

The Church Officers' Gazette

VOL. 25

MARCH, 1938

No. 3

Strong Leadership Needed

IN these days when the gospel is entering upon its final contest with the powers of darkness, the cause of God needs strong, courageous men,—men of faith, of prayer, of power as leaders. God is calling for men whom He may endow richly by His Holy Spirit so that they may accomplish the definite task assigned the church in these last of the "last days," when the world is to hear its final call to repentance. In the past the Lord has found loyal servants in times of crises, and He will without doubt find loyal servants now.

Qualified Leaders Used of God

Notably, in some instances, these men destined for meeting gospel emergencies, as well as national crises, have been selected, even before their birth, for posts of leadership. Moses, born for the deliverance of Israel from Egypt, was trained by the Lord's special providences for eighty years, and was then called and sent unto Pharaoh with the message, "Thus saith the Lord, Israel is My son. . . . Let My son go, that he may serve Me." Israel was brought forth, and on time, too. Distrustful of self, humble, and obedient, this mighty leader, so wondrously chosen and used of God, stands forth as one of the greatest among men. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. 34:10.

Joshua followed. His leadership, under the direction of the mighty unseen Captain, stands forth as another example of what God is able to accomplish through one who courageously carries out divine instruction. It took Israel but a short time after Moses' death, to discover that God

was with Joshua as He had been with Moses. This was all they required to command their allegiance and loyalty. "Only the Lord thy God be with thee, as He was with Moses," were their words. Their loyalty is expressed in the words, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go." And as to the resulting influ-

So Near the End

"So near the end! and still doth man
defy
The righteous judgments of Almighty
God;
So near the end! and still doth man
deny
The truth and power of His unchang-
ing word.
The earth groans with its load of woe;
God's remnant people cry, 'Come,
Jesus, come.'
A little longer must they wait, to show
They trust the hand that soon shall
lead them home.

"So near the end! God, make Thy people
one;
Great kingdoms tremble, and strong
nations reel;
O you who wait the coming of His Son,
Awake and work! In fervor kneel,
And plead for strength in His dear
name,
Till your tried hearts shall feel the
glow
And warmth of Pentecostal flame
That filled His followers long ago.
Faint not now; but gird your armor on,
And fight with vigor for God's Holy
Word:
The last sad strife is coming soon:
But, 'I will save My people,' saith the
Lord."

ence of the life of this man upon whom was bestowed a portion, at least, of the spirit actuating Moses, we read: "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua."

Strict Discipline Used in Leadership Training

Then there were Joseph and David, other outstanding leaders, in days when Israel needed right examples

set before them in determined and steadfast loyalty to God, with strong worldly currents of sin and iniquity flowing in the opposite direction. Lessons for men of God who are chosen for leaders today, are couched in the stern experiences through which Joseph and David were led by the Lord in being fitted for their positions of trust in His service.

Then there stands forth in Holy Writ and history another notable leader among nations, raised up by Heaven for the punishing of that mighty kingdom of Babylon, which misused the power lent it. This leader, Cyrus the Persian, was named, and his career was mapped out by the Lord more than a century before his birth. God signally led that man, though he knew it not. He was used not only in subduing proud nations, but in accomplishing other purposes of the Most High, opening the way for freeing Israel from captivity, and restoring to them their lost inheritance in the Promised Land.

The Master Still Searching for Leaders

So today the Lord is looking for leaders, men who have an "understanding of the times," men who "know what Israel ought to do." In the following quotations we have some of the characteristics that are essential in those whom God would select to have the oversight of His work. Some in posts of larger responsibility, some in smaller, are called forth from the ranks, to lead Israel on to victory in "such a time" as this:

"As Satan's power increases, and his devices are multiplied, skill, aptness, and sharp generalship should be exercised by those in charge of the flock of God. . . . The word is, Go forward;

discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way, we shall see His triumph, we shall share His joy. We must share the conflicts, if we wear the crown of victory."—*"Testimonies," Vol. V, p. 71.*

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."—*"Gospel Workers," pp. 351, 352.*

"The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle. . . . When choosing seventy elders to share with him the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience."—*"Acts of the Apostles," pp. 93, 94.*

Here are the kind of leaders our Captain is looking for:

"Today the Saviour calls us, as He called Matthew and John and Peter, to His work. If our hearts are touched by His love, the question of compensation will not be uppermost in our minds. . . . The time demands greater efficiency and deeper consecration. I cry to God, Raise up and send forth messengers filled with a sense of their responsibility, men in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified; who are willing to consecrate themselves without reserve to God's service; whose souls are alive to the sacredness of the work and the responsibility of their calling; who are determined not to bring to God a maimed sacrifice, which costs them neither effort nor prayer."—*"Gospel Workers," p. 114.*

Of our divine Leader, every leader's pattern, it is written:

"The Saviour never suppressed the truth, hut He uttered it always in love. In His intercourse with others, He exercised the greatest tact, He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. . . . He bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, souls whom it was His mission to save."—*Id., p. 117.*

And successful leaders in the church today, unto whatever station they may be called in service, will follow their Leader.

T. E. B.

The Deadly Sin of Backbiting

In the Bible we find a direct command about backbiting: "Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16. This command is just as positive as the command, "Thou shalt not steal."

Paul, referring to certain persons who were careless with their tongue, said: "The poison of asps is under their lips." Rom. 3:13. The asp is a reptile whose poison is so deadly and rapid in its operation that it kills almost instantly.

Solomon speaks of seven things that the Lord hates. Among them is the sin of sowing "discord among brethren."

Special Appointments for March

Home Missionary Day,
March 5

Second Sabbath Missions
Offering, March 12

M.V. Day and Week of
Prayer, March 12-19

"Watchman" Campaign,
March 26-April 2

Thirteenth Sabbath Offering,
March 26

(Southern European Division)

ren." Prov. 6:17, 19. Like the enemy sowing tares in his neighbor's field, so the talebearer sows his scandal and criticism in the church and community. The result is that the work of God is disgraced, reputations are ruined, and the church is filled with discord. One writer has said that backbiting is "a deadly, blighting, blasting thing, which has called down upon itself the severest condemnation of God, and is hated and loathed by all decent folk who would walk the highest level of noble living."

The Lord, through His servant, has sent us these solemn statements:

"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, . . . in whose eyes a vile person is contemned; but he

honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Here the backbiter is excluded from abiding in the tabernacle of God, and dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor cannot receive the approval of God."—*"Testimonies," Vol. V, p. 615.*

But, thank God, there is a remedy for this terrible sin of talebearing and backbiting—not only a remedy, but a cure. It takes more than an outward application to effect a cure of this cancerous condition of scandalmongering. The Lord says: "A new heart also will I give you." That is what is needed—a new heart, a rebirth. A new heart will bring a new life, new conduct, and a new tongue.

But to get away from this sin, certain things must be done. The guilty person must repent. This involves confession, and so far as it is possible, restitution. One must confess not only to God, but to the person injured. After having done this, he should keep the mind free from suspicion, for suspicion leads to evil-speaking. And then he should refuse to have anything to do with talebearers.

LOUIS HALSWICK.

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The Home Missionary Department



Suggestive Program for Sabbath Service, March 5, 1938

OPENING SONG: "Precious Promise," No. 601 in "Christ in Song."

BIBLE AND TESTIMONY STUDY: "Leadership, the Call of the Hour."

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

OFFERING FOR HOME MISSIONARY WORK.

SONG: "I Remember Calvary," No. 305 in "Christ in Song."

READING: "Fundamentals of Leadership."

READING: "The Unstinted Gift of Leadership."

READING: "Leadership in the Missionary Volunteer Society."

RECITATION: "Leaders Wanted."

READING: "Duties of Missionary Leaders."

READING: "Where the Responsibility Lies."

REMARKS by the church missionary leader, based on "A Weary Leader's Dream." (Call for cooperation.)

CLOSING SONG: "He Leadeth Me," No. 677 in "Christ in Song."

BENEDICTION.



Leadership, the Call of the Hour

BY STEEN RASMUSSEN

WHEN the Lord in His earthly ministry was in need of leaders, He found and trained men wherever He went, and assigned to each one definite tasks.

LEADERSHIP :: Special Symposium Number

We are to follow the Master's example in the important work of training men for responsible service in His cause. There is urgent need of developing an efficient staff of leaders for the various phases of missionary endeavor in our churches. It is very important that church boards give careful study to this question. With proper leadership in a church, every member may become an active soul winner. Every church is called to become a training school for Christian workers. But leaders are needed as never before to perform this training work.

We are presenting herewith a very brief study on the question of leadership as one of the outstanding calls of the hour, referring to a few texts of Scripture and quoting some very brief statements from the Spirit of prophecy on this timely topic.

1. What responsibility was committed to man at creation?

Answer: That of dominion. Gen. 1:26.

2. What was to be Israel's place among the nations?

Answer: That of leadership. Deut. 28:1, 13, 14.

3. What leadership was required of Israel among the nations?

Answer: Ex. 18:19-26.

4. What success attended Israel under this leadership?

Answer: Joshua 21:43-45.

5. How is leadership often designated in the New Testament?

Answer: Stewardship. Luke 12:42.

6. What is expected of God's leaders today?

Answer: 1 Cor. 4:1, 2.

7. What will the faithful leader require of every believer?

Answer: 1 Peter 4:10.

8. What specific work is to be done by the leaders of the church?

Answer: "Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands. Hundreds, yea, thousands who have heard the message of salvation are still idlers in the market place when they might be engaged in some line of active service."—"Acts of the Apostles," pp. 110, 111.

9. What is the divine program for Christian leaders?

Answer: "The leaders in God's cause

A BRIEF WORD OF EXPLANATION

ACCORDING to an action taken by the General Conference Committee, Religious Liberty Day, which had been assigned for March 5, has been advanced to January 15, thus leaving the first Sabbath in March free for the consideration of some other topic. The first Sabbath of the month is the regular Home Missionary Sabbath, and this change therefore gives us an additional opportunity to present a topic on which we had not counted. We would suggest that the matter presented in this issue of the GAZETTE on leadership be made use of in connection with the Sabbath program for March 5.

It will be noticed that the March issue of our church officers' paper is a special symposium number on leadership. We consider this a most timely subject and are glad for the opportunity to give it more extensive consideration than would have been possible through the GAZETTE, had it not been for the fact that the Religious Liberty program material has been left out of its columns. We greatly appreciate the courtesy of the editor of the GAZETTE in adapting his editorial in harmony with the plan, and also of Professor Alfred W. Petersen, the general secretary of the Missionary Volunteer Department, in furnishing the special article which appears in this section, and to all whose articles and suggestions have contributed to the preparation of this special number, we are most grateful.

HOME MISSIONARY DEPARTMENT.

as wise generals are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."—*"Testimonies," Vol. IX, pp. 116, 117.*

10. What are some of the essentials to true leadership?

Answer: "The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications no man can be inferior. Instead, he will have a commanding influence for good."—*"Gospel Workers," p. 111.*

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Fundamentals of Leadership

BY A. W. CORMACK

LEADERSHIP in the cause of God is a great honor, and brings to those who share it as laborers together with God a grave responsibility. In this movement we have more leaders per capita than perhaps any other church organization. This is because the burden bearing of the work of the church in our plan of organization is so well distributed. As leaders, church officers should understand clearly and practice consistently the principles of true leadership as woven into the plan of church organization which God has given to this people.

The following passages from the Spirit of prophecy witness strongly to the importance of a proper understanding of church organization:

"We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth."—*"Testimonies to Ministers," p. 26.*

"O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor."—*"Gospel Workers," p. 487.*

It is important that attention be paid to established policies and care-

fully developed regulations for the guidance and stability of the work, but accepted policies and guiding regulations can be better followed and more helpfully adhered to when fundamental principles and basic realities are clearly kept in view.

A mistaken conception of the form of church government that is ours leads to many mistakes and irregularities. Some sincere members, in an effort to preserve system and order in the work and in the hope of achieving better results in the giving of the message, favor a monarchical or autocratic form of church government, reasoning that those occupying offices of responsibility in the church should have power to exercise personal authority, directing affairs in the work of the church according to their own individual judgment. Others, perceiving the dangers inherent in such a plan, advocate what is termed a democratic form of church government, wherein the work and influence of the individual is largely discounted and all authority for plans and decisions is vested in "the people."

The monarchical or autocratic outline leads to a spirit of domination, and repeated warnings have been given against it; while the so-called democratic form often tends to the disparagement of true leadership and a spirit of independence which is equally dangerous.

Neither of these forms of government is good enough for the church of Jesus Christ. Of the two, the appeal to the spirit of democracy finds favor with most. But while the essential principles of democracy find their place in any system of true church organization, a brief examination of

the very best definition of the word, as applied to earthly governments, will serve to disclose its inadequacy where the affairs of God's church on earth are concerned.

A good and accepted definition of a democracy is, "A government of the people, by the people, for the people." Much as there is in this conception of safe and effective government for the kingdoms of earth that may be commended, it will be seen at a glance that it falls far short of what is needed for things that pertain to the kingdom of God. "A government of the people, by the people, for the people" truly promises much from and for the people, but it leaves God out of the matter entirely. His church on earth is not so constituted in its government. It is rather, "a government of the people, by God, for and through His people."

In this glance at fundamentals of church leadership, therefore, we find that the form of church government ordained and established by the Master Himself is neither monarchical on the one hand nor democratic on the other, as these terms are commonly understood, though much that is good that pertains to both systems may be found incorporated in one way or another in the plan of church government mapped out by the Lord. The church is nowhere called "The Monarchy of Christ," nor is it anywhere termed "The Democracy of Christ." It is declared to be "The Body of Christ." "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. This is fundamentally significant and important. The figure of a body, used so frequently by inspiration to represent the church, opens up to us a beautiful conception of the unity and perfection of the form of church government that Jesus, who is Himself "the Head of the body," has designed for the well-being of His people living here upon the earth and associated in church fellowship.

Leaders Wanted

"THE world is looking for hearts that are true,

For spirits both great and sublime;
For workers that rise above all the fogs
That shadow the hilltops of time;
For men who can measure the world's
greatest need

With faith that is strong, clear, and brave,

Who can give up their all so the message may go

On its mission to help and to save.

"The world is looking for strong, honest youth

Who stand in the light of today
With vision that looks above and beyond
The briars that border their way,
With prospective hearts to rise up and lift.—

Great souls, with reflections of light,
To lead men upward and on to the end,
And out of the world's darkest night."



The Unstinted Gift of Leadership

BY C. B. HAYNES

IN my experience I find a stupendous amount of wailing in many of our churches because they do not have leaders for this or that line of church work. I find it in both small and large churches. One of the greatest problems confronting the nominating committees at the end of the year is the problem of finding leaders. For a number of years I was pastor of a large church which had a membership of over eleven hundred. The greatest cry in that enormous congregation, where there were scores and hundreds of people of superior talent and training, was, Where can we find leaders?

I do not believe that cry is justifiable anywhere among this people. There is not a place in the United States, or in any other nation, where leadership does not exist. Start any political party, anywhere, and that party will find leaders for its work. It matters not how small the place may be or how wild the scheme promoted, leaders will spring up overnight. The railroads penetrate the most backwoods sections of the country, and in every little village there is some one to act as station master. Get three boys on the school ground, and one will lead the other two; or, if there are only two, one will take charge of the other. Every duck that waddles over the barnyard follows a leader, and for every flock of wild geese there is a leader.

Leadership is everywhere. If there is one gift that God has planted in the human heart more widely than another, it is the gift of leadership. I cannot be convinced that it is entirely absent in our churches. The trouble is, we are not looking for it; we are not causing it to function by placing responsibility where it belongs.

Training Leaders

The reason we are not developing leadership is that we, as officers, take responsibilities upon ourselves and feel that there is no one else to do the work. It is astonishing to see the results which come from placing responsibility upon the man available—be he a farmer who has not had special training, or a mechanic who has never been through the higher grades. When such men sense the responsibility which has been entrusted to them, they

will rise to the occasion and do the work in a splendid way.

There was a time when Jesus was in need of helpers, and it is interesting to note how He obtained them. He went in search of them, He found them, He showed them the fields white for harvest. Then He trained those chosen helpers by a process which enabled them to discover their own powers of leadership. Jesus assigned to each helper a definite task, and patiently bore with him in his mistakes, pointing out the better way. He saw the weakness of Peter, and He also saw his strength. He knew the doubting nature of Thomas, yet recognized his loyalty.

We are to follow the Master's example in the important work of training men for responsible service in His cause. There are many individuals in our churches weaker than Peter and more doubting than Thomas, who may be trained for successful leadership if we are willing to bear patiently with them, but who will be lost to God's service if unseeing eyes and unfriendly hearts deal with them roughly and unsympathetically. Most men need to be made strong, rather than set straight. Place responsibility upon men. Assign them definite tasks. It is surprising how leadership will develop under responsibility. Let us not fear to incur some risks with prospective workers. Theory cannot be turned into practice without some form of trial. In supplying the church with leaders, men must be tried; and the opportunity to become a leader should be given every follower of Christ. The way in which he relates himself to such opportunity, demonstrates to what extent latent powers of leadership can be awakened.

We must train the officers and leaders in our churches to meet their duties and responsibilities. When once we place responsibility upon them, let us see to it that we do not reassume the responsibility. Make the leaders fight their own battles. Let us have confidence in them, and make them understand that we have confidence in them. We must never go over their heads to adjust matters in the field which has been placed in their charge. Let us learn to say "we" instead of "I," and let the operation of the church become "our" task rather than "my" task. Let it be "our" field instead of "my" field. If the work

succeeds, let it be "our" success instead of "my" success. If it fails, let it be "our" failure, rather than "your" failure.

The stability of our work depends upon the giving of due recognition and regard to the responsibility of officers and leaders. The training of efficient leaders is our holiest and most profitable task.

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Leadership in the Competent Church

A COMPETENT church has not only good pastoral leadership, but also a properly developed, well-trained, lay leadership. A regiment of soldiers that had only a colonel and some hundreds of men would partake more of the character of a mob than it would of the character of a well-disciplined body of trained men. It is developed into a disciplined body because the colonel has two lieutenant-colonels and several majors. They have a captain and several lieutenants for every company, and then under them are sergeants and corporals for the squads and files. The whole group are under the supervision of fully trained officers, and the mob aspects disappear, giving place to a sense of discipline and responsibility individually located. The average church is incompetent in the face of its task because there is only a pastor, some untrained lay officials, and the mass of members. There is no developed sense of accountability.—*F. A. Agar.*

Note to Leaders

The program as outlined on page 3 is altogether too heavy for one Sabbath-morning service, but it represents a symposium of excellent articles, such as is not often presented through the GAZETTE. May we request that you adapt the material to meet the requirements of an interesting and inspiring service. Please read every article in this issue of the GAZETTE very carefully—not only those mentioned in the program—so as to be able to weave in the most helpful suggestions. Special attention is called to the articles entitled "Efficiency in Church Missionary Leadership," setting forth the experience of T. L. Dennison, of Capitol Heights (Maryland) church, and "The U.S. Mail Evangelist," by Wilson V. Marsh, of Aledo, Ill.

GEN. CONF. HOME MISS. DEPT.



Leadership in the M.V. Society

BY ALFRED W. PETERSON

ADVENTIST youth, as well as the youth of the world, find themselves confronted with problems which make them eager for wise, inspiring leadership. Developments in education, in industry and the trade unions, in social relationships, in political philosophy, and in international relations make young people wonder what the future holds before them.

In this time of unusual need, the Missionary Volunteer Society is called upon to do a special work for the young people of the church. If the society is to meet the challenge of this mighty hour, it must do a spiritual work; its leadership must be spiritual; and all its activities must be in harmony with the purposes of the Spirit. Perhaps a statement of the relationship of the young people's Missionary Volunteer Society to the church and of what it should do for our youth; would be helpful in laying out a plan or policy for the society.

1. The Missionary Volunteer Society should be regarded as the church at work for her youth and by her youth.

2. The society should serve as a training ground for the youth of the church. It should give all its youth an experience, appropriate to their age, in planning, in organizing, in teamwork, in public address, and in leadership.

3. The society should encourage and train its young people in winning other youth for Christ, first, because they have an influence with other young people which older people do not have, and second, because youth can bring into the church an enthusiasm and encouragement which will greatly strengthen the church.

4. It should lead and direct the un-

folding life of the Christian by teaching him those things and fostering those activities which will develop Christian ideals and purposes. It should provide a well-balanced plan of activity for the youth of the society if it is to have well-developed and well-balanced young people.

5. It should help to keep the young people of the church from worldly association by making it possible for the church to provide wholesome social and recreational activities within the fellowship of the church.

6. It should in a very special way, by means of its Junior Progressive Class work, prepare its children for decision for Christ as they approach the age of decision.

7. It should prepare Senior young people, through its Master Comrade study, to become big brothers and big sisters to the younger members of the church and to work intelligently for them.

8. Through the Progressive Class work outlined for the Study and Service League, it should train its Senior youth for aggressive evangelistic work and lead them into active service in doing personal work, in giving Bible readings, in holding cottage meetings, and in literature ministry.

9. It should develop in the youth of the church the consciousness that they are an essential part of the great advent movement throughout the world, and thereby enlarge their vision of God's purpose for them in the closing days of earth's history.

10. The society should encourage its young people to obtain a Christian education in our schools and thus lead them on to their destined place of service in God's cause, for He has "appointed the youth to be His helping hand."

The officers of the young people's society will need first of all to be sure of their own heart's consecration to God's purpose, and they will need

to pray and counsel together frequently as a society executive committee.

A leader must know where and how he is to lead; he will avail himself, therefore, of every opportunity to inform himself about the work of the society. He will wish to have in his own hands and in the hands of his fellow officers the Missionary Volunteer leaflets which set forth the duties of each officer and give suggestions for methods of work. He will read the books "Missionary Volunteers and Their Work," "Messages to Young People," and other literature which will strengthen his own leadership. He will work closely with the conference Missionary Volunteer secretary, writing to him frequently, telling him of the needs of the society, and planning with him for the promotion of various lines of work. He will need to be tremendously in earnest about the future of the society, for earnest, intelligent leadership inspires confidence. The leader's enthusiasm in his work for the society will kindle enthusiasm in others.

The leader will need to remember also that he is the leader of all the members in the society and not of just a few. He will plan so that each one may have a proper share in the activities of the society. Perhaps nothing is more deadening to interest in a society than to have just a few persons bear responsibility or do things in the society. People learn to do by doing, and every individual should have some responsibility placed upon him as frequently as possible in the program, in the working band, or in some other society activity.

Good leadership reveals itself in careful organization of the work of the society, and in getting others to assume responsibility for the various activities of the society, so that it will move forward smoothly, efficiently, and in harmony with the plans which have, through the years, grown out of the experiences of the Missionary Volunteer Department. Great care will be taken to guard against any tendency to have the society meeting degenerate into an occasion of entertainment. On the other hand, watchfulness will be maintained lest through monotony the interest wane.

For the Service of the King

For the service of the King.
Wanted! Let the summons ring.
Wanted, men of faith and fire,
Men whose zeal will never tire.
Men whose hearts are all aglow
To the world the Christ to show;
Christ uplifted, souls to save
From the gloom of death's dark wave.
Men who dare leave father, mother,
Business, pleasure, sister, brother.
Louder yet the summons ring.
Wanted! Wanted for the King.

From week to week, variety will be brought into the meetings, and reports of work will be featured in a way to stimulate interest.

Here are set forth some specific hints to leaders:

1. Keep studying your job and enlarging your vision of the possibilities of the Missionary Volunteer Society in your church.

2. Believe in your young people. God must use ordinary people.

3. Let people know that you believe in them. Your faith in them will inspire faith in themselves.

4. Locate definite responsibility upon individual members. Specific assignments lead to specific achievements.

5. Work with the people you are trying to develop. Your example of doing will accomplish more than any amount of telling.

6. Keep adding larger responsibilities as individuals are able to carry them.

7. Distribute responsibility to as large a number of your members as possible. People learn to do by doing.

8. Pray with your associates over their specific tasks. Help them to realize that Christ is working with and through them.

9. Have a definite time for reports both in the society executive committee and in the regular society meetings, and call for them in detail.

10. The telling of personal experiences in missionary endeavor will add interest to any meeting, and stimulate others to engage in work.

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True Leaders

OUR churches in Europe owe very much to faithful church elders. Many of them have suffered severely. They have been in prison again and again, but they have not ceased to care for their flocks. Because of trial and persecution, the members of one small church became discouraged and were on the point of surrendering and giving up the message. But the old elder stood up weeping, and said, "I will go to prison for each one of you every time you are arrested. I am willing to be flogged for you; but you must not break my heart by denying Christ." The people were so impressed by his deep love that they all decided to stand true.—*L. H. Christian.*

Duties of Missionary Leaders

BY W. H. BERGHEEM

IT should be clear to all that by the term "leadership," we do not refer to the one individual in the church who may be chosen as the elder or leader of the church, but that the term includes all who have been elected to office and who are members of the church board, which should constitute the directing body of the church.

The work of this body of men and women comprising the church board is of such vast importance, and, if true to its purpose, so far reaching in nature, as to influence the prosperity and growth of the church. And, if it lacks in scope and vision, the result will be seen in a weak and decadent church. The following instruction through the Spirit of prophecy is very definite: "Those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. . . . It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient work-

ers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead."—*"Christian Service," p. 62.*

Let us now consider, briefly, the work of the various church officers entrusted with the missionary leadership.

1. THE MISSIONARY LEADER.—To guide the church along its appointed course as a soulsaving agency, the General Conference has made provision for efficient missionary leadership in every church, as stated in the following recommendation:

"WHEREAS, The work of the church missionary leader calls for the fullest exercise of time, talent, and energy, therefore,

"We recommend, That in each local church the most capable person available be elected missionary leader." General Conference Minutes, 1930.

The qualifications and work of an efficient missionary leader are primarily as follows:

(a) *He is thoroughly informed.* The leader must have a sense of the possibilities for witnessing invested in the church through the operation of the Holy Spirit, and what the members of the church, when properly guided and encouraged, might accomplish in the various lines of missionary endeavor. The leader should be a man of vision, who realizes the part the

POINTERS TO SUCCESSFUL LEADERSHIP

1. BELIEVE IN PEOPLE. Remember that God's chief way of getting anything done is through very ordinary folk.
2. LET PEOPLE KNOW YOU BELIEVE IN THEM. What would you ever have become without the faith in you that other people have shown?
3. LOCATE DEFINITE RESPONSIBILITY UPON INDIVIDUALS. Assignments should be specific and individual.
4. HAVE A DEFINITE TIME FOR REPORTS, AND CALL FOR THEM IN DETAIL. It is only the most mature leadership that can do its best work without the necessity of reporting its efforts and achievements.
5. WORK WITH THE PEOPLE YOU ARE TRYING TO DEVELOP. To see you do the thing will indicate to them what no amount of descriptive talk can.
6. PRAY WITH PEOPLE OVER THEIR SPECIFIC TASKS. Help them to realize that Christ is working with and through all those who undertake the doing of His will.
7. KEEP ADDING LARGER RESPONSIBILITIES AS THEY CAN BE CARRIED. Always expect a little more of people than they can do alone.
8. SHOW PEOPLE NOT ONLY YOUR RESULTS, BUT "HOW" TO DO IT. This is what Christ did. Be examples. Be object lessons.
9. KEEP GROWING YOURSELF AND EXPECT OTHERS TO KEEP ON GROWING. The glory of the life in Christ is that it gets bigger every day.

—*J. Campbell White, in "Missions and Leadership."*

laity can and must take in the finishing of this work, and recognize his responsibility in making their work effective in the community.

(b) *He can secure cooperation.* A missionary leader should be able to secure the cooperation of all the forces in carrying out the missionary plans of the church in harmony with the missionary leadership of the conference.

(c) *He knows how to supervise.* The leader must supervise and lead the people forth into active work along all lines of missionary service.

(d) *He should be capable of taking charge of missionary services.* The missionary leader is appointed to take charge of the various missionary services of the church,—i.e., the monthly and the weekly church missionary services.

2. THE MISSIONARY SECRETARY.—The second chief officer of the missionary staff of the church is the church missionary secretary, who, in connection with other duties, acts as the representative of the conference Book and Bible House. In this capacity, the ordering and circulation of all classes of literature needed by the church comes under the supervision of the missionary secretary. The secretary is expected to order all literature supplies, keep accounts, collect bills, and send remittances to the Book and Bible House.

But this is not all that the church missionary secretary is expected to do. A work of first importance is the securing of missionary reports regularly from church members and sending on monthly reports to the conference office, and also rendering to the church a live, interesting, up-to-date missionary report at each first-Sabbath missionary service. It will occasionally be an advantage to place the statistical part of the report on a blackboard, to be referred to in connection with the written report. The worthy aim and goal of the church missionary secretary is, "Every church member an active worker, and every one a reporting member."

3. CLASS-BAND LEADERS.—The missionary leadership of the church is not complete without the class-band organization. In the divine plan of organization, as given to Moses in the wilderness, there were not only captains of fifties, but also captains of the smaller unit of ten. It is this organ-

ization of the smallest unit that really stands as the basic foundation upon which the entire structure of a complete and successful organization may be built. The plan is of divine origin, as set forth in the following words: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*"Testimonies," Vol. VII, pp. 21, 22.*

The organization of these smaller units of tens has been officially connected with the Sabbath school class formation. By this we mean that the same group functioning as a Sabbath school class during Sabbath school, continues as a service group in the missionary organization of the church, when it becomes the "missionary class band." The teacher of the Sabbath school class, or some one appointed in his place, becomes the leader of the missionary class band in the missionary service which immediately follows the Sabbath school session.

In some churches, Sabbath school classes are organized on the district plan, and in that case the teacher of the class is not only the leader of the missionary band, but is also in charge of the missionary work in the district represented. In all cases, however, the missionary band leader takes charge of the weekly meetings of the band, gathers reports from each member each week, and by example and precept encourages all members of the class to be faithful in missionary work. Experience gained through the years is proving that the class-band organization is an indispensable part of successful missionary organization in the church, and it has been a pleasure to see the increasing number of churches adopting the plan.

4. SPECIAL LEADERS.—It is recognized that, particularly in our larger churches, there is need of appointing leaders to assist the missionary leader

in the training for and conducting of particular lines of missionary service, such as Bible evangelism and literature evangelism. The Head of the church has bestowed gifts that vary according to the different members of the church. It is always true that some members will find greater joy and satisfaction in one line of work than in another, and because of this and other reasons, it has become an established plan to choose distinctive leaders for various lines of work. These leaders are appointed by the church board, and are commissioned to seek out, encourage, and direct church members along specified lines of service. For example, there may be a number in the church who desire to prepare for giving Bible readings, and there should be an appointed leader to organize and conduct such a class, and to help all members of the class, and other church members who are qualified, to engage in actual Bible work,—taking their Bibles and going from door to door seeking and filling appointments for Bible studies.

In churches where a continuous and well-organized literature program is to be carried on, the work will be greatly strengthened if a leader is appointed to give special attention to this work, being entrusted with the responsibility of promoting and directing the Bible Study League, enlarging the field for literature racks and assigning responsibility for keeping them filled, and encouraging suitable persons to engage in the sale of magazines and small books.

Special leaders are also required for the growth of Welfare and Dorcas Society work, and the home-foreign work. In nearly all cities far more might be done for the millions of foreign-born in our midst than is now being accomplished. It is hardly possible for a definite and continuous program of this nature to be conducted

THE leader is the one who keeps ahead. Did you ever see men running a race? The man who keeps ahead has no encouragement. All he has is the weary road. The fellows behind him, the man away behind, try to catch up with the leader, but the loneliest man on the turf is the man who runs ahead or alone. The loneliest ship on the Atlantic is the ship that sails fastest. And the loneliest man in the church is the man who sees the vision of what the church could do. The price of leadership is always loneliness. There is a loneliness of the desert, and there is a loneliness of the sea, and there is a loneliness of a great city. But there is no loneliness so great as the loneliness of a great idea that nobody else has caught and only you can see."—*Dr. S. M. Zwemer.*

without definite leadership by one who loves these people and understands their need and the situations to be met. Here is a very important, but sadly neglected, phase of missionary service, and one which demands earnest study and courageous leadership.

With a staff of missionary leaders, as here outlined, it is of the utmost importance, especially in our larger churches, that the missionary leader of the church meet with his associates and helpers at regular intervals. A constructive agenda for these staff meetings should be prepared, covering reports, experiences, and the discussion and formation of future plans.

Without question, the call to leadership in the missionary work of the church involves serious responsibility, and should not be lightly undertaken. Each leader will need the sustaining grace of the Master Shepherd as he endeavors to seek for talent and to guide into right paths of usefulness. There is constant need of earnest prayer—individually and as a church board or auxiliary staff of leaders—for divine wisdom and power in bringing every church up to the divine standard,—“every member of the church . . . an active worker,—a living stone, emitting light in God’s temple.” There is now no time for delay on the part of missionary leaders in any church or conference, for—
 “The work which centuries might have
 done
 Must crowd the hour of setting sun.”

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Preparation for Leadership

PREPARATION always precedes achievement. At mid-ocean the cry “Man overboard!” caused consternation on a great liner, and every one rushed to the railing to see where the man might be. Among the passengers was a nicely dressed gentleman who watched the waters intently. At last, after seemingly endless waiting, the form of the man appeared among the breakers. At that moment, without the least hesitation, the gentleman took off his coat and dived in at the spot where the struggling man appeared, and soon had him above the surface. A boat was lowered, the two were taken in, and happiness was restored on board. A few minutes before, hundreds wished that they might help, but one man was ready, not only to tell others what ought to be done, but actually to do the thing himself.

When Joseph was thirty years old, he was called to a very important position in the government of Egypt. He was made leader, or ruler, over all the affairs of Egypt, because during the years of obscurity and trial he had been faithful in the performance of every duty. While in the dungeon, his faithfulness made him assistant to the warden, and furnished scope for his powers of leadership to develop. Thus when the great opportunity came, he was prepared for far-reaching leadership.

As a boy, David was faithful to his trust as a shepherd. He learned to bear responsibilities in his youth, he

communed with God and learned to listen and obey. Such was the school of preparation for unsurpassed leadership in the work of God.

Men are today needed in God’s cause as never before, but it is prepared men who are sought for. In business, in the professions, in every calling, experts are demanded. The world expects that leaders be prepared; and surely no less is required in God’s work. Faithfulness in the performance of duty in all the affairs of life, diligent study for self-improvement, and implicit surrender to the Divine Guide, are prerequisites of successful leadership.



Where the Responsibility Lies

ON every hand, fast-fulfilling signs proclaim in thunder tones the approaching end of sin’s regime and herald triumphant advance of a mighty Conqueror whose warring soldiers shall be assembled from the four winds to rest their arms in divine presence; receive such awards as are bestowed upon the valiant; and blessed by God, enter into joyful pursuits in a land forever peaceful.

That hour is almost upon us. Our Lord is soon to appear, but ere the day dawn, there is serious work to do,—labor which calls for the best that is in every soldier of the cross; a task that challenges the loyalty and stamina of this militant church to give all in service, not to destroy life or to appropriate the property of others, but to save souls and make it possible for those who will, to come into possession of inestimable riches.

So grave is this appalling need, so very limited the brief period of time yet allotted for accomplishment of our Commander’s purpose, that it becomes absolutely necessary to recog-

nize efficient, thorough organization as an indispensable requisite. No haphazard methods, no intermittent service, no partial participation of enlisted forces, will suffice. “The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer.” —“*An Appeal*,” p. 28.

Properly organized, the church militant is led by officers commissioned to direct those in the ranks, so that there need be no uncertainty as to where each person labors. “Every one who is added to the ranks by conversion is to be assigned his post of duty.” —“*Testimonies*,” Vol. VII, p. 30.

Soldiers who unite with an army are not expected to wander about for weeks or months before determining in what capacity they are to serve. Each one is promptly placed where training for usefulness and efficiency in his allotted branch of service is immediately begun. Thus should it be in the church. “God expects His

church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents."—*Id.*, Vol. VI, pp. 431, 432.

Such a work of training cannot be carried on in any congregation without careful forethought and consecrated effort. Nor is the burden to be placed entirely upon the shoulders of one or two willing persons whose labors may be made more efficient because of education, talent, or adaptability. In this so necessary work the entire church is concerned; therefore that body which directs the affairs of the whole congregation is the group upon whom rests the sacred responsibility of *training for service* and *directing in labor*. Functioning in this capacity, the church board is known as the missionary committee, the chairman of which is the missionary leader. No missionary leader who fails to seek regularly the aid of his committee, can hope to enjoy that measure of success which it is the right of any church to expect. The entire committee and its several members are responsible, before God, for organizing the church and directing their collective and individual missionary activities. This means not a spasmodic work, but a carefully planned, faithfully directed, continuous, year-round program that has a place for every man, woman, and child in the church.

Members of the committee will not merely sit back to see what kind of success the missionary leader and missionary secretary make of the various missionary services—the first Sabbath service, the fifteen-minute weekly meeting, or the midweek service. Success or failure is due in part to the measure of their personal cooperation. Each one should put into the monthly council his very best, so that the missionary leader and secretary may enjoy not merely moral help, but also the active aid and wholehearted assistance of every church officer.

If fifteen-minute meetings become twenty-five-minute meetings, thereby frustrating the purpose of the missionary period; if missionary programs are dull, uninteresting, and tend to become irksome; if the time

for the church-at-work degenerates into an announcement period, or takes on the nature of a sermonette, remember, brother and sister church officers, you may possibly share in the fault. What did you contribute at the last monthly council to make it what it has a right to be—the most thrilling time of all? You were not at the last meeting? Why weren't you? That is a superlatively important part of your responsibility. There was no meeting! Why? Did the missionary leader or church elder call one? Oh, the missionary leader was away. Did the elder leave also? What happened to the assistant missionary leader? The church is not dependent upon one human person. It should be so fully organized that there is no disruption when one or two officers are forced to absent themselves.

When the missionary leader overlooks important items on the missionary calendar or neglects to emphasize certain phases of home missionary endeavor,—which almost any one will sometimes do unwittingly,—it is the duty of the secretary to bring those things to his attention, and to work as closely as possible with him in planning the program and in promoting the plan.

The secretary is not merely a business agent. He should be that, but not that only. His work has to do with the most deeply spiritual phase of the Christian life,—soul winning. Consequently he should be devoted to Christ—no extremist, but a person of cooperative spirit, an inveterate worker. With such a secretary present at all missionary meetings and councils, keeping the records and submitting plans, any consecrated missionary leader and committee will lead their church to glorious victory.

Always it should be remembered that responsibility for missionary success is not centered in any one or two persons, but in the entire group of church officers. If they will each participate in the discussions and contribute to the plans, if they will acquaint themselves with the general program and avail themselves of the help proffered in the CHURCH OFFICERS' GAZETTE, it is to be expected that God will add His rich blessings to their united efforts, to the end that many will come to a knowledge of the

truth, the church will be edified, and individual souls will be nourished in the faith.

How can a church die or become spiritually sick when day by day all the consecrated officers are uniting in service which enlists every member in labor for Christ?

R. G. STRICKLAND.

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A Weary Leader's Dream

THERE was once a leader in a great cause who carried heavy burdens and became very tired, and, as is often the case when a person is tired, he felt discouraged. He wondered why people did not seem to care much about the things for which he worked so hard. In this frame of mind, he fell asleep, and as he slept he dreamed.

In his dream it seemed that he was a horse, and that he was harnessed to a heavy wagon which had to be dragged up a long, steep hill. Away he started, and when the climb began it did not seem half so heavy or so hard as he had thought it would. He wondered why, and looking around saw a company of men and women, boys and girls, all pushing behind the wagon, and thus making the wheels turn easily. All went well until they were nearly halfway up the hill. Then it seemed that either the wagon became much heavier or else the grade of the hill was much steeper. Again he looked around, and found that a number of the pushers had got tired and had climbed onto the wagon for a ride; and only a few were pushing now.

Still on they struggled until they began to near the top, but now the wagon seemed heavier than ever, and the road much steeper. He pulled for all he was worth, but the wagon would not move. Turning to view the situation, he found that all the pushers were in the wagon, leaving him to do all the pulling to get the wagon and its load up the hill. He toiled with all his might, and just as he felt his strength failing, he awoke.

It was nothing but a dream. Who was the man? I do not know. Perhaps he was a pastor, or a church missionary leader, who had found his work easy when there were plenty of willing helpers, but very, very hard when there were no pushers, but rather all were expecting to be carried up the

hill as passengers in the one-horse wagon.

The important question is not who this weary leader was, but rather, what our individual attitude is toward our leaders. Are we pushers, or are we passengers? We must have leaders, but we are not to depend upon them to carry us along. Rather, we are to take hold of the cart and push, and thus leader and people will reach the summit of any proposition devolving upon the church. When the journey's end is reached, it will not be the passengers who hear the words, "Well done, good and faithful servant!" It will be the pullers and the pushers who will hear those words.—*Selected.*



Efficiency in Church Missionary Leadership

THE successful functioning of the missionary organization in each church depends very largely upon a wide-awake, efficient missionary leader. The duties involved in such leadership are many, but none are of more vital importance than the securing of regular and accurate missionary reports from church members.

To be able to present the subject of reporting in a way to secure a ready and enthusiastic response, rather than to be regarded as a tiresome and monotonous routine in connection with church membership, requires study and tact on the part of the leader, and often leads to the development of unique methods which, when they have demonstrated their practical value, serve as helpful suggestions to missionary leaders in general.

In preparation for this Symposium Leadership Number of the GAZETTE, letters were written to a number of church missionary leaders asking for brief chapters from their experience along various lines of endeavor, and it is a pleasure to pass on the response from T. L. Dennison, of the Capitol Heights (Maryland) church, who writes as follows:

"The Blessings of Reporting

"When I began definite efforts to increase the reporting membership in the church I soon found that the reason many were not reporting was that they were not doing any work for the Lord; therefore they had nothing to

report. So I began at the root of the matter, by starting a campaign to put every one to work, and based the campaign on the systematic distribution of *Present Truth*. The church members who could not stand much walking were assigned five or ten houses next to where they lived. I arranged to go the first time with those who were timid and backward, and explain our mission. There were others who could not get away from home, and so I collected names and formed a 'mailing band,' and had the members meet and mail out the papers. There were some of the members who did not want to do any of the things I have mentioned, and so I formed them into a 'finance band,' to pay for the wrappers and stamps required in mailing the papers. There were still a few old people who could not join any of these bands, and I asked them if they would be willing to do something special which I had to propose. They agreed that they would do it, if they could. Then I placed in their hands some tracts and papers, and requested each one to hand out a piece of literature to every person who came to the home where he was staying, and then to report how many people came.

"After dividing up the church into all these groups, I found there were a few young people left who did not care to do anything. So I made arrangements to have some of the young people go with me to a home where I was giving Bible studies and assist me by singing gospel songs. When I made the proposition to these young people, they were all glad to go. There was a dear old lady in the home where the studies were held, and she greatly enjoyed the singing. But it was interesting to see the reaction on the part of the young people. It would have brought cheer to any heart to listen to their conversation after leaving the home. They could hardly wait until time for the next study. And the best part was that they all had something to report the next Sabbath, and I would have liked to see anybody try to stop them from reporting.

"In just a few weeks' time, we had 90 per cent of the church members reporting. Then I purchased a supply of the class-band cards (Home Missionary Report No. 1-A), and filled out a card with the name of each

member of the church. I formed the Sabbath school classes into bands, and placed in the hands of each teacher an envelope containing the report cards bearing the name of each member of the class. Immediately following the close of Sabbath school, I began the fifteen-minute missionary service. The first thing in this service was for the Sabbath school teacher to pass the cards to each member of the class for recording items of work done, and then gather up the cards and place them in the envelope. Frequent reference was made to the fact that the cards would look very nice if all the columns were filled out, and there developed such an interest in reporting that if a card were missing, we just had to stop everything until it was found.

"It was wonderful to see the changed expression on the faces of some who had never reported anything before as they told of the joy of working for others. I will mention one case in particular, that of a boy twelve years of age, who had been quite a problem to handle. I asked this boy to give out papers to a few families near his home, and he consented to do so. Toward the close of the literature campaign he found an aged crippled lady, who asked him to continue bringing a paper to her each week, because she loved to read them. The next Sabbath this boy came running to me, and said, 'Brother Dennison, I must have a paper each week for a whole year. I found a crippled lady, and she told me what a good boy I was to bring her the paper, and how she loves to read them, and she does not want me to stop bringing the papers to her.' I assured him that he could have the papers. But he was not satisfied to stop there. When he heard that I was about to begin public meetings in the church, he made up his mind to invite the crippled lady to attend. First of all, he took his sister and her friend to call on the lady, and at the same time extended an invitation to the meetings. 'Yes, I'll come,' said the old lady, 'if some one will take me to the church.' This was arranged by the sister and her friend, and the result is a regular attendant at our meetings, and a very happy boy, who every week sends in his report—'one paper given away; one person brought to meeting.'

(Continued on page 13)



A Resourceful Dorcas Society Leader and Coworkers
Center, Front Row: Mrs. H. Kleist, Organizer of the Dorcas Federation Idea

The Dorcas Society Leader

IN the multiplied joys and sorrows inseparably connected with leadership, in whatever line it may be, the leader of the church Dorcas Society has her full share. The primary qualifications for this particular phase of leadership, so essential for the prosperity of the church, are clearly set forth in the inspired messages through the Spirit of prophecy. These qualifications are three in number, listed in the following order: *Patient, Prayerful, Persevering Fidelity*. These excellent characteristics stand out prominently in the life of Dorcas of Joppa (see "Testimonies," Vol. V, p. 304), who commendably served the early Christian church as one who understood the needs of humanity, particularly the widow, the orphan, and the oppressed and destitute. In freely administering to the wants of these classes, Dorcas was a pioneer leader; and ever since her day her name and work have been perpetuated in the church.

Many changes in social conditions have taken place during the decades which have passed since the days of that first Dorcas Society in the upper room of the house by the sea. The field of human needs and of opportunities for Christian ministry has been greatly enlarged, but the fundamental principles of the divine law governing the church,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself,"—have not changed.

To enumerate all the qualifications called for in successful Dorcas leaders of the present day would be a very comprehensive task. But to sum up the matter in a nutshell, the requirements are set forth as follows: First of all, a big, generous heart fully con-

secrated to the Master's service in behalf of every righteous cause, patience, tact, immunity to criticism and insinuation, ability to detect and analyze a needy situation without waiting to be told, and the willingness to go or to send the proper person to "search out" the poor and needy. Natural ability as an organizer and director is essential. Planning work for each member of the society and having it ready to pass over at the psychological moment is the key to a smoothly running Dorcas Society. There should be no apparent intention of running or controlling all the activity of the society. True leadership places responsibility on associates. Cordiality, impartiality, cheerfulness, optimism—all these are earmarks of successful leadership.

It is not always easy to find in every church the person possessing the necessary qualifications for a Dorcas leader, but this is largely because of negligence in keeping this phase of church work prominently before the members. In this, as in other work, there should be training and the manifestation of confidence in the ability of the chosen leaders. The officers of the church should consider the Dorcas Society a definite part of the missionary organization of the church, and should extend to the leader and her associates counsel, encouragement, and the closest cooperation and backing.

In referring to women as helpers in church work, we read: "Women . . . can take their place in the work at this crisis, and the Lord will work through them."—"Testimonies," Vol. IX, p. 128.

"God calls for earnest women workers, workers who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who

will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls."—*Id.*, Vol. VI, p. 118.

The church missionary organization is not complete without a well-organized and active Dorcas Society, and wise discernment is needed in choosing from the consecrated women in Israel the one upon whom to bestow the honor of leadership.

GRACE D. MACE.

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"The U.S. Mail Evangelist"

As a worthy example in the dissemination of truth-filled literature through the mails, it is appropriate to refer to the work which has been successfully carried on, over a long period of time, by Wilson V. Marsh, of Aledo, Illinois. This brother states, "I am a very busy farmer and businessman, but I ever stand ready to do what little I can to advance the work of God." Because of the large scope of territory covered in his work, and the success accompanying his efforts, Brother Marsh is widely known as "The U.S. Mail Evangelist." This distinguishing title might well be applied to a number of other veteran leaders in the distribution of literature by mail.

In Alberta, Canada, Brother H. D. Middleton is carrying on a work second to none, and is indeed the outstanding "Canadian Mail Evangelist." It is to be hoped that this literature evangelism will receive proper recognition as a very important phase of the church missionary organization, and that leaders in this work will rapidly increase. Brother Marsh kindly furnishes the following report of his work, which is of special interest:



"Through the kindness of the editors of our beloved GAZETTE, I am afforded an opportunity to tell my brethren scattered all over the land of the many blessings I am receiving through the distribution of our Spirit-filled literature by mail. I have sent all kinds of our literature to men and women of many nationalities, religions, professions, occupations,—university professors, ministers, lawyers, physicians, and to the most humble persons of all ages, in every State in the Union, the District of Columbia, Nova Scotia, New Brunswick, Alaska, and Hawaii. In every case, earnest appeals in carefully written letters have accompanied the literature; these have brought back very many encouraging replies.

"In my work I use *Signs of the Times*, *Watchman*, *Review*, *Youth's Instructor*, *Our Little Friend*, health magazines, CHURCH OFFICERS' GAZETTE, Sabbath School Lesson Quarters, tracts of all kinds, *Present Truth*—in fact, every kind of literature published by the denomination. I also send Bibles to as many as I can. I have sent out the literature by the thousands of copies, and in but few instances have I received unfriendly replies, while many people have accepted the truth. I request each reader to first study the literature carefully, and then pass it on to others. In most instances, this request is complied with, which scatters the literature far and wide, sometimes reaching European countries. Some of my readers have never even heard of Seventh-day Adventists. Others, strange to say, live near Seventh-day Adventist churches, but have not been interested in any way until the literature reached them.

"As soon as a reader becomes interested in the message, I take my Church Directory for the United States and Canada, find the Seventh-day Adventist church nearest to the interested person, and write to him, urging that he attend the services in the church. At the same time I write the president of the conference, asking him to send a worker to visit the person, or persons, and develop the interest. In case there is no church to which to refer the reader, I make connection with the conference church.

"I make use of a large wall map, and have devised a system of marking to indicate every place where literature

is sent, and use symbols to indicate the degree of interest manifested by the different readers. Every few days I add a few new names to the map, or rather, paint stars to represent new names, and each star is given a register number corresponding to the register number in my record book. As I could not find a map on the market large enough for my purpose, I was compelled to construct a map of my own, and although it is somewhat crude, it is a very valuable help in my work.

"This is a kind of missionary work in which all can take part, not excluding invalids and 'shut-ins.' It is a recognized fact that often the printed page of truth can enter a home where the living messenger would be debarred, and give a silent but convincing testimony. This work is self-supporting, and perhaps costs the least of all the methods for promulgating the truth. Only one cent postage is required to carry a two-ounce roll of literature to the farthest point of North America, and even to Hawaii.

"The all-important question of the hour is this: Am I standing at my post of duty and, by the help of the Holy Spirit, doing all I can to advance the last message of mercy to this perishing world? I plead with you, my dear brothers and sisters scattered all over the land, to give earnest attention to this simple method of scattering seeds of truth. Time is very short, and we must work with zeal and earnestness. Eternity alone will reveal what is accomplished by such humble efforts as those of 'mail evangelists.'

"His lamps are we,
To shine where He shall say.
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime
have birth:
Or for the murky twilight gray,
Or where wandering sheep have
gone astray,
Or where the light of faith grows dim
And souls are groping after Him.

"And as sometimes a flame we find
Clear shining through the night,
So bright we do not see the lamp,
But only see the light,
So may we shine,—His light the flame,
That men may glorify His name."

Efficiency in Church Missionary Leadership

(Continued from page 11)

"As a church missionary leader, I would like to be remembered in prayer. It seems that as the end draws near, it is much harder to keep the sheep from straying."

Helps for Missionary Leaders

THE Home Missionary Series Leaflets present information and instruction which should be familiar to all missionary leaders. The cost of the leaflets range from 1¼c to 5c each, or the entire set may be obtained for 75c. The full set in a special ring binder is furnished for \$1, postpaid. The titles of the leaflets in the series are as follows:

Relation of Church Members to the
Finishing of the Work
Organization of Churches for Missionary Work
The Missionary Services of the Church
Why Report?
The Church Missionary Secretary
Cottage Meetings
The Ministry of Tract Distribution
How to Work the Home-Foreign Mission Field
An Appeal to Our Churches (Compilation from Spirit of prophecy)
The Dorcas Society
Home Bible Study League
Inside Prison Walls
Missionary Pioneers
The Time and the Work (Compilation from Spirit of prophecy)
The Church Missionary Leader
Service Companies and Class Bands
The Art of Giving Bible Readings
Remove the Barriers

There is also a series of twenty-one leaflets known as the Missionary Volunteer Series, pertaining to leadership in young people's work.

Among other literature indispensable to leaders, mention should be made of three books entitled, "Christian Service," "The Lay Preacher," "Fishers of Men."

The annual Church Officers' Reading Course, composed of from three to four volumes, carefully selected by a representative committee, serves as a source of inspiration and help to leaders, and pleasure and profit is derived by enrolling as a member of the reading circle.

THE CHURCH OFFICERS' GAZETTE is the missionary organ of the church, issued each month from the General Conference headquarters, and is devoted entirely to the programs of the church and the leaders' problems. The pastor, the elder or missionary leader, the missionary secretary, and the officers of the Missionary Volunteer Society in each church should be supplied with this journal.

Orders for all the literature mentioned should be placed with Book and Bible Houses.

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THERE is a spiritual feast provided in the three new books comprising the Church Officers' Reading Course for 1938. Have you obtained the set?—\$2.20 value, \$1.65.

Weekly Church Missionary Services

March 5—A Forward Movement in Literature Distribution

"SPEAK unto the children of Israel, that they go forward" (Ex. 14:15), was the Lord's command to Moses. Today the bugle call to the church is "Forward with literature!" Last year one of our largest publishing houses in North America reported more than 100 per cent gain in the circulation of tracts and periodicals. Everywhere our people found the public eager to get Seventh-day Adventist literature. One church made the interesting discovery that, of the 700 homes visited, the people in 260 homes were glad to give their signature as desiring to have more literature sent to them. The thinking world is calling for that which our presses supply. And now, with the splendid upward swing in the sale and circulation of our tracts and periodicals, as recorded for last year, there is but one way open to us in 1938, and that is forward and onward, laying our all upon the altar of service. What, after all, is the value of money at this time, in comparison with the value of souls? Today, in all truthfulness and supported by thousands of living witnesses, we can say, The more literature going out, the more souls coming in. There is no substitute for the literature ministry. No plan has yet been devised, or ever will be devised, that reaches souls more directly or more effectively than the circulation of the printed page. Let every church join the forward movement in the scattering of literature in a larger way than ever before. Let each member of the church resolve that not a day of 1938 shall pass by without his putting into circulation at least one tract, paper, magazine, or book through one of the thousand channels of opportunity on every side. What would that mean?—166,221 pieces of literature scattered daily; 1,263,547 each week, and over 461 million pieces put into circulation during the year. This is what would be accomplished by believers in North America alone; one piece of literature might pass through many hands. Surely this is within the realm of practical ambition and accomplishment.

March 12—System in Literature Work

"And as thy servant was busy here and there, he was gone." 1 Kings 20:40. The value of system and order in our work for the Master is so important that it hardly need be commented upon. Many years of wide experience testify to its effectiveness. We have learned that just as the evangelist carefully unfolds the testing truths night after night, systematically leading his audience up to the point of making decision, so in the distribution of literature, in order for the work to be most effective and convincing, there should be a systematic, logical presentation to the people. Our text, however, emphasizes a very serious danger. We should beware lest, in the multiplicity of duties, we overlook our responsibility to rescue souls all about us, and be without excuse when called to give account. System in literature ministry calls for system in follow-up effort; it calls for intercessory prayer; it demands our very best. God has given us an abundant supply of precious literature, that through the message it bears, and our faithfulness in its distribution, the world will be enlightened with the glory of the third angel's proclamation. Let us continue on in the work throughout the territory entrusted to us, and in the glad reapingtime there will be many sheaves for the garner.

March 19—Missionary Experiences

One of the most faithful attendants at religious services was a man who was deaf and dumb. When asked why he enjoyed coming, when he could not hear the sermon, he made reply in his characteristic way, "The fellowship, sir; the fellowship!" In this missionary service we are to encourage each other by relating personal experiences in service for others; and we not only enjoy the blessing of "fellowship," but we can hear the words spoken and may unite our voices in giving praise to God. This should be a very inspiring service, even though it is brief. There is nothing so inspiring and

encouraging as to hear, from the members of our own church, of opportunities which have come to them and the manner in which they have been received.

March 26—Watchman Magazine in Libraries and Reading Rooms

The prophet Habakkuk was instructed to "Write the vision clearly upon the tablets, that one may read it on the run." Hab. 2:2, an American translation. In addition to writing plainly, the tablet was to be placed where it could be read by all, even persons who passed on the run. In our complex civilization today we can think of no more appropriate place for people to read "on the run" than in the public libraries and reading rooms of every city and town. Nor do we know of any "tablets" (we call them "magazines") which more clearly set forth the vision of God's work in behalf of the human family than the *Watchman* magazine, and its companion the *Message* magazine, which serves the colored public. The divine instruction to our editors in this day, is to clearly portray the message of truth in the magazines and other periodicals coming from our presses, and place them in public reading rooms, that the throngs who come and go may read—in spare moments, in haste, out of curiosity, or with deep heart longing. In North America there are something like seven thousand libraries, and about half this number are receiving the *Watchman* magazine. This is a very good beginning, but it is not good enough to serve as the end of our efforts. The objective before us in 1938 is, The *Watchman* Magazine in Every Library, and this is "Watchman week" throughout North America, during which intensive effort will be made to make the full 100 per cent library list a reality. This is not a difficult task. If each church will contribute an average of two dollars to the Watchman Library Fund, the year's subscription for all libraries would be assured. We suggest, however, that churches above the average in size contribute accordingly, sending their share of the Library Fund through the proper channels. It is really wonderful to see how eagerly the public read the *Watchman* magazine. Its message grips the heart, and leads hundreds into the light of truth.

W. H. BERGHERM.

Missionary Volunteer Department

Officers' Notes

Fellowship Committee

IN many societies a fellowship or membership committee is appointed to serve throughout the year. The members of this committee visit all the young people of the church, and any new ones who may come into the community during the year, and endeavor to enlist them in the activities of the Missionary Volunteer Society. Any one who signs the application-for-membership card is first questioned by members of the executive committee and directed into one or more of the service groups. At the society meeting, when he is admitted to the society as an associate or regular member, he is called to the front of the assembly hall to take the Missionary Volunteer Pledge, and is then presented with the membership insignia. Such a plan glorifies society membership, and if carried out throughout the field strengthens our work.

C. LESTER BOND.

Have the Juniors Do It

ARE you using the Juniors in your church in connection with the Missionary Volunteer meetings? If not, you are passing up some interesting additions to the programs, and also the opportunity of training them for future leadership.

The church schools and many churches have enough Juniors to conduct their own service. This is the ideal. But even then some of the teachers or superintendents are unwilling to let the Juniors use their initiative. They plan the program, give out the parts to the Juniors or whoever is to take part, lead out in the meeting, and, in other words, do everything themselves. Although the meetings should be carefully supervised by an adult, for the most part they should be conducted by the Juniors. Nothing warms the enthusiasm and interest of the adolescent so much as to feel that he is doing things himself. Capitalize on this quality of the Junior, and help to make future Missionary Volunteer leaders and secretaries, and ministers.

A regular Junior leader and secretary may be appointed for a certain period of time. The meeting should be planned by these officers under the guidance of the Junior superintendent. Encourage the Juniors to use their own initiative. Teach them to plan ahead, and give out parts in time to permit thorough preparation. The details of the program should be care-

fully written out beforehand, so that the leader can go ahead with his program without a hitch.

Now and then the Seniors will enjoy a program presented entirely by the Juniors.

In churches where there are not enough Juniors to have a society of their own, they should be included in the Senior Society. They can be drafted for willing service in numerous ways, such as receiving the offering, acting as ushers (the older ones), providing special music, reciting poems, or giving short talks or stories on the subject of the program.

Do not forget to express your appreciation to those who help make the program a success. We all need encouragement after tackling a difficult task. In our zeal to encourage, let us not single out just those who are skillful and have met with success. Encourage the feeblest efforts, for they need your praise more than the talented ones.

"I saw Tomorrow marching by
On little children's feet,
Within their forms and faces read
Her prophecy complete.
I saw Tomorrow look at me
From little children's eyes;
And thought how carefully we'd teach,
If we were wise."

IRMA LEE HEWETT.

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As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can.—"Education," p. 124.

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Trees

In every patch of timber, you
Will always find a tree or two
That would have fallen long ago,
Borne down by wind or age or snow,
Had not another neighbor tree
Held out its arms in sympathy
And caught the tree the storm had
hurled

To earth. So, brothers, is the world.

In every patch of timber stand
Samaritans of forestland,
The birch, the maple, oak, and pine,
The fir, the cedar, all the line;
In every wood, unseen, unknown,
They carry burdens of their own
And bear as well another form—
Some brother stricken by the storm.

Shall trees be nobler to their kind
Than men, who boast the noble mind?
Shall there exist within the wood
This great eternal brotherhood
Of oak, and pine, of hill and fen,
And not within the hearts of men?
God grant that men be like to these,
And brothers brotherly as trees.

—Author Unknown.

Missionary Volunteer Week of Prayer

March 12-19, 1938

THE Missionary Volunteer Society executive committee faces a unique challenge and a magnificent opportunity with the coming of this Missionary Volunteer Week of Prayer, and we would recommend that the committee give study to the action which the General Conference adopted in Autumn Council, October 26, 1937, which reads as follows:

"WHEREAS, There is no more productive period for the conversion of our young people than the Missionary Volunteer Week of Prayer; and,

"WHEREAS, In fields that have given united help to their youth at this time, gratifying results have been seen,

"We recommend, 1. That all our conferences see to it that so far as possible each church carry out a strong program for its young people during this Missionary Volunteer Week of Prayer, with church assignments for the ministers and other conference workers; that the week be made a soul-winning effort for youth, and that it be followed up with baptismal classes, and a thorough grounding of the youth in the Christian life.

"2. That where there is no conference worker, the Missionary Volunteer Society executive committee of the Missionary board be responsible for the promoting of these services.

"3. That wherever possible these meetings be held every night during the week.

"4. That the church board and the executive committee of the Missionary Volunteer Society form themselves into prayer bands; that the Personal Workers' Band be enlarged and engage in soul winning, especially getting in touch with those of our youth who are not attending church, and that the names of all these be placed on the prayer list during the week.

"5. That the special material in the CHURCH OFFICERS' GAZETTE be used."

In the outline of plans for M.V. Week found on page 31 of this number of the GAZETTE, or the first page of the reprint, are given suggestions for organizing, the materials which are available for this week, and a list of the M.V. Leaflets which the societies should get for free distribution to young people during these meetings. These supplies should be ordered early from your Book and Bible House in order that they may be on hand and plans may be definitely laid for their use.

May God's blessing rest upon each Missionary Volunteer officer, and may He lay upon each one a burden for the young people of the church.

A. W. P.

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"HOME is the resort of love; of joy, of peace and plenty, where, supporting and supported, polished friends and dear relations mingle into bliss."

Senior M. V. Meetings

Religious Liberty

(Program for March 5)

BY HEBER H. VOTAW

SONG: "Faith of Our Fathers," No. 50
in "Missionary Volunteer Songs."

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERING.

READING: "The Meaning of Democracy."

READING: "The Religious Rights of Man."

CLOSING EXERCISES.

Note to Leaders

Some of the material presented in the Junior program for this same date may be used also by the Seniors, if you so desire.

The Meaning of Democracy

It has been truly said that "Democracy means, not, 'I am as good as you are,' but, 'you are as good as I am.'"

Those who fail to grasp this cardinal distinction utterly miss the meaning of free government. Such are so sensitive that they take umbrage when no offense was intended and resent insults that are not offered. These poor folk are so selfish that they forget the rights of others in the defense of their own.

In many of the relationships of life men are called upon to exercise the same fundamental principles as are found to rule in successful democratic government, and we judge our fellows by their reaction to these basic things.

The great scholar is tolerant, confident in what he knows, and aware of the larger amount he does not know. Having learned to weigh facts and place them in the right relationship to other known truths, he has poise when assailed. He never sneers at even the humblest of folk, knowing that truth sometimes chooses such an instrument through which to reveal itself.

The one endowed with great physical strength can afford to bear long the boastings of the weak braggart. Sometimes men that are veritable giants physically are exceedingly gentle, apparently conscious that the strength with which they have been endowed lays the responsibility on them of being careful of all others who are weaker.

The executive who has been entrusted with great power by his fellows, if he is worthy of it, senses the responsibility that goes with it and hence can never wield this power arbitrarily.

The person or the people who are

given freedom without being conscious of its obligations as well as its privileges, seldom use it well. As a simple illustration, Society has learned by painful experience that many a prisoner has been freed from penal servitude without being prepared for his liberty. All too often results have been disastrous. Frequently the liberated man undertakes to show he "is as good as anybody else." Fighting against the feeling of inferiority, and conscious of some stigma attaching itself to him, he goes to the extreme in demanding that everybody show him particular consideration.

People kept under the iron heel of a tyrant for a long period generally mistake license for liberty when they are freed. Some of the most marked characteristics shown by some of the races and nations of earth are evidently engendered by their fierce determination to prove that they are as good as others. They are so sensitive that their demands seem both unnecessary and unreasonable to people who have long enjoyed full freedom.

For any nation truly to succeed in the highest functions of government, its people must remember that "there will be no true freedom without virtue." Lord Bryce, long-time British Ambassador to the United States, in his "The American Commonwealth," has clearly stated some facts concerning the republican forms of government that should be known by all:

"It is an old saying that monarchies live by honor, and republics by virtue. The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow."

The value of virtue as a source of real freedom of government has been thus expressed: "Among a people generally corrupt, liberty cannot long exist." This is easily understood. The basis of all corruption is selfishness—the desire to have more than one's neighbor has. When this develops, the attempt is always made by the powerful to take away the rights of the weak. Real republics guarantee to the minorities protection in the exercise of every inherent right, and majorities have no advantages over the smaller groups. The founders of the American nation saw these principles clearly. Of Jefferson, for instance, it has been said that "his love of liberty was never merely political. He cared as much for the freedom and independence of the mind as for the

freedom and independence of the state." This attitude is essential to progress. Without free thought and free speech no new ideas can ever be developed, and no wrongs can ever be righted.

Sometimes in the attempt to develop the highest type of efficiency, essential liberty is indirectly assailed. It is recognized that government in the hands of a single individual can often bring about changes, even reforms, more quickly than can the same result be obtained by an appeal to an electorate. In the days of the Russian czars a ukase was promulgated forbidding the use of vodka, the national alcoholic drink. This of itself was a good move. But to give unlimited power into the hands of any one person, even though he is benevolently inclined, is to assume very grave risks. Further, such a government does nothing to enable the mass of the people to learn the natural self-control that is necessary for them to be able to govern themselves.

Daniel Webster, commenting upon these principles, said: "The first object of a free people is the preservation of their liberty, and liberty is only to be preserved by maintaining constitutional restraints and just divisions of political power. Nothing is more deceptive or more dangerous than the pretense of a desire to simplify government. The simplest governments are despotisms, the next simplest, limited monarchies; but all republics, all governments of law, must impose numerous limitations and qualifications of authority, and give many positive and many qualified rights. In other words, they must be subject to rule and regulation. This is the very essence of free political institutions."

Setting forth in his terse way the need and the demand for governments to preserve to all the liberties which are God given, Lincoln said:

"The cause of civil liberty must not be surrendered at the end of one or even one hundred defeats. . . . If there is anything that is the duty of the whole people never to entrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties and institutions. . . . I fear you do not fully comprehend the danger of abridging the liberties of the people. A government had better go to the very extreme of toleration than do aught that could be construed as an interference with or a jeopardizing in any degree of the common rights of the citizen."

Those who have tasted the joys of freedom and liberty should be most zealous and jealous in preserving to themselves these rights. The natural man is so selfish that unless restrained by proper limitations he gathers to himself power. Woodrow Wilson, no mean historian, showed the necessity for all the people to be alert in guarding their rights, when he said: "I challenge you to cite me an in-

stance in all the history of the world where liberty was handed down from above. Liberty always is attained by the forces working below, underneath, by the great movement of the people."

The Religious Rights of Man

BEYOND the civil rights which man has every duty to demand and preserve are the religious rights which are inherent. Every man has a right under God to worship God according to the dictates of his own conscience. The founders of the American nation sought a government where they would have a state without a king and a church without a pope. While the old conception that kings rule by divine right has practically passed away in the earth today, self-imposed dictators have risen in many parts of the world. These, drunk with power and unaccustomed to its exercise, have brought about a condition that can be compared only to the times of the tyrants of old. Not content with the exercise of civil power some of these have undertaken to manage religion also. Apparently these dictators cannot brook interference from any source. They look upon the worship of God as a denial of some of the homage which they feel they should receive. If it is not this that prompts them, at least they seem to feel that obedience to any other power must serve to place them in a secondary position.

Every good Christian must be a good citizen. He will recognize that the Founder of his faith has bidden us to render unto Caesar the things that are Caesar's, as truly as He has commanded that we are to render unto God the things that are God's. When the things that pertain to the state, conflict with our plain duty to God, then we have a right to say with the apostles of old: "We ought to obey God rather than men."

Last year there was celebrated the one hundred and fiftieth anniversary of the writing of the American Constitution. When it was first offered to the different States for their ratification, some of the best citizens had grave doubts about it and protested vigorously against its adoption. They felt that their rights were not sufficiently protected in the language of the original Constitution, and it was not until the leading men of the country had promised that amendments would be offered to take care of the objections voiced that the original document was ratified.

The first ten amendments to the Constitution are commonly and popularly known as the Bill of Rights. They are particularly intended to forever prevent the government from infringing upon those natural, inherent gifts which man has from his Creator. The very first of the amendments says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is a wise provi-

sion. Whenever an attempt is made to enforce religious beliefs under fear of civil penalty, one of two things is bound to result. If the citizens refuse to follow a government-enacted statute that conflicts with their conscientious convictions, they must suffer persecution. In the last analysis they may even be called upon to seal their faith with their blood, becoming martyrs for their beliefs. On the other hand, if they lack faith in God and yield their consciences to the mandates of the state, they are hypocrites.

The long history of the ages reveals no darker chapters than those in which a union of church and state, religion and government, demanded obedience to man-made laws which were in conflict with the commands of God. The early Christian church gave its martyrs by the thousands. During the Dark Ages, millions sealed their testimony with their blood. Even after the first gleams of soul liberty were seen on the political horizon, some of those who had suffered much for the right to believe and worship as they pleased turned persecutors when power was in their hands. On the soil that now constitutes our nation the Puritans persecuted the Baptists. The Quakers, meekest of men, were scourged and imprisoned and put in the pillory and in the stocks in more than one of the American colonies. Though the Catholics were fairly strong in Maryland, outside of its boundaries they were not allowed to hold public office except in Pennsylvania under Penn. Even after the adoption of the Constitution, religious laws remained on the statute books of many of the colonies. Forty-three of the States of this Union have some kind of Sunday laws on their statute books. In some States a man must believe in future rewards or punishments or he cannot qualify as a witness or juror. In the State of Maryland there is no civil marriage ceremony. Every couple desiring to be united in wedlock must have the service performed either by a rabbi, a priest, or a Protestant minister. These laws are contrary to the spirit of Americanism and are used by bigots to persecute their fellows.

The extremes to which men have gone may be illustrated by reference to the Sunday laws of New Jersey. In that State no one can legally travel more than twenty miles on Sunday, and these twenty miles must be traveled in going to and from church. Of course the law is largely a dead letter, and yet some of its stringent provisions have been resurrected in recent times to close down all the business in certain towns. On one occasion a member of the State legislature sought to have these Sunday laws repealed, but three hundred ministers came to the State capitol to protest against any change, claiming that these blue laws are needed to protect and preserve the sanctity of

Sunday. In many States men have been arrested for doing the simplest kind of labor even in the confines of their own homes.

We who understand the prophecies of God's word can readily see how easy it would be for persecution to break out. We must do all we can to enlighten our neighbors and friends concerning the true principles of religious liberty, and we must so live that no matter what may come to us we may be assured that the Lord will lead us in all our ways and go with us wherever He may lead.



Personal Work

(Program for March 12)

BY MYRTLE MILAM

OPENING SONG: "Missionary Volunteers," No. 83. (All songs today are listed in "Missionary Volunteer Songs.")

PRAYER—followed by the Lord's Prayer in unison.

OFFERTORY.

SECRETARY'S REPORT.

MISSIONARY EXPERIENCES.

ANNOUNCEMENTS.

TALK: "What Is Personal Work?"

TALK: "The Need of Personal Work."

SPECIAL MUSIC: "Lord, in the Morning," No. 113.

SYMPOSIUM: "Requisites for Effective Personal Work."

TALK: "A Personal Christian Experience."

CONSECRATION APPEAL BY LEADER.

CLOSING SONG: "Have Thine Own Way, Lord," No. 39.

What Is Personal Work?

The meaning of personal is "done in person," "direct from one person to another." Therefore, *personal work* is Christian service performed by one person for another directly. It is individual work for individuals.

The late H. Clay Trumbull was won to Christ largely through a personal letter written him by a friend. He, in turn, became a great personal worker. He said: "Reaching one person at a time is the best way of reaching all the world in time. . . . The world is made up of individuals. Christ longs for individuals to be in His service. Therefore he who considers Christ's love, or the world's needs, will think most of individuals, and will do most for individuals."

Lifesaving crews do not save the shipwrecked in large numbers. Theirs is a *personal* rescue work. A man sinking beneath the waves for the last time is picked up. A sailor clings to the rigging. The vessel is fast going to pieces, but by heroic effort,

he is saved. Thus the work goes on, the faithful lifesavers rescuing *one at a time*, until all are safe.

Likewise souls are not saved in groups. Soul winning is a personal, individual work, and souls who are saved are usually picked up carefully, lovingly, one at a time. The one person seems to have been the congregation in much of Christ's ministry. In this He has left us an example.

The youth often feel that because they cannot preach, or perhaps give a Bible study, they cannot do personal work for others. Listen to this statement from "Testimonies," Volume I, page 511: "Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates." Youth unconsciously work for their associates by the *influence* of their daily life.

We read of other ways of doing personal work in "The Desire of Ages," page 822: "Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith." It may be a small matter for you to speak the one word for Christ that wins a needy soul—a small matter to you, but it is everything to Him. It is the forgetting of the message that causes personal work to be neglected. How often we overlook doing the little things, while looking forward to doing something which is called great in man's sight.

Briefly, personal work is simply a flowing forth of those heavenly principles of love and goodness as manifested in the life of Christ. Such personal work will be seen in the life of a Christian, whether he is a child, a young person, or one of older years. Such a life, we are told in "Prophets and Kings," pages 233, 234, "is like the mountain stream, fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy laden. It is like a river constantly flowing, and as it advances, becoming deeper and wider, until its life-giving waters are spread over all the earth. The stream that goes singing on its way, leaves behind its gift of verdure and

fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's scorching heat, a line of verdure marks the river's course.

"So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working, spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth."

The Need of Personal Work

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken.

"In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. . . .

"If every soldier of Christ had done his duty, . . . the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—"Testimonies," Vol. IX, pp. 28, 29.

Within easy reach of each of us there are many lost souls who need some one to show them the way. Their condition is a mute appeal to us for help. Some of these persons sit every week beside us in church and in Sabbath school. It seems unspeakably sad to think of our allowing them to sit there week after week, while we make no personal effort to bring them to Christ.

Missionary Volunteers have a great responsibility in this matter. "We should educate the youth to help the youth; and as they seek to do this work, they will gain an experience that will qualify them to become consecrated workers in a larger sphere." —*Id.*, Vol. VI, p. 115.

Requisites for Effective Personal Work

1. *Meditation and Bible Study.* Begin the day with God, and with His word. (Read Isaiah 50:4.) How may I have the tongue of the learned? This verse gives the secret. God awakens us morning by morning to *hear*. To hear *what*? To hear the words of wisdom spoken by God in His book. Do you hear those words every morning when God awakens you, before going forth to meet the multitude? If so, you are promised the tongue of the learned; you will know how to speak a word in season to those you meet through the day, and success will crown your efforts.

2. *Prayer.* Jesus is our example. He has taught us when, why, and how to pray. All night or in the early morning, while the city was hushed in silence, Jesus' pleadings were ascending to His Father from the Mount of Olives. (Read John 7:53; 8:1.) Mother, brothers, and disciples feared for His health, but He came forth refreshed, morning by morning, from those hours spent alone with God in an endeavor to bring the light of heaven to men. If the Saviour of men, who never sinned, felt the need of prayer,—fervent, constant prayer,—how much more should we poor, sinful mortals feel the need of it.

"This Saviour, who prayed for those that felt no need of prayer, and wept for those that felt no need of tears, is now before the throne, to receive and present to His Father the petitions of those for whom He prayed on earth."—"Testimonies," Vol. IV, p. 528. This same Saviour has sent the following word to you and me through His servant: "Persevering prayers will bring souls to the cross." —*Id.*, Vol. VII, p. 27. Do you believe this promise, dear personal worker? If it is not a reality to you, ask Jesus to make it so.

3. *Voice Culture.* "In all our work, more attention should be given to the culture of the voice. . . . The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. . . .

"The one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers. . . .

"Let all make the most of the talent of speech. . . . The truth is too often marred by the channel through which it passes. . . .

"Young men and young women, has God placed in your hearts a desire to do service for Him? Then by all means cultivate the voice to the utmost of your ability, so that you can make plain the precious truth to others."—*Id.*, Vol. VI, pp. 380-383.

"The tones of the voice have much to do in affecting the hearts of those that hear."—*Id.*, Vol. II, p. 615.

"The teachings of Christ were impressive and solemn: His voice was melodious. And should not we, as well as Christ, study to have melody in our voices?"—*Id.*, p. 617.

"When we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—*The Desire of Ages*, p. 297.

4. *Refinement and True Christian Courtesy.* "Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not learned merely, but educated, in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate."—*Testimonies*, Vol. IV, p. 548.

"There is the greatest necessity that men and women who have a knowledge of the will of God, should learn to become successful workers in His cause. They should be persons of polish, of understanding, not having the deceptive outside gloss and simpering affectation of the worldling, but that refinement and true courtousness which savors of heaven, and which every Christian will have if he is a partaker of the divine nature."—*Id.*, p. 358.

5. *Warmhearted Sociability.* There is a great deal in being sociable and warmhearted, and in manifesting personal interest in others. Many can be won in this way. Our teaching and admonitions should fall like drops of gentle rain, not like hard gravel. I sometimes fear that our efforts are well illustrated by this almost fatal incident:

A man was drowning in a pond on a cold day. Some one desirous of helping him gave him the end of a plank. The man tried repeatedly to get hold and thus save himself, but could not. Finally, in despair he cried: "Do give me the other end of the plank; this end is icy!" In our efforts to help others we need to be sure that we do not hold out to them the icy end of the plank.

A Personal Christian Experience

PERSONAL work must be preceded by a personal Christian experience. If this be true, then personal work must begin with myself. The motives of my heart must be purified. My heart's prayer will be: "Search me, O God, and know my heart: try me, and know my thoughts: and see if

there be any wicked way in me, and lead me in the way everlasting."

"Keep thy heart with all diligence; for out of it are the issues of life." Since humanity has no power to regenerate itself, how are my thoughts and motives to be purified and kept pure? We read in "The Desire of Ages," page 493: "Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ." Dear young soul, have you sensed the pardoning love of Christ? If not, ask Jesus to help you to sense it today.

As Israel in the wilderness when bitten by the serpents, must look at the brazen serpent on the cross in order to live; so we must look upon Jesus, the Life-giver, in order to have life eternal. To refuse to look is to perish.

Let's take just one look at Jesus, our sin-pardoning Saviour, in the Garden of Gethsemane. Jesus lived between the mountain and the multitude. That night he was not on the mountain with God the Father, but was numbered with the multitude—with the transgressors.

All through Jesus' life He had walked in the light of God's presence; He could say His Father was with Him; but now He must feel the wrath of God against transgression. When we speak of Gethsemane, our minds turn to one event only—the agony of the Son of God.

Jesus became strangely silent as He and His disciples approached the garden. He groaned with the weight of your sin and mine. He was taking the sinner's place. Is the way of the transgressor easy? Indeed, no; sin is an awful load to carry. Jesus exchanged places with you and me. The wrath that should have fallen upon me, now began to fall upon Him.

He prayed for the cup to pass if possible, but the last part of Jesus' prayer was His assurance of victory, "as Thou wilt." Do you know, dear young friend, that that is the secret of a victorious Christian life? When you and I can pray that prayer in the spirit and mind of Jesus, then Jesus will be able to take from us our imperfections of character, but not until then.

The picture of Jesus' agony grew yet darker. Satan had been planning all during Christ's ministry for this

very time. If we could have drawn aside the curtain, we would have seen the Satanic forces surrounding the Son of God, seen the pure and holy angels amazed and grieved and longing to bring relief to their loved Commander, but unable to do so; for He must drink the cup, he must make an escape for man by paying the penalty for transgression with death.

The second and third time He prayed, the prayer was worded just a little differently, as though He understood that it was not the Father's will for the cup to pass. "If this cup may not pass away from Me, except I drink it, Thy will be done." His decision was made; He would save the world at any cost. He had left the courts of glory; He would not turn from His mission. Having made His decision, He fell dying to the ground. The angel Gabriel was sent, not to remove the cup, but to strengthen Him to drink it, and to assure Him of the Father's love.

Does not such love break your heart, dear youth? Does it not make you want to steal away to some quiet place and give your whole life to Christ for service?

Yes, we must look and continue to look at Jesus' life, in order that our lives might be measured according to the pattern.

You ask, How do we look? We have the Bible and a flood of light on the Bible—the Spirit of prophecy, and excerpts from the Spirit of prophecy especially prepared for young people in the book, "Messages to Young People." The instruction contained therein will lead you, step by step, up the Christian highway. How can you know the way otherwise? Too many times, our experience is like that of a man making an auto trip, who is so busy driving he does not have time to look at the road map. Am I so busy trying to get to heaven that I do not have time to read how to find the way there? How can I help any one else to find the way if I do not know it myself? Can you not see, dear youth, that this experimental knowledge of Jesus' love must first be yours before you can help some other soul to know it? Pray that you may have it, and help answer your own prayers by reading the messages that God has sent to you. The Holy Spirit will then do His work for you if you are willing.

Loyalty to God's Purpose for Us

(Program for March 19)

BY JOHN FORD

OPENING SONG: "Can the World See Jesus in You?" (The songs today are listed in "Missionary Volunteer Songs.")

PRAYER.

OFFERTORY.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

SOLO AND DUET: "No Room for Jesus."

TALK: "God's Plan for Us."

TALK: "Behold Christ."

CLOSING SONG: "Have Thine Own Way, Lord."

BENEDICTION.

God's Plan for Us

"HE saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:20, 21.

In this interesting illustration which Jesus used to decide a most important question propounded by His enemies, He left us a striking example of the manner in which this judgment will be conducted in the courts of heaven. When the Judge of the universe decides the destiny of men and women from this world, undoubtedly He will ask the question, What image and superscription does this person bear? Every young person bears an image and carries a superscription. He bears either a heavenly image or an earthly image, and his superscription is the name of Christ or the name of Satan. If we bear the image of God and carry the name of Jesus Christ upon us, then we shall be rendered unto God at the second coming of Jesus Christ; if we bear the image of this world and carry the superscription of Satan, then we shall be given over into the hands of Satan and left in his custody at the second coming of Jesus Christ.

The image that we bear is not the expression of our faces or the form of our physical bodies. The physical form which we bear and the features of our faces are given to us at birth. We inherit them. We generally carry a physical likeness to our parents. It is impossible to change our features by physical effort.

So it is that if we expect to bear the image of our heavenly Father we

must be born again. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. No one can ever hope to be taken to heaven at the second coming of Christ unless he is born again, for no one can expect to bear the image of the heavenly Father until he becomes a son or a daughter of God.

It is not a complicated step to become a child of God. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. What does it mean to receive Him? (Of course, "Him" refers to Jesus.) To receive Jesus into the heart and life simply means that the sinner who is not a child of God decides to forsake his life of sin and surrender every known wrong in his life. He becomes willing to live a new life. For his past mistakes he cannot make atonement, he cannot take back the evil words he has spoken, nor can he change the wrong acts he has performed. The only way he can get rid of his past life is to accept by faith God's plan of letting Jesus become responsible for every wrong word that has been spoken and every wrong act that has been performed. Then Jesus takes your life of sin, all your mistakes and shortcomings; and you take Jesus' pure life, His life of perfection and sinlessness.

Thus when you have received Christ, God no longer looks at your mistakes and failures, for Jesus has taken them. He has paid the penalty for them by His death upon the cross; then God looks at your life and sees only the perfect life of Jesus, which life you have now received by faith. Any one who wishes to forsake his life of sin and who sincerely desires to have Christ's perfect life in its stead, may do so, for this gift of God comes freely to each one who believes and accepts the plan. Then as soon as one has received Christ, God gives him power to become a son of God.

This plan for the adoption into the heavenly family has been so fully completed that it has become a law of God. God's laws never change. We have the law of gravity, which holds objects to the surface of this world as it rotates upon its axis. If an object is thrown overboard from

an airplane, it is drawn to the earth by the law of gravity. We could say that before an object is thrown overboard, it is predestined to fall to the earth; that is, it would be destined to strike this earth if it were thrown overboard, even before it was taken up into the air. Romans 8:29 tells us, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren." Thus each person who receives Jesus Christ is destined to become conformed to the image of the Son; and those who have not yet received Jesus Christ are, even before they have received Him, predestined to become conformed to the image of Christ upon the condition that they will receive the Saviour.

The points which I especially wish to emphasize are that God has a law, a spiritual law, which has been in operation and will continue to operate until Christ returns, and that by means of that law each person may bear the image of the heavenly Father if he will only receive Christ as his personal Saviour. The power of God to save one and to conform one to the image of His Son is unlimited. God can create worlds from nothing. God can and has formed all types of vegetable and animal life. God created man from the very dust of the earth and created him in His own image; therefore, let us not doubt God's power to re-form us and to give us the image of His Son when we accept the conditions which God has given.

Behold Christ

AFTER he has accepted the plan of salvation there is still something for the Christian to do, so that he may obtain the image of Christ in his character. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3:18. When we are born again, which birth takes place at the very beginning of the Christian life, we bear the image of Christ to a certain degree. But the longer we live in the Christian life the more strikingly we bear the image of Jesus. We are transformed gradually from glory to glory as we behold Jesus Christ. Christ becomes our pattern of life,

and we constantly strive to live the kind of life Jesus lived. We strive to be kind as Jesus was kind. We behold the words and habits of Jesus, so that our lives may be conformed to His practices and principles of life. We behold the mercy of Jesus so that we may be merciful. As we behold Him we are changed, not by our own efforts, but by the Spirit of the Lord. It is as hopeless a task for a person through his own efforts to make himself over to look like the Son of God as it is for a piece of stone to form itself into a beautiful statue. The sculptor must hew the stone in order to make it appear in the form of an image. Thus the great Master Sculptor, our heavenly Father, must hew our hearts and take from them every base act and wrong desire and transform us until we finally bear the image of His Son. As the piece of stone is slowly transformed into the beautiful stone, so the human heart is also slowly transformed into a more perfect image of Jesus.

We must not become impatient if the process seems slow. The only time we should be worried is when the process of transformation stops, and we are making no progress in the Christian pathway. You must not become impatient with God or get discouraged because you feel you have not made the progress that you would like to have made in the Christian pathway. If it is definitely clear to your mind that you are living closer to God today than you have ever lived before, then you have a great deal for which to be thankful. You know that the grace of God and His power are still operating in your heart to transform you from glory to glory. It takes time for God to transform a person's character. It does not take time for God to forgive; He forgives instantly. It does not take time for God to accept one as His child; that transaction also takes place instantly. But as long as one lives as a child of God, he gradually and constantly becomes more like his heavenly Father.

You must trust yourself in the hands of God, letting Him carry out His ultimate plan for you. You do not hesitate to place a letter you have written in the hands of a postman for him to deliver. It may be several days before the letter arrives at its

destination; yet you have confidence in the postal system. You do not hesitate to place your broken watch in the hands of a jeweler to have it repaired, even though he may need several days in order to make the repair. We understand that we do not arrive at our destination the very moment we step aboard a steamer. We may have to wait days or weeks before the steamer will arrive at the ultimate destination. We do not worry as long as the ship is moving toward the goal.

I am sure that you would never see Jesus attending a theater where common worldly amusement is presented; thus when you behold Him you will not be led toward such type of amusement. As you behold Christ you would not see Him attending a dance, and so you will be led away from such places. We could go on and apply this to every sin in life. So as you behold Jesus you are led not to commit sin.

One of the greatest obstacles in the way of young people as they endeavor to live a Christian life is that they are tempted to behold one another rather than to behold Jesus. There is scarcely ever a question in the minds of young people as to what Jesus would do about a certain temptation, but many of them are tempted to copy the lives of other professed Christians rather than the perfect life of Jesus. No one will ever become conformed to the image of Christ while beholding some imperfect man. What young man would choose as his example a doctor who had been a failure? What girl, desiring to become a good stenographer, would pattern her life after a stenographer who had failed in her profession? We always try to choose the most successful people as our examples. There is only one person who never made a mistake in the Christian life. That person is Jesus. His example will never lead one astray.

I think of the Christian people traveling in a great procession toward the kingdom of God and marching in single file. At the head of the procession is Jesus. Constantly young people and older people are stepping into the ranks following on toward the eternal kingdom. It makes a difference at what point you step into the ranks. If you take your place in the

line of march behind some church member, no matter how good he may be, if he should fall, you are destined to fall over him, for he has fallen in front of you. There are many thousands of professed Christians who have wandered away and become backsliders, because they were copying some man's life. When this person did not live up to their ideals they became discouraged. I determined as I entered this line of march toward the kingdom of God that I would take my place immediately behind Jesus. It is then impossible for any man to cause me to stumble, because Christ is my leader. I shall march next to Him. Even though every supposedly good member or even every leader in the church may fall and leave the truth, it will not affect me, because I am not following them—I am following Jesus and looking unto Him.

Another great mistake many make is that of looking at themselves. You will never be greatly inspired by looking at your own life. Whenever you look at your own life, you have to look back. Did you ever try to walk backwards? You would certainly stumble and fall before you walked very far. You must look ahead if you expect to keep from falling. Paul gives us good counsel concerning our past. (Read Philippians 3:13, 14.) The apostle Paul had his eyes fixed upon Christ. He realized his own failures and mistakes, but he did not allow his attention to be distracted from Christ. You cannot change yesterday's mistakes; you cannot take back one word that was spoken even ten minutes ago. All you can do is to ask forgiveness, and then you need not think of those mistakes again, but set your face forward, look unto Jesus, and press toward the goal of perfection.

I want you to behold Christ, that you may become conformed to His image. I want you to see Him as He worked faithfully at the carpenter's bench, that you may be faithful in the everyday duties of life. I want you to see Jesus as He fed the hungry and looked after the poor, so that your life will be conformed to His, that you may be considerate of those who are unfortunate in life. I want you to see Jesus as He received the children and blessed and encouraged

them, so that you, too, may be kind toward the children. I want you to see Jesus when the woman taken in adultery was brought before Him, and He said, "Neither do I condemn thee: go, and sin no more," that you, too, may have mercy in your heart for those who have fallen into sin. I want you to see Jesus as He stood before the accusing throng of those who lied about Him and asked that He be crucified. Notice that He did not answer them with any unkind words. I want you to see Jesus upon the cross as He spoke to His disciple John, asking him to look after His mother, that you, too, may be considerate of your parents when they become aged. I want you to see Jesus as He gave His life on Calvary's cross to save the lives of poor, unfortunate mankind, that you, too, may give your life for the salvation of others. And one day in the very near future when Christ returns, you may bear His image and be taken with those who shall go with Him to that beautiful new earth.

Nature Education

(Program for March 26)

BY H. W. CLARK

SONGS FOR TODAY: Nos. 320, 312, 329, 330, 428, 578, in "Christ in Song."

SCRIPTURE READING: Job 37:1-13.

PRAYER.

TESTIMONY STUDY: "The Meaning of Nature."

SPECIAL MUSIC.

TALK: "The Value of Nature Education."

TALK: "Nature and Recreation."

TALK: "Nature and Music."

RECITATION OR SONG: "Trees."

CLOSING EXERCISES OR BENEDICTION.

Note to Leaders

Please consult the Junior program for this date, and include any material for which you have time today.

The Meaning of Nature

1. WHAT purpose did God have in the creation of the things of nature?

"The whole natural world is designed to be an interpreter of the things of God."—"Counsels to Teachers," p. 186.

2. What lesson does the beauty of nature teach us?

"The things of nature speak to man of his Creator's love."—"Patriarchs and Prophets," p. 599.

3. Who can understand nature's lessons?

"The open heart can be impressed with the love and glory of God as

seen in the works of His hand. The listening ear can hear and understand the communications of God through the works of nature."—"Testimonies," Vol. III, p. 333.

4. To how many of nature's activities may we look for lessons of divine truth?

"There is a lesson in the sunbeam, and in the various objects in nature that God has presented to our view. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the sun, moon, and stars in the heavens, all invite our attention and meditation, and bid us become acquainted with God, who made them all."—*Ibid.*

5. How has sin affected nature?

"The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory."—*Id.*, Vol. VIII, p. 256.

6. Has sin destroyed the beauty of nature?

"Though sin has marred the form and beauty of the things of nature, . . . yet they still speak of God."—*Id.*, pp. 256, 257.

"Even in their blighted state, all things reveal the handiwork of the great Master Artist."—"Ministry of Healing," p. 411.

7. To what class of people should nature study appeal most?

"The poet and the naturalist have many things to say about nature, but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork, and perceives His love in flower and shrub and tree."—"Steps to Christ," p. 87, pocket edition.

8. What is the relation between nature study and Bible study?

"In the natural world, God has placed in the hands of the children of men the key to unlock the treasure house of His word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made."—"Counsels to Teachers," p. 187.

9. Is the Bible necessary as a guide to nature study?

"Only in the light that shines from Calvary can nature's teaching be read aright."—"Education," p. 101.

(NOTE.—Men of the world, who do

not recognize the Bible truths of creation and redemption, are led into error in regard to the interpretation of natural phenomena. Evolution has been substituted for the truth of creation, and God's momentary power in nature is overlooked.)

10. What influence may true nature study have in the lives of Christ's followers?

"As the sun goes forth on its errand of love, dispelling the shades of night, and awakening the world to life, so the followers of Christ are to go forth on their mission, diffusing the light of heaven upon those who are in darkness of error and sin."—"Mount of Blessing," p. 63.

"In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God."—"Counsels to Teachers," p. 186.

Value of Nature Education

THE greatness of the American nation is largely due to the nature contacts of her people. We have grown up on a wild, free soil, unfettered by the stagnating influences of traditional culture. Inspired by the freedom of the wild, we have developed an initiative and independence of action unknown in history. Challenged by the hardships of pioneer life, the founders of our nation learned to endure privations, to persevere in spite of handicaps, and to build a solid, practical economic and social structure that is today world renowned. The contact of our forefathers with the perils of the wild, developed in them those elements of character that have made America great.

If the initiative, independence, and integrity of our people are to be preserved, we must in some way help our youth to love and appreciate the world of nature. They must be interested in the forest life, must come to know the secrets of bird life, must love the simple beauty of the wild flowers. In this way they find in their lives the same refining, invigorating influences that were enjoyed by their fathers. Only by nature contacts can they be saved from the softening of moral fiber that is the sure result of continuous subjection to the influence of the artificial life of civilization.

In its spiritual influences, nature offers its greatest benefit. Free from the prejudices and creeds of human interpretation, it speaks a language of universal appeal. Revealing the wisdom of the Infinite, it teaches man



the value of higher things. In itself it leads the mind away from all that is low and tawdry; it appeals to the deepest instincts of integrity and uprightness, and by its quiet, simple beauty, it reveals the true greatness of simplicity. Unconsciously the nature student grows to appreciate the value of a noble character, and learns those elements that make his life fragrant with the graces of a high spiritual life.

It is a remarkable fact that great naturalists are always men of true refinement, gentleness of character, deep sympathies, clean lives, and profound spiritual vision. The daily contemplation of nature has wrought into their lives all those qualities that we so much admire. Surely these same influences ought to be made available to the children and youth of today, if we hope to develop in them the fundamental principles that make for strength of character.

Nature and Recreation

THERE are four essentials which must be met in anything that offers us proper means of recreation.

The first one is that it must be a *diversion from the ordinary routine of life*. To brain workers it must be something of a physical exertion, or an entire change of mental occupation. The tired student who turns to indoor amusements, such as cards or games that require no physical exercise, is not obtaining true recreation. Muscular workers need something which will divert their attention while allowing their tired muscles a chance to rest. Some games seem to do this, but many of the exciting indoor games keep the body on a tension that prevents the relaxation necessary for real recreation.

In this point, nature offers to both classes a variety of opportunities for recreation. To the mental worker, the exercise, the change in environment, the new interests, and the relaxation for tired nerves bring new health and vigor. To the muscular worker, there are many chances for relaxation—in the cool of a beautiful grove, by the side of some quiet stream, or in the enjoyment of the music of the birds—that build up the physical forces as well as the mental, and send the tired worker back stronger and better able to go on with his daily toil.

The second essential is that it must

be *interesting*. However diverting any enterprise may be, it fails to accomplish its real aim unless it holds the interest. Here again, nature offers an infinite variety of interests for all classes of people. The artist may revel in the changing colors and forms in earth and sea and sky. The lover of music may find solos, choruses, symphonies, and all kinds of musical combinations in the sounds that the fields and woods, the mountains and the seashore, continually pour forth. Let any one sleep on the beach, listening to the orchestra of the waves, and he will find his musical nature stirred by what he hears. The active individual, the athlete, finds stunts to test his nerve and muscle in the hills, the cliffs, or the waters of river or sea. The teacher, the minister, or the homemaker will find illustrations in nature that will interest and appeal, and that may be applied practically to their work. In fact, whatever a man's occupation, there is something in the great out-of-doors to hold his attention and interest if he but learns to seek it out.

The third essential in any recreation is that it must be *invigorating*. Here again, nothing can compare with recreation in the open air. The fresh air, the sunshine, and the play of breezes upon the human body are God's original therapeutic measures, and the more we make use of them, the better our health will be.

The fourth essential is that any form of recreation, to be true to its name, must be *uplifting in its tendency*. It must turn the attention to higher and loftier things than can be found in the daily grind. This may seem like an impossibility in some cases, but nevertheless it must be true; otherwise some classes of people would find it necessary to turn to amusements that would degrade their souls. If the minister of the gospel must turn to some form of recreation that lowers his mental and spiritual tone, in order to have diversion, then recreation would be to him a dangerous thing. If the thinker must spend some time each day in nonsense for the sake of diversion, then recreation would be a menace to intellectuality. If the wise man had to spend some time in foolishness in order to make life interesting, then wisdom must be a dull accomplishment. So we

maintain that any recreation, in order to qualify as true recreation, must be uplifting to both the mental and the spiritual life.

In this fourth and greatest essential, nature is preeminently qualified to take precedence over all other forms of recreation. No matter what a person's daily work may be,—whether laying bricks, chopping wood, mining coal, or preaching the gospel,—there is something in nature that offers him the ideal diversion from the routine of daily life, and leads his mind to higher and more profitable themes than he can find in his work. Nature is God's original plan for human recreation, and it would be well for us to give more serious attention to the opportunities that it offers us.

Nature and Music

NATURE has furnished the inspiration for many of the most beautiful songs we know. Mrs. Carrie Jacobs-Bond wrote "The End of a Perfect Day" after a day spent among the hills and valleys of Southern California. The finest and best of our secular songs are full of references to the flowers, birds, trees, sky, sunshine, and other natural beauties. Our sacred music employs nature as a medium of praise. No more exalted ideas can be found anywhere than in Addison's hymn,

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

Or Watts' hymn,

"There's not a plant or flower below
But makes Thy glories known."

There seems to be something of divine inspiration in the beauty of nature that exalts the mind of man and gives him an appreciation of true worth.

Instrumental compositions have drawn from nature in two ways. Some attempt to copy or reproduce the sounds of nature; others try to express in musical language the impressions that nature gives to the composer.

To the listening ear, nature is vibrant with music. Go out into the woods, or into a grove or park away from the artificial sounds of human activity, and listen to nature's music. The thousands of leaves rustling in the breeze will give a hundred harmonies. Now and then a branch or twig will vibrate in the wind, adding a

staccato note to the leafy orchestra. Then a bird or two, or even a whole flock, may furnish a special number to enliven the program.

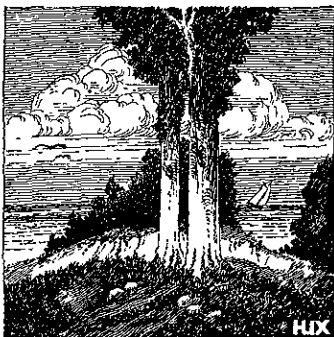
Water in motion affords many a pleasant orchestral composition. Listen to the patter of the rain on the leaves, and you will hear a great variety of notes, all softly blended in perfect harmony, yet endlessly varied according to the type of leaf and the size and vehemence of the raindrops. A little brooklet chattering over the rocks makes exquisite choruses. And for full orchestra or band effect the ocean waves on a rocky shore will furnish endless thrills.

Some of the finest of nature's music is lost to most of us, for we so seldom improve the opportunity of listening for it. But if we should go off into the depth of the forest, or by some lonely river, or on some solitary mountainside away from human habitation, take our blanket, or better yet, lie down on nature's carpet of pine needles or on the velvety grass, and keep very quiet for an hour or two, there would gradually come to the consciousness a full and rich melody of sound that we have little realized before. It would be all the sweeter for its softness, and the more appreciated for its rarity. It is one of those sweeter experiences which we seldom know, yet which lies within the possibility of every one of us.

Trees

I THINK that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is
pressed
Against the earth's sweet flowing
breast;
A tree that looks at God all day
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.



Junior M. V. Meetings

Religious Liberty

(Program for March 5)

BY HEBER H. VOTAW

SONG: "Faith of Our Fathers," No. 50 in "Missionary Volunteer Songs."

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

READING: "Religious Liberty."

SPECIAL MUSIC. (Patriotic selection, or "How Betsy Made the Flag," No. 175. If your meeting is held during the week, follow the directions given at the end of the song.)

POEM: "Our Flag."

EXERCISE: "Significance of Colors." (By four Juniors. Have flag displayed.)

SONG: "America."

BENEDICTION.

Our Flag

ONLY some stripes of red and white
And some stars on a ground of blue;
Only a little cotton flag.
Is it anything more to you?

Oh, yes, indeed! For beneath its folds
You are safe on land or sea;
It stands for America, brave and strong,
No matter where it may be.

It stands for a land where God is King,
Where His peace and His truth are free.

Let us love it well and keep it pure
As our banner of liberty.

—The Mayflower.

Religious Liberty

SOMETIMES people who have great blessings enjoy them without giving much thought to the thing that made these possible for them. Every American should occasionally review the history of the founding of the United States of America.

Long before the new world was discovered, men in other parts of the world had been striving to obtain privileges which we today accept as ours without thinking of how we obtained them. After America was found, those who had been suffering both political and civil persecution naturally turned to a land where no government had been established, in the hope that they might have a place to live free from the domination of either a king or a pope.

The Pilgrims who did not believe the teachings of the established church in Europe, settled in what is now Massachusetts, landing at Plymouth Rock. Members of the Episcopal Church located in large numbers in what is now Virginia. The Quakers, who had been bitterly persecuted in Europe, founded the colony of Pennsylvania, or "Penn's Woods," in honor of William Penn who was their be-

loved leader. Members of the Dutch Reform Church settled in New York. The Moravians were given a home and freedom in parts of Pennsylvania. The Catholics found liberty for themselves and their beliefs in Maryland. Representatives of other nations and other religions came to America's shores also. These were all sturdy folk who brought many good things to their adopted land, but the best of all their traits was a love for liberty so deep and strong that they were willing to give their all, even life itself, for it.

All these people or their ancestors had suffered hardship and persecution for their religious beliefs. It would naturally be supposed that the thought uppermost in the hearts of most of these early immigrants was that here they might worship God as they pleased without fear of being molested by any civil rulers.

It would also be natural to suppose that their suffering would make them tolerant toward those who did not believe as they did; that having seen how unjust and un-Christlike it is to use force in matters of religious thought, they would have always been charitable and kind to those who disagreed with them. But the natural heart of man does not willingly give to others all the privileges that it seeks for itself, and though we are ashamed to have to record it, it was not long before persecution broke out in this country.

Many religious laws were enacted by the colonists according to the beliefs and opinions of the different sections of the land. There were Sunday laws on the law books of all the colonies. But there were many other acts besides Sundaybreaking which were considered crimes. In some of the colonies people were not allowed to practice baptism according to the way Christ was baptized. It was ruled that every child should be sprinkled, and those who refused to have their children sprinkled were punished as heretics. In some places people had to go to church not only on Sunday, but on special fast days whenever ordered to do so. Each time they failed to go to church they had to pay five shillings, which was more than a dollar in American money. In most places a tax was imposed by the State to pay for ministers. Even if one did not belong to the church that was recognized by the State, he was compelled to give of his means to help support it.

In the endeavor to force all to follow certain opinions and practices some very severe punishments were imposed. The same penalties that

were given for violations of ordinary laws were imposed upon those who followed religious customs contrary to those of the majority. Sometimes men and women were compelled to stand with their heads in a pillory. At other times their arms and legs were put in stocks. The use of the ducking stool was not uncommon. In some parts of the country these instruments of punishment were found at every courthouse. The extreme lengths to which men went in endeavoring to force their religious opinions upon others is shown by the punishment given two sea captains. One of these men had been away from home three years, and the other for six months. Their voyages ended on Sunday. When they met their wives and kissed them, they were charged with Sabbathbreaking and were both fined and put in the stocks.

Roger Williams, a very devout man, was driven out of Massachusetts Bay Colony in the midst of a cold winter because he did not agree with the religious opinions of the majority. He went to live among the Narragansett Indians in the part of the country that is now known as Rhode Island. His gentle manner and his real Christian character caused him to be taken in by the Indians, and from them he secured a large tract of land that he called the Providence Plantation, believing that it was the care of God that had preserved him during his travel through the snows, and hoping that there would be established there a place where men might be free to worship God as they chose.

When Quakers came into New England, bitter persecution broke out against them. On different occasions they were tied to the back of oxcarts and whipped from their homes clear to the borders of the territory governed by the charters of their persecutors. In some places Catholics were not allowed to live in peace.

The need that each colony felt for help from the others in saving itself from the Indians, in carrying on business, and in resisting the tyrannies of the English king finally caused them all to join together and to declare themselves independent of Great Britain, which had become the ruler of all of the eastern part of this country. Naturally the mother country did not want to let the colonies go, and a war lasting about seven years was fought.

When the colonists decided to attempt to secure their freedom they wrote what we call the Declaration of Independence. The very first part of this document declared that all men are created equal and are endowed by their Creator with certain rights which no one can take from them. After the revolutionists had succeeded in gaining freedom for the colonies, it was apparent that there should be prepared a set of rules that would define what each colony might have and what they would give up for the

sake of the good of all. The men who had fought so long for liberty were very jealous of it and were not willing to leave to chance the preservation of their rights. The Constitution seeks to preserve to men their natural rights, and guarantees that a man's liberty is limited only by the equal rights of other men.

A thing of very great importance to all of us is the First Amendment to the Constitution. This provides that Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof. This means that every man may worship God as he sees fit, and that the Congress of the United States shall never pick out one particular denomination and say that the things it teaches must be believed by all. Because of the Constitution of the United States we are protected in keeping the Sabbath on the seventh day of the week while the most of our neighbors and friends keep Sunday as their Sabbath.

If our boys and girls could talk to Seventh-day Adventist boys and girls in many parts of the world, they would learn to appreciate very, very much the liberty and freedom which we enjoy. Here in our beloved land, even if we are not able to own a church building, we can meet and hold our regular Sabbath school and conduct services on Sabbath in halls, or tents, or even in private homes, and we are not molested. In some places the Government does not allow our people to organize a church unless they have fifty men besides the women and children. Even where fifty men may be found, they cannot organize a church unless all of the men are the heads of families. In some places our people have been taken by the government and sent off into exile. Cases have been known in which the father would be sent in one direction and the mother in the other, leaving the children to get along the best they could. Our boys and girls have been called upon to bear persecution such as this in lands that are supposed to be Christian. In heathen lands some have even lost their lives rather than deny their faith in Jesus Christ as their Saviour.

The reason that we should never try to force any one to believe as we do is that God Himself will not do such a thing. In olden times when His people were living among unbelievers and tests came to them, the Lord said: "If the Lord be God, follow Him: but if Baal, then follow him." And in another place: "Choose you this day whom ye will serve." When Jesus our Saviour came to live upon the earth, even though He was the Son of God, while He dwelt in the flesh He would not judge His fellow men. He said, "If any man hear My words, and believe not, I judge him not: . . . the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. Jesus lived

such a good life that men were bound to be impressed with the things that He taught.

Significance of Colors

Nor only are the red, white, and blue colors of our flag filled with significance, but every part, every symbol, of our national emblem has a world of meaning. When we have learned what each signifies they tell us a thrilling story—a wonderful story our forefathers intended the flag to tell to their sons and daughters through all the ages.

Red for Courage

The red in the flag proclaims the courage which the men of our race have always shown, the courage that inspires men to face danger and to do what is right. When we look at those red stripes, we recall the thousands of courageous deeds which have been done under our flag. There is hardly a spot in this broad land which does not bear silent witness to some heroic deed over which the American flag has flown. There is not a sea on the globe on which our flag has not been unfurled over men who feared no one and hesitated at nothing when honor and duty called them to the task. In three quarters of the world that flag has been hoisted over people for whose freedom brave men have laid down their lives.

It has been carried to the forefront of a great army of toiling men and women which has made its way slowly, year by year, step by step, from ocean to ocean, across this great continent. Each step has marked a struggle, often a battle, which called for courage on the part of those carrying our flag victoriously westward.

Those victories of peace have often been much greater than those of war. Certainly they have required as much courage on the part of those who have carried the flag, and they have been victories which have counted heavily in making the country what it is.

White for Liberty

It is said that General Washington once described the flag by saying, "We take the star from heaven, the red from the mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty." So we see that those who designed the flag meant the white stripes to stand for liberty. Those white stripes in our flag mark it as the emblem of the land of the free, the country to which the oppressed of all the world may come and enjoy equality and liberty.

They also tell the story of a great struggle in the name of liberty, the great Civil War, in which the country was almost torn asunder in order to free a people who had been enslaved. They also tell the more glorious story of patriotic men and women, who, after the war, joined hands for the

second time in the history of our country to reunite it and make it greater than it had ever been.

Blue for Loyalty

The blue in our flag stands for loyalty. It is the blue of the heavens, the true blue. It tells the story of thousands of men and women who have been loyal to their country through thick and thin, through suffering and hardship, of men and women who have hesitated at no sacrifice, even of their lives, when their country has demanded it of them.—*"The Flag of the United States."*

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Personal Work

(Program for March 12)

BY MYRTLE MILAM

OPENING SONG: "Living for Jesus," No. 32. (All songs are listed in "Missionary Volunteer Songs.")

PRAYER. (Sentence prayers by different members.)

REPORTS.

SCRIPTURE READING: Isa. 50:4-10. (See comments on this scripture in Senior Program.)

POEM: "Beginning the Day."

TALK: "What Is Personal Work?" (Simplify Article in Senior program, p. 17.)

SYMPOSIUM: "With Whom and Where May We Do Personal Work?"

SPECIAL MUSIC.

DISCUSSION: Suggestions as to ways Juniors may do personal work.

CLOSING SONG: "Brighten the Corner Where You Are," No. 71.

REPEAT JUNIOR PLEDGE AND LAW.

CLOSING PRAYER.

With Whom and Where May We Do Personal Work?

(The Juniors may fill in with their own thoughts in each of these parts.)

1. START WITH SELF. (Read Luke 9:23.)

THE HEART'S GARDEN

The heart is a garden,
Where thought flowers grow.
The thoughts that we think
Are seeds that we sow.

Every kind, loving thought
Bears a kind, loving deed,
While a thought that is selfish
Is just like a weed.

We must watch what we think,
Each minute, all day,
And pull out the weed thoughts,
And throw them away,

And plant loving seed thoughts
So thick in a row,
That there will not be room
For weed thoughts to grow.

—Author Unknown.

2. PERSONAL WORK AT HOME. (Read Mark 3:25.)

"Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love and the heaven of life,
Hallow'd by mother, or sister, or wife.
However humble the home may be,

Or tried with sorrows by heaven's
deceit,
The blessings that never were bought
or sold,
Which center there, are better than
gold."

We can do the highest kind of personal work by the kindness and respect we show to our mothers and fathers in return for their great love toward us.

Once a wayward daughter who had disregarded the entreaties of a kind mother to return home, decided late one night, when cold, hungry, and homeless, to return to the parental roof. When she reached the humble home, she found the door unlocked, and cautiously stepped in. There sat her aged mother by the dying embers on the hearth. "Mother," she exclaimed, "why are you sitting here with the door unlocked so late at night?" Her mother replied, "My daughter, that door has never been fastened since you left. I was afraid you might return, and, finding it locked, go away again." That is mother love. How kind and helpful we should be to our dear parents.

3. CHURCH AND SCHOOL ASSOCIATES. (Read Galatians 6:10.)

FORGIVE AND FORGET

"Do you hold a grudge
Against any one?
Do you feel resentment
At what's been done?
Do you talk of injustice,
And let it smart
And rankle there
In your mind and heart?"

"We all need forgiveness,
And all of us do
Things better forgotten;
So let us be true
By forgiving, forgetting—
We can if we'll try—
And do unto others
As we'd be done by.

"Resentment and hate
Are like boomerangs—
They come back to you
With bitterest pangs.
For you suffer most
As you fume and fret;
So always remember—
Forgive and forget!"

Speak to strangers!—"Who was that quiet-appearing girl that came into church quite late, last Sabbath?" I asked Barbara, who was an active member in the church I had recently joined.

"Did she wear a striped jacket and a dark dress? If so, it was Lillian Fryo, a girl who is a seamstress in Brown's shop."

"I did not notice her clothes in particular, but her face attracted me; I should know it among a thousand faces. I expected that you would ask her to remain to Sabbath school, and go into your class, but you did not once look at her."

"I did not once think of it, and if I had, probably she would not have accepted the invitation, as she is a stranger in town, and undoubtedly will not remain here long," Barbara replied quickly, in the way of defense.

I said nothing more, for Barbara was really an excellent Christian girl, with this one fault, carelessness, which

sometimes caused her to make grave mistakes.

But I could not help thinking about the stranger girl. Her large, dark eyes and finely formed face revealed more than ordinary intelligence; and in some way I gained the impression that she was deeply impressed with religious conviction, if she was not a Christian already. It seemed to me that she left the church very reluctantly, and was half waiting an invitation to the Bible class.

The next Sabbath she came again and occupied the same seat. She bowed her head very reverently during prayer, and once during the sermon I saw her lip quiver with emotion, and a tear came into her eye. The services closed, and the stranger lingered as before. Every one was busy greeting his own friends, and forgot to speak to the girl. She passed out of the church slowly, and did not come again. I thought she must have left town, as I had not seen her for several weeks; but one day, as I attended another church, I saw her again. She seemed a little more at ease, I thought, and there was a quiet smile on her face. After the services were concluded, I saw many a pleasant smile given to the stranger girl, and I understood the secret of the changed look upon her face. I made some inquiries, and learned that she had joined this church, and was earnest and active in all its work. I also learned that she had made a profession of religion just before coming to our village, and had an unusually clear experience. How much the indifference of our own people had to do with her finding a home in another church, I know not; but I learned a profitable lesson—always to speak to the stranger, and not wait for another to do it. It is better sometimes to step over the rules of etiquette than to chill some warm stream of God's new-given love by coldness and indifference.

4. PERSONAL WORK IN THE COMMUNITY. (Read Matthew 5:14-16.)

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken."—*"Testimonies," Vol. IX, p. 28.*

Let us not wait until it is too late to speak the words of warning to those outside the ark of safety, but let us all do our part now to bring to God those with whom we associate.

Suggestions to Leader.—Name specific ways in which Juniors may do personal work. Here are a few suggestions: washing dishes, carrying wood, making beds, passing out tracts,

bringing friends to Sabbath school and Junior Missionary Volunteer meeting, singing to shut-ins, writing letters, visiting sick and old people, giving Sabbath school lesson to friends as a Bible study.

If Juniors will accompany adult members while they do personal work or give Bible studies, the reaction will be twofold:

1. The Junior will actually experience the thing being done without being merely told how to do it; and,
2. The Senior member will be urged to go out and do personal work himself as well as to help the Juniors.

Beginning the Day

"I MET God in the morning
When my day was at its best,
And His Presence came like sunshine,
Like a glory in my breast
All day long, the Presence lingered,
All day long, He stayed with me.
And we sailed in perfect calmness,
O'er a very troubled sea.
So, I think I know the secret,
Learned from many a troubled way:
You must seek Him in the morning,
If you want Him through the day."

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## Loyalty to God's Purpose for Us

(Program for March 19)

BY JOHN FORD

OPENING SONG: "Happy, Loyal Juniors!" (Songs today are listed in Missionary Volunteer Songs.)

PRAYER.

OFFERTORY.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

SONG: "The Captain's Call."

TALK: "God's Plan for Juniors."

SONG: "I Need Jesus."

TALK: "Doing Our Part."

SONG: "Junior Prayer Band Song."

TALK: "Jesus, Your Friend."

CONSECRATION OF JUNIORS.

BENEDICTION (song): "For the Beauty of Jesus."

### God's Plan for Juniors

ONE day while a man was walking along a mountain trail in Colorado, he saw a large bird fluttering about at the foot of a pine tree. He went over to the bird and saw that it was a baby eagle. In the top of the huge pine tree he saw the nest from which it had fallen. The tree was too high for him to climb to place the eagle in its nest, and if the little bird was left there upon the ground some animal would undoubtedly kill it, and so he picked up the baby eagle and took it back to his home with him. He put the eagle in the chicken yard with the chickens. The baby eagle would scratch around in the dust with the chickens and eat his food just as the chickens ate their food. Perhaps it thought it was a chicken.

The farmer cared for the eagle day

by day. When it was large enough to fly, he clipped its wings, as he did not wish it to fly away for a while. But one day the eagle had grown so large that the farmer realized he could not keep this huge bird in the chicken pen any longer, and so he let its wings grow. After its wings had grown, one day the farmer took the bird to the top of the barn, and let it fly from his hand out into the sky. It soared higher and higher up into the blue of heaven and away to its mountain home.

Boys and girls, we are like that little eagle which had fallen helplessly at the foot of the tree, we have fallen into sin. We are unable to protect ourselves from sin in this world where there is so much that is wrong. We fight as hard as we can against the temptations which come, but it seems that Satan, who is spoken of in the Bible as a roaring lion, is ready to devour and destroy us for all eternity to come. Then Jesus finds us in our fallen, sinful condition and takes us up in His arms to His own fold, the church, where we have a chance to associate with Christian people. There He teaches us that we were not born into this world to live down in the sin and sickness and trouble, but that we are to live above that; that we are not to get our pleasure, as worldly people do, from shows, dances, gambling, and all kinds of sin, but are to get real pleasure as we become true Christians. How many people, like this eagle, scratch about in this world trying to find something to bring them happiness. If they could realize that God planned for them to live above the supposed pleasures, and to prepare for a life in heaven, they would no longer desire the ordinary pleasures of life.

I suppose each one of you has tried many times to live a good life. You all want to be Christians, but each time you plan to do that which is right you make mistakes, and you do things which are wrong. In order for you to do that which is right you must have God in your heart to keep you from falling into sin. There is a Bible verse which says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The only way that you can become a true Christian is through this power of God.

I want you to think how powerful and strong God is. A few thousands of years ago God desired to create a world. The place that this world occupies was simply space, and the heavenly Father wanted a world here; so He commanded the world to appear. When He spoke the word, immediately there was a world. We do not know how He could do it. It is certain that no man could do anything like that, but, boys and girls, God can do things which man cannot do. He can create things where nothing existed before. On this world made up of water and dirt and rock,

God wished to have some beautiful trees and flowers, and so He just commanded the trees to grow and the flowers to bloom; and the moment He said the word, the world was covered with beautiful trees and flowers. Everything was so beautiful that the angels in heaven sang a song of happiness and joy because of all the wonderful things God had made. Now you know, boys and girls, that no man can make a tree, that all the people in the world could not make a tree, that none of us can make flowers. We may make some paper flowers which look quite like real flowers, but they do not have the texture, the delightful perfume, or the life of God's flowers. God can do many things which all the people in the world cannot do.

God desired that there should be animals and birds on this world and that there should be fish in the sea. All He needed to do was simply say the word, and the earth was covered with all kinds of animals—lions and tigers and bears and dogs and horses. They came immediately, the moment God said the word. In the sea were great whales, salmon, porpoise, and fish of all kinds, because God spoke them into existence. Then God made the birds of the air, the butterflies, and all the wonderful things which we see. Then the last thing which God did in creating this world was to make man from the dust of the earth. God formed man in the image that he now has. Then He placed life in his body, and man lived and walked and talked with God. God has great power to do everything He desires.

The verse we quoted says that the gospel "is the power of God unto salvation." That is, when you understand about Jesus, when He finds you as a helpless sinner, fallen into sin like the little baby eagle which had fallen from its nest, He has such power that He can transform you and make you into a perfect, wonderful Christian. If you naturally have habits and desires which are not right, remember God can re-create your mind and make it over and give you right desires. Jesus is ever present to help you to do things that you want to do and to make you what you ought to be. There is no young person so bad but that God can help him to become a real Christian.

### Doing Our Part

OF course, there is one thing that God will not do, and that is, He will not force you to become a Christian unless you want to be one. If you want to tell lies, God will not make you tell the truth. If you want to go to places of amusement where you should not go, God will not make you stay away. He does not want you to do that which is wrong, but He

will not force you to do that which is right, because God is kind. Sometimes people in this world are not so kind. Oftentimes they force us to do things that they want us to do; but God never forces. He just asks us to do as He wishes us to do. He pleads with us. He loves us and He wants us to do that which is right. He says if we want to do that which is right, He will give us enough strength so that we shall be able to do so.

Not only should we give our lives into the hands of God to be made what we ought to be, but we must also give each member of our hodies into God's hands to be controlled by Him. (Read Romans 6:13.)

You should give your eyes to God. I am sure that when you yield your eyes to God He will not allow you to look at any picture that is not right for you to see. He would certainly never allow your eyes to look at moving pictures in a moving-picture theater. He would never allow you to look at any indecent object when you yield your eyes to God, for He will keep them from seeing that which is wrong.

You should yield your hands to God, and when you give them over to Him, who has such great power, He will keep your hands from doing that which is wrong. He will not let your hands steal. He will not let you strike one of your playmates. He keeps you from doing with your hands anything that is wrong.

When you yield your feet to God as instruments of righteousness, He will keep you from going to a dance or to a place of amusement where you should not go. He will keep you from going to places where there are young people who live wicked lives. You cannot keep yourself from doing those things, but God can, because He has all power.

When you yield your mind as an instrument of righteousness, God will not allow you to think wrong thoughts and will not allow you to hate people, but will cause you to love people and to think only right thoughts. Thus every temptation that comes to you may be controlled by God who has all power, if you will only yield your bodies and each member of your hodies fully to the Lord for His service.

### Jesus, Your Friend

You boys and girls like to play games. I like to play games myself. I also like to be on the side that wins. We always try to help each one on our side to win. We play together. In the game of life, in which you have to play against Satan and temptation, Jesus is on your side. He wants to help you to win. You can know that Jesus is your Friend and is doing everything He can to make your side a winning side. You must be honest and true with the One who is helping you. Be loyal to Him. Do not deliberately walk over to the other side, and place yourself in the company of those who are against your side, so that Christ cannot help you to win. That would not be the proper way to play life's game.

Jesus knows how to play the game successfully. He lived in this world for thirty-three years, and in all that time never made a mistake, never committed one sin. He met every temptation that Satan brought against Him, and was always victorious. I know that you boys always like to have a boy who is a good player on your baseball team. Jesus is just that kind of player in your life game. He never makes a mistake. He always plays fair. If you keep Him on your side, you are bound to win.

Of course, Satan will try to tempt you into thinking that you can win the game alone without Jesus. Let me again use the illustration of a baseball team. Suppose some one on the opposite side tries very hard to get this good player of yours out of the game. He suggests that you ask this good player not to play any longer. He suggests that you can win the game all right without him. Of course you would not listen to any one on the opposing team who would try to get you to put off your best player. That is the same thing Satan tries to do in your game of life. He tries to get you away from Jesus, saying that you can win the battle of sin alone, that you do not need Christ. If you let Jesus go from your side for a moment, Satan will surely win and take you down in defeat.

So every moment of every day you must be sure to have Jesus with you. When you get up in the morning your first prayer should be, "Lord Jesus, I want you to be on my side today.

Keep me from sin, give me victory. In this great battle of life I cannot win. Lead me to victory." Then through the day you must be talking to Jesus and have Him direct you in the way you should do things. There is a verse in the Bible which will help you. This is Jude 24. There we learn that Jesus "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

One time a friend of mine was walking across a railroad trestle with his little daughter holding to his hand. The railroad ties were so far apart that if the little girl had stumbled and fallen she could have slipped through and would have gone many feet down to a rushing stream. So the father took his little daughter's hand in his, knowing that she would be safe, even though she should stumble, for he would be able to keep her from falling through to the turbulent stream below. They had not gone far when she did stumble, and both feet went between the ties, but the father kept her from going down to her death.

So you want Jesus to hold your hand. It is not enough for you to try to hold to His hand, for you might let go in a moment of temptation, but He will never let go. He will keep you from falling.

Christ will present you faultless before the great Judge, our heavenly Father, on the judgment day. When your case comes up for trial by the great Judge of heaven, Jesus will say, "I will be responsible for this boy or this girl. He has given Me his hand to keep, he has given his eyes and his heart and his mind to Me, and I have been taking care of him all through the past years." Then He will ask His heavenly Father to let Him take the responsibility for all the sins you have committed. Jesus will say, "Father, I will be responsible for those mistakes. My blood has been shed for the sins of this boy."

It will be wonderful, boys and girls, to have Christ on your side when you have to stand before the Judge. If you have to be there alone, God will say to you, "You are condemned! You must die!" But if you have Jesus standing by your side with your hand in His, saying that He will be responsible for you, how happy you will be.

So, boys and girls, give your hearts and lives fully to Jesus now, and let Him present you faultless on that great day when He finally comes to take you to that better land.



## God's Book of Nature

(Program for March 26)

BY H. W. CLARK

OPENING SONG: No. 138. (Songs may be found in "Missionary Volunteer Songs.")

RESPONSIVE READING: Psalms 104:1-24.

PRAYER.

POEM: "A Spring Hike."

SONG: No. 145.

READING: "Fungi."

POEM: "Rainy Rhyme."

TALK: "Do You Know the Mountains?"

SONG: No. 136.

READING: "Tragedy."

POEM: "Be Glad."

CLOSING SONG: No. 135.

### Note to Superintendents

The Senior program for today contains material adaptable to the Junior program.

### A Spring Hike

"AWAY to fields of sunshine gold,  
To where the steep cliffs tower bold,  
To skies of deepest blue,  
And flowers of every hue,  
Where everything is new,—  
For nature's beauties ne'er grow old."

### Fungi

SPRING is the time when most people get out and hunt for mushrooms. However, these are not the only fungi. If one looks around a bit, he will find many different kinds—mushrooms, toadstools, bracket fungi, and half a hundred others—that are worth studying.

These are the most mysterious and paradoxical of all plants. In their origin, their shapes, their composition, their rapidity of growth, the brevity of their existence, their modes of reproduction, and their inconceivable number, they are widely different from every other kind of vegetation with which we are acquainted.

It is one of the mysteries of nature that a living, often a nutritious, object should spring from death and decay. In the fungi we have another illustration of the great fact that in nature nothing perishes; there is change, but not loss, each grave being a cradle. Still many times this plant does not wait for death, but parasitically fastens upon its prey and lives upon its life.

The fungi resemble the earliest stages of the flowering plants in that both are supplied with food previously organized; the one by its parent plant, and the other by the decay of animal

or vegetable matter; both are developed most rapidly in the absence of light, and give off a large amount of carbon without drawing any from the atmosphere.

The fungi resemble the flesh of animals, for both contain a large proportion of nitrogenous material. The presence of so much nitrogen causes the rapid growth and speedy decay which we have all noticed.

Rev. Hugh McMillan reports in "First Forms of Vegetation" that he had under observation several specimens of fungi which he watched constantly, and at a certain stage one of these grew three inches in twenty-five minutes. They are almost inconceivable in number; estimates differ, ranging from 20,000 to 150,000 species. Besides there being so many species, the reproduction is so profuse that we have fungi almost everywhere. Just notice the next time you go out, and count how many you see.

### Rainy Rhyme

THE sleeping moss has awakened  
On the boulders and the rocks,  
And the dogwood leaves are dancing  
In their gayest, cleanest frocks,  
For it rains today.

Our singing stream has swollen  
To a roaring, rapid flood,  
From the winding trails and puddles  
Full of water dogs and mud—  
While it rains today.

My canded griefs have melted  
And my troubles are all drowned  
In the floods of joy within me  
At the happiness I've found  
In the rain today.

—Rosetta Thurston.

### Do You Know the Mountains?

MOUNTAINS have always had a very important part in man's life. Away back in the time of Israel, the psalmist sang, "I will lift up mine eyes unto the hills, from whence cometh my help." Ancient peoples always regarded the mountains as places from whence came strength,—in a religious sense, because the gods of the hills were supposed to be stronger than the gods of the plains; and in a physical sense because they knew that health and

physical vigor came from the outdoor life amid mountain fastnesses.

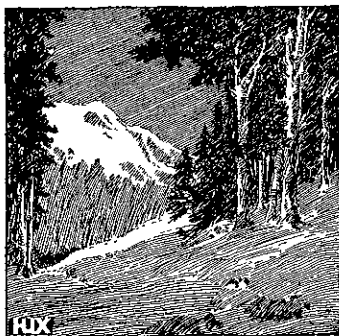
Fertile valleys have been sought after for commercial enterprises and for the value of their agricultural lands. But even with the realization that our great civilization could not exist without the broad fields and vineyards of the valleys, we still find that the mountains are very necessary in our modern life, as they were in ancient times. Once upon a time the mountains were the strongholds of fierce, roving tribes who swept down upon the cities of the plains and infused into them new blood. Now the peoples of the city go to the mountains and return with a new lease on life, and so the vigor of the race is maintained.

The mountains are valuable as a source of timber supply. In the valleys it may be too hot, or the land may be so valuable for agriculture that it is cleared. But out among the rocks where fields cannot be cleared, the great forests may grow; and thousands of dollars are thus added to the wealth of the country.

Not only are these forests important as supplies of timber, but they add much to the water supply, by keeping the ground porous, preventing floods in the rainy season and keeping the soil from drying out and baking in the summer. The rain and the water from melting snow soaks down slowly into the soil and reappears in springs and meadows, from which flow tiny streams which are the headwaters for many of our mighty rivers.

The forests of the mountains are the homes for thousands of wild creatures. Little do we realize how important a part these creatures of the wild may play in our own life. By stirring the soil they loosen it and allow chemical action to go on, thus releasing new plant food which is washed down the streams to enrich the lands below. By cutting off branches of trees, fruit, berries, cones, or the like, they assist in nature's processes, and the round of growth and decay goes on faster than it would without them. And again, man reaps the benefit of his work in better crops and more beautiful homes. Unseen agents at work hundreds of miles from our homes may be the cause of much of our happiness, and we may be entirely unaware of their work.

The importance of the mountains



from the point of recreation can hardly be estimated. Every year more and more tourists are spending their vacationtime in the mountains. New roads make the back country more accessible; trails lead off into the wilder regions. In order to make it possible for the people to get the most good from this kind of recreation, the National Parks maintain ranger-naturalist service, stationing rangers in many places to give instruction and help. The National Forest Service assists in keeping camp sites open, and sets apart thousands of miles of trails through the mountains.

We ought to learn the secrets of our mountains. Each different range has its own peculiar features, and one may travel for years without exhausting the interesting scenery and discovering all the wonderful things to study. We ought to know the mountains in order to protect them, both for their own good and for the good they do us. We need their inspiration, their cheery good fellowship, and the lessons that they have to teach us.

### Tragedy

THE trees rose in quiet majesty in one certain place I enjoyed visiting. In their branches squirrels scampered and jays squawked joyously. In the creek below, fish swam in abundance in the cool, clear pools; and water dogs lazily glided through the water. On one's approach the frogs would leap and dive into the glorious depths of that mountain stream.

I always enjoyed seeing the frogs, after a rest at the bottom of a pool, ease up to the edge, thrusting their noses above the water, and blinking their eyes in gratifying content.

Near the spring that fed the creek the ferns grew in rank profusion. The water trickled abundantly over the smooth rocks. Once in a while a good-natured turtle could be seen waddling along and dragging his stomach and wading as if it were truly great to be alive.

As I was sitting on the bank of the stream one morning, a family of squirrels came for a drink. They had been playing very heartily for at least a half hour before this—and squirrels get thirsty, too.

Fun! I should say so,—to climb a tree when your brother is after you at break-neck speed, and then jump from branch to branch.

So the family came down to the creek, poised with perfect ease on the rocks, and sipped the water as their pretty little noses became moistened. Indeed everything was happiness.

Even Mephitis the skunk enjoyed the creek domain, and in the evenings

would stroll with a lordly air along the creek bottom. Some evenings he was interrupted in his walks by meeting Ring the coon; but everything was quiet and peaceful just the same.

For some reason nature did not seem the same this morning, although all was quietness around. A few stagnant pools only remained of the once cool mountain stream. Why?

The trees of the forest along the banks of the creek had been cut; one of nature's water supplies had been ruined; and that to me spelled t-r-a-g-e-d-y.

### Be Glad

I HEARD a bluebird singing  
High in a maple tree,  
And as I stood and listened,  
He seemed to say to me,  
"Be glad! be glad! be glad!"

I stood beside a brooklet,  
That rippled on its way,  
And as I watched it flowing,  
Each murmur seemed to say,  
"Be glad! be glad! be glad!"

I saw a lovely rosebush,  
So fragrant and so fair,  
And this message from its blossom  
Seemed wafted on the air,  
"Be glad! be glad! be glad!"

For all the beauty 'round me,  
I'm thankful as can be,  
And that my heavenly Father  
These blessings gives to me,  
"I'm glad! I'm glad! I'm glad!"

—May M. Brewster.

### Illustrations

#### Which May Be Used in Connection With M.V. Week

#### SENIOR—MARCH 14

SOME years ago a large old castle on the Atlantic coast was bought by a curio collector. As soon as the papers were signed, and the deed turned over to him, he hurried to the ancient dwelling, thrilled with the possibility of finding some rare antiques within its stately walls.

Up in the dark attic, he did find an old violin among the rubbish. Brushing the dust from his find he hastened to a window. On the inside of the violin an old, yellow label bore the name of Stradivarius. Joyfully, he made his way onto the street, and sought out a dealer in rare old violins.

"How much," he asked excitedly, "will you give me for this violin?"

The old dealer took a bow from a hook on the wall and drew it gently across the strings of the instrument.

"I will give you five dollars for it," he replied.

"Five dollars!" exclaimed the finder indignantly. "Five dollars for a Stradivarius violin! It must be worth thousands of dollars! Did you see

that label? It was made by the great master!"

Calmly the dealer took down the bow again and slowly drew it across the strings.

"I see the label all right," he answered. "But it is a counterfeit. It takes more than a label to make a Stradivarius violin."

#### SENIOR—MARCH 16

A good woman one day fell asleep and dreamed she had gone to heaven. All about her were the golden streets, the jasper walls, the unspeakable delights and the indescribable glories of the New Jerusalem. She had reached the Christian's goal; the earth with its burdens and its labors, its sorrows and its conflicts was past. But as she gazed, and listened to the thrilling hosannas, marveling at it all, there was something else whereat she marveled—she was not completely happy. Just then there came to her an angel, and said, "O woman! in answer to thy prayer for rest, thou art here in the home of the redeemed. Thou hast had the vision of heaven. Art thou satisfied?" And while she made no answer, he said to her, "Come with me, and I will show thee yet another vision." So he led her to the battlements of the New Jerusalem, and bade her look down, with anointed gaze, to the world which she had left behind. She saw there men and women rushing on to destruction, unwarned and unsaved; their lives, wretched from lack of knowledge of God's saving grace, going out into the darkness of a hopeless eternity. She saw men, women, and children whom she could have helped as none other could—and whom she had not helped as she might. She saw a great harvest and but few reapers, and souls perishing for the lack of them. Then she cried out to the angel, "O heavenly messenger, let me go! My work is not done! Heaven will be sweeter when I have a few more souls to share it with me! Let me go back until I have done all I can do to bring others to this place!"

❖ ❖

It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you.—"Christ's Object Lessons," p. 146.

# MISSIONARY VOLUNTEER WEEK

March 12-19, 1938

Including Missionary Volunteer Day

## Planning the Missionary Volunteer Week of Prayer

THE days slip by, the close of probation draws nearer, and this Missionary Volunteer Week of Prayer is charged with an urgency which perhaps no preceding Week of Prayer has had. Sinister influences would swing our youth away from the church and out into the world and thrust them into experiences which deaden their spiritual sensibilities. Whatever the church is to do for its youth must be done *now*!

"God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work He would have done for the children and youth."—*Counsels to Teachers*, p. 42.

Perhaps there is no more productive period for the conversion of our youth to Christ than the Missionary Volunteer Week of Prayer. This Week of Prayer should be a time of decision, and of deepening the spiritual life of every young person connected with the families of the church.

### PURPOSE OF MISSIONARY VOLUNTEER WEEK

The services of the Missionary Volunteer Week of Prayer should:

1. Lead unconverted young people to a decision for Christ.
2. Encourage the discouraged, strengthen the faltering, and reclaim the backslidden.
3. Revive and deepen the spiritual life of all Christian youth by leading them into a closer spiritual union with Christ.
4. Set before the whole church the need of saving our young people in this time of increasing peril and of training them for the service of Christ.

### MISSIONARY VOLUNTEER DAY

The importance of Missionary Volunteer Day, Sabbath, March 12, can scarcely be overestimated. It should be a time when the burden of saving our youth is placed upon every member of the church, young and old alike. It should be a time for strong spiritual appeals and renewed consecration, when the hearts of the parents should be turned toward their children, and the hearts of the children to their parents. The experiences of this day should lead the whole church into deeper consecration and

into more earnest efforts for the saving of our young people.

### ORGANIZING THE SPIRITUAL FORCES OF THE CHURCH

1. Let the church board, which is primarily responsible for the spiritual life of the church, organize itself into a prayer band to meet regularly during the Missionary Volunteer Week of Prayer for the purpose of praying that God will pour out His Spirit upon the families of the church and upon the youth, especially. The officers of the church would do well to make up a prayer-band list of the youth of the church and pray for those who are unconverted. We suggest that the members of the church board supply themselves with copies of M.V. Leaflet 20, "Personal Work," and read this leaflet in preparation for the soul-winning effort during this Week of Prayer.

2. Let the executive committee of the Missionary Volunteer Society constitute itself a Prayer and Personal Workers' Band. This band should have in their hands a complete list of all young people connected with the families of the church. They should study this list and plan definitely so that some one shall have a personal interview with each young person. Find out who may have become discouraged or careless, or who may never have given his heart to Christ. Search these out. Some may not have been seen in the church for weeks, or even months. They are the straying sheep. Search them out. Pray with them and bring them to the meetings.

3. Let the executive committee arrange for the organization of the converted young people of the church into prayer bands with adequate leadership.

4. Let meetings be held daily in order that the effect of a series of related studies may become cumulative and result in leading the youth, step by step, to decision and into a deeper Christian experience.

### MATERIALS AND HELPS

1. *The M. V. Week of Prayer Studies*.—The Young People's Department has taken great care in providing a series of studies for this Week of Prayer in order that some definite outline of study might be available which would culminate in a call to consecration. It is not intended that this material should be read in every case. It would be better if these

studies were carefully prepared and presented as talks. These studies are sent into the field in the hope that they will be a help to those who are charged with the responsibility of leading out in the meetings.

2. *Missionary Volunteer Leaflets*.—The executive committee of the Missionary Volunteer Society should provide M.V. leaflets which are especially adapted to the work of the Week of Prayer. These should be distributed every day to each young person. We would suggest the following:

| DAY        | LEAFLET                                  | PRICE        |
|------------|------------------------------------------|--------------|
| Sabbath—   | What We Promised                         |              |
|            | Each Other, No. 22                       | .....\$ .00½ |
|            | Read, and Think—and Pray, No. 21         | ..... .60c   |
| Sunday—    | Victory in Christ, No. 28                | .02          |
| Monday—    | The Morning Watch, No. 19                | ..... .02    |
|            | Bible Study, No. 18                      | ..... .02½   |
| Tuesday—   | Peril or Profit in Reading, No. 33       | ..... .03    |
| Wednesday— | "I Will Be a Christian Sometime," No. 26 | ..... .02½   |
| Thursday—  | Others May, You Cannot, No. 23           | ..... .01    |
| Friday—    | How Shall I Choose My Calling? No. 37    | ..... .03    |
| Sabbath—   | The Lifework, No. 36                     | ..... .02    |

We are suggesting these leaflets because they are upon the subject of the study to be presented each day.

### FOLLOWING UP

1. Provision should be made for the organization of a baptismal class, so that those who have never been baptized can be prepared for and led on into baptism and church fellowship.

2. The executive committee of the Missionary Volunteer Society should give careful study to the functioning of its working bands, in order that every young person of the church may be connected with some one of these bands and led into a deeper experience of service.

3. The society should carry on constantly a strong promotion of the Morning Watch and the Bible Year. Union with Christ is the secret of victory in daily living and there is power in God's word to keep a young man or a young woman from sin. They will see the Personality of the ages, Jesus Christ, move in the pages of the Book and will be drawn to Him.

4. Hold up constantly before the young people of the church the challenging fact that God has a plan for each life, and that young people will



find success and happiness as they find and follow His plan for them. Encourage them to go to our own schools—our church schools, academies, and colleges. If there are those who cannot go away to school, encourage them to take courses through the Home Study Institute, General Conference Building, Takoma Park, D.C.

5. Above all, have frequent personal contact with each young person. Talk and pray with each one, not only with those who may be careless or indifferent, but with those who seem to be having a good experience and yet who need a word of encouragement as well as those who may appear discouraged or careless.

May God make this Week of Prayer a time of great blessing to the youth of the church, for "Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. . . . In all ages through the medium of communion with heaven, God has worked out His purpose for His children, by unfolding gradually to their minds the doctrines of grace."

—*"Acts of the Apostles,"* p. 564.  
A. W. P.

### Missionary Volunteer Day

SABBATH, MARCH 12

BY V. G. ANDERSON

*President of the Colorado  
Conference*

### Victory Through Faith

UPON the devotion and consecration of the youth of the advent movement depends the salvation of this world. May this Week of Prayer bring the youth of this movement into a closer fellowship with our Saviour, and may the consecration and leadership of our youth draw all our people closer to the true Pattern. Many who have been intimately connected with the third angel's message for a number of years did not think that we would be conducting a Missionary Volunteer Week of Prayer in the year 1938. The fact that we are still in this world of sin means that we are much closer to the crisis than ever before.

The struggle that is going on in the world between right and wrong is becoming more tense. About 6,000 years ago this struggle began in heaven, but the scene of the battle

was soon transferred to this world. Here it has been going on in the individual lives of men and women all down through the years, and it is in this generation that the climax of this controversy will come.

Today we see the darts of the evil one striking Seventh-day Adventist youth. They are being directed not only at the youth, but also at the church members as a whole. In the history of this controversy, we find the battle going on over the lives of the first two boys, Cain and Abel. The battle was intense then, but now, in the closing days of this world's history, it is far more intense.

If only we could recognize the fact that over every life there is a controversy, we would be more alert to be on the defensive against the enemy. "Satan carefully studies the constitutional sins of men, and then he begins his work of alluring and ensnaring them. We are in the thickest of temptations, but there is victory for us if we fight manfully the battles of the Lord. All are in danger. But if you walk humbly and prayerfully, you will come forth from the proving process more precious than fine gold."

"Some have become almost lost in the mazes of skepticism. To such I would say, Lift your mind out of that channel. Fasten it upon God. The more closely faith and holiness bind you to the Eternal One, the clearer and brighter will the justice of His dealings appear to you. Make life, eternal life, the object of your pursuit."—*"Testimonies,"* Vol. V, pp. 97, 98.

Notice the words "Satan carefully studies." May we in turn prayerfully study things of eternal interest. Down through the years Satan has hurled his temptations to sin, but the hour has now come when the darts of the enemy are striking at individual Seventh-day Adventists, and especially the youth.

This time is also described by John, the revelator, in a vision in which he heard a loud voice in heaven exclaiming, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

My appeal on this first Sabbath of the Missionary Volunteer Week of Prayer is that we, as leaders and

members of our churches, recognize that we have come to this tense hour when the enemy of righteousness is centering his attacks upon the youth of this denomination. May we rise as one man in aggressive service. We ought to be encouraged over the fine army of youth with which we have to labor.

It seems to me that the youth of today are in a situation similar to that of Peter in the days of Jesus, as recorded in Luke 22:31: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." The world is bidding high for the noble youth of this denomination. Many of them have already been trained in our schools and are qualified to be leaders in this movement; yet because of the alluring promises made to them by the world, they become unsettled in their minds. I like the sentiment of verse 32 of that same chapter: "But I have prayed for thee, that thy faith fail not." It is a question of faith with the youth of this movement that they accept this message fully, believing Jesus is soon coming back to this world. May we unite our prayers with that of the Lord and pray that the faith of our youth fail not.

The minds of youth are very active. There is a place in this movement for the youth of this denomination. We must heed the admonition given to us in "The Great Controversy," pages 600, 601:

"All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or a sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world has been



blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.

"We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, 'Lord, what wilt Thou have me to do?' We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey."

The world today is looking for men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men with conscience as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth reels; men who can tell the truth and look the world right in the eye; men who neither brag nor run; men who neither flag nor flinch; men who can have courage without shouting it; men in whom the courage of everlasting life runs still, deep, and strong; men who know their message and tell it; men who know their business and attend to it; men who will not shirk or dodge; men who are not too lazy to work, or too proud to be poor; men who are willing to eat what they have earned, and are not ashamed to say "No" with emphasis, and wear what they have paid for; men who are not ashamed to say, "I cannot afford it."

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive.

By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief."—*Id.*, pp. 625, 626.

If the picture were that of struggles only down through the years, without victory, the picture would indeed be dark, but if we will follow the instruction that is given to us, we may live the victorious, true, happy Christian life day by day, as well as be victorious at the final end.

The beautiful picture given to us in "The Great Controversy," page 636, may be the experience of old and young in this advent movement:

"By the people of God a voice, clear and melodious, is heard saying, 'Look up,' and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven, and see the glory of God, and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request, presented before His Father and the holy angels, 'I will that they also, whom Thou hast given Me, be with Me where I am.' Again a voice, musical and triumphant, is heard, saying: 'They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;' and the pale, quivering lips of those who have held fast their faith, utter a shout of victory."

KINDLY read all the scriptures and passages in books mentioned. These would have been given in full had space permitted. They are vital to a clear presentation of the week's studies.—EDITOR.

Some may criticize individuals in this movement, but this movement is born of God and is going forward to triumph.

Once a man, going down a street in Chicago, passed a taxidermist's shop and stopped long enough to criticize some of its wares. Scrutinizing an owl, he said, 'That owl is not stuffed right; its head is not on right, the body is not poised right. If I could not stuff an owl better than that I would go out of the taxidermist business.' Just then the owl moved! He had criticized a live owl.

From the evidences that we see all about us, with multiplied signs fulfilling, we can be sure of two things: First, that this third angel's message will triumph. Second, that God is leading this people. The two questions which ought to come to us are, Will I triumph with this message? and, Is God leading me as an individual? There is only one thing that can keep me from being victorious and enjoying a home in heaven. Sin is the only hindrance. You and I can have victory through faith in Jesus Christ. In order to triumph at the end, we must feed our own lives upon the word of God and have an experience in true religion.

It is said that while he was a student at Cambridge, Darwin was exceedingly fond of music. Very often he went to King College chapel to hear the anthems rendered on weekdays. Sometimes he hired the choir-boys to sing in his rooms. But as he became interested in scientific research, he ceased to give any attention to music. Late in life he received a letter from a friend telling him of recently hearing a rendition of the "Messiah." He replied that the "Messiah" was the one thing in life he would like to hear again, but he feared that his soul was too dried up to appreciate it as he had in former days. One will lose his spiritual faculties unless he cultivates them.

I earnestly pray that this may never be the experience of any who have ever known our message.

The enemy is alert, waiting and watching to catch us off guard. May we be just as alert and active as he in our endeavors for each other and for our youth. We can all be a source of great help to other individuals along life's highway.

"Did you give him a lift? He's a brother of man  
And hearing about all the burdens he can.  
Did you give him a smile? He was downcast and blue,  
And the smile would have helped him to battle it through.  
Did you give him your hand? He was slipping downhill,  
And the world, so I fancied, was using him ill.  
Did you give him a word? Did you show him the road.  
Or did you just let him go on with his load?

"Did you help him along? He's a sinner like you,  
But the grasp of your hand might have carried him through.  
Did you bid him good cheer? Just a word and a smile  
Were what he most needed that last weary mile.  
Do you know what he bore in that burden of cares  
That is every man's load, and that sympathy shares?  
Did you try to find out what he needed from you,  
Or did you just leave him to battle it through?

"Do you know what it means to be losing the fight,  
When a lift just in time might set everything right?  
Do you know what it means—just the clasp of a hand  
When a man's borne about all a man ought to stand?  
Did you ask what it was; why the quivering lip  
And the glistening tears down the pale cheek that slip?  
Were you brother of his when the time came to be?  
Did you offer to help him, or didn't you see?

"Don't you know it's the part of a brother of man  
To find what the grief is and help when he can?  
Did you stop when he asked you to give him a lift,  
Or were you so busy you left him to shift?  
Oh, I know what you mean,—what you say may be true,—  
But the test of your manhood is, What did you do?  
Did you reach out a hand? Did you find him the road,  
Or did you just let him go by with his load?"

around and go this other way,"—he pointed in the exact opposite direction,—“why, then Washington'd be only about forty miles!”

The chagrined young man made further inquiry at a near-by filling station, and found that it was all too true.

“I thought I was going in the right direction,” he mused, as he waited for gas and oil.

“Tain't the way ye believe ye're travelin', but the way ye actually *do* travel, son, that counts in this here life,” observed the station attendant, as he dusted the windshield. “An' ef ye aim to git to Washington terday, ye better turn square round right here!”

“One ship goes east, another west,  
By the selfsame winds that blow;  
'Tis the set of the sail, and not the gale,  
That determines the way they go.  
Like the winds of the sea, are the ways of fate,  
As we voyage along through life;  
'Tis the set of the soul that decides the goal,  
And not the calm or the strife.”

We may go on heedlessly, but disaster often occurs. A traveler who was journeying on the Scotch coast was thoughtlessly induced to take the road by the sands as the most agreeable. This road, which was safe only at low tide, lay on the beach between the sea and the lofty cliffs which bound the coast. Pleased with the view of the inrolling waves on the one hand, and the abrupt and precipitous rocks on the other, he loitered, unmindful of the sea, which was gradually encroaching upon the intervening sands.

A man, observing from the lofty cliffs the danger he was incurring, benevolently descended, and arresting his attention by a loud halloo, warned him not to proceed. “If you pass this spot you lose your last chance of escape. The tides are rising; they have already covered the road you have passed, and they are near the foot of the cliffs before you; by this ascent alone you can escape.”

The traveler disregarded the warning. He felt sure he could make the turn in the coast in good time, and leaving his volunteer guide, went more rapidly on his way.

Soon, however, he discovered the real danger of his position. His onward journey was arrested by the sea. He turned in haste; but, to his amazement, found that the rising waters had cut off his retreat. He looked up the cliffs; but they were inaccessible. The waters were already at his feet. He sought higher ground, but

## Studies for Senior Missionary Volunteers

BY V. G. ANDERSON

SUNDAY, MARCH 13

### Whither Goest Thou?

THE president of Yale University said, “I never ask a boy where he is from or what his past life has been, but I do ask him, ‘Where are you going? What are you headed for?’”

(Read to the audience Judges 19: 16, 17.)

My question to the individual youth of today is, “Where are you going? If you should continue living the life that you have been living during the last month, what would be your destiny? Have you made the necessary preparation so that you may spend eternity in the home prepared for the saved, or have you neglected this most important work?”

I was very much interested a number of years ago in an account of the good-will flight of Colonel Lindbergh while traveling in the Orient. He started out on a trip from Siberia to Japan with the weather favorable and clear. Little by little the clear outlook before him became dim. A slight mist was soon on the windshield of his airplane, and finally the fog became so dense that it was impossible for him to see his way. He was not willing to drive ahead without knowing where he was going, and so he landed his plane near a small island,

and waited until he could get his bearings. He is known as a wise aviator. He was not willing to drive ahead blindly, not knowing where he was going.

The youth today do not need to drive ahead blindly, without knowing where they are going. This Week of Prayer is a time when we can all get our bearings and know exactly in which direction we are traveling, and be sure we are traveling toward the eternal city.

From “Let's Talk It Over,” by Lora E. Clement, we glean the following:

A beautiful, high-powered automobile whizzed through the streets of business Baltimore, dashed in and out of a quiet residence suburb, and then along a great arterial highway, in utter disregard of traffic regulations or fellow travelers.

A barefooted boy came out of a side road, and stopped to watch the shiny, new car speed by. The driver caught sight of him, jammed his foot on the brake, and came to a stop about three hundred yards beyond. Beckoning the lad forward, he made inquiry,

“How far is it to Washington?”

“Well,” answered the youngster, “if you keep on goin' that way,”—and he pointed ahead,—“I think it's just about 25,000 miles.”

“Why, what do you mean?” gasped the astonished driver.

“Jist *that's* what I mean,” grinned the boy. “But effen you was to turn

was soon driven off. His last refuge was a projecting rock; but the relentless waters rose higher and higher; they reached him; they rose to his neck; he uttered a despairing shriek for help, but no help was near, as he had neglected his last opportunity for escape. The sea closed over upon him.

(Please read Matthew 2:1, 2.)

These men are termed "wise men." We cannot tell whence they came. History does not reveal it. They might have traveled across parched desert or climbed rugged mountains. We are told only that they came from the east. We are not so much concerned whence they came, but where they were going. They followed that star day and night, until they came to where the young child was. (Read Matthew 2:10, 11.)

I commend to you the example of these wise men. Set your affections upon Christ. Follow the direct course that will finally lead you to the kingdom.

There are many who after they have spent their youthful years, wish that they had done differently. Here is the statement of an old, old man: "I wish I were a young man again; I wish I were your age and could start life all over. There were a hundred things I wanted to do that I never had time to do, and there are many things that would be different if I had life to live over again."

Youth is yours today; make the best of it. Do not go off on a tangent, and then have to return to where you now are and start all over again.

May we dedicate our lives to the world program of evangelism. May we say with David Livingstone, "I go trusting God."

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MONDAY, MARCH 14

Do You Know Him?

I HAD been out Harvest Ingathering with one of our isolated believers and was visiting in his home. A little four-year-old girl was playing on the floor. Suddenly she dropped her playthings, and speaking to me, pointed to the wall and said, "Do you know whose picture that is hanging there on the wall?" I said, "Yes, that is a picture of Jesus." Speaking again, she said, "We are going up to Him

someday. Are you?" I was glad that I could answer, "Yes," but I thought of that question for many weeks.

All of us would recognize a picture of Jesus, but the question I present is: Do you *know* Him? Are you personally acquainted with Him? Is He the friend to you that He wishes to be?

("Please turn to John 17:3, and read.")

This subject, then, is all-important. It means eternal life if we truly know Him and His forgiving power. If you do not know Him as well as you should, may this Week of Prayer draw you into such a close fellowship with Him that you may really know Him.

There is a gateway at the entrance of a narrow passage in London, over which is written, "No burdens allowed to pass through."

A friend said to another, "And yet we do pass constantly with ours." They carried no visible burdens, but they were like many who, although they have no outward pack upon their shoulders, often stoop inwardly beneath the pressure of a heavy load upon the heart. The worst burdens are those which never meet the eye.

There is another gate—one which we are invited to enter, and must enter if we would ever attain to rest and peace—over which is also inscribed, "No burdens allowed to pass through." This is the strait gate which leads to life; and by it stands One who opened the narrow way to which it leads, saying to each one of us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Pastor C. W. Bozarth gives an experience from Africa of the progress of the youth's evangelistic movement there and the reason for its success:

"Really, we do not know what to do as some of these calls are becoming so urgent. Our workers, Missionary Volunteers, and church members, are getting out of control in regard to preaching this message. You know we have been trying to hold our evangelistic work in check this year, but in spite of all we can do we shall have an addition of about 2,000 to our Bible classes, and there would be nearly 2,000 more if we should list all the new people who are really keeping the Sabbath. We have companies of people all through Ruanda-Urundi who are meeting every Sabbath for services. They are keeping the Sabbath, and following this mes-

sage the best they know how, but we do not think of counting them. I personally know of at least six companies like this. They have learned of the truth through some of our Missionary Volunteers' preaching; and so when we could not give them a worker, they appointed one of their own members to act as leader and are carrying on in that way.

"I said to a young man one day when he had told me this story, 'How is it you go out and bring the knowledge of the truth as best you can to your people who still sit in darkness? You receive no pay. Why do you do it?' Then he looked at me and laid his hand on his heart and said this: 'Oh, Bwana (teacher), if only you knew what this message has done for my poor benighted soul, you would understand the reason why. That which it has done for my soul I am so anxious that it shall do for the hearts of my people, so that they may be ready also to meet Jesus and go home to His kingdom.'"

One writer has said, "I was reading a few days ago of a young man who, in applying for a position, handed to his prospective employer a recommendation from a minister. The businessman handed back the recommendation with the question, 'Haven't you something from some one who knows you on weekdays?'"

One of the great preachers of the past century once called on General Booth, and when he heard the old commander tell of his trials, conflicts, and victories, he implored, "General Booth, tell me what has been the secret of your success all the way through."

The general paused a moment before answering. "I will tell you the secret," he replied. "God has had all there was of me."

Is it possible that some of us have not given ourselves wholeheartedly to God? There is a confidence and a trust that we ought to have in following His example and in giving our lives unreservedly to Him.

Confidence is well placed when it rests upon a proved experience. A traveler, following his guide amid the Alpine heights, reached a place where a path was narrowed by a jutting rock on one side and a terrible precipice on the other. The guide passed over, and holding onto the rock with one hand, extended the other over the precipice for the traveler to step upon and so pass around the jutting rock. He hesitated, but the guide said, "That hand has never lost a man."

He stepped on the hand and passed over safely.

Jonathan could place implicit confidence in Jehovah, for never yet had cause been lost where that was done, and, "There is no restraint to the Lord to save by many or by few."

"There is a grand story of Alexander's confidence in his friend and physician. When the physician had mixed him a potion for his sickness, a letter was put into Alexander's hand, warning him not to drink the mixture, for it was poisoned. He held the letter in one hand and the cup in the other, and in the presence of his friend and physician, drank up the draft; and after he had drained the cup, he bade his friend look at the letter and judge of his confidence in him. Alexander had unstaggering faith in his friend, which did not admit of doubt. 'See now,' said he, 'how I have trusted you.' This is the assurance which the believer should exercise toward his God. The cup is very bitter, and some tell us it will prove to be deadly; that it is so nauseous that we shall never survive the draft. Unbelief whispers in our ear, 'Your coming tribulation will utterly crush you.' Drink it, my brother, and say, 'If He slay me, yet will I trust Him.' It cannot be that God should be unfaithful to His promise, or unmindful of His covenant."—*Spurgeon*.

The promises of God are sure. Among the most beautiful promises are those of forgiveness. It is surprising how far astray we can be led if sin exists in our life.

A ship was once wrecked on the Irish coast. The captain was a careful one. The weather had not been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down. So much interest was attached to the disaster that a diver was sent down to investigate the possible cause. Among other portions of the vessel that were examined was the compass that was swung on deck. Inside the compass box was found a bit of steel, the small point of a pocketknife blade.

It was learned that the day before the wreck the sailor who had been sent to clean the compass, had used his pocketknife in this process, and had unconsciously broken off the point and left it remaining in the box. That

bit of knife blade exerted its influence on the compass and deflected the needle from its proper bent, thus spoiling it as an index of the ship's direction. That piece of knife blade wrecked the vessel.

Even one trifling sin, as small as a broken knife point, as it were, may wreck a human life and cause everlasting destruction.

If we have been defeated, it is because we do not know the Master. He is ready to help us at any moment. He is ready to send reinforcements.

The battle of Winchester in the United States Civil War was stoutly contested. The Union forces were composed of tried veterans, led by brave officers, but after hours of hard fighting they gave way. Their general, not expecting a battle so soon, was twenty miles distant. The roar of cannon told him of the conflict. He put spurs to his noble horse, and in a little over an hour, covered with dust, his black charger white with foam, he met his retreating troops. Waving his sword, and shouting the battle cry, he renewed the conflict; and the vanquished gained a decisive victory. He brought no reinforcements but himself. The same men that had fought before did the fighting, but confidence in their general turned defeat to victory.

If you have lost in the battle against sin, you need not lose any more. The Lord Jesus will supply the reinforcements. Just ask Him for this help, and He will gladly give it to you.

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## TUESDAY, MARCH 15

### Endure Hardness

2 TIMOTHY 2:1-3. (Read.)

The young people of this denomination are not looking for easy tasks. The life of a true Christian is not for a weakling. The apostle Paul had gone through many trying experiences when he made the appeal to young people to endure hardness as a good soldier of Jesus Christ. He knew what he was talking about. (Please read 2 Corinthians 11:23-31.)

But through it all, the apostle was able to say that the Lord stood by him. Young people, regardless of what the cost may be in surrendering our lives to the Lord Jesus and in keeping His commandments, we can count on Him to stand by us.

In the high altitudes of Africa our Missionary Volunteers are showing this same sort of determination. One of our young Missionary Volunteers went out to preach. The white bishop sent for him and was very kind and made overtures for him to work under his supervision, but the young man did not yield. He was sent for the second time, and again they told of their need of such a fine fellow as he, and of how they would be glad to put him to work at a good salary. The young man kept quiet. Finally they pressed him for an answer, and he replied, "When Jesus came to this earth, Satan took Him up into a high mountain and offered Him all sorts of things if he would but fall down and worship him. Jesus did not do it, because He knew it was wrong, and He had a vision of a large work to do. While I hate to say it, I cannot accept of your offers for the same reason." He was told that he had given a bad answer, and was turned over to a local bishop, who forbade him to preach further. When the young man went on with his work, they forbade the people to attend his services and threatened to flog them if they continued to go. But, this Missionary Volunteer had steadfastly set his face.

One of the most heroic examples in the Bible of enduring hardness as a good soldier of Christ Jesus, is Daniel. (Read Daniel 6:10; "Testimonies," Vol. V, p. 527, par. 1.)

There are young people in different lands who are being called upon today to give a reason for their convictions the same as did Daniel of old. If we are living in a land where peace prevails, may we not make the most of it to develop characters that will stand the test of the trying times to come!

An outstanding illustration concerning the Roman legion, comes to us from the book "Facing North," by O. G. Herbrecht.

Truly there are moments in life when—

"Not to the strong is the battle,  
Not to the swift is the race;  
Yet to the true and the faithful  
Victory is promised through  
grace."

The Roman legion was encamped that winter night in a little lakeside town in France. It was in the days of the Roman conquests, and the legions were in Europe. This one was a company of one hundred men, un-

usual men, heroes every one of them, the bravest of the brave.

But now the battle day was done; the campfires flared, and each man ended his day as he pleased. Some, in quiet groups, talked over the events of the day. Others played the rude, rough games of soldiery. Many slept.

Suddenly the challenging cry of the sentry rang through the camp. Instantly men jumped for their weapons. A few, short, commanding words, and a messenger was dashing up to the captain's tent.

Wondering, the commander saw before him a messenger from the emperor at Rome. It must be a matter of importance, indeed, that had sent a man riding furiously as evidently this man had ridden, straight from the emperor. Saluting gravely, the herald drew from his girdle the message.

By the flickering light of the campfire, the captain read. A look of bewilderment crept into his face. The arm that held the message sank slowly, and silently he stared into the fire. Then once more he read:

"It is commanded by the emperor that when our messenger arrives, the bugle sound to call the men into line. Then shall an altar be built in the midst of the camp, and each soldier as he passes by shall pour upon it a cup of wine, as an offering to his emperor. And it is decreed that all who refuse so to honor their emperor shall be thrust out upon the lake to die."

The whim of an emperor! What new madness was this! Blood—more blood! Was it not enough to slay the foes of Rome? Must Roman blood be spilt to please an emperor gone mad?

"What answer shall I carry from the commander to his emperor?" The messenger's voice was cold and hard.

A look of anger flashed into the commander's face, but his voice was stern and proud.

"Say to the emperor that the Roman legion always obeys."

Then, as the messenger still stood, he pointed to the road: "You may go!"

Alone, the commander clenched his hands. Well he knew the source of this command. Some one had whispered in the emperor's ear that *Christian* men were serving in the legion, men who would not bow to the gods of Rome, would bow to no God but one. As for himself, he was not a Christian, but these men had something he admired, and they were good soldiers. Let them worship whom they pleased.

But the emperor's will must be done. The bugle sounded, the camp assembled. Again he read the message, this time to the soldiers.

A confused murmur broke out among the men. The commander raised his hand for silence.

"And it is decreed that all who refuse so to honor their emperor shall be thrust out upon the lake to die."

A sound as of the distant roaring of the sea rose from the mass of soldiers. Once more the commander spoke:

"Silence, men. The messenger is on his way back to Rome to say from the commander, 'The Roman legion always obeys!' Step back and let the altar be built."

With stern, set faces the men wrought. It took but a moment to rear a crude pile of stone, and one by one the men filed by. The first one poured his cup of wine upon the altar; the second did likewise; so did the third; the fourth lifted his cup, hesitated, turned away and poured it on the ground.

A single shout of anger and pity. A sharp command, and the man was placed apart from the rest, and the procession moved on. The fifth man also poured his wine upon the ground and joined the other one. The sixth poured his upon the altar. When a hundred had filed by, sixty had honored the emperor as their god. Forty had refused.

It was over. A solemn hush had fallen on the camp. Struggling with emotions that never before had touched his stern soul, the commander pleaded with his forty men. It was not much they were asked to do,—just pour a few drops of wine upon the stones,—they need not give up their God.

But those forty men had souls unafraid.

And forty men stripped of all save one garment, were thrust out into the night upon the frozen lake.

Once more the camp settled down, but not to sleep or rest. Some tents were empty now, some soldier had lost his comrade—a storm had swept the heart of the legion. Even the commander could not rest. He was thinking of forty men—out on the lake.

Suddenly the winds of the winter night brought to him the sound of music from the shadows of the lake. Out there those men were singing:

"Forty wrestlers, wrestling for Thee,  
O Christ!  
Claim for Thee the victory,  
And ask from Thee the crown."

It stirred him strangely, that swan song of his hero band. He went to the shore and peered into the night. It was cold out there on the ice—and that black spot, away out there—darker than the rest,—that must be his forty soldiers.

Again he heard it, fainter, now,

"Forty wrestlers, wrestling for Thee,  
O Christ!  
Claim for Thee the victory,  
And ask from Thee the crown."

With sudden resolve the commander began to gather the driftwood that lay all along the shore. Heaping it high he made a great fire that flared up and sent a cheering light far out upon the ice. Perhaps, so thought he, when they see that fire with its lure of warmth, perhaps *then*—and again he paced back and forth.

Once more it came, fainter still,  
"Forty wrestlers, wrestling for Thee,  
O Christ!  
Claim for Thee the victory,  
And ask from Thee the crown."

But what was that? A dark form came creeping across the ice, climbed up the bank and dropped,—a huddled mass,—by the fire. Silently the soldiers came, picked him up, carried him to a tent, wrapped him in blankets, called him back to life.

But the song of the forty was done—there were forty no more. One had proven coward!

On the shore, clearly outlined against the fire stood the commander, looking,—listening,—with strange things surging in his heart. Suddenly his soldiers saw him cast aside his cloak and outer garments and rush down the bank, and before they could stop him, he had vanished into the night.

And as the soldiers gathered, fearful and awestruck, on the shore, the song came back once more, with a new triumphant note:

"Forty wrestlers, wrestling for Thee,  
O Christ!  
Claim for Thee the victory,  
And ask from Thee the crown."

Hours passed, and just once more, faint and far off, like an echo over the sea came that song:

"Forty wrestlers, wrestling for Thee,  
O Christ!  
Claim for Thee the victory,  
And ask from Thee the crown."

When daylight came, forty wrestlers were found upon the ice. Forty wrestlers had won their victory; forty wrestlers had claimed their crown.

Having done all, they stood.

It was the victory of the invincible soul.

The last two chapters of "The Great Controversy" picture the end of the great struggle between right and wrong. You and I as young people will be participants in that great struggle. This Week of Prayer, in the providence of God, has been given us to help us to get a strong hold upon God and to establish characters that will stand the test.

In the words of the apostle, I beseech each one of you to "endure hardness, as a good soldier of Jesus Christ."

(For additional illustrations read "S.D.A.'s in Time of War," by F. M. Wilcox.)

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WEDNESDAY, MARCH 16

Seeking

"SEEKEST thou great things for thyself? seek them not." Jer. 45:5.

I do not believe that this text is trying to discourage us from attaining the highest standards possible, but it does state that we should not

seek great things for ourselves. It is the motive of selfishness that the prophet is warning us against.

We find throughout the world and especially among youth, that there is a restlessness, a desire for adventure. They are seeking something. In your life plans are you taking into consideration the finishing of this great message and the part you are to play, or are you thinking altogether of yourself?

We ought to seek to attain the highest perfection possible in the work of God in the earth in order to win souls, but not for self-glorification.

(Read Matthew 28:1-5.) An angel here said to the followers of the Lord Jesus: "I know that ye seek Jesus." If the objective of every one of us in coming to this meeting could be stated in definite terms as the angel spoke here, it would mean a wonderful blessing to us all. I hope that right now it can be stated concerning each of us that we are seeking Jesus, seeking to follow in His footsteps. As representatives of the Lord Jesus Christ, we each have resting upon us a heavy responsibility.

"One of the best governors of the Isle of Man was impeached for treason in the civil wars, and sentenced to death. The king granted a pardon; but it fell into the hands of a bitter enemy of the governor, who never delivered it, and the governor was executed. We hold in our hands the pardon of the world; shall we hold it back?"—*J. A. Clark, in "Sunday School Times."*

Many times we have our minds settled on the great things that we are planning on doing someday, and forget the little kindnesses that we can show day by day.

"Oh the greatness of little things!

"Just a line on a postcard, but it changed a whole day's drudgery into a dream!

"Just a handclasp—no word was spoken—but, in some way, it soothed the wounded soul!

"Just a cluster of wild flowers placed in a sick child's faded fingers, but it inspired a prayer of gratitude which winged its way to the throne of God.

"Just a word of appreciation lightly spoken where two paths met, but it lit the lamp of hope in a pilgrim's heart.

"Just a smile, but it transmuted the dark mists of the moment into a rainbow of brightest beauty.

"Just a little act of courtesy, but it caused a stranger among strangers to say: 'Oh, how good is the heart of the world!'

"Seekest thou great things, O my masters? Seek them not! Make them out of the opportunities that dot the pathway of your life."—*"Seeds of Service."*

(Read the familiar experience of the rich young ruler. Mark 10:17-21.)

I see a direct similarity between the rich young Jew and a Seventh-day Adventist youth of today. We are all anxious to have eternal life, to be saved in God's kingdom. We come today with the question, "What shall I do that I may inherit eternal life?" The answer is, "Keep the commandments." In the words of the rich young ruler we say, "We have been keeping the commandments." Jesus then speaks to us and says, "One thing thou lackest."

Usually Jesus had large crowds listening to His teaching. Many were carried on stretchers and in beds awaiting His healing, or the falling of His shadow on them that they might receive a blessing. The young man hurried by all these and came running and knelt down before the Saviour and asked, "What must I do that I may have eternal life? He sought a selfish blessing. He was thinking about himself. No doubt he passed by many hungry individuals, whom he could have assisted. Perhaps there were some to whom he could have given medical aid, but he was thinking about himself. Jesus looked at him and said, "Young man there is one thing you lack.

This rich young ruler lacked but one thing, but that was a vital principle. He needed the love of God in his soul. This lack, unless supplied, would prove fatal to him; his whole nature would become corrupted. By indulgence, selfishness would strengthen. That he might receive the love of God, his supreme love of self must be surrendered.

"Christ gave this man a test. He called upon him to choose between the heavenly treasure and worldly greatness. The heavenly treasure was assured him if he would follow Christ. But self must yield; his will must be given into Christ's control. The very holiness of God was offered to the young ruler. He had the privilege of becoming a son of God, and a co-heir with Christ to the heavenly

treasure. But he must take up the cross, and follow the Saviour in the path of self-denial."—*"The Desire of Ages," pp. 519, 520.*

Do we, week after week, come to Sabbath service intent on receiving a blessing personally, and forget to help those who are hungering after righteousness and those who are sick of sin? The instruction coming to you and to me is, "Take up thy cross and follow Me." Even though we are planning on doing great things for the Lord someday, let us not forget that day by day we may minister to the needs of those who need our help.

We need to overcome timidity. Sometimes we feel hesitant or afraid to speak to our friends about accepting Jesus, when in reality they are wishing we would talk to them. A mistake like this was once made by Miss Havergal. "I ought to have been yours," said a bright, happy girl to Miss Havergal. "What do you mean?" inquired Miss Havergal. "Well," said the girl, "when I was seeking the Saviour I put myself in your way several times, hoping that you would speak to me about this matter, but you did not do it, and another led me to the Saviour." It is said that it was this experience which led Frances Havergal to write the well-known hymn, "Entire Consecration." ("Christ in Song," No. 316.)

(Read Matthew 6:31-33.)

The individual who makes temporal things of life the all-absorbing motive will soon lose out in the more important things of life. The instruction that Jesus Himself gives us is "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." The temporal blessings are assured to us only if we place spiritual things first.

I once heard of a young man who had a motto placed in his room stating, "I am third." Some one asked him what that motto meant. He said that was the rule of his life,—to make Christ first, others second, and himself third. Young people who are willing to make that their motto will be leaders in this cause in the finishing of the work.

It was Gladstone who said, when addressing a group of young people, "I feel like taking off my hat because I am speaking to the future leaders of Great Britain." The future leaders

of our work are found in the Missionary Volunteer Societies of today.

(Read, "Gospel Workers," p. 68, par. 1; also "Steps to Christ," p. 70, par. 1, pocket edition.)

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## THURSDAY, MARCH 17

### Holding the Standards High

WE see a great deal in the world about us which shows that standards have fallen. As young people connected with the advent movement, we have to determine that as far as we are concerned we shall continue to hold our standards high. When individuals about us are not holding the standards high, it makes it all the more necessary that we be on the alert to see that we are not influenced by those living about us.

Examples and experiences of Old Testament times are written for our admonition and learning, especially for us who live in the closing period of the world's history. It seems to me that an outstanding lesson can be found in the first three verses of the sixth chapter of Nehemiah. (Read.)

The three men spoken of were not those who were interested in carrying on the work of God for that time. They were, however, acquaintances of Nehemiah. Nehemiah was engaged in the greatest work carried on in the earth at that time. He was carrying forward God's work in the earth. These friends came with an invitation saying, "Come, let us meet together in some one of the villages in the plain of Ono." In reply to this invitation Nehemiah said, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Notice the phrase "Come down" is used twice. If Nehemiah were going to associate with and meet these parties down in one of the villages, he would have to come down or let down the high standards that he had held. I want you to notice also that the work would cease while he came down. Seventh-day Adventists have higher standards perhaps than any other people in the world. It takes continued effort and vigilance to maintain these high standards. Friends of the world are entreating Seventh-day Adventist youth to meet them in places of pleasure in the world. But we as young people, in holding high our standards,

must give the answer with the prophet of old that we are doing such a great work that we cannot indulge in worldly pleasures.

I wish that for a few minutes we would think of the great work that we are carrying on,—that of giving this last gospel message to the world. I believe that upon the youth of this denomination, rests a definite responsibility of warning and winning other youth. In order to win others to this message we must have a living Christian experience ourselves.

There are various ways in which individuals let down the standards. The story is told of how one day two theological students were walking along a street, when suddenly one exclaimed, "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of the window. "Slightly soiled, greatly reduced in price." "That is it, exactly," he said to his friend, "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts,—just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'greatly reduced in price.' Our charm, our strength, is gone."

Surely when we have been redeemed at so great a cost, we would not think of lowering our value and worth in this cause.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful place of amusement.

"Certainly she can," replied her friend, "but I am reminded of a little incident that occurred last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty, white gown. When her friends remonstrated with her; she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," replied the old man. "There's nothin' to keep you from wearing a white frock down there, but there'll be considerable to keep you from wearing one back."

(Read Isaiah 62:10-12.)

If the youth of the advent movement do not hold high the standards, we cannot expect other youth to do it.

(Read "Testimonies," Vol. V, p. 310, par. 1.)

From this quotation you see how important it is that we have a high standard in our thinking. As a man "thinketh, . . . so is he."

(Read "Messages," p. 28, par. 1.)

"Those who are partakers of the divine nature will not give way to temptation. The enemy is working with all his might to overcome those who are striving to live the Christian life. He comes to them with temptations, in the hope that they will yield. Thus he hopes to discourage them. But those who have planted their feet firmly on the Rock of Ages will not yield to his devices. They will remember that God is their Father and Christ their helper. The Saviour came to our world to bring to every tried, tempted soul, strength to overcome even as He overcame. I know the power of temptation; I know the dangers that are in the way; but I know, too, that strength sufficient for every time of need, is provided for those who are struggling against temptation.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, 'Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.' If by associating with worldlings for pleasure, by conforming to worldly practices, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling?

"Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. 'I



pray not,' Christ said, 'that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.'—*Review and Herald*, April 14, 1904.

(Please read and tell to your audience the thoughts given in "Testimonies," Vol. IV, p. 651, par. 3 to p. 653.)

May this Week of Prayer cause us to examine our past lives, and determine to hold our standards high.

### Examination

HAVE I spent this year for Jesus?  
Have I done my Master's will?  
Have I hindered any Christian?  
Who is climbing Zion's hill?  
Loving Saviour, take my hand;  
Show me now just where I stand.

Am I working for the Master?  
Do I please Him day by day?  
What I do, is it for Jesus?  
Do I practice what I say?  
Loving Saviour, take my hand;  
Show me now just where I stand.

Am I living pure and holy?  
Am I walking in the light?  
Do I have the living witness  
In my heart that all is right?  
Loving Saviour, take my hand;  
Show me now just where I stand.  
—Author Unknown.

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### FRIDAY, MARCH 18

#### Enlarging Our Vision

(READ 1 Chronicles 4:10.)

If every individual, during this Week of Prayer, will pray the petition of Jabez, it will be wonderful indeed. First he asks, "Oh that Thou wouldst bless me indeed." Blessings are all about us. Many times the presence of the Lord is with us, and we do not realize it. God's presence in its fullness can dwell only where sin does not exist. In order to have the first part of this prayer answered, we have to relate ourselves rightly to the receiving of these blessings.

The second request that Jabez makes is, "Enlarge my coast." Truly as youth and Seniors today, we need an enlarged vision. While I was attending college, I was introduced to one of our ministers who was speaking at the commencement exercises. It was mentioned that I was looking forward to the gospel ministry. The visiting minister gripped my hand and said, "Young man, do not lose your vision."

If God has implanted in our hearts an ambition, let us pray that that ambition may someday be realized, and that our vision may be enlarged concerning the work of God in the earth. There is need of an enlarged vision. Our first work is for our own

young people. Then there is need in us as young people of an enlarged vision for other youth. We need to get our eyes upon our unfinished task. This denomination needs every young person connected with Seventh-day Adventist homes. Young people, you need the church, the guidance and blessing it brings to you.

The task for each one of us is not so much that of circumscribing the activities of youth, but that of being an example of courage and faith, and of leading them in service.

The valuation of a soul is here made clear:

"In comparison with the worth of one soul, the whole world sinks into insignificance."—*"Testimonies," Vol. V, p. 614.* "The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart yearnings for souls that might have been lost had he neglected his duty or become weary in well-doing."—*Id., p. 620.* (Read also "Christ's Object Lessons," p. 196, par. 4.)

"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."—*"Ministry of Healing," p. 105.*

The last request that Jabez makes is "Keep me from evil, that it may not grieve me." Every youth needs the power of God to keep him from evil. Any time we indulge in sin or evil, it is sure to grieve us. Sin in all its forms results in burden of heart and grief. May we help other youth to escape this grief.

"If Christ were our pattern, His life our rule, what zeal would be manifested, what efforts put forth, what liberality exercised, what self-denial practiced! How untiringly should we labor, what fervent petitions for power and wisdom would ascend to God! . . . My brother, you endanger your own salvation if you hold back now. God will call you to account if you fail in the work He has assigned you. Have you a knowledge of the truth? give it to others."—*"Testimonies," Vol. V, pp. 460, 461.*

"Good resolutions cannot withstand

the daily temptations. Unreserved consecration to God is the only safeguard. God wants your life to be in this sinful world what the pure lily is in the stagnant pool. For your own sake, for the sake of others, and for Christ's sake, live the life that counts."

In laboring for other youth, we should always be alert and attentive to visitors at our services. (See illustration in Junior program for March 12 under the topic, "With Whom and Where May We Do Personal Work?" subtopic number 3.)

When we consider the sacrifice made for us personally, we ought in turn to be willing to give ourselves in service for Him.

"Some time after the Civil War, a man was seen in the cemetery of a Southern State decorating a soldier's grave, and placing a tombstone at the head of it. Some one asked him, 'Is your son buried in this grave?' 'No,' said the man, 'he was not my son.' 'Was he your brother?' 'He was of no relation whatever to me,' said the man, 'but he died for me.'

"Then he related that during the war he was drafted, and not having the means to buy a substitute, he would have to go to war, leaving his wife and children in a state of destitution. 'Then the young man who lies buried here offered to go in my place. He was wounded in one of the battles, died in the hospital, and was buried here. This is where and what I would be now, if he had not taken my place. Therefore, I say he died for me, and I have come to set up this memorial stone over his grave, as an expression of my love and gratitude.'

"Thus we, too, can say, Jesus died for me. He was my substitute. He suffered and died in my place." (Read 1 Timothy 1:15.)

(Read "Testimonies," Vol. VI, p. 416, par. 1; "Steps to Christ," p. 80, par. 3; p. 81, par. 1, pocket edition.)

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### SABBATH, MARCH 19

#### Come Thou With Us

We have come to the closing service of this spring Week of Prayer. It surely would be folly if any of our young people would allow this Week of Prayer to go by without fully consecrating their lives to the Master's service.

(Read Numbers 10:29.)

I wish to divide this verse into two



sections. First, the statement of the fact that we are journeying to the Promised Land; and, second, the invitation, "Come thou with us."

No doubt the lives of Moses and the children of Israel were thought to be rather odd and different even in their day. They had not settled down to acquire wealth or homes, but in response to the leadings of God were ever journeying. No doubt this relative of Moses, after having spent some time with him, talked of this fact. But before Hobab left, Moses stated to him the program he was following. He first told him that they were traveling toward the land of which the Lord had told them. Then he invited his relative and friend to go with them, and assured him that he would be treated well.

To all young people who have any connection at all with the advent movement today, we wish to say, This great movement is journeying on toward the heavenly Canaan. The reason why we are different from the people living about us is that God has in His providence chosen us, as Seventh-day Adventists, to be separate from the world; and by giving us this sacred calling, He has laid upon us the burden of carrying this message to all the world to prepare a people for His coming.

As leaders and workers in this great movement, we today extend to you, young people, an invitation to reconsecrate your lives to the Lord. We invite you to come with us to the kingdom.

Isaiah 1:18 gives the personal invitation of the Lord to you: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

This brings hope and an invitation to all classes, regardless of what the past might have been. No sweeter words ever fell on human ears than the "come" of Jesus. It is stated that this word "come" is used 1,700 times in the Bible. Many of these are the invitations of Jesus.

A man said to Moody once, "One might think that the word 'come' was your pet text." "I have two," he said. "One is 'come' and the other is 'go.' Come for cleansing and acceptance; go for service—go and get others to come."

In the deserts when caravans are in want of water, they send a rider some distance ahead, then another, and another. As soon as the first man finds water, he shouts aloud, "Come;" the next repeats it, and the next, until the whole desert echoes with the word "come."

In the wilderness before rugged Sinai hundreds of thousands of people listened to Moses. Moses called for a decision. Hear his ringing voice: "Who is on the Lord's side? let him come unto me."

(Read the Lord's invitation in Matthew 11:28-30.)

Many times we find an unrest and a burden upon our youth. This burden is both mental and spiritual. Many times it comes from a conscience that is not void of offense. A clear conscience is a heritage that every one of us can have. The only way that we young people can be happy in our Christian experience is to come to the Lord and lay all our burdens upon Him. And the burden that He invites you to lay upon Him is your sin-filled life.

If you are willing to accept the appeal of the preceding verses, then someday you will have the privilege of hearing the invitation given in Matthew 25:34. (Read it.)

"I heard Him call. Come follow;  
That was all. My gold grew dim,  
My heart went after Him;  
I rose and followed. That was all."

"Upon many ears there fall the words of the gracious invitation, 'Come unto Me,'—that call of a compassionate Saviour whose heart of love is drawn out toward all who are wandering away from God; and in the hearts of many, who are really longing for the help to be found in Jesus, there is quickened the purpose to return to the Father's house. With such the inquiry of Thomas is oft repeated, 'How can we know the way?' The Father's house seems to be a long way off, and the road appears difficult and uncertain. What are the steps which lead homeward?"—*"Steps to Christ," preface.*

"Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of

His love. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts."—*"Steps to Christ," p. 34, pocket edition.*

Dwight L. Moody and Ira D. Sankey were holding revival meetings in Springfield, Massachusetts, in 1878. One day at the noon meeting in the city hall, a minister arose and bore testimony to the wonderful way in which the Lord had blessed one of his sons, then a prominent student at Yale. He said his son chanced to be seated in one of Mr. Moody's meetings beside a gentleman from England. At the close of the meeting, the customary call was made for those who desired to become Christians to remain after the meeting. This young man tarried, and the gentleman beside him improved the opportunity to speak to him about becoming a Christian.

The two talked for about half an hour, and the older man pressed his appeal for the boy to seek the Saviour and surrender his life to Him. Then they left the building and went out into the street. This earnest Christian, who was a worthy example of persistence in working for individual souls, told the boy that he would gladly walk home with him if he had no objection, as he had nothing of special importance to do just then. When they reached the gate and were about to part, the gentleman said that he would like to offer one more prayer in his behalf before leaving him. Holding the young man's hand, he prayed most earnestly that the Lord would help him to decide the great question that very night. With this prayer they separated. The gentleman left the city the next day, and probably never knew the result of his labor.

The experience of the evening touched the boy's heart. As he neared the entrance to his home, he stopped suddenly and made a deep line across the gravel walk with his cane, and said, "Now I must decide this question, for or against Christ, tonight. If I cross the line, my life shall be for Him; but if I go around it, my life shall be for the world." It is said that he stood there for at least half an hour, considering with himself the great question, the deciding of which meant so much to him, not only for this life, but for eternity. At last, in

(Continued on page 46)

## Lessons for Junior Missionary Volunteers

BY LOUISE C. KLEUSER

*Young People's Missionary Volunteer Secretary of the  
Greater New York Conference*

**General Topic: The Lord's Prayer**

IN connection with these lessons, the leader should study carefully "Mount of Blessing," chapter entitled, "The Lord's Prayer," and "Steps to Christ," chapter entitled, "The Privilege of Prayer."

**MONDAY, MARCH 14**

### Our Heavenly Father

THIS is the young people's Week of Prayer. It brings to our Juniors another opportunity to learn more about prayer, and most of all, to pray more. Jesus was once asked by His disciples to teach them to pray. After they had seen Jesus pray, they realized how much more there was for them to learn about prayer. They decided to learn to pray, so that they would know that their prayers were actually being answered.

For many years our church has observed special weeks of prayer. God has heard our prayers when our church has prayed for special deliverance and victory. On these occasions our young people have had a part, and our Juniors have also received blessings.

The times in which we live today demand that we know how to pray. We must trust God under all circumstances, for soon severe tests are coming to our young people. Yes, in some countries these tests have already come; but we are happy to know that youth hold fast to the faith and are true to God.

**LEARNING TO PRAY AS JESUS PRAYED**

(See "Mount of Blessing.")

Jesus was conscious of God's presence when He prayed.

His words were sincere and were spoken with power.

He prayed often, but never hurriedly.

Jesus was never too busy or too tired to pray.

After prayer He felt better able to think and to work for God.

His burden for lost souls increased through prayer.

Those who listened to Jesus pray, wanted to pray also.

"Prayer is the opening of the heart to God as to a friend."—"Steps to Christ," p. 93, pocket edition.

### TALKING TO OUR FATHER

It is not hard for a child to talk to his father. Our parents are our dearest friends on earth. They are more than friends, for they are our very own, and we belong to them. A boy often looks just like his father. He walks and talks like him. He wants to grow up to do the same things his father does. It is a privilege to have a true, kind, and loving father.

Our heavenly Father is holy and kind and loving. Jesus taught His disciples to pray: "Our Father which art in heaven, hallowed be Thy name."

God is our Father, our heavenly parent. His interest in us is so personal that we need have no doubt about it. He is not a Father to those who love Him only; He is a Father to the wicked also. We need not wait until some other time to accept Him as our very own heavenly Father. We may come to Him just as we are. Let us bow our heads and tell Him silently that we love Him and that we long for a special blessing this week. He is just waiting to bless us.

Our Father is in heaven. We are a part of His heavenly family. Through His Holy Spirit He is ever drawing us heavenward. When we feel inclined to pray, He draws us closer.

"This very first step in approaching God is to know and believe the love that He has to us; for it is through the drawing of His love that we are led to come to Him."—"Mount of Blessing," p. 155.

Heaven is a pure and holy place. We must prepare ourselves to fit into it if we are to share God's sweet fellowship in prayer now, and then later in heaven itself. When we pray, "Our Father which art in heaven," we are always reminded of the fact that heaven has been lost to man and must be restored to Him. That is why we like to learn more about heaven.

Even as heaven is pure because God is there, so all who hear God's name will be pure and holy because He is so. We should gladly speak for God when

opportunity comes to witness for Him. Let us always speak His name reverently and thoughtfully.

### WATCHING HIS TONGUE

"John, you are such a fine boy, and I like your good sportsmanship, but I think it best not to continue to make you my special friend."

The speaker was George Burns, whose wise mother had warned her boy that morning of some careless habits he was developing. George had reflected thoughtfully, and concluded to himself that John Collins was no real help to him, because he was rough and at times profane in his speech.

"Well," said John, "what are you driving at, George?"

"Your careless talk," replied George frankly. "You do not seem to hesitate at all to take God's name in vain. And I fear that I am not on my guard as I should be, or I would not be copying such a poor example. Don't you think it is time for both of us to reform?"

The boys promised themselves and each other to be more careful in their speech. They shook hands in pledge that they would stand by their determination. They agreed that if either of them would forget, the other would just part company with him for two days. Since they usually spent an hour after school together playing ball, this was severe treatment they had imposed upon themselves.

The first half hour both boys got along nicely. Their talk had sobered them down considerably. But before John realized it, in the excitement of the game, his tongue slipped and he again took God's name in vain. Oh, a habit is such a stubborn thing, and most deceitful, too.

George dropped the bat and hurried homeward, while John suddenly became aware of what he had done to break up this interesting game. He ran after George calling, "Come on back; I will be careful next time; just come back and finish this game." All George said was, "Meet me Thursday at four; a bargain is a bargain!"

During those two lonesome days John and George each had enough time to reflect, and when, after the punishment, George reappeared with his genial smile and greeting, "Hello, John, are you ready to watch your tongue?" John meekly said, "You are right. I am!"

### TOPIC FOR PRAYER TODAY

We have many things for which to pray; but in order that we may learn how to pray for definite needs, let us today pray for a simple trust in our heavenly Father. Let us come to Him as we would go to our earthly parents—just as easily and as confidently. Let us ask Him to make our motives as pure and holy as His name and the heaven we hope someday to reach.

Today we are going to pray for ourselves—for each one to be right with God. Who will join in praying for these blessings?

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## TUESDAY, MARCH 15

### Our Father's Kingdom

YESTERDAY'S lesson told us about our loving heavenly Father and His personal care for each of us. Heaven is a holy place for holy people. God's name should always be held in reverence.

Today we shall consider that our heavenly Father is also a king, and that He wishes to share His kingdom with us. Our inheritance in His soon-coming kingdom depends upon our learning now to do His holy will. This is what Jesus meant when He taught His disciples to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

#### THE BOY WHOSE FATHER WAS A KING

There once lived in a beautiful palace on the banks of a silvery river a sturdy, carefree little prince who was more concerned about chasing the butterflies and bees in the palace park than about being the son of a king. Life was very interesting to him. Just one thing might be different—if only his noble father would spend more time with him! He had kind pages and a friendly nurse who looked after him well since his mother's death, but he missed his father.

He had grown up with the idea that his father was a very busy man because he was a king. Twice a week, if more urgent business did not interfere, the king spent an hour in his son's company. Interferences, however, had been too frequent of late.

This afternoon young Leopold was anxiously awaiting his father in the rose garden. He had not had a visit from his father in fourteen days. He feared that perhaps today, too, the king had been called away on important business. The very thought brought tears to his eyes.

Sobbingly he looked up at his nurse and said, "Can't the kingdom get along without my father for a little while, so that I, his little prince, may also talk to him?"

But before he needed an answer, his father, the king, was at his side, saying, "What is the trouble, my lad? A prince is a brave boy, and why these tears?"

"Oh, father," said the little chap, with radiant expression, "I feared you would not meet me today; you are so busy."

The king's eyes then filled with tears as he said, "My kingdom indeed demands much of my time, my son, but the king must also take time for his most devoted subject."

"Father," said young Leopold, "when I miss you most I comfort myself that others need you so much because you are such a kind king. Then I remember that you are also my king, and I am proud of you. To me you are more than a king because you are also my father."

"That is right, my son," said the king happily, "but come along, little man, and let us enjoy the hour together." He tossed the boy upon His strong shoulders.

Leopold stroked the king's head caressingly and said, "Father, our kingdom is such a beautiful kingdom; isn't it? It is now springtime, and everything is fair. Are all the men in our kingdom as happy as we are?"

"Not all, I fear," replied the king thoughtfully; "some are waiting for my little prince to help the king to make them happy." He was thinking about his visit to a prison the day before, and explained to his little son the subtle slavery of disobedience.

"How sad, father," remarked Leopold. "Why can't they be happy with such a kind king and under his good laws? How wonderful it would be for me to go with you the next time you visit them, and help them to understand what a noble king you are. They might believe it better, father, if I, your little prince, could tell them. Oh, may I go?"

"Yes, yes, my thoughtful boy," said the king. "But now I must be going. However, the king is counting on the prince to join him in his prison visit next Monday. Farewell, my boy!"

#### LESSONS

God is never too busy to meet us in the garden of prayer.

He is pleased to meet with the Juniors when they pray.

Our King always knows how to cheer us when we are sad.

We must share our King's love with others.

Many must still be shown what a beautiful kingdom God has to share with them.

We are to witness to our King's goodness and the justice of His laws.

God delights in using us. He is counting on us for service. Will we be true?

#### TOPICS FOR PRAYER TODAY

For stronger desire to pray.

For courage to testify for the King.

For the King's love in the heart, so that others may also learn about His wonderful kingdom.

#### TESTIMONY SERVICE

(Take time for expression. Too often our Juniors are not helped to express their love for God. Present the challenge. Can He Count on YOU?)

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## WEDNESDAY, MARCH 16

### God Provides and Forgives

"GIVE us this day our daily bread.

And forgive us our debts, as we forgive our debtors."

#### OUR FATHER SUPPLIES ALL OUR NEEDS

God's children need never fear that God will forget them. He has given us many assuring promises that He will provide our daily needs. Let us turn to some of them in our Bibles. (See Ps. 37:3, 19, 25; Isa. 33:16.)

We are promised in His word that the times and the conditions in the world will not affect His love and interest in us. There have been drouths, dust storms, famines, and pestilences to teach men that God still has control of this earth, but His promises have always been sure.

In these visitations and troubles, God longs that the wicked turn to Him; that they repent of their evil ways and seek His righteousness. It is always well to remember when trouble comes to us, that God loves us enough to use these trials to burn the dross of sin out of our lives, and to teach us greater trust in Him.

#### OUR DAILY BREAD

It is not just the bread that we are to pray for; this prayer includes all that we need to sustain us and to make us comfortable. There are some good lessons for Juniors to learn about these blessings God provides. Let us list them.

Before we eat, let us be thankful.

Let us eat our meals cheerfully.

Let us never waste food in any way.

Let our dress represent Jesus at all times.

Let us be careful of our clothing so that we may have more money to give to missions.

#### "GOD'S MESSENGER"

Mrs. Greatheart—that's not her real name, but it's the most appropriate one I can find for her—was ill in bed, and under doctor's orders to remain there. Her husband, who had been unemployed for a long time, was out searching for work. Their home was poor, but both had great faith in God.

As she lay in bed that day, Mrs. Greatheart gradually became conscious that some one was speaking to her.

"Go at once to 25 Kirby Road," said the voice.

"I must be dreaming," said Mrs. Greatheart. "I don't know anybody in Kirby Road."

But again the voice spoke, this time more insistently: "Go to 25 Kirby Road."

The command was so definite that Mrs. Greatheart looked around, thinking some one must be in the room. But no one was to be seen.

"What can it mean?" she asked herself. "Anyway, I couldn't get up now. What would the doctor say?"

While she was wondering what she could do, the command came again,

this time so urgently that there was no refusing it: "Go to 25 Kirby Road."

"It must be God calling me to go there," she said to herself, "just as He called Samuel of old."

Though very weak from her illness, she got out of bed and dressed. Soon she was on the way downstairs, but here she was met by the woman who owned the store below.

"What are you doing?" cried the woman. "Get back to bed at once. What will your husband say?"

"I have to go to 25 Kirby Road," said Mrs. Greathart.

"You go back to bed," said the woman.

"But God has called me three times," replied Mrs. Greathart, "and I must go. I could never rest now until I have gone. There must be some reason for it."

"Well, I never saw anybody like you, Mrs. Greathart. If you've made up your mind to go, you'd better go."

When Mrs. Greathart had reached the door the woman called to her, "Maybe you'd like to take some of these stale buns with you," she said. "They may be useful."

"Thank you," said Mrs. Greathart. "That's very kind of you."

At this moment the store door opened, and a young woman walked in, inquiring if Mrs. Greathart lived in the house.

"I am Mrs. Greathart," said she.

"Well," said the young woman, "my mistress has sent me here to bring you this coat. She said she thought you might be glad to get it."

"It is very good of her," said Mrs. Greathart. "I don't happen to need a coat just now, but I'll take it along with me, for I don't know what God has in store for me today."

Bidding good-by to her friend, Mrs. Greathart set off on her strange mission, with her bag of stale buns and a brown paper parcel containing a woman's coat!

She had hardly ever heard of Kirby Road before, and had to inquire her way. And when at last she found herself there, she stopped and laughed.

"What shall I say at the door?" she asked herself. "Perhaps I may have made a mistake, after all."

Convinced, however, that she must not turn back now, she went bravely up to No. 25 and knocked on the door.

Presently the door opened, and a woman appeared. Her face was drawn and haggard, and she was weeping.

"Oh, I am so sorry," began Mrs. Greathart, not knowing just what to say or do. "What is the matter? Can I help you?"

"Come in," said the woman, sobbing.

Mrs. Greathart entered. As they walked along the passage, she noticed that the front room was empty. So also was the dining room. Even the floor boards were quite bare.

They reached the kitchen. A little fearful as to what she might see, Mrs.

Greathart stopped at the door and looked in.

In the middle of the room were a deal table and one or two chairs. Between them and the empty fireplace were two barefoot children on their knees with their hands folded in prayer.

As the two women entered, the children rose to their feet. At sight of the stranger they seemed overjoyed.

"I know what you've got in that bag," cried one, running across to Mrs. Greathart. "It's buns; I know it's buns."

"It is," replied Mrs. Greathart. "But how did you know?"

"We've been praying to Jesus to send us some," cried the child. "We are so hungry."

"Then take the bag," cried Mrs. Greathart, "for Jesus has sent me with them to answer your prayers."

Seizing the bag, the children started eagerly to devour the contents, while the mother told of her troubles. It was a sad tale of prolonged unemployment, illness, and hardship, all the furniture having been sold to supply their needs.

"I've tried to find work myself," she said, "and could have got it this morning if only I had had a coat."

"A coat?" repeated Mrs. Greathart, suddenly remembering her brown paper parcel. "Just see what I have here."

She opened the parcel and handed the coat to the poor woman. It fitted her perfectly.

"Wonderful!" cried Mrs. Greathart. "God sent me with this, too."

"He surely did," said the woman.

"Let's kneel down and thank Him for it," said Mrs. Greathart.

They knelt, all four of them, and as they prayed they asked that God who had already helped them in such a remarkable way, would crown His blessings by helping the husband to find work.

At last they rose from their knees. Not long afterward the door opened and the husband entered, his face radiant. They all knew why, even before he spoke. He had found work at last.

Mrs. Greathart hurried away. How glad she was that she had answered the call to 25 Kirby Road. Now her only anxiety was to get back to bed before the doctor should call to see her. She succeeded; and when at last he arrived, he couldn't understand why she was so much better.—*"Bedtime Stories," No. 11, by Arthur S. Maxwell, p. 55.*

God knows where we live.

He knows just what we need.

He impresses His children to help the needy.

When we are helped, let us thank God for His loving care.

**GOD IS KIND AND FORGIVING**

(Let us not take too much for granted with the Juniors. Often they are troubled about their sins. Show them that sin separates us from God; it

weighs us down and makes us unhappy. Help them to see that Jesus is waiting to lift the load of sin, and that the first step is to believe this.)

**Not Now!**

"God may care for you good Christians, but He surely does not care for a hard old sinner like me."

The speaker was a haggard, dirty, discouraged man in the slums of a great city. A kind, God-fearing city missionary was trying to win his soul for Jesus and to lift him out of this pitiful condition.

Like the prodigal son, who in his willfulness wandered away from his father's home and spent his days in riotous living, this man had sunk deeper and deeper into the mire of sin. If he now really wanted to return to a better life, the path seemed too hard and uncertain.

Again the angel of mercy pleaded with him. But this shabby, dirty, hungry soul just responded, "No use, good lady! I did not want your Jesus when I had enough to eat and many friends. To impose on Him now when I am down and out just is not fair."

"Oh, but you are putting my Jesus on the same level with yourself, and that is not fair, either," she tactfully replied. "My Jesus loves at all times; He sent me to you to invite you back to your Father's home."

God's Spirit helped that sin-hardened soul—not merely because he was destitute and needed kind friends, but because He needed Jesus. We should not pray merely for our daily bread and the comforts of life; we need Jesus and the Father's love to be happy. We need to know that His love is able to forgive our every sin. We must not wait to accept His kind invitation.

**"AS WE FORGIVE"**

"Even though a wrong is done you, keep the love of God in the heart."—*"Messages to Young People," p. 97.*

(Help the Younger Children.—Too often in these meetings, the younger children who may be present, find that the spiritual food crib is placed too high for them to reach. You will find a most fitting story entitled "Coals of Fire" in "Bedtime Stories, No. 6." It holds the interest of the Juniors, too.)

"Daddy," cried Donovan, running in from school, "that boy Lionel is the meanest fellow in the school."

"Hello, hello, what's the matter now?" said daddy.

"Oh, he's just terribly mean. He's always calling me names, and everything I do he says is bad or stupid, and he's always setting the other boys against me with his tales."

"Tut, tut, tut!" said daddy. "It surely can't be as bad as that."

"Yes, it is," said Donovan. "And what's more, I'm not going to stand it any longer. Big as he is, I'm going to fight him tomorrow."

"Well, that's interesting," said daddy, smiling.

"Do you know," said daddy, "I can tell you how to pay that boy back."

"Can you?" cried Donovan, all eagerness. "How?"

"Would you like to put some coals of fire on his head?"

"Anything," said Donovan. "Anything."

"Well, I'll get the prescription for you, so you can do it."

So daddy went into his study and brought out a book. After a little searching he found the place.

"Ah, here it is," he said. "Listen, Donovan: 'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.'" Rom. 12:20.

"Aw," said Donovan, "that's no good; I'd rather fight him."

"But," said daddy, "this is much better. If you fight him, you cannot hurt him much; but this way you pour coals of fire on his head. You will burn him all up."

"Splendid!" said Donovan. "But I don't like that way of doing it."

"Why not try it?" said daddy. "It's worth trying, anyway."

"I'll see," said Donovan. "I'll think it over."

Donovan thought it over, and it was not long before something began to happen.

Next morning, on his way to school, who should he meet but the hated Lionel.

"Just my luck," Lionel said, as he came up with Donovan. "Got up late and missed my breakfast. Suppose you've been eating the fat of the land."

"No breakfast!" said Donovan kindly. "Poor chap! You must be hungry. Do have my lunch right now. Yes, I did have a good breakfast; so you really must have my lunch."

Lionel was as surprised as if he had received a blow between the eyes. He looked first at Donovan and then at the lunch.

"You don't mean it," he said.

"Really I do," said Donovan. "Do take it, there's a good chap."

"Awfully good of you. Thanks," said Lionel, taking the little parcel and beginning to eat. "But you will have a bit yourself, won't you?"

Donovan took a sandwich, and they walked on to school together, munching in silence.

"Hot this morning," said Lionel, after they had gone some distance. "Wish I could get a drink somewhere."

"A drink?" said Donovan. "Let me see, where can we get one? I should like one, too."

"Pity we can't get some lemonade in that store over there," said Lionel.

"I've an idea," said Donovan. "I have two dimes with me. What about it? Let's go over, shall we?"

"Well, I don't want to take your money," said Lionel. "I'll wait till we get to the playground."

"Oh, no, come along with me," said Donovan. "We'll have a glass each. Looks good, doesn't it?"

So they went in, bought a glass of lemonade each, and then hurried on to school.

That evening daddy was waiting at the gate for Donovan.

"Well," he said, "how did the fight go? I hope you won."

"I did," said Donovan with a twinkle in his eye. "I just burned him all up."

"Whatever do you mean?" asked daddy.

"Why, I did what you said. I fed him with my lunch, and I gave him a drink of lemonade, and—well, he suddenly changed. He's been as different as could be all day. We've been like old friends all the time."

"Splendid! Well done, Donovan!" said daddy. "I hope you'll win all your battles just like that."



## THURSDAY, MARCH 17

### These Temptations!

TODAY we shall consider another request in the Lord's prayer,—*"Lead us not into temptation, but deliver us from evil."*

I am going to invite you right now to fold your hands and to close your eyes while you softly and prayerfully repeat this sentence prayer with me. It is a strange prayer to pray—"Lead us not into temptation"! We must learn some things about these temptations.

LEADER: Consult the references given under the topic "Temptation," in the General Index of "Messages to Young People," and study the great principles outlined, so that the subject is clear in your own mind. If we are to make the way of life simple and plain to the Juniors, we must master these suggestions and then study to adapt them to the Juniors' needs. You will want to emphasize the following points:

Temptation is Satan's enticement to sin.

Sin is always blinding and deceiving.

Every resisted temptation develops character.

Do not venture on Satan's ground.

Close every door to temptation.

Temptation is no excuse for sin.

Christ never leaves us; we leave Him.

Satan attacks us on our weakest points.

#### SIN IN THE HEART

"There once sailed from the city of Orleans a large and noble steamer, laden with cotton and having a great number of passengers on board. While they were taking in the cargo, a portion of it became slightly moistened by a shower of rain that was falling. This circumstance, however, was not noticed; the cotton was stowed away in the hold and the hatches were fastened down.

"All went well at first, but one day an alarm of fire was given, and in a few moments the whole ship was enveloped in flames. The damp and closely packed bale of cotton had become heated, and it smoldered and got into a more dangerous state every day, until it burst forth into a large sheet of flame, and nothing could be done to quench it.

"Now, that heated cotton smoldering in the hull of the vessel, is like sin in the heart. Do not let us think lightly of sin, speaking of little sins and big sins, white lies and black lies. Sin is sin in God's sight, and God hates sin." —*One Thousand Evangelistic Illustrations.*

#### TRYING NOT TO STEAL

A storekeeper said to a boy who had been lingering long near a tempting display of fruit, "What are you doing? Trying to steal one of those apples?" "No," said the boy, "trying not to!" Sometimes we must remove the temptation by removing ourselves. A noble character is developed by hard, stern battles with self.

#### BARRICADING THE SOUL

There were three of us children in our home. After a visit to the zoological park where we became very enthusiastic over the strong feats of the lion, we played zoo at home one day. My older sister volunteered to be the lion out hunting his food. Of course, our childish conception would expect the lion to feed on little children. Our play was to run for safety when we heard the lion roar. We became so earnest in our play that the "lion's" roar filled us two girls with excitement which, for my younger sister, bordered on real fear.

When the pursuit was at its height, we two girls ran for safety into an adjoining room. Because the door was not often locked, the lock refused action. The lion roared louder and louder. Then in earnest play and high excitement we resorted to rolling the heavy bed against the door so that the wicked lion would be kept out. We succeeded, but not until our whole weight was determinedly pushed against the bed which was to serve as a barricade.

It was an exciting game, to be sure, but typical of Satan's pursuit in tempting us. We had to be dead in earnest to win that game.

Outside the door the lion roared ferociously, but my younger sister whispered to me assuringly, "Do not care; the lion cannot get us; he will soon give up!"

#### JUNIORS' TEMPTATIONS

Disobedience to parents and teachers.

Untruthfulness when caught in sin.

Association with evil companions.

Reading evil books.

Uncontrolled temper.

Disrespect for sacred things.

## DELIVERANCE FROM EVIL

God has promised that no temptation that comes to us will be too strong for us to bear, if we look to Jesus for help. It is for us to claim the promise of His help, then barricade the door and stay away from the temptation.

(Ask the children to tell experiences of God's deliverance when they were tempted. Close with prayer for definite victories.)



## FRIDAY, MARCH 18

## To the Glory of God

We now come to the last lesson in the studies on the Lord's prayer. We may well call it the benediction of that prayer. Let us all repeat it reverently.

"Thine is the kingdom, and the power, and the glory, forever. Amen."

## "THINE IS THE KINGDOM"

We have already studied about our heavenly Father as the King of the universs. He is anxious to unite His family in heaven and earth through Jesus, His Son. But the most wonderful thought of all, Juniors, is the fact that soon—yes, very soon—His kingdom of glory will be set up. When Jssus returns to the earth, He comes as King of kings. The Father, who shares the throne with His Son, sends Him to the earth to gather His faithful subjects.

## WHO WILL BE READY?

Those who have yielded their hearts to Jesus; those who have been touched by the great love of the King and who have helped Him in His closing work will be ready. How beautiful the thought that the boys and girls of the advent message now have a special work to do for God! Can you say, "Thine is the kingdom," when you are not doing anything at all for God's kingdom?

Lest some people neglect to get ready for the kingdom, and also fail to get others ready, God has sent them His last warning messages. Are you heeding them, Juniors? Are these messages helping you to be better boys and girls than those Juniors who have not heard their solemn call? Must people point to you and say, "That boy may attend the church school, but he acts much worse around the church than Johnny Blank whose father will not allow him to go anywhere else than to the public school."

## GETTING READY FOR THE KINGDOM

Prayer and Bible study will reveal your needs to you.

The church school will help to prepare you.

The Junior Missionary Volunteer Society will train you for service.

## ARE YOU READY?

The warning messages have been given so that we might be getting ready. Are you ready now? ready to see Jesus in the clouds of heaven? The disciples John said, "Every man that hath this hope in Him purifieth himself, even as He is pure." So that there may not be a Junior who has not had every opportunity to give his heart fully to Jesus, I am going to ask you again, *Are you ready?* Not next week of prayer—NOW!

## STARTED TOO LATE

"I am reminded of the little boy who ran to the train. Just as he reached the platform, the train moved off and left him. He stood there panting and watching the train, now in the distance. A man said to him, 'You did not run fast enough!'"

"I ran with all my might," said the boy, "but I did not make it because I did not start soon enough."—*"One Thousand Evangelistic Illustrations."*

## GOD IS ABLE TO SAVE YOU

"Thine is the kingdom, and the power, and the glory!" When you feel unworthy of being in the Father's kingdom, when you do not know that God invites you personally, remember that Jesus said, "All power is given unto Me in heaven and in earth. Go ye, therefore,"—but do not go along carelessly without going to the place where you will get help. Do not go in the opposite direction from where you would expect to find Jesus. Remember, keep off the enemy's ground! Go to Jesus; you will find Him where He said He would be—about His Father's business.

There is power in the messages God is sending to the earth in these last days. They are so powerful that the prophet declared "the earth was lightened with His glory." The searchlight of God's truth can shine into the darkest corner where sin is hiding. It will warm up these cold, sinful hearts with God's love.

## GOD'S GLORY

Heaven is a beautiful place. The earth made new will be a happy home. The Bible tells us often about the

glory of God and His throne with the rainbow above it, the golden streets, the pearly gates, the jeweled foundation of the Holy City. Wonderful is the glory of God! But the greatest glory then will shine forth in the characters of His saved children, who will stand by the sea of glass with harps in their hands singing the song of victory over sin. When Ellen G. White was shown in vision the place God is preparing for His people, she said that her pen could not describe its glory.

## EXAMINE YOURSELF

Have you settled the three most important questions:

1. Will you be there?
2. Are you ready?
3. Will you remain ready?

Shall we not today earnestly ask Jesus to show us how to be ready?

## SABBATH, MARCH 19

## Come Thou With Us

(Continued from page 41)

anguish of spirit, he cried out, "O God, help me to decide aright!" Then he went bounding over the line, and hurried into his father's room, requesting, "Father, I wish you would pray for me! I have decided to be a Christian!" The father's heart was filled to overflowing with thankfulness to God for thus leading his boy to yield his heart to Him, and he then and there sent up to the courts of heaven an earnest petition that God would help and bless his boy.

The relating of this story brought the audience to tears. The story was reported by one of the newspapermen present, and appeared in the paper the following day.

Mrs. Bradford, of Palmer, Massachusetts, read the incident in the paper, and sat down and wrote the song, "Over the Line." She sent the hymn to Mr. E. H. Phelps, the editor of the paper which had published the account, and he set it to music. A few days later he handed the song to Mr. Sankey, the noted singing evangelist, who adapted it and had it published in "Gospel Hymns." In 1895 Mr. F. E. Belden set the words to the music as now given in "Christ in Song," No. 9. (Read it or have it sung. Close with a direct appeal to the youth to come over the line and live wholly for Jesus Christ.)

## 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.

### When the Missionary Wife Is Left Alone

**W**HILE her husband was on a trip to other Admiralty Islands in the little mission boat, Mrs. Emily Tutty was left at the mission to carry on. She concludes that even such a life is by no means a "dull one."

"After bidding farewell to my husband on the beach, I returned home, only to find that our new house assistants were in the midst of a quarrel; so my first duty was to quiet the brawl. After a few hours, screams came from the bathroom. A huge snake was seen crawling near the bath. This visitor was soon dispatched.

"As the hours of the Sabbath came on, we made our way to the church and had a wonderful little meeting, which was led by one of the native teachers from Mussau.

"I had just got home again, and was nicely settled in a comfortable chair, when a voice from the rear said, 'Kathleen is dead.' Kathleen was the Matupi teacher's child, who had been ill for several days. I had visited her only a few hours before. We went at once and found she was in convulsions and appeared to be breathing her last. We solemnly lifted the weak form and had a season of prayer, the father praying most earnestly every few minutes. To think of hot baths seemed almost out of the question, because we had only a little water in the tank, and that was all the water within miles; but we had to put our fears aside and prepare a hot bath, minus the ice to the head. This eased her somewhat, and she fell asleep.

"While we were carefully watching her, a messenger came from the village, saying the chief was dying in great agony, and asking that we help him. As I could not leave the child, I sent along a teacher with fomentation tin, hot-water bag, and medicines. The child had several more severe convulsions, and then settled down to a restless sleep until morning.

"After the messenger had gone, I sent Lucille home with the house girls, to sleep. On the way, they met another large snake on the road, which so frightened them that they came running back, and Lucille snagged her foot badly. This message reached

me before Lucille arrived, 'Lucille break 'im leg along 'im. He no good finish, all blood he run away.' We soon attended to the wound, but it took weeks for it to heal.

"Before we left the sick child, another messenger arrived to say that a man in the next village had gone mad, and all the people were afraid of him. And so ended this day of incidents.

"After treatment and prayer the chief recovered, and the little girl is well and hearty again."

### Black Jewel Rescued

In a recent letter Missionary L. S. Billes, superintendent of the Bantu Mission, South Africa, tells of the rescue of a young man from the clutches of evil spirits intent upon his destruction:

"We had a unique experience the other day at a place called Louwsburg, among the Zulu people. One young man, named Makange Nkosi, had for years been a victim of evil spirits. They controlled him at times to such an extent that he could feel hands closing around his throat, choking him. In order to get relief, he would rise up quickly and rush out into the veld. As a result of these manifestations, he is permanently crippled. Some time ago, our church at Louwsburg had special prayer for him, and he was completely delivered, and joined the baptismal class. I questioned him at some length regarding the principles of our truth, and was gratified to find that although he is deaf he had gained a knowledge equal to that of the best prepared of the candidates I have examined. It was, therefore, a time of great rejoicing when he went down into the watery grave and was baptized with a group of other candidates."

### Pioneering in Brazil

OUT upon the wide stretches of interior Brazil, Missionary A. N. Allen and his wife, although not in full health and strength, are continuing on past furlough time, because of their love for the people of that region and their desire to reach them with the message. After calling for a family to come to join with them, Brother Allen writes:

"We have made this our home, and desire to continue in Brazil. We are preaching in several places, have a small school, are training some to be colporteurs, and are treating hundreds of sick as the months go by. Neither of us is very strong, but God has given us a wonderful place here from which to reach a large population. It is much like the South in the homeland, with its mountaineers and wealthy landowners. Thousands of cattle are shipped out of here every year.

Our native believers, some of them not yet baptized, are going out and holding meetings, and are winning other families. But all this work must be followed up, and properly confirmed. We are not beginning to meet the present needs, or to fill the calls for help which are coming in. During the past year I have ridden hundreds of miles on muleback. We need some one who is younger to carry on with us in this work."

### A Word From Ethiopia

DR. A. R. STADIN in a recent letter from Addis Ababa, Ethiopia, passes on this word concerning our work there:

"All our interior stations, except our school in Addis Alem, are occupied by the Italians. That leaves us with the hospital and the mission station in Addis Ababa in which to work. We have had a fair-sized class at our training school at Addis Alem, where Herbert Hanson is in charge. At our mission station at Kabana here in the city we have a day school, which has been quite a success under the leadership of Mae Matthews. Miss Matthews has also conducted a baptismal class. It is possible that some will be baptized in about a month.

"The work here at the hospital has been very good the last year. We are overfilled most of the time, and it happens not too infrequently that we have to turn away patients because of lack of room. We are also having a Bible class at the hospital and hope that a few from among the workers will be baptized soon. A native chaplain talks to all the patients daily. This good seed which is being sown will someday produce fruit."

### Wonderful Deliverances

OUT in Nigeria, West Africa, where open devil worship is practiced by these people who long have been held in fetters of sin and slavish fear by the prince of evil, marvelous deliverance and transformation of life are experienced. G. E. Nord, from Europe, relates:

"A man heard a voice call him twice as he was walking along at midday. He looked around, but could see no one. The voice told him to go home and burn up his idols. Then he was



struck on both sides, evidently by spirits possessing him, turned deaf for about fifteen minutes, not being able to hear a sound. The voice told him to go and burn what he had in the box. He did not know that any one on earth knew of his box, or what he had in it; but he obeyed the voice, and went home and took his wife and children to the Seventh-day Adventist church. He burned all his idols and medicines and joined the Sabbath school.

"A number of young men who wanted to be Christians and join our church were beaten thirty to forty times on their backs and were given only half their usual amount of food. One was chained and locked in a room for coming to the Sabbath school, but all stood firm. There are now 112 Sabbath school members and thirty-nine in the baptismal class, and some are ready for baptism. Not long before, a number of these people were cannibals.

"One man nearly a hundred years old who had a wide influence, but who was almost blind, had received his sight, and burned his six jujus and many idols. In another district with five churches and six smaller companies, thirty-nine idols and jujus have been burned during the last year. Fifty-four people were presented for baptism, and nearly eighty per cent of the folk in this village are now Sabbathkeepers.

"One young man who came to us four years ago, told us that the chief in the place where he was working had made a law that no other god than their juju should be worshiped, and that no one was to open the door to a Seventh-day Adventist, for they had a strong medicine that drew the people to them. In spite of this pressure seven finally made a start, and now there are 130 Sabbathkeepers at this place. Many have burned their idols, and some are ready for baptism.

"In still another district we were told that every Sabbath new members came in from various places. Ten idols had been burned during the year, and the Sabbath school membership had increased from 240 to 340. A large number were in the baptismal classes. Though some of them are too poor to buy a Bible, they have built several prayer houses.' One man to whose heart God had spoken, came to our church and burned six jujus; and a witch doctor who was selling charms went to our evangelist and was fully converted. Another juju priest was convinced of the truth through a dream. He has now joined the church, and having had a strong influence has brought many into the church through his earnest testimony.

"A woman who had many ju-jus was converted and now testifies far and near to the power of Jesus Christ. She has burned her idols and brings her children and others to the church. Many possessed of evil spirits come to have them cast out. I received a pair

of bells given to the teacher by one who used to call the evil spirits by the sound of these bells. Now he turned them over to me. This man is an earnest Sabbathkeeper.

"On Sabbath, about five or six thousand worshippers gathered in the large palm-roofed tabernacle put up for the occasion and for the yearly camp meeting. What a wonderful Sabbath, in the presence of God and all those hungry souls! The following day, after we examined the baptismal candidates, the vast audience marched down to the clear, running stream, where 228 precious souls were buried with Christ in baptism. It was said among the heathen: 'The Lord hath done great things for them.' Indeed, 'the Lord hath done great things for us; whereof we are glad.'"



### Alive Though Chopped Up

WHAT a butcher's knife did to a two-edged sword down in the Colombia-Venezuela Union, is told by L. V. Finster, as it was told to him:

"One day a young man visited a barbershop near by and talked with the barber about present truth. I was such a staunch Catholic that I felt I must save the man from being deceived, but after several talks with the young man I became interested in what he was teaching. Later he gave me a part of the Bible to read. However, when I took it home my wife was so enraged that I would permit the Bible to be in our home, that she took a knife and cut it all to pieces.' 'Yes,' added the narrator's wife, 'I was fearful that he would be led astray by that awful book.'

"Little by little the truth entered their home, and what changes have been wrought. They gave up drink, and put the images out of the house. Today the man is one of the elders

of our church, and his wife is a deaconess. They sent their son to our school in Costa Rica, and now he is one of our promising young evangelists. Instead of destroying the Bible, they are doing much to aid in its circulation among the people. Do missions pay?"

### Manchurian Colporteur Evangelists

A REPORT from the superintendent of the Manchurian Union, N. F. Brewer, tells how earnestly our colporteurs there are at work reaching homes with truth-filled literature:

"Our colporteur evangelists have caught the real vision of evangelism. Their goal is to place our truth-filled literature in the hands of every reading person in this union. A goal has been set for subscriptions to the *Signs* for every county and for every small village in the county. The territory is being thoroughly and conscientiously worked. Nearly our entire force is on bicycles, which enables them to go to every small village at a minimum travel expense, and at a great saving in time. Four workers procured 2,242 paid *Signs* subscriptions last year, besides distributing other literature.

"Forty faithful colporteurs came to our union institute. It was thrilling to hear them relate their experiences. A number of them had been in prison, some for a few days, others for three weeks, but the Lord had delivered them, and they were back at their work. We are thankful to the Lord for His protection over His work and workers."

### Another Answer to the Old Question

MISSIONARY W. J. NEWMAN was a new man to enter Nigeria, West Africa. He had come to help at the Aba Mission. He says it puzzled the believers, knowing he was a newcomer, when he gave his name as Newman. Then he goes on to say:

"My greatest impression, which grows stronger every day, is of the need of consecrated workers to fill the many urgent calls that are coming in almost daily. If there was a Macedonian call, there is a greater Nigerian call. During my few weeks in this land I have been constantly reminded in different ways of the desire of these folk to know more of God's message; and yet, I am told, only one in many of these urgent calls is answered. Miles away in the 'bush' colporteurs have raised up groups of believers, but there are none to shepherd them. 'The harvest truly is great, but the laborers are few.'

"Do not only pray and give, but answer the Nigerian call, 'Come over and help us.'"

MISSION BOARD.