
| M. V. Leaflet 26, "I Will Be a Christian Sometime" | .02½ |
| M. V. Leaflet 27, "Standards of Christian Living" | .04 |
| M. V. Leaflet 28, "Victory in Christ" | .02 |
| M. V. Leaflet 34, "What Shall I Read?" | .05 |
| M. V. Leaflet 56, "To Love, Honor, and Cherish" | .02 |
| M. V. Leaflet 58, "Do You Know Your Juniors?" | .02½ |

D. A. OCHS.

References

Some texts and Spirit of prophecy quotations in the Missionary Volunteer Week studies were not included because of lack of space. We regret that we were unable to print the full quotations. However, they are not to be omitted in the presentation of the subjects. They are not to be considered as merely additional suggested helps, but as actual basic material. Please call this fact to the attention of those who present the studies during the week, and see that the necessary books are provided for them.

Missionary Volunteer Day

SABBATH, MARCH 14

BY H. J. SHELDON

*Young People's Missionary Volunteer Secretary of the
Lake Union Conference*

The Time

"LITTLE children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John 2:18.

Almost nineteen hundred years have gone by since the beloved John penned these startling words to the followers of Christ. Even in his day, this prophet saw the lines being drawn by the enemy who was to wage relentless warfare upon God's people until the final triumph of Christ and the destruction, with the brightness of His coming, of every opposing element in the world.

Before the aged apostle, exiled for the word of God and for the testimony of Jesus Christ, had finished his witnessing, his prophetic vision was focused again upon the conflict; and this time he looked upon our day, and beheld the youth of the advent band shoulder to shoulder with their parents and elders engaged in the last desperate conflict with the enemy. (Read Rev. 12:17.)

This statement brings us face to face with our day, our faith, our conflict. "Little children, it is the last time." Adventist youth of the whole world, do you believe it? Do you sense its tremendous significance to the world and to every individual? The time of which Enoch prophesied, to which Abraham looked, for which David longed, of which Isaiah wrote, to which Daniel's prophecy points, is our time. The promise of our Master (read John 14:1-3) is dear to His followers always. The day for which John prayed as he closed the volume of the Revelation,—the day of His glorious appearing,—is your day, youth of the advent message. Verily, there are some who hear these words who will not taste of death till they see the Son of man coming in the clouds with power and great glory.

Dear youth, such a time has never before come in the history of this world. Such an opportunity has never

been offered to any other generation that has lived upon this planet or in the universe of God. It is time to be alert, active, clear-minded, clean-handed, purehearted, devoted with a singleness of purpose to the demands of such a time as this. This is a time for an aggressive, working faith that repels instantly both the whispered doubt from within and the expressed doubts of others, as to the nearness of the end of all things. This is the testimony of Jesus to the remnant church:

"Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be fixed forever. This day of the Lord hastens on apace. The false watchmen are raising the cry, 'All is well;' but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, 'Peace and safety,' 'sudden destruction' cometh upon them. . . . People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there be a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand." —*"Special Testimonies on Education," pp. 107, 108.*

Again in these solemn, earnest words does the servant of God seek to arouse God's people to the fearful danger of a failure to understand the time and

to do the work required in purifying our own souls in obeying the truth, and in reaching out to save others from the impending ruin of those who refuse the call of God.

"The day of distress, of anguish, of plague, of retribution, of judgment for sin, is coming on the world as a thief in the night. The time is near when sudden destruction will come upon the world, and they will not escape. I have a word of warning for you. You are viewing things in altogether too feeble a light, and far too much from a merely human standpoint. A very small portion of God's great moral vineyard has yet been worked. Only a few, comparatively, have received the last message of mercy that is to be given to the world. . . . Every man, in and through the grace given him of God, is to do the work, not depending on his human earnestness or ability; for God can remove human ability in a moment. Let each one in the strength of the living Saviour, who today is our Advocate in the courts of heaven, strive to do the will of God.

"I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us, as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another; men are jostling one against another, seeking to get the highest place; pleasure lovers are still attending theaters, horse races, gambling halls, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided. There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut." —*"Fundamentals of Christian Education," pp. 354, 355.*

Dear youth, if this quotation puts you in an unfavorable light, will you not immediately take the necessary steps to bring you into full harmony with the spirit and letter of the instruction? This is not a time for spiritual lethargy, or passive acceptance of the truth for this time. We claim, and rightly, that we know the time. With such a claim, with such a certainty, let the words of Paul found in Romans 13:11-14 stir us as never before. (Read the text.)

No halfway measures are here set forth. No delay; no waiting a more convenient season! Now is the time for the casting off of the works of darkness and the putting on of the armor of light. A complete and a clean break with the world is your only course.

Two of the greatest dangers to the Adventist youth are a spirit of passivity, which is a form of indifference, and a spirit of compromise. The times call for a positive faith, not a negative one, not a faith that shrinks and hesitates and questions God's way, but a faith that moves forward, having turned away from the weak and beggarly elements of the world, and follows the straight, narrow path toward the heights of God. Such a faith as that constantly asks, "Lord, what wilt Thou have me to do?" Such a faith will not compromise and cannot be indifferent to the times, but will produce young men and women who meet the want of the world at this time. "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.*

This is a time for an uncompromising attitude toward the world, for "if any man love the world, the love of the Father is not in him." 1 John 2:15. This time demands an absolute separation from the worldliness of the world—a coming out by those who are worthy to be called the sons and daughters of God. (Read 2 Cor. 6:14-18.)

A re-emphasis of this call for separation is indicated by the tendencies of some youth to compromise their principles by yielding to the world's

friendship, profit, or pleasure. It is fully time for the youth who believe the doctrine of the near advent of Christ to show by their works that their beliefs affect the whole plan and purpose of their lives.

The time calls for a devoted, loyal band of youth, united in spirit and aims, and constrained by the love of Christ, though found in every nation, kindred, tongue, and people; though separated by the physical barriers of seas, mountains, rivers, or national boundaries. They with one accord will confess that they are strangers and pilgrims on the earth, declaring plainly that "they seek a country," "a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city." With this heavenly vision, this little band will permit the Saviour to demonstrate in them the power of His grace. (Read Titus 2:11-14.) When speaking of this very time, the Master indicated a grave danger to those who live today and who have believed in His coming. (Read Matt. 24:45-51.)

Some there are who are saying by their lives, if not by their words, "My Lord delayeth His coming." If you have been thus tempted, pray that God will open your eyes and enlarge your vision that you may know the time, and, knowing it, prepare for that event which is so soon to overwhelm the whole world and bring deliverance to the little flock who have waited for Him.

Dear youth, what does your heart respond to this coming event? A few years ago a young man said to me: "If I could believe, as you say you believe, in the nearness of Christ's coming and in the doom of the world, I would not hold my peace, but would cry out from the housetops the warning and the invitation to those who do not know." This is the opinion of many people when they understand for the first time that the end is upon us. They are astonished at our seeming indifference and lack of energy in the proclamation of so stupendous a message.

From one who knows little of present truth, and whose first and possibly only contact with Seventh-day Adventists was a casual meeting with the writer, came a question which may well engage the thought of every youth. After a half hour of earnest

discussion of our faith, including the times and their meaning, this man asked this question: "Would you really welcome the second coming of Jesus?" My brother, my sister, in the strength of youthful enthusiasm, youthful vigor, and youthful visions, what would you have answered? What do you answer now to that question? Down through the years, from the Roman dungeon has come to you the challenge of the heroic Paul. (Read 2 Tim. 4:6-8.)

Do these last words apply to your attitude toward His coming? Let your answer be to God.

If Christ Should Come Tonight

If you could know that Jesus would appear

Before another morn should give its light,
Oh, would your heart be filled with joy or fear,

If you could know that He would come tonight?

The things you'd do, the words that you would say,

Perchance the letter you had thought to write,
How many plans would have to change today,

If you were sure that Christ would come tonight?

How many acts would then remain undone?

How many wrongs would have to be made right,

If you should meet Him ere another sun.
And knew for sure that He would come tonight?

How many things would you find time for then,

Now crowded out or else forgotten quite,—

The kindly deed, the hour of prayer again,—

Would ought he different, should He come tonight?

Some day that dawns will make all time as past;

Then may we keep our lamps all trimmed and bright

Oh, may we live each day as 'twere the last,

And ready be if Christ should come tonight!

—*Pearl Waggoner Howard.*

In a certain English garden, it is said, there is an ancient sundial. When one comes upon it through the quiet shadows and still sunshine, he is brought up with a jerk, for this is what it says, "It is later than you think."

Yes, dear youth, it is later than we think. Across the centuries come to us these words from the great loving heart of Jesus to the youth of the last generation upon earth: (Read Matt. 24:42-44.)

THE one who is ashamed of his wrongdoing is on the road to being proud of his rightdoing.—*Youth's Temperance Banner.*

Studies for Senior Missionary Volunteers

BY H. J. SHELDON

SUNDAY, MARCH 15

The Message

"LITTLE children, it is the last time." 1 John 2:18. Words of mighty portent are these. The last time! None may gainsay it.

There came the last time for the antediluvians, when the just and righteous Creator found it necessary to destroy from the face of the earth man whom He had created. Not without a message of warning and of hope did God destroy the world. Faithful and loyal Noah and his family, with earnest entreaty and corresponding work of faith, left that evil generation without an excuse, and opened to them a way of escape. (Read "Patriarchs and Prophets," p. 95, pars. 1, 3; p. 96, top; p. 97, pars. 2, 3.)

The last year, the last month, the last day came, and over the scoffing, mocking throng spread the darkening clouds from which God's judgment fell upon the rejecters of His mercy.

The last time came for fair Sodom of the plain. The people were given opportunity to know God and to turn from their wickedness. Abraham was not a stranger to the people of Sodom, and his righteous life was a witness for the God of heaven. His victory over the superior forces of the kings, as told in Genesis 14, was so complete and so surprising that "none could avoid the conviction that a divine power had made him conqueror. . . . God was speaking to that people by His providence, but the last ray of light was rejected, as all before had been."—"Patriarchs and Prophets," p. 157. (Read Id., p. 162, par. 2.)

From the submerged world of Noah's time, and from the flame and smoke of the cities of the plain, comes a warning for our time—a warning to this generation of the certainty of God's judgments upon transgression. Again the world has come to the "last time." Not now impends the destruction of a city or of a world as in Noah's day, to be repopled by the natural offspring of the survivors. This time God will make a full end—an end of sin, an end of

unrepentant sinners, an end of the dragon (Rev. 20:10), an end of this old world (2 Peter 3:10, 12), an end of sorrow, pain, and death (Rev. 21:4, 5).

Again, and for the last time, the God of love and mercy has a message of invitation and of warning to the doomed world. Immeasurably greater in extent and importance than was the message of Noah, is the last message to earth's inhabitants. Adventist youth of the world, to you has been committed the completion of this great task. The world is sick with sin, and knows not the remedy. Men are longing earnestly for an end of the dread of war and of the fear of the future. Many sincere souls desire to see the kingdom of Christ advanced in the world, but they know not how it may be accomplished.

The youth of the world are not idle spectators of these world efforts for peace and social and economic security. "The youth of Europe are on the march," said Dr. Daniel A. Poling after months of travel. He might well have said that the youth of the world are on the march, for the youth of every land are stirred with impulses which are peculiar to this time and to which the youth of a generation ago were strangers. "Nationalism, communism, fascism, capture the imagination of boys and girls, young men and young women, because they are not divided. Each demands and receives a singleness of loyalty it will not share with any other," said the writer mentioned above. He believes that a united Protestantism is the hope of the world. In concluding his stirring article he said: "Can the Christian church make Him [Christ] real to the youth? When He becomes real, He wins—He is unescapable, unavoidable, and He wins over even the impossible. When youth hears the Galilean call, youth answers, 'At whatever cost—we choose Christ.' In this is the hope of the world."

Likewise, he found everywhere Christian youth who were willing to adventure for Christ at whatever cost of suffering and hardship. He said fur-

ther: "A young university professor, a graduate of three years ago, walked with me one evening after an important conference in which he had been my interpreter. He told me again of how a great youth movement within the church had repudiated the program of a national church, and of how, while proclaiming its political loyalty to the government with an intensity difficult to reconcile, it had nevertheless concluded its resolution with these inspired words, 'At whatever cost—we choose Christ!' 'Just what does that mean?' was my troubled query. And my friend's face became stern as he answered, 'It may mean a new martyrdom.' I believe that only a cause or causes worthy of martyrs can hope to compete with either communism or fascism for the final allegiance of youth."

In another country at a great mass meeting of a thousand youth representing the Christian Youth Council, the youth were moved to resolution and action by the stirring appeal of their leader, couched in such burning words as these: "I call you to the great adventure! We young people find ourselves in a crazy world. A world where every country grabs for itself, . . . and calls it patriotism! Where churches surrender their spiritual leadership, and are often as pagan as the outside world. Where society plows food under, . . . and lets men starve. A crazy world where—but what's the use of going on? This is supposed to be a Christian country. It is not! We acknowledge our faithlessness in following our Master. In so far as we have accepted or contributed to these conditions, we ourselves are at fault, but I call you to a new adventure, a new crusade. Let us rebuild this world for Christ!"

"I call you to live dangerously in the cause of Jesus Christ. This is not a small task! But we will not be alone. We follow the Leader. I am not every one, but I am one! I cannot do everything, but I can do something. And by the grace of God I must!"—"Christian Youth Rebuilding the World."

Last year it was my privilege to attend, in one of the great American cities, a council of the Younger Men's Layman Missionary Movement. The theme of the council was the building of the kingdom of Christ in the world,

with special emphasis upon bringing Christ's kingdom to native Africa, South America, and the islands of the Pacific, and replacing the ancient religions of Japan, China, and India with the Christian religion. For days these earnest men, in the general assembly of more than one thousand men or in smaller group meetings, struggled with the problem. While thrilling stories of conquest for Christ were told, our hearts burned within us at the earnest appeals from those who had preached Christ in other lands.

The interest and sympathy of the few Adventist workers present were surely with these men, but a great wonder grew upon us. These men were seeking methods of arousing the interest of their respective denominations, especially of the men and youth of the churches, in the kingdom of Christ for all nations; but as they sought to magnify the crucified Christ as King and Lord, and groped for a more compelling appeal, they always stopped just short of the mightiest message the world has heard or will hear, "The advent message to all the world in this generation." Not once in the four days were obedience to God's great moral code and the supreme event of history named among them. Adventist youth, thank God for a message, an arresting message, a soul-stirring message, a compelling message. (Read Rev. 14:6-16.)

The advent message is God's final word to our world. This message, and this alone, meets the world's need. It is a message calling men back to the only true standards of life, the only sure foundation for righteousness,—the commandments of God; a message that the hour of God's judgment is come, that men will be judged on the basis of their attitude toward the divine requirements; a message that acknowledges the Creator as supreme in the personal life as well as in the universe; a message that presents the fact of His return as a great challenge to right living and a great incentive for missionary service.

Christianity entered the world with a great fact as its message and motive power. In the words of another: "Three days after the tragedy on Calvary's hill the apostles declared, in the streets through which their Leader had walked, that He was alive. Months later a great rabbinical scholar

startled the pagan world with the declaration that the disciples were correct in their statement, because he had seen Him. The Damascus road became his motive power. Into a discursive, debating world these men went with their astounding fact,—that a criminal in the eyes of the Roman law had overcome death, and was then, through His Spirit, animating men and women to resist excesses in personal life and in public life. It was not long before the fact was to be tested. The Roman had his arena. Tertullian tells of one test. He sits in the great arena where there are brought in two frail women and one man. He compliments the Romans on their sense of decency, when from eighty thousand throats arose the cry to cover the naked bodies. There is a stillness when the great gates are opened to admit the hungry lions, broken only by a wag who derisively shouts out the great phrase of the Christian, 'Salvum Lotum' ('Washed in the blood'). 'Without a quiver of face or body,' says Tertullian, 'these went to their death.' From that arena to his studio went a sculptor of Roman gods to change his faith and become the first sculptor of Christ as a Shepherd with a lamb upon His shoulder. Paganism resisted that spirit for a long time. When it fell, it was before the fact—the fact of this insistence on the presence of a living Christ. The instrument of their capital punishment became the symbol of their faith."

And the message of this last time is motivated by the same regnant facts concerning Christ. The world's need is not a social Christianity, not an acceptance of Christ as the perfect Man and the greatest Teacher the world has known, not an imitation of His life; but the acceptance of Christ as the Son of God, the divine offering and atonement for our sin, the living, indwelling Christ, who writes His law in the heart, and the triumphant, returning Christ, whose personal, literal, visible coming in power and great glory is soon to burst upon our unready world.

Such, dear youth, is the message you are to carry to the world. With gratitude to God you should rejoice in the fact, that the very name of your church presents to the world the salient facts of this message. Have you fully accepted it? Are you per-

mitting its mighty principles to possess you, to mold your outlook upon life, to influence your plans and purposes? Are you willing to make its promulgation the great objective of your life? It must needs be so if you are to stand before your Saviour, the King of kings and Lord of lords, at His appearing.

MONDAY, MARCH 16

The Messengers

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. 4:1.

Bearer of a message, forerunner, herald for the Lord,—that is the vocation to which you are called. The time for the giving of the message is nearly gone. God's messengers are now proclaiming it to the ends of the earth. Who are these messengers?

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "Let him that heareth say, Come." Rev. 22:17. As the movement of the greatest importance is the giving of this message, so the vocation of every believer in the three angels' messages is that of a messenger for the King. Why are you a Seventh-day Adventist? Surely not because it is popular to belong to a sect whose peculiar doctrines make them different from every other. Surely not from any hope of financial gain or advantage. Not because of any social advantage in the estimate of the world. Not from any desire to be odd or conspicuous on account of religious belief. Only a profound conviction of God's claim and God's call can make one a true Seventh-day Adventist.

It was such a conviction that settled upon the hearts of the little group who had tasted the bitterness of the great disappointment of the autumn of 1844. This conviction that God had led, and that their prophetic reckonings were true, that the hour of God's judgment had come, and that the work of the everlasting gospel was to be finished soon, held the little group until there came the fuller understanding of the great truths of Revelation 14 and Revelation 10. With what seeming fatuity (in the judgment of the religious and irreligious world) did they earnestly and boldly insist that they had a message of world-wide significance. With what ridicule were they told that hundreds of years would not suffice for their task. But with a faith that equaled their God-inspired convictions, they went forward. They followed God's providences and moved by their belief in the prophetic word. How God blessed their consecration and opened the doors for the advance of present truth beyond human planning or understanding, are now recorded

facts in the annals of this movement.

These pioneers had accepted the charge of Paul. They had made the one business of life the vocation wherewith they were called. They dared—or should we say they were led?—to organize another denominational group among the already large number of religious sects. The hearts of those early workers would rejoice could they see what we now see as the result of those beginnings.

Advent youth in every nation, you have come into this goodly heritage of truth by the faith of these fathers of the advent message. You are called by the high calling of God to carry on the work so far advanced by those who have gone before you.

A few years ago the writer visited for the first time that city which was for many years the world headquarters of the denomination. Some inner urge led him to the place where so many are awaiting resurrection, some to everlasting life, and some, alas, to everlasting death. He sought the little enclosure with its carpet of living green beneath which rest two whose names will be forever connected with this movement. A modest marble shaft bears the family name, and humble markers, as simple and unostentatious as the lives of those sleeping beneath, mark the place of waiting of one who was known as the boy preacher, and of his companion, upon whom, as a girl of seventeen, God had placed that gift of the Spirit which made her, for seventy years, in a special sense a mouthpiece for Him.

Then the visitor thought of the other pioneers, and of all the army of Christ who have served in this spiritual warfare of the remnant church, and of the martyrs who have died for their faith in the third angel's message, and of those who have suffered imprisonment, stripes, and torture for their belief, and of those who are still fighting the good fight of faith. Then he thought of the faltering steps and bowing forms of others who have grown physically weary and who must soon lay down their burdens to rest until the "indignation be overpast." Who is to do the work that these people will lay down?

There arose before the visitor the mental vision of over one hundred thousand youth who have pledged themselves to carry on to the end, and to finish the work. These youth of every nation, kindred, tongue, and people, bound in one common fellowship and brotherhood with Jesus, are the messengers with the one message the world needs.

Dear youth, this is your vocation. Whether you make tents (as did Paul), cobble shoes (as did Carey), make hooks or sell them, heal the sick, teach the unlearned, feed multitudes with the products of your farm or your labor, give the cup of water, visit your neighbor, plow your fields, or preach the word, you are first and

always messengers of the King. The King's business is your highest calling.

(Read the poem, "The King's Business," found in "Gospel in Song," No. 95; and 2 Cor. 5:20.)

This is your calling, dear youth. Perhaps you have not appreciated it fully. Possibly you have thought of yourself as belonging to just another religious group, with no more sense of responsibility than that of your friends of other churches. But you can never meet God's purpose for you without a complete devotion of your life and all your talents and powers to the one mighty need of the world for which you know the only hope.

God's messengers are called to fellowship with Christ in service and in suffering. (Read 1 Cor. 1:9; Gal. 2:20; Phil. 3:7, 10.)

Some of you may know what this means. Others have yet to experience the fellowship with His sufferings. You are also called to sacrifice. (Read Matt. 16:24 and Luke 14:33.)

(Read also "Steps to Christ," p. 44, par. 1; p. 46, pars. 1, 2; p. 59, par. 2, pocket edition.)

Such sacrifice is the gateway to service; and the path to life eternal is the crown and completion of the vocation wherewith you are called.

Dear youth, called of God, messengers, ambassadors for Christ, whatever your past weaknesses, failures, and lack of appreciation of your calling, will you not from this day let Jesus lead you, as He longs to do, with this blessed experience of fellowship in this cause? Will you not henceforth in this abandonment to His plan and leadership for you as His messenger, make these declarations vital in your everyday experience?

The *service* of Christ is the *business* of my life.

The *will* of Christ is the *law* of my life.

The *presence* of Christ is the *joy* of my life.

The *glory* of Christ is the *crown* of my life.

And finally:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

TUESDAY, MARCH 17

Youth's Response

THE hour has struck, even the eleventh hour. (Read Matt. 20:6.) The harvest is white; the vineyards are ripe; the reapers, God's messengers, are pushing into every field of the earth. Yet repeatedly the Lord of the harvest calls for more laborers. Compared with the need, the laborers still are few. What is the response of the Adventist youth to this eleventh-hour call? The experience of the Old Testament gospel prophet is

beautiful and impressive as an example for the youth of today. (Read Isa. 6:1, 5-8; and "Testimonies," Vol. V, p. 749, par. 2, to p. 751, par. 1.)

The sense of his own unfitness for the task, his own unworthiness, almost overwhelmed the young man; but with the assurance of the cleansing of his life and the presence of the Spirit, he took the noble stand which should be the response of the youth to God's call today. Not to many will be given Isaiah's vision or his prophetic gift, yet the call is no less clear to every Christian youth of today to fill the particular place for which God will fit him. When one has seen the glory of God and has cried out for that cleansing as did the youthful Isaiah, God will supply the fact of cleansing.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless character of Christ." —"Steps to Christ," p. 29, pocket edition.

The declaration of Paul shows the spirit that will be found today in the youth of the advent message. (Read Rom. 1:14-16.)

To whom was Paul debtor? To the Greeks and to the barbarians. And by his own statement in Romans 9:3, he was debtor to his own kinsmen according to the flesh, with a willingness to be separated from Christ for their sakes. Why this obligation to the whole world?

From the Jews he had his pride of race, his scholarship, his bigotry, his position at an early age in the council; from the Greeks, the language, and somewhat of the culture of that people; from the Romans, by the accident of birthplace, a citizenship in the nation that ruled the world. But this was not the basis of his declaration of debt. We first glimpse the young man Saul at the trial of Stephen before the Sanhedrin, where he cast his vote for the death of that faithful servant of Jesus. As Saul stood by, keeping the clothes of the executioners, he noted the glory on Stephen's face as he looked up into the opening heavens and saw his Saviour, and Saul heard Stephen's prayer asking forgiveness for his murderers. There entered into Saul's conscience a question, and an arrow of conviction, that was never to leave him until at the feet of Jesus he was to see himself as he was. But he continued to fight that sting of conscience and was moved with intense hatred against all who were "of this way," and dragged men, women, and

youth in chains to prison and to death. Then came the Damascus road and his personal vision of the Crucified; and into the blinding glory of that Presence came to the stricken soul the revelation of the enormity of his own guilt. Into the darkness of those days of blindness came the heavenly illumination; and the zealous persecutor became the humble but no less aggressive apostle. He sought daily to know the will of his Master. The constant question of his life until the end was now, "Lord, what wilt Thou have me to do?" (Read his statement in 1 Tim. 1:11, 13-15.)

The consciousness of his own guilt, the sense of his own need, and the love of Christ filling his own soul, led him to make the statement found in Philippians 3:1-9. (Read.)

Likewise, dear youth, if Christ has forgiven your sins and has given you a hope of escape from sin's wages, you become a debtor to the whole world. We claim a knowledge of the truth which others do not have. We proclaim the end of this world, the doom of sinners, and the passing away of the world and the lusts thereof. We claim to have the *only* message of hope for this world. Surely the youth must answer this cry of the remnant of Adam's race with one accord and with one voice, "I am debtor to all for whom Christ died." Because we were bought by the blood of Christ, we are debtors to His grace. We acknowledge that this obligation is one which we can never discharge in completeness.

But the admission of this obligation is not enough for Paul. He takes the next step in his declared purpose, "So, as much as in me is, I am ready." Beginning with that noontide vision, that heroic life was a continuous witness to that annunciation of readiness, "Lord, what wilt Thou have me to do?" "I am ready," might have been added, as it was included in that question which was also a declaration. We see Paul in Damascus after sight was restored. He arose and was baptized, and "straightway he preached Christ in the synagogues, that He is the Son of God." And he "confounded the Jews which dwelt at Damascus, proving that this is very Christ."

We follow that heroic figure for more than thirty years, and always he is ready to preach and to teach the gospel which had brought hope to him. We see him at Jerusalem in his early ministry speaking boldly in the name of the Lord Jesus, until the Grecians were about to slay him. We see him at Lystra, where he nearly gave his life as had Stephen. At Philippi we see him seeking the place where prayer was wont to be made; then in the Philippian prison, ready to sing and pray and preach Christ and baptize the keeper and his household at the midnight hour. Again we see him at Athens, where he was ready to present his message before the

council of the Areopagus; at Corinth; at Ephesus, where the fanatical worshiper of Diana raised the great tumult and would have destroyed Paul had not his friends prevented him from facing the mob; at Rome, where he was ready to enter the very citadel of paganism to preach the gospel. Again we see the Christian hero at Miletus saying farewell to the beloved elders of Ephesus. (Read Acts 20:22-24.) Later at Casarea, in answer to the appeals of the brethren that he go not to Jerusalem, Paul, declared: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

We follow that life and see him five times receiving the stripes, thrice beaten with rods, shipwrecked, journeying, in perils, in weariness, and in painfulness, but always ready to witness for his Lord. We follow him the second time to Rome and see him in the gloomy dungeon. We see him, now an aged man, without money, without friends, without counsel, standing before the profligate, cruel, and haughty Nero. Although he was without human sympathy or help, Paul stood not alone, for One stood with him as he gave an answer for his faith.

(Read "The Acts of the Apostles," pp. 494, 495.)

Again we see Paul in that gloomy cell from which none emerge except to go to the arena or to the place of execution, and from that cell have come to us the words which, like a trumpet peal, challenge every follower of Christ. (Read 2 Tim. 4:6-8.) (See "The Acts of the Apostles," pp. 509-513.)

Will not the youth of today who love their Master display the same readiness to follow Him even unto death? We believe that they will, and that the God of Paul will be with them. (Read the poem, "Ready to Do His Will," No. 600 in "Christ in Song.")

Then let us add that third declaration of our text: "I am not ashamed of the gospel of Christ." Paul and his heroic brethren of the faith faced an unsympathetic, skeptical, and scoffing world with their strange story of a crucified and risen Christ. To the self-satisfied and bigoted lineal children of Abraham, Christ was a stumbling block; to the wisdom and philosophy of the Greeks, foolishness; and to the pagan or emperor-worshipping Romans, the leader of a hated sect. Yet the followers of Christ—old, middle-aged, young men, and maidens—bore the name of Christian as a badge of the highest honor. Delivered from idolatry with all its degrading practices, saved from every form of vice and unrighteousness by that one name under heaven whereby all may be saved, they were not ashamed of His name, nor of His gospel which had set them free and given life to those who had been dead in trespasses and sins.

The same elements of opposition to the Christ are in the world today as in apostolic times. The same religious bigotry and intolerance, the same scorn, the same pagan spirit as of old, are directed against present truth. Where will you stand, Adventist youth? Can you say with Paul, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation"? Are you glad to have all men know that you are a Seventh-day Adventist? For you to follow Christ means nothing less than to live and to teach the apostolic faith.

Joseph, and Daniel and his followers, were not ashamed to display their true colors. (Read "Messages," pp. 28, 29.)

Dear youth around the world, let this be your answer to the challenge of every call that would lead you from your steadfastness in this faith; "I am debtor." "I am ready." "I am not ashamed."

WEDNESDAY, MARCH 18

We Are Able

"THEN came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask. *Are ye able* to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, *We are able.*" Matt. 20:20-22. (Italics ours.)

Probably James and John only partially comprehended what was involved in the Saviour's question. They did not realize to what degree they were to prove that loyalty to which they gave such ready statement. But they knew that they loved Jesus, and that it was not from a wholly selfish reason that they had requested a nearness to Him in the kingdom to come. (See "The Desire of Ages," p. 548, par. 6.)

This loyalty they were later to prove by meeting the supreme test, though John was miraculously spared in the providence of God to end his days without a violent death.

To the disciples of Jesus today the same challenge is presented. May the Adventist youth answer with a clearer understanding of all its commitments and involvements, "We are able."

From the abundance of his experience, the great apostle and Christian

warrior brings another charge to the followers of Jesus. (Read 2 Tim. 2:1-4; 1 Tim. 6:12.)

Thus are placed before those who would seek a place in the kingdom the certainty of a conflict, the necessity for laying hold on eternal life with a grasp that will not relax, and a determination that will not be defeated.

John, perhaps remembering his own youthful conflicts and his own irrevocable decision to drink of the cup of his Lord, writes to youth in the same tenor. (Read 1 John 2:13, 14.) Here again is presented to youth with its physical vigor, its mental alertness, its courage, its zeal, and its enthusiasm, the call to the conflict and to the triumph.

From Patmos' rocky isle, John saw the victorious hosts of God upon the sea of glass and upon Mount Zion. Joining in that mighty chorus which will sing a new song, will be multitudes of youth from this generation, from all lands, who have answered the question, "Are ye able?" with a demonstration of courage and endurance unsurpassed in any other period of the history of the church.

John offers counsel to the youth. (See 1 John 2:15.) Dear youth, have you overcome the wicked one in this temptation? Have you yielded this conflict to your Saviour, that you may be more than conqueror? Never has the world offered more to appeal to the lust of the flesh, the lust of the eye, and the pride of life, than it does today with the many modern inventions, useful in themselves, which Satan has prostituted to his own base purposes; with the variations of old-time worldly amusements, which make them even more seductive; with moral standards of conduct sinking lower and yet lower; with intemperance of every kind increasing everywhere; with the individual economic problem becoming more acute; with the spirit of war rampant in all the earth. God calls for His followers to maintain the eternal standards of truth, integrity, morality, and sobriety; to live in the world, but not to partake of its sins and follies; to travel the way that leads to eternal life and the heavenly mansions.

Are you able, dear youth? The following quotation may well cause us all to consider very thoughtfully and seriously our own times:

"Satan will present the path of holiness as difficult, while the paths of worldly pleasure are strewn with flowers. In false and flattering colors will the tempter array the world with its pleasures before you."—*"Testimonies," Vol. I, pp. 502, 503.*

"Thou therefore endure hardness." Are ye able to meet the scorn and the sneer of the world? Some cannot. They give up their hope for the approval of the world. Remember that the Master bore it all for us. Peter, having passed through the experience of denying his Lord, emerged from his Gethsemane a conqueror of self and selfish fear, to move steadily onward day by day and year by year to the cross of martyrdom. Hear his words to the youth of the last days. (Read 1 Peter 4:7, 12, 13, 16.) Let youth answer, "We are able."

Are ye able to meet the appeal of friendship and affection? Ah, this may prove a greater test than the ridicule of the world. Some barter their home in heaven for a home on earth. Some turn away from the love of Jesus for the love of a friend, a brother, a mother, a father, a lover. Others break every tie that might keep them from a complete surrender to Christ, and receive the peace that the world cannot give, the joy of renunciation for Him who loved us and gave Himself for us. (Read Matt. 10:34-38; 19:29. See also "Messages," p. 118, par. 1.)

Are ye able? May God make it so, as you honor Jesus by giving your will to Him.

Are you able to fight this good fight and lay hold on eternal life? Say it with words full of assurance. Yes, you can, if you will.

(Read "Messages," p. 95, pars. 2, 3.)

There is one thing that God cannot do. We say it advisedly and reverently. God cannot make a sinner happy by transplanting him against his will to the realms above, to the companionship of holy beings. God cannot be true to the divine purpose and to His character as a God who is love, and yet compel the love and obedience of any of His creatures. The will to do His will rests with each individual. And here is no mystery. All power is Christ's; "He is able also to save them to the uttermost that come unto God by Him." And says Jude in verse 24, "Now unto Him that is able to keep you from falling

[slipping], and to present you faultless before the presence of His glory with exceeding joy."

The power is available, but it must be accepted, and the condition must be met. Here, then, is presented the major battlefield and the major conflict of the Christian warfare.

"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. 43, pocket edition.*

Have you recognized it, and are you willing to fight for victory? Have you committed the keeping of your life, your daily victory, to Him? Can you repeat 2 Timothy 1:12 with Paul? (Read.)

Thus were John and James and the others able to endure and conquer. Thus have the noble army of Christians in all ages claimed the victory. Thus may you, dear Adventist youth, win life eternal.

The conflict is as real as though waged by sword and shield with an enemy of flesh and blood. (Read 2 Cor. 10:3-5.)

The struggle is one for heroes, not weaklings. The reward is not a temporal, corruptible one; it is an incorruptible and an eternal crown. Listen to these stirring words by Daniel A. Poling from "A Faith That Dares:"

"Young people, if you are looking for a soft and indolent existence, do not cast in your lot with the program of Jesus Christ. He has many opportunities, many alluring adventures for young women and young men; but there are none that I have ever found in which easy chairs play a prominent part. . . .

"Christianity is a religion of restlessness. It takes a man from a quiet farm, throws his gaze across the world to a jungle tribe, gives him no contentment until he has dropped the tools of ambition, smashed the dreams of those who loved him better than life, and gone out after a lonely cause as a missionary of the cross.

"You will risk being misunderstood if you follow the Galilean. A beautiful young woman, fresh from college, of whom great things were expected, who might have been president of her institution today, instead of

following the program that had been set for her, went to China. She has been lost for a quarter of a century behind the rice fields that overlook a pleasant lake, lost among the yellow children of her school. Her name is seldom mentioned by those who knew her as a radiant undergraduate. Is she happy? Oh, yes! Gloriously happy. Unhappy she would be anywhere else in the world; but there are few who understand her, and there are many who insist that she threw away her life.

"And you will risk, my friend, if you follow this Galilean, the arbitrary control of your life. Reach your decision without haste. You say that you are master of your fate today. You will never be that again if you take up the quest of the cross. You will be mastered and overmastered by a central authority that commands your body, controls your mind, and compels your spirit. And you will risk being called a fool. A fool for Christ's sake.

"All these things you will risk if you accept the invitation of the Christian religion to count your life as not dear unto yourself, if you heed its challenge to pour yourself out in a ministry to men under the captaincy of the One who declared to His most intimate associates that He was among them as one who served. . . .

"A young man sat at a chapel hour before one of the great missionaries from China. The youth was incorrigible, the despair of his parents, the one hopeless member of his class organization. It was common knowledge that his many suspensions would issue within the week in expulsion. But this morning he heard something that changed him. Today he is at the head of a famous missionary institution near the top of the world. Nothing short of superior risks could win him. . . .

"And always there are some things that all who follow in the train of this incomparable Galilean do *not* risk. You do not run the risk of losing your rewards. There you are as sure of winning as man is sure that the sun rises beyond the night,—rewards satisfying and lasting, clean in character and progressive in quality; rewards in happiness and health, moral health, that soundness which is not conditioned by physical degrees. All that fame does not bring, that station can-

not secure, that money never yet has purchased, men and women find who take the risks of religion and go out with Christ to make the better world."

Youth of the advent message, again the question: Are ye able? And, in answer, I hear a great, increasing chorus of voices in many tongues, but in the language of the kingdom, "We are able. We can do all things through Christ which strengtheneth us."

THURSDAY, MARCH 19

The Great Essential

"THEY took knowledge of them, that they had been with Jesus." Acts 4:13.

Dear youth of the last time, youth with a message, youth responsive to the call as messengers, youth declaring your ability to do and to die for your faith, have you found, have you received, and can you show to others this great essential?

The impetuous Peter, the zealous Simon, the fiery, though loving sons of Zebedee, the doubting Thomas, the inquiring Philip, the cautious and sincere Nathanael, the astute Levi Matthew, and the others who were from various walks of life, but trained in the school of Christ, received this testimony from the world. Their lives bore unmistakable witness to the fact that they had been with Jesus. Wonderful privilege, wonderful experience!

"By the work of Christ these disciples had been led to feel their need of the Spirit; under the Spirit's teaching they received their final preparation, and went forth to their lifework.

"No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of 'one accord,' of 'one mind and one soul.' Christ filled their thoughts. The advancement of His kingdom was their aim. In mind and character they had become like their Master; and men 'took knowledge of them, that they had been with Jesus.'

"Then was there such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled His name and despised His power confessed themselves disciples of the Crucified. Through the cooperation of the divine Spirit the labors of the humble men whom Christ had chosen, stirred the world. To every nation under heaven was the gospel carried in a single generation."—"Education," pp. 95, 96.

"The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the arguments home to hearts with divine

power. The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory."—"The Acts of the Apostles," p. 45.

Would you not gladly have shared the experience of the disciples in those days? Perhaps this is one of the reasons why the followers of Jesus came to be called Christians. Surely in those days of power, the name stood for a life so utterly different from the usual as to be conspicuous. The distinction between those who have been with Jesus and those who know Him not is just as great today. (Read "Testimonies," Vol. V, p. 224, bottom; p. 225, top.)

"Not I, but Christ," is the title of a hymn which breathes the same sentiment—Christ exalted in the lives of His servants. Only as His life is shown in them, only as His Spirit speaks through their lips and shines through their acts, may His name be glorified and souls be brought to Him. Eloquence, logic, and argument have a place in convincing the intellect of the truth, but these alone are insufficient. The strongest influence, if not the strongest argument, for the Christian life, is the Christian. Not alone to the disciples were made the promises of the Spirit and of power. His promise is also for us in the last time, "Lo, I am with you alway, even unto the end of the world." (See "Steps to Christ," p. 75, top, and par. 1, pocket edition; "Testimonies," Vol. VI, par. 3.)

Here we are brought directly to the source of this essential experience, and to two of the absolute necessities of the Christian life. Men will not take knowledge of us that we have been with Jesus, unless, from within our lives themselves, the light which only the presence of the divine Spirit can impart shines forth. The neglect of this communication with God through prayer and study of the word is the greatest cause of spiritual weakness among God's children.

Dear youth, have you given the study of the Bible its necessary and rightful place in your lives? And has the channel of communion with Jesus been kept open by constant use? It may be well for all to take time for serious introspection during this week, and let your honest findings, or His revealings, determine your future course.

God's inspired message to the world—that word which reveals to us Jesus; that word which must be our rule of life as it is the standard of God's judgment; that word in which alone we find the answer to the two most important questions that can engage the human mind: What must I do to be saved? and, Shall I live again?—is too little studied. We may accept the truths as the teaching of God, but neglect to feed upon that word. We may apply the word to others, but fail to receive in our own lives its life-

giving power. It has been said that Adventists are the best Bible students in the world. How is it with you? (Read "Messages," p. 259, par. 1; p. 260; p. 261, top.)

Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. We fear that not many of our youth are searching the Scriptures as though eternal life and a continued connection with Christ were dependent upon this feeding on the word. If spiritual emaciation were as readily apparent as physical, how much more diligently would the youth be following the example of the psalmist, "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

There is no substitute for the bread of life. No religious writings, no ethical teaching, no moral training, no culture or training of any kind can replace the study of the word of truth. (Read "Messages," p. 274, pars. 1, 3.)

But this is not enough. "Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. Our minds may be drawn out toward Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing with Him. In order to commune with God, we must have something to say to Him concerning our actual life."—"Steps to Christ," p. 93, pocket edition.

"Prayer is the breath of the soul," "the key in the hand of faith," "the opening of the heart to God as to a friend." How that precious privilege is neglected! This means of grace is the first and greatest necessity of one who would be like Jesus. Is this emphasis needed by the advent band? We fear it is, for in too many lives prayer is a formal practice. In too many homes the family altar is being neglected. Said a Christian worker of deep experience, "If I were asked what is the thing which the devil and the world and the flesh try hardest to prevent Christians from getting, I should say, 'Conversations with Christ.' A quiet, unhurried speaking to Christ alone and hearing His reply,—this is what every Christian needs every day, and what many get only once a month, or more seldom still." (Read "Christ's Object Lessons," p. 129, par. 3, p. 130, top.)

There is a time and place for public prayer, and for family circle prayer, but "above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of

God."—"Steps to Christ," p. 93, pocket edition.

When Jesus gave to His disciples the model prayer (Matt. 6:6-13), the one point upon which He placed special emphasis was that of secret prayer. With no thought of how it sounds to human ears, no restraint through timidity or self-consciousness, we talk to our Father, and the sincere desire, even unexpressed, is presented to our Father by our Elder Brother. In His name we press our petition to the throne, and God hears and answers according to His divine wisdom and for our good. "Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. . . . Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard."—"Christ's Object Lessons," p. 174.

Have you thought of Enoch's walk with God? For three hundred years that faithful man walked with God, and Enoch "was not; for God took him." And before God translated him, "he had this testimony, that he pleased God." Gen. 5:24; Heb. 11:5. Was this something unattainable by ordinary men? Dear youth, would you know how Enoch walked with God? (Read "Steps to Christ," p. 99, pars. 1 and 3.)

Need we turn to the other side? We are all too familiar with it, but let us read once more these words of warning from the Spirit of prophecy: "The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation."—"Steps to Christ," pp. 94, 95, pocket edition.

(Read 1 John 3:1-3.) Blessed privilege now. In character and in mind we must become like Him here. Has the process been slow and retarded by our unwillingness to submit to His power to reform our lives? The process must go on, and we have sought to re-emphasize two means by which this transforming work may be done. Dear youth, do others know that you have been with Jesus?

"THE only proof of loyalty is obedience."

FRIDAY, MARCH 20

For Others

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:4-8.

In these few but forceful words of Paul, connected with the statement of Jesus in John 3:16, are embraced the whole gospel, its motive and plan. God gave His Son. That Son gave Himself gladly in that demonstration of love and sacrifice that is at last to silence all criticism, to remove all doubts from the universe. (Read Phil. 2:10, 11.) Thus all creation will see the love and wisdom of God, and the challenge of Satan against God will be forever answered. (Read "Steps to Christ," p. 15, par. 2.)

Jesus gave Himself for others. "From His earliest years He was possessed of one purpose; He lived to bless others," and He lives evermore that others may share His glory and the joy everlasting of those who, ransomed by His grace, partake of His spirit and participate in His sacrifice for others.

"Jesus did not consider heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure became poor, that through His poverty we might be rich. We are to follow in the path He trod.

"He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost.

"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus.

We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."—*"Ministry of Healing," pp. 105, 106.*

Note here the setting forth of the fundamental principle of the gospel work. To every one who becomes a child of God, the Master's "Go" becomes the mandate of His love within human hearts to take that same love and hope to others yet in darkness.

The youth of the advent message have heard the Saviour's commission. More than one hundred thousand of them have pledged themselves to do what they can to finish the work of the gospel in all the world. Thousands have gone out into the harvest fields of earth, some leaving home and native land to carry the gospel to other parts of the world. Other thousands are ready or in preparation for what some consider wider circles of usefulness, and more distant fields of service. This is well, for should the supply of youthful vigor, strength, enthusiasm, and consecration cease or diminish, the church might well write "Ichabod" over its doors.

But the lifework of the Son of man on earth was done within a territory not over one hundred English miles in length, and not over forty miles in width. His last words to His disciples were a request to them to witness for Him in Jerusalem.

Here, then, dear youth, in Jerusalem lies your field of immediate service for the Master. While you await His providences for the ultimate field or type of service you wish to follow, your place of service is *where you are*. Within the churches or Sabbath schools or Missionary Volunteer Societies are another hundred thousand youth who are in need of the help that earnest Christian youth can give. There are perhaps another two hundred thousand youth within the circle of friendship or acquaintance with the Adventist youth. Many of them have some knowledge of the Adventist teaching and of the way of life. Some were church members who have been influenced by the lure of pleasure or gain, and are now on the border line between the church and the world. Some have stepped back into the world, and are seen no more at our church services.

To many may be applied that infinitely sad designation, "the forgotten youth." Once members of the Sabbath school, the Missionary Volunteer Society, or even the church, they have become careless in life, irregular in attendance at church, indifferent to the things of God, until they walk no more with you and are seen no more in the church. The pastor carries a burden of heart for them, and prays for their return, but with the crowding cares of his evangelistic and pastoral duties he cannot give them the personal attention that he longs to give. Likewise, the church elder, the Sabbath school superintendent, the Missionary Volunteer leader, find it impossible to reach all such needs. In the course of time their very names are seldom mentioned, and at last they have entered the roll of the forgotten youth.

From the forgotten youth, on through the ranks of the tempted, slipping, careless, indifferent, or half-hearted Christians still in contact with the church, there is presented to the youth of the denomination its greatest present challenge. In fact, here is a mighty challenge to the whole church.

What have you done, dear youth, either by personal effort or through the organized activities of the society, to save this army for Christ and His kingdom? I appeal to the youth of the church in the whole world, "Save our youth!" We cannot too often repeat these striking and startling statements of the Spirit of prophecy. (Read "Messages," p. 197, pars. 1, 2; p. 199, par. 3; p. 201, par. 1; p. 204, par. 1.)

Youth at work as ambassadors for Christ in behalf of other youth! We believe that here is a field the possibilities of which have scarcely been understood or appreciated by our youth. Again and again has the Spirit of prophecy urged this privilege upon Christian youth. If the Missionary Volunteers around the circle of the earth will catch this vision and follow it, the tangible results will surprise and greatly stimulate and encourage the entire church and surely hasten the day of His coming. (Read also *Id.*, p. 204, pars. 2, 3; p. 205, top; p. 203, pars. 1-3.)

The first chapter of John sets forth some wonderful examples of the power of personal example. John the Bap-

tist brought two of his disciples into the circle of Jesus' influence. That day by the Jordan when he said to the two, "Behold the Lamb of God!" their eyes turned to the object of John's scrutiny, and immediately they left John and followed Jesus. The ministry of John was summed up in pointing others to Jesus. After they had spent a few brief hours with Jesus, life was never to be the same to these two men. Eventually the narrow horizon of these humble fishermen broadened to include the whole world, and they became heralds of the cross to strange lands and peoples. But the immediate response to the power of Jesus' life was a seeking for others. Without a doubt, John, one of the two, sought his own brother, James, to tell him the good news; and Andrew "first findeth his own brother Simon," and "brought him to Jesus."

When he was brought into the circle with Jesus, Peter began that life of service which led, through many a mistake, even to a denial of his Lord, to the inverted cross and the martyr's death at Rome.

Jesus found Philip; and catching the vision of the Messiah in that Man of Galilee, Philip set out to find his friend, Nathanael, and together these two men reached others and yet others, until they became world figures in the apostolic church, and their names will be read forever on the foundation stones of the city of God.

Dear youth, now, just now, at Jerusalem, your home church and community, is your place of service for others. Some one may be helped by you better than by any other. Some one is looking to you for the word of cheer and of courage and for Philip's invitation to "come and see." The Master is waiting to send you to some soul the moment you are ready to go. Will you not say, "Here am I; send me?"

S. D. Gordon, in one of his "Quiet Talks," relates this true incident: "A prominent clergyman tells this experience: In the course of his pastoral work he was called to conduct the funeral service of a young woman who had died quite unexpectedly. As he entered the house, he met the minister in charge of the mission church, where the family attended, and asked him, 'Was Mary a Christian?' To his surprise a pained look came into the

young man's face as he replied, 'Three weeks ago I had a strong impulse to speak to her, but I did not; and I do not know.' A moment later he met the girl's Sunday school teacher, and asked her the same question. Quickly the tears came, as she said, 'Two weeks ago, Doctor, a voice seemed to say to me, "Speak to Mary," and I knew what it meant, and I intended to; but I did not, and I do not know.' Deeply moved by these unexpected answers, a few minutes later he met the girl's mother, and thinking doubtless to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly, 'Mary was a Christian girl?' The tears came quick and hot to the mother's eyes, as she sobbed out, 'One week ago a voice came to me, saying, "Speak to Mary," and I thought of it, but I did not at the time, and you know how unexpectedly she went away; and I do not know.'

"How pathetic, beyond expression, that the Spirit tried to get the use of the lips of three persons, a pastor, a teacher, aye, a mother! to speak the word that evidently He longed to have spoken to her, and He could not!

"Has He tried to use you like that?"

When Ellen Harmon was but a young girl, she became personally interested in other youth. (Read "Testimonies," Vol. I, p. 33, middle, to p. 34, top.)

Youth for youth! That is a field for which youth are peculiarly fitted by the very fact of youth, a field of almost limitless possibilities, but as yet only partly worked. Dear youth, have you beheld Jesus? Has He saved you? Tell others the story. Do you want to see His return? Tell others of its nearness. Have you proved the efficacy of prayer? Pray for others. Do you love Jesus? Then you will love others. Some one within your sphere of influence is waiting for you to lead the way to Jesus. May not this year with all its perplexities, trials, uncertainties, and persecutions, prove to be the greatest year in the history of our young people's movement in bringing others to Christ?

(Read the poem "Others" found in "Gospel in Song," No. 64.)

"He who saves another's character is a greater benefactor than he who saves his life."

SABBATH, MARCH 21 Choose You This Day

THIS appeal and this declaration of the man of God have been written in the Book of books, and have come to our day to challenge the loyalty of the last generation: "Choose you this day whom ye will serve; . . . as for me and my house, we will serve the Lord." Joshua 24:15.

There are two classes of people in the world, and only two. The two classes are not determined by race, caste, language, nor national boundaries. In God's reckoning, the two classes are made by the deliberate and considered choice of individuals. Inevitably, that choice must be made by every soul, and in that choice is eternal life or eternal death. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. No other question is comparable with this in importance, yet the larger part of the human family are passing it lightly, either through indifference to anything but the present effort for profit or pleasure, or blinded by a false hope that God in His great love and mercy will yet save even the rejecters of His grace. But there is only one way of escape from the penalty of sin, and only one way of joining that company who are on their way to everlasting life. (Read Acts 4:12; "Steps to Christ," p. 31, par. 2, to p. 32, top, pocket edition.)

Dear youth, in which class do you find yourself today? There is no third class, no middle ground. This hour, this moment, you belong in one of the two classes. One class is on the way to heaven; the other, to eternal destruction in fires which shall purge the earth from sin and its devotees. Fellow Christian, is not this an appropriate time for a real self-appraisal? (Read 2 Cor. 13:5; 1 Cor. 10:12.)

If an honest, serious questioning of your own relationship to Jesus leaves you with any doubt as to His approval of your life, by all means make this day the beginning of a new and better life for the Master. It is not greater knowledge nor stronger persuasions that you need, but rather the decision for an utter abandonment of self and a complete yielding of the life to Christ. Remember that "pride, selfish-

ness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. . . . After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory."—"Testimonies," Vol. V, p. 231. (Read Luke 9:23; 16:13.)

Divided allegiance, halfhearted service can bring only conflict and unhappiness. It is the undivided heart that Jesus can transform and fill with the joy of His presence and love.

There is something very noble and inspiring in the brief statement concerning the response of the four fishermen of Galilee. "When they had brought their ships to land, they forsook all, and followed Him." Luke 5:11. Likewise the record of the publican: "He said unto him, Follow Me. And he left all, rose up, and followed Him." Luke 5:27, 28. What a noble response, and what a glorious fellowship! Their earthly possessions, their means of earning a livelihood, and their possibility of earthly riches were forsaken. They did not fully understand at that time all that their decision meant, but their lives, through the years following, proved those decisions were made seriously and irrevocably, for time and for eternity. Never were they to retract their profession of faith voiced by Peter at a later time. (Read John 6:68, 69.) O youth, if you choose Him this day and every day, a crown of life will await you also.

Young people, you will be sorely tempted. Some of you may be put under great pressure to compromise your faith or to surrender it. But we trust that by the grace of God the reconsecration made this day may never be withdrawn, that this Week of Prayer may mark the end of wavering and uncertainty, and that the world may know just what may be expected from every Adventist youth. Can the world see in you a follower of Jesus, one who will honor the Christ at any cost of ease or comfort? Is your whole life given to the Saviour? Let the experience of that noted English clergyman, F. B. Meyer, emphasize the lesson:

"There was one point where my will

was entrenched. I thought I would do something with Christ one night which would settle it one way or the other, and I met Christ. You will forgive a man who owes everything to one night in his life if, to help other men, he opens his heart for a moment. I knelt in my room and gave Christ the ring of my will with the keys on it, but kept one little key back, the key to a closet in my heart, in one back story in my heart. He said to me:

"Are they all here?"

"And I said: 'All but one.'"

"What is that?" said He.

"It is the key of a little cupboard," said I, "in which I have got something which Thou needst not interfere with; it is mine."

"Then, as He put the keys back into my hand, and seemed to be gliding away to the door, He said:

"My child, if you cannot trust Me with all, you do not trust Me at all."

"I cried: 'Stop,' and He seemed to come back; and holding the little key in my hand, in thought I said:

"I cannot give it; but if Thou wilt take it, Thou shalt have it."

"He took it, and within a month from that time He had cleared out that little cupboard of things which had been there for months. I knew He would."

Dear youth, "choose you [again] this day whom ye will serve."

"In every assembly for worship, there are souls longing for rest and peace. They may appear to be living careless lives, but they are not insensible to the influence of the Holy Spirit. Many among them might be won for Christ."—*"Christ's Object Lessons,"* p. 191. To such would we appeal as did Elijah to Israel, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21. Many of the youth of today who know the truth are halting between two opinions,—to serve God or to serve Him not, to accept Christ or to deny Him, to seek the kingdom of heaven or to enjoy the pleasures of sin for a season. They are not wholly happy in the broad way, yet they hesitate to enter the narrow way that leads to life. They hope not to receive the wages of sin, yet they are not willing to accept the gift of God.

"Many of the youth of this genera-

tion, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction."—*"Testimonies,"* Vol. VI, p. 254. (Read also "Mount of Blessing," p. 205, par. 1.)

If you are among such young people, your condition is not hopeless. The very fact of your dissatisfaction with the broad way is proof of the call of God to your heart. (Read "Steps to Christ," p. 26, par. 3; p. 28, par. 2, pocket edition.)

As the Spirit of God today brings a conviction into your soul, do not hesitate to follow its prompting to yield your life to Jesus. Thank God for a troubled conscience, and do not harden it by inactivity or by a real or assumed indifference. (Read Id., p. 33, par. 3, par. 2; p. 34, par. 1.)

What could be more clear and convincing than these statements? Eternity of life and everlasting joy, or the oblivion of the doomed, lies within the power of choice of every one of you. Which shall it be? How long halt ye between two opinions?

This question must be settled by each individual. No one can choose for you. Father, mother, brother, sister, friend, may plead with you, may pray for you, but they cannot choose for you. (Read Eze. 14:14, 16.) One has chosen to die that you might live, but His death can avail nought for you unless you choose Him. The service of Christ calls for a positive stand, an open declaration of faith, a public confession of Christ.

It was alone that Jesus prayed in Gethsemane; alone He bore the mocking, the shame, the cross; alone He carried your sin to Calvary and died for you. Such love prompted the words found in Matthew 11:28-30. (Read.)

Young friends, you who thus far have not confessed Christ before others, will you not lay aside your timidity, your pride, the opinions of those who do not love Jesus, and give yourself to Him today? There is no act in life more manly, more womanly, than the act of a public confession of Christ by a sincere soul. (Read Matt. 10:32.) And do we not catch a tone of sadness as He continues? (See verse 33.) And again the condition is made plain in verse 38.

Dear young friends, let this be the hour of your decision or of your dec-

laration of the decision previously made. "Today if ye will hear His voice, harden not your hearts."

"Beware of procrastination. Do not put off the work of forsaking your sins, and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred, to their eternal loss. I will not here dwell upon the shortness and uncertainty of life; but there is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. What we do not overcome, will overcome us, and work out our destruction."—*"Steps to Christ,"* pp. 32, 33, pocket edition.

The finishing of the work, the end of all things, is at hand. Those who know the truth must prepare to meet Jesus. That work of character building is being done now for all who are willing.

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—*"Testimonies to Ministers,"* p. 18.

The occupations and pleasures of heaven will be satisfying to every one. The denials of self, the seeming sacrifices, will look so very insignificant as not to be remembered when the realities of heaven and the new earth are seen and enjoyed. (Read 1 Cor. 2:9; "Education," p. 303, par. 4.)

"And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Lessons for Junior Missionary Volunteers

BY R. J. CHRISTIAN

*Young People's Missionary Volunteer Secretary of the
Central Union Conference*

THE Junior studies for Missionary Volunteer Week touch five phases of Christian living that are very close to the Junior—his country, his home, his companions, his church, and his God. These lessons are designed to lead our Juniors to think more positively of their responsibilities toward the influences that will be exerted upon their lives. The one giving the studies should aim to draw out, day by day, illustrations and lessons that will enlarge the thinking of the Juniors along these lines.

The outlines furnished are by no means complete, but they should serve as a means of guiding the thought of our Juniors toward these five principal avenues of influence.

Day by day, endeavor to draw from the Juniors expressions of definite conviction regarding their attitude on these subjects. It is left with the one in charge so to present the subject as to draw the minds into proper channels of thinking.

Texts, and also references from the writings of the Spirit of prophecy that will help in further developing the subjects, are given for each day.

MONDAY, MARCH 16

The Junior and His Country

Matthew 22:21; Romans 13:7; Titus 3:1, 2; 1 Peter 2:11-17.

We all greatly admire loyalty in an hour of crisis. Surely the citizenship of the world is passing through a crisis today. Standards are being changed. Loyalty is demanded as never before. As Juniors, we want to prepare for a better citizenship in a country to come, by upholding proper standards of citizenship here. Let us review the experience of Abraham as recorded in Hebrews 11:8-10, 13-16, ever remembering that we must be good citizens here if we are to be citizens over there.

We cannot all be heroes
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
Yet we can fill a lifetime
With kindly acts and true;
There's always noble service
For noble souls to do.

In our own communities we have ample opportunity to demonstrate our citizenship. By our Christlike daily life and kindly deeds, those with whom we associate should know that we are

more than citizens here—that we are definitely preparing by God's help for that better citizenship in the kingdom to come. Yet at the same time our own communities should be better for our having lived here.

Junior boys and girls have ample opportunity to demonstrate by their lives what a Christian should be.

"To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in heaven.

"And in our appointed place we should discharge our duties with as much faithfulness as do the angels in their higher sphere. Those who feel that they are God's servants will be men who can be trusted anywhere. Citizens of heaven will make the best citizens of earth. A correct view of our duty to God leads to clear perceptions of our duty to our fellow men."—*"Messages to Young People,"* p. 329.

TUESDAY, MARCH 17

The Junior and His Home

"In the formation of character, no other influences count so much as the influence of the home."—*"Education,"* p. 283.

The fact that no other influence counts so much in the formation of characters should make this a very interesting subject for boys and girls. Surely each one of us wants to grow up to be the very best boy or the very best girl that it is possible for us to be. It is, therefore, appropriate that we study briefly what we are to do to make the home more pleasant and its influence more helpful in our lives; and how we in turn can make the home what heaven would have the home to be.

The wise man tells us of our duty. Prov. 6:20.

"Children and youth should take pleasure in making lighter the cares of father and mother, showing an unselfish interest in the home. As they

cheerfully lift the burdens that fall to their share, they are receiving a training which will fit them for positions of trust and usefulness. Each year they are to make steady advancement, gradually but surely laying aside the inexperience of boyhood and girlhood for the experience of manhood and womanhood. In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence."—*"Messages to Young People,"* pp. 211, 212.

Notice that last sentence: "In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence." It is this development of excellence and character in our lives that will make us boys and girls that are wanted in our daily walk of life.

We are told again that "the highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest. Here they can show self-denial and self-forgetfulness in caring and doing for others."—*"Testimonies,"* Vol. III, p. 80.

If this is the highest duty that devolves upon us, then as Juniors we will want to do our utmost to make our own influence what it should be.

In my experience in the foreign field, the most notable trait that was missing in the home of the native unacquainted with Christ, was the responsibility in the home ties. It is this realization of home responsibility and love that makes the difference between a Christian home and a non-Christian home. Juniors have a heavy responsibility in demonstrating what home religion is.

(Read "Messages," p. 327, par. 1; p. 328, par. 2.)

The early life of Christ, as recorded in Luke 2:42-52, shows that He was taught by His mother, lessons that were to stay with Him through His life,—lessons of unselfish dealing with his fellow youth and fellow men, in honesty and faithfulness in service.

When he was a lad, Moses received from his mother lessons in loyalty and the honor of humble heritage and work. David herded sheep for his father; and later, because of his happy disposition and ability, he stood before the king, and later became king himself.

Juniors should be honest, industrious, alert, happy, and unselfish at home; then they will be prepared to fill larger spheres of usefulness later in life.

"Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle."—*Testimonies*, Vol. I, pp. 386, 387.

"Angels delight in a home where God reigns supreme, and the children are taught to reverence religion, the Bible, and their Creator. Such families can claim the promise, 'Them that honor Me, I will honor.'"—*Id.*, Vol. V, p. 424.

WEDNESDAY, MARCH 18

The Junior and His Companions

Psalms 1:1; 26:5; Ephesians 5:1-8; 1 Corinthians 15:33; Proverbs 22:24; James 4:4.

MANY Juniors feel that in the Christian religion there are more *don't's* than *do's*. That depends entirely upon our point of view. We have outlined in the preceding texts the kind of companions whom we should avoid, and those with whom we should associate.

Before leaving this earth, Jesus offered a very special prayer for us, and in it are found these words, as recorded in John's Gospel, chapter 17, verse 15: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

We have recorded the experience of Moses, who preferred "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and he refused to associate longer with Pharaoh's daughter and call her his mother, for he esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

Many similar illustrations can be drawn which point to the value of companionship. As I was thinking over this subject, I was ministering to a church where many of the young people have given up their hope in Christ because of improper companions. How carefully we should choose our companions, realizing the great influence they have upon our lives!

(Prov. 17:17; 18:24; 27:6, 17; John 15:13-16.)

I like the testimony of Paul given

us in Romans 1:16. After a life that had been richly blessed of God, he was able to bear this testimony: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Paul had here experienced rich fellowship in companionship with his fellow Christians and with Christ, and he knew that it was a profitable thing to serve God.

"To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. . . . They are prepared for the communion of heaven; for they have heaven in their hearts."—*"Christ's Object Lessons,"* p. 421.

"Time is golden, dear youth. You must not imperil your souls by sowing wild oats. You cannot afford to be careless in regard to the companions you choose. Dwell upon that which is noble in the characters of others, and these traits will become to you a moral power in resisting the evil and choosing the good. Set your mark high. Your parents and teachers, who love and fear God, may follow you with their prayers day and night, they may entreat and warn you; but all this will be in vain if you choose reckless associates. If you see no real danger, and think you can do right as well as wrong, just as you choose, you will not discern that the leaven of wickedness is insidiously tainting and corrupting your mind."—*"Messages,"* pp. 164, 165.

"Remember, dear young friends, that each day, each hour, each moment, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, un-Christlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, the light of your example will guide others to the cross."—*Id.*, p. 212.

The Lord expects of Juniors, as well as of His older followers, that their lives will be positive testimony for Him. We are told that "none of us liveth to himself," and we must remember that the Lord is expecting us so to live day by day that others will know that we have been with Him and learned of Him. The choice of companionship, if it be on the side of right, will greatly aid us in this preparation.

"May every soul that touches mine—
Be it slightest contact, get therefrom
Some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of
courage
For the darkening sky, one gleam of
faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond
the gathering mist,
To make this life worth while,
And heaven a surer heritage."

THURSDAY, MARCH 19

The Junior and His Church

Psalms 122:1; Luke 4:16.

In this first text the psalmist tells us that he was glad that they said, "Let us go into the house of the Lord."

In the second text, Doctor Luke tells us that it was the custom of Jesus to go into the church on the Sabbath day. That was the result of His home training.

These questions come into the minds of Juniors: Why have a church? What is the purpose of the church? What is our responsibility to it? Let us endeavor to answer these questions.

Why have a church? The church is the place where we meet our God in regular worship. It was of such a place the psalmist wrote when he said, "I was glad when they said unto me, 'Let us go into the house of the Lord.'" "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.

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf."—*Testimonies*, Vol. I, p. 649.

What is the purpose of the church? We as Juniors realize that the Lord has placed a definite responsibility upon the church at this time. The gospel commission given in Matthew 28:19, 20, was given to the church; and when we unite with the church, that commission becomes our commission, that responsibility our responsibility.

"Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him."—*"The Acts of the Apostles," pp. 91, 92.*

Why is our church called the Seventh-day Adventist Church? "No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Hers is the line of distinction between the worshippers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. . . .

"The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."—*"Testimonies," Vol. I, pp. 223, 224.*

How shall we act in the house of our God? Have you ever noticed the preparation that is made for the entertainment of some worldly official? Have you ever noticed how carefully he is approached, how pleasingly he is addressed? Should we not observe far more decorum and dignity in approaching the King of kings and Lord of lords? We are told that "holy and reverend is His name." Ps. 111:9. Because this is true, how careful Juniors should be in coming into the presence of the Lord! How displeasing it must be to Him to see us whispering and carrying on as we would not do in the presence of some worldly official.

"We are living in an age when all should especially give heed to the in-

junction of the Saviour, 'Watch and pray, that ye enter not into temptation.' One of your strong temptations is to irreverence. God is high and holy; and to the humble, believing soul, His house on earth, the place where His people meet for worship, is as the gate of heaven. The song of praise, the words spoken by Christ's ministers, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that is impure, unholy. . . .

"Reverence is greatly needed in the youth of this age. I am alarmed as I see children and youth of religious parents so heedless of the order and propriety that should be observed in the house of God. . . .

"Children and youth should never feel that it is something to be proud of to be indifferent and careless in meetings where God is worshiped. God sees every irreverent thought or action, and it is registered in the books of heaven. He says, 'I know thy works.' Nothing is hid from His all-searching eye. If you have formed in any degree the habit of inattention and indifference in the house of God, exercise the powers you have to correct it, and show that you have self-respect. Practice reverence until it becomes a part of yourself.

"Do not have so little reverence for the house and worship of God as to communicate with one another during the sermon. If those who commit this fault could see the angels of God looking upon them and marking their doings, they would be filled with shame and abhorrence of themselves. God wants attentive hearers. It was while men slept, that the enemy sowed tares.

"Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness and indifference. When the word of life is spoken, you should remember that you are listening to the voice of God through His delegated servant. Do not lose these words through inattention; if heeded, they may keep your feet from straying into wrong paths."—*"Messages," pp. 265, 266.*

Let us this day pledge that as Juniors we will uphold the dignity of the house of the Lord, that we will set a proper example to the other believers, and that we will please God by our church manners. (Suggest

proper church manners, the habit of sitting with father and mother, etc.)

"Satan is willing that you should be Christians in name, for you can suit his purpose better. If you have a form and not true godliness, he can use you to decoy others into the same self-deceived way. Some poor souls will look to you, instead of looking to the Bible standard, and will come up no higher. They are as good as you, and are satisfied."—*"Testimonies," Vol. I, p. 162.*

FRIDAY, MARCH 20

The Junior and His God

Ecclesiastes 12:1; Revelation 14:7; Ecclesiastes 12:13; Acts 4:12; 2 Timothy 2:11 (show the need of baptism); 2 Timothy 2:12, 19, 22.

"To have the religion of Christ means that you have absolutely surrendered your all to God, and consented to the guidance of the Holy Spirit. Through the gift of the Holy Spirit moral power will be given you, and not only will you have your former entrusted talents for the service of God, but their efficiency will be greatly multiplied. The surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart. Religion is as a golden cord that binds the souls of both youth and aged to Christ. Through it the willing and obedient are brought safely through dark and intricate paths to the city of God."—*"Messages," p. 30.*

"Will you not, without delay, place yourself in right relation to God? Will you not say, 'I will give my will to Jesus, and I will do it now,' and from this moment be wholly on the Lord's side? . . . Say, 'I will believe. I do believe that God is my helper,' and you will find that you are triumphant in God. By steadfastly keeping the will on the Lord's side, every emotion will be brought into captivity to the will of Jesus. You will then find your feet on solid rock. It will take, at times, every particle of will power that you possess, but it is God that is working for you, and you will come forth from the molding process a vessel unto honor."—*Id., p. 153.*

(Read Heb. 2:1-3.)

(Show to our Juniors the necessity of accepting Christ now. He is our only hope, our only salvation. By carefully considering the advantages of accepting Christ, I am sure we can make a strong appeal to our Juniors to accept Him now. After the appeal has been made and the consecration service has been held, close the meeting by presenting this resolution of determination: Psalms 119:30, 31, 32, the first three words in each text; and this prayer: Psalms 119:33, 34, 35, the first two words in each text. The context, of course, will furnish the explanation to these key thoughts.)

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.

Helping Our Missionaries

SOMETIMES it seems to us we do so little in comparison with what we would be glad to do in helping to extend the work of missions. We give of our means and some of us give our sons and daughters, and yet we often long to accomplish more. And we can. This longing to accomplish more for God may be the Spirit's call to prayer. There is definite need for earnest, effectual prayer, not only that God shall raise up and send forth other reapers into His harvest field, but for prayer for those already there.

The object in sending these pages of experiences from our missionaries to you month by month is to acquaint you with their special needs, experiences which they are actually meeting in their day-by-day service in various mission fields; in a word, that you may become better acquainted with them, and may thus the more intelligently give of your offerings in their support, and in a very definite way pray for them. Every such prayer is heard in heaven, is recorded there, and is definitely answered in God's own time and way. Such sincere petitions in the sacred privacy of the closet, serve as sharp sickles in the hand of the missionary reaper out there where every handful of ripening grain is contested by that enemy, claiming, as he does, all these people to be his.

In studying the life of Paul, the great missionary, one is impressed with his prayer record. "God is my witness," he writes to the Romans, "whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers." To believers in Ephesus he wrote, "Wherefore I also . . . cease not to give thanks for you, making mention of you in my prayers." And of Epaphras, a worker with Paul from Colosse, he records, "Epaphras . . . saluteth you, always laboring fer-

vently for you in prayers, that ye may stand perfect and complete in all the will of God."

"Laboring fervently for you in prayers." What possibilities are bound up for the brethren and sisters at home to thus help our missionaries! Just when needed most some fervent prayer answer has come to the missionary, so quickly changing some danger hour into one of deliverance, some dark hour into one of glad victory, that he can but exclaim: "Some faithful saint at home this very hour was praying for me!"

Truly laborers in prayer are laborers laboring "together with God" in the finishing of His work in all the earth. Yes, "The effectual fervent prayer of a righteous man [or woman] availeth much." Such prayers ascending to God out of the homelands today, also avail much out upon our mission fields, which are now so widespread that the sun never sets upon them in his race around the circle of the earth. If not already a member, brother, sister, join this corps of laborers together with God, praying individually—registering the missionary's name at the throne—for our faithful missionaries out on the spiritual battle fronts.

The Policeman and His Experience

MISSIONARY BENT LARSEN sends us word of this experience with a persecuting policeman. It occurred while he was working among the Inca Indians:

"One of those who made us most trouble in the work was the chief policeman in Sandia. In these far-off places the police have the habit of doing much unjust violence against the Indians, forcing them in many ways. As the new Adventist believers could not obey this chief policeman in all things, especially in working on Sabbath, he became very angry at us. Sabbath after Sabbath he made us trouble, and by force took the believers who came to attend Sabbath school, and tried to make them work. Many of them had to spend the night

in prison because they attended Sabbath school instead of doing what he told them to do. One Sabbath when my wife and I were out on a trip, this man sent two policemen to the mission, and forced every member of the Sabbath school to go down to the river and work on a public project.

"Shortly after, this chief policeman's wife became sick. She gave birth to a child, but serious complications developed. In the home she lay suffering terribly, waiting for death. When the old Indian midwives had done all they could, had burned herbs and performed their ceremonies, without result; after the Catholic women had said their prayers to the saints, without helping her; her husband sent word to the mission, asking my wife to come to their help. My wife was, to their surprise, more than willing to go, although she knew that it would be only by the help of God that she would be able to save the woman's life. This chief policeman cast himself down at my wife's feet, and, crying like a child, asked forgiveness for the bad things he had done to us. Without sufficient instruments, but with the Lord's blessing and help, after ten minutes' effort the woman was made more comfortable, and from then on she improved rapidly. From that day the chief policeman was a good friend of ours, and no policeman made us any more trouble. Man may work against God, but when God puts His finger on man, then he finds that he is not very powerful."

"I Will Rebuke the Destroyer"

MISSIONARY F. A. PRATT, acting superintendent of the Philippine Union Mission, passes on this experience sent in from the Visayan section of the field:

"Agusan seems to be a breeding place for locusts. The people could not have a harvest of corn and rice. A great majority of the people are subsisting on bananas and *camote*. But despite the locust menace, God has blessed our people. A brother told me his personal experience. Last month locusts came to his field, which was situated between two other cornfields of his neighbors. He did not try to drive them away because it was Sabbath. Instead, he went to Sabbath school, and prayed that God's will be done. When he visited his field the next morning, he was made glad to see that the locusts had done no harm to his corn. He found, however, that the corn of his neighbors on each side of his field was all eaten up. The neighbors tried to obtain the secret of our brother. He told them the secret was that he acknowledged God's ownership of his field by paying to Him a tithe of all it produced, and so God protected his corn. How true it is that God means what He says, and also that He is able to and will fulfill His promise, 'I will rebuke the devourer for your sakes, and he shall

not destroy the fruits of your ground."

Reviewing Experiences in Lake Titicaca Mission Fields

MISSIONARY W. C. GORANSSON and his wife, starting home on furlough from Peru, give us the following brief word picture of what has taken place during the time they have been associated with the Indians about Lake Titicaca:

"Starting home on our furlough, our minds review our first term of service in the Lake Titicaca Mission. We think of the strange experience of arriving without the least knowledge of the language; of the first contact with the Aymara Indians of the Piata Mission; of the lack of workers which made it necessary for us to take over the Umuehi, or Broken Stone Mission, thus increasing our field of labor to almost 2,000 baptized members; and of our experiences during the past year in working for the Quichua Indians in Sandia, our youngest station, located far from headquarters and isolated from the outside world.

"It has been our happy privilege to see 163 people go into the watery grave during this time. The last twenty-seven of these were baptized in Sandia the day before we left. Although the work there is new, and paganism and superstition are very great, causing much opposition, about one hundred more are preparing for baptism.

"Our great lack is for workers. We do not have enough teachers for the church schools, and much of the time not a single native evangelist. To a great extent our baptisms have been due to our church schools.

"Recently I traveled about seventy-five miles on foot into the interior to a place where a schoolhouse was built five years ago. The people here are even willing to pay double matriculation. Having accepted some tuition, thinking a teacher available, I had to repeat the trip to return the money as we could not give them a teacher. Thus we lost the opportunity for advancing the work in this region. It seems as if those 300 miles on foot were in vain, but some day soon we must take this message to these people. Also we must go even farther on to where live the savage Chunchos, who have had no connection with the white man as yet.

"At one place the Indians were being persecuted for sending their children to the mission, but instead of this keeping them away they have kept coming until our church school teacher has too many students, and the Sabbath school membership has more than doubled. It is no wonder we have so much opposition to our schools because the enemy knows only too well that through them many, many souls have been brought to the light.

"We have had difficulties, trials, and opposition, but we have had many pleasant experiences also, any one of which more than compensates for all the hard and trying ones."

Building on the Word

WITH his kerosene lamp running low after the toilsome day at the Sutehiquis Mission among the Campa Indians away back in Peru on the upper tributaries of the Amazon, Missionary J. C. Ruskjer tells us of their entrance into this region a year or so after Missionary Wm. Schaeffler and his wife were called away. The prospects were anything but cheering, but he says, "We knew what we were coming to, and were eager to come,"



so they were prepared to pick up the mission threads and courageously to press on. His writes:

"We have at Sutehique (our main station) about 135 members, and a few believers. Of course, before the measles epidemic it was a much larger group. If I remember correctly, Brother Schaeffler told me he buried about 300 during the epidemic. It is hard to estimate the discouragement this scourge of sickness brought to the Indians. It is keenly felt yet. Following it, many scattered never to return. In the face of all this, one might read a partial failure, but I am not so sure but that good may come from it. While many faithful ones went down in the epidemic, many of the best members are with us now.

"Brother and Sister Schaeffler surely did a great work here. They came in when there were grave dangers, and endured much hardship. They built up the work, now we come to water the seed, and pray God to give the increase.

"Since coming here five months ago I have been endeavoring to fortify the base. Much has to be done that is impossible to mention. We have

what we consider a good location,—a little hot, but with pleasant surroundings—the mountains.

"We try always to teach the Indians to stand for principles because God has said so. His law is love, not force. These natives must have the truth in such a form that it possesses them soul and body. For ere long they must be the leaders of the work among their own people. Twelve fully consecrated and devoted Indians, imbued with God's Spirit, can give light to this entire country. As in the time of Gideon, it is not to be accomplished by numbers nor might, but by God's Spirit.

"We are of good courage. Mrs. Ruskjer is never lonely, and is very thankful to be here. She visits much in the homes of the Campas, and loves them."

Great Unreached Areas

IN the second largest of our continents, Africa, are great stretches of country not yet touched by our workers. Missionary E. M. Cadwallader, in speaking of the Zambesi Union and its needs, writes:

"The Zambesi Union Mission is a very large mission field. It is made up of Southern Rhodesia, Northern Rhodesia, the southern part of Congo Belge, and Bechuanaland Protectorate. We have mission work being done in all of these four countries, but we are working in but a small part of each. There are great sections of the country where we have no workers, and not even believers as far as we know. These districts, reserves, and tribes must hear the good news of Christ's second coming. How long must they wait?"

Then pointing to a solution, he suggests to the native believers what they can do:

"Consecrated believers could do something to give the gospel to these waiting multitudes if they would move with their families and belongings to the villages where they live, and then while living there teach them,—by example, by preaching, and by conducting Sabbath schools and other meetings. If they do this, the people of the village will soon be calling for a school and a teacher, as hundreds of villages are now doing.

"Some may ask, 'Where shall we get the money to pay the teacher?' The answer is, God is preparing the way. There are many villages and communities where the people want a school so much that they are willing to pay the teacher's wage. We have already schools that are doing this."

And these teachers are being trained as fast as possible in their own school at Solusi,—our oldest mission post established among heathen peoples.

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