

The Church Officers' Gazette

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No. 3

Behavior in the House of God

THE heavens shall praise Thy wonders, O Lord: Thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared *in the assembly of the saints*, and to be had in reverence of all them that are about Him." Ps. 89:5-7.

All through the writings of David there is manifest, in the many and varied expressions ascribing glory and praise to the Majesty of heaven for His wonderful goodness and merciful kindnesses to the children of men, a sacred reverence for God. And David sought to inspire all those about him to join with him in ascribing praise and glory unto Him who "is greatly to be feared." He bursts forth in his closing psalm, as though words were failing him, with the expression, "Praise ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness. . . . Let everything that hath breath praise the Lord. Praise ye the Lord." And no king of Israel did more to perfect and organize the procedure to be followed by those who were consecrated to the sacred ministrations of the sanctuary, than did David. Every priest knew his place and his appointed time for service; singers were trained and led by expert musicians; those who played instruments were likewise drilled by their leaders until perfect harmony was achieved; even the doorkeepers were given their post and their time for serving. All this was done to promote true worship and reverence in the hearts of the people for the One who "is greatly to be

feared" "in the assembly of the saints."

On Entering the House of Worship

And should we, His remnant heritage, upon whom the ends of the world have come, show less reverence and godly fear than did Israel of old in the days when the sanctuary worship and temple services were so wonderfully characterized by the visible Shekinah of God's presence?

Some very definite instruction has been given us through His delegated messenger, concerning our houses of worship and our behavior in these places dedicated as was the beautiful sanctuary and temple built by Solomon, for meeting with God in humble devotion and true worship. We read:

"There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. . . . Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers. If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. . . . If when the

people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in His presence, there will be a sweet eloquence in silence."—"Testimonies," Vol. V, pp. 491, 492.

Worshipful Attitude During Services

This attitude of the humble worshiper, this "sweet eloquence of silence," should under no circumstance be considered by some sensitive brother as a slight or a manifestation of coldness. The house of God is *not the place* for warm, cordial greetings and personal conversation, and the hour of worship is not the time for such association. People have assembled, or at least should have assembled, *to worship the Lord*.

"When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. . . . When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most,—the very words which, if heeded, would save your feet from straying into wrong paths."—*Id.*, p. 493.

Heavenly beings are present, keenly watching every one, taking an accurate record of that which every one, whether old or young, is doing during the service. These words are to the point:

"Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, with abhorrence of themselves."—*Ibid.*

Proper Adorning Mentioned

The attire of the worshipers is not overlooked in the instruction given us in relation to our behavior in the house of God. These plain words apply as much to us today as they did to those in the churches when this message was first sent to His people:

"All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows, and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry, and is wholly inappropriate for the sacred service of God. . . . Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion."—*Id.*, pp. 499, 500.

"Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship."—*Id.*, p. 499.

On Leaving the Place of Meeting

At the close of the service, proper decorum should still be preserved. No undue haste should be manifested in leaving the place of worship, and care should be taken that there is no congestion in the aisles.

"When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God. . . . Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts and worldly business transactions. These should be left outside the church."—*Id.*, p. 494.

May the Lord help us to heed the counsels here given, that His face be not turned away because of irreverence in the assemblies of His saints.

T. E. B.

Beware of Innovations

"WATCHMAN, what of the night?" The watchman warns of the inroads of custom, of certain apparently innocent practices, and sometimes of generally approved religious procedures. Let us remember that the Bible tells us, "The customs of the people are vain." Jer. 10:3.

Of Israel it is said:

"They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked Him to anger with their inventions: and the plague brake in upon them. . . . They . . . were mingled among the heathen, and learned their works. And they

Special Appointments for March

Home Missionary Day,
March 4

Second Sabbath Missions
Offering, March 11

Missionary Volunteer Day,
March 11. Week of Prayer,
March 11-18

"Watchman Magazine" Cam-
paign, March 25-April 18

Thirteenth Sabbath Offering,
March 25—Inter-American
Division

served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils." Ps. 106:28-37.

In the popular churches of the day there are doctrines, such as the immortality of the soul and the veneration of saints, and practices, such as Sundaykeeping and the worship of images, that were brought over from heathenism. Seventh-day Adventists believe in coming "out of Babylon." Let us beware lest we bring some of the trappings of Babylon over into our own church life.

Early in our history, for example, the marriage ceremony was celebrated in a simple, godly manner. There was lacking then the ostentation, the extravagance, and the attendant worldly dress and parade so often seen today. Surely it is proper to make a marriage occasion a memorable one, by every fitting procedure; everything should be done "decently and in order." But extravagance and display are not after the Master's example and precept. Why bring in from heathenism

and Catholicism the use of burning candles on such occasions? Are not these innovations questionable?

Why allow any semblance of heathen or Roman rites to come into any sacred ceremony of the Lord's?

"Almost imperceptibly the customs of heathenism found their way into the Christian church."—"The Great Controversy," p. 49.

There is among God's people a dangerous trend toward worldly customs and practices. Following the fashion, doing as others do, imbibing the spirit of the world—herein is our danger. We are never to forget our baptismal vows; we have promised to follow the Master.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.—*Pacific Union Conference Committee.*

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You'll be sorry tomorrow, sorry
For the harsh words said today.
You will wish you had waited a little,
Till the ill mood passed away.
You will grieve for the friend you
wounded,
But you'll grieve till your heart is sore
For the strife and sin that entered in
When anger set wide the door.

Sorry tomorrow? Truly
'Twere better to be content,
And have no guilt to atone for,
No willful sins to repent.
The word, the look, the action,
By the help of God may wear
That light of heaven, forever given
In the hush of the answered prayer.
—Selected.

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The Home Missionary Department

A GREATER LITERATURE MINISTRY

Seventieth Anniversary of First Missionary Society

Suggestive Program for Sabbath Service, March 4

OPENING SONG: "Lift Him Up," No. 520 in "Christ in Song."

SCRIPTURE LESSON: Matt. 24:42-51.

PRAYER.

SONG: "We Know Not the Hour," No. 878.

REPORT: Church Missionary Secretary, or Leader Correspondence Band.

READINGS: Article by E. E. Franklin. Article by J. R. Ferren.

RECITATION (OR READING): "Tribute to Literature Workers."

READING: "A Personal Experience," by H. D. Middleton.

TALK BY PASTOR: The Seventieth Anniversary of a Great Event.

APPEAL BY MISSIONARY LEADER: A Larger Missionary Correspondence Band—New Members; Financial Help.

OFFERING FOR LOCAL MISSIONARY WORK.

CLOSING SONG: "Lifetime Is Working Time," No. 558.

BENEDICTION.

Note to Leaders

In connection with this "Greater Literature Ministry" service it is well to call to mind that the year 1939 marks the seventieth anniversary of the first organized missionary effort with literature. The results of this ministry which have followed down through the years are truly inspiring, and it is highly fitting to pause a moment while the founding fathers tell us over again the simple story of beginnings. We are told that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us."—"Testimonies to Ministers," p. 31. We also learn that "God led His people in the advent movement as He led the children of Israel from Egypt."—"The Great Controversy," p. 457. The fact that early in the experience of this people, even before our first denominational college was opened or our first foreign missionary was sent out, this plan for a more effective literature ministry was given to us, is significant. Each year should witness larger participation in the sending forth of literature through the mails, accompanied by letters indited by the Holy Spirit.

"The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort."—"Testimonies," Vol. V, p. 388.

We are told that thousands will be converted in a day, many of whom will be reached through our literature ministry.

We bespeak for this program a very careful preparation and an earnest, enthusiastic presentation. Missionary leaders should ever study how the church can more effectually engage in wider distribution of our splendid missionary periodicals. Perhaps a report from the literature band of each church, and a call for new recruits to make possible a greater literature ministry in every church, would be appropriate at this time.

GEN. CONF. HOME
MISS. DEPT.

✻ ✻

A Larger Literature Ministry

BY J. R. FERREN

Circulation Manager, Signs of the Times

WHILE Moses had nothing to do with linotype machines, printing presses, or their products in the form of books, periodicals, and tracts, he did have a *vision of the blessings of publishing*. He had spent his life in holding up the name of the Lord before Israel and the heathen peoples round about. Until the very time of his laying down his

work, he held before himself the power and the blessing of the words of truth that he might yet be privileged to utter. What a wonderful text for publishing he gives in the first four verses of the thirty-second chapter of Deuteronomy:

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will *publish* the name of the Lord: ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He."

The publishing of the truth has had the same blessed effect in all ages. "The Lord gave the word," the psalmist says, and "great was the company of those that published it." Ps. 68:11. Peter declared: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

In the apostles' day, it was by hand-written letters, scrolls, and parchments that the gospel was published. By the time of the dawn of the great Reformation, movable type and crude printing presses had been invented, and with these printing facilities the gospel was given "wings," as Luther put it. Without the large numbers of leaflets, tracts, and booklets, all widely distributed, the spiritual revival then due in God's program could never have been accomplished.

Seventh-day Adventists have always done, and are doing today, a mighty work with literature as compared with other religious organizations. Shall we look forward to a still larger literature ministry? Is it needed? Have

Scatter the Pages Everywhere

(Tune: "Brighten the Corner Where You Are")

"We are publishing the message that the people need,
All the truth with others we must share.

From our blessed books and papers hungry hearts may feed—
Scatter the pages everywhere.

"We'll enlist the help of others in this service true,
Old and young in all this work can share.

Let us pray and toil and witness, for our days are few—
Scatter the pages everywhere.

CHORUS:

"Scatter the pages everywhere!
Scatter the pages everywhere!
All the blessed message we with others gladly share;
Scatter the pages everywhere."

we covered the field, or are there greater accomplishments ahead?

The word says: "In the morning sow thy seed, and in the evening withhold not thine hand." In the morning of the Adventist movement, back in the 70's and the 80's, groups of our people in the churches wrapped the papers, knelt in prayer around them, carried them to the post offices, believing their messages would reach hearts and transform lives. They were not disappointed. It was God's program; divine inspiration urged it.

At the time of the dedication of the new plant of the Pacific Press Publishing Association in Mountain View, California, in 1905, Elder J. N. Loughborough reviewed the Adventist publishing work in an article in the *Signs of the Times*. It was an inspiring story, beginning with 1849 when Elder James White got out the first 1,000 copies of the little paper *Present Truth*. He told of the use of the shoemaker's pegging awl to pierce the pamphlets for binding, and of the pocketknife for trimming them. Then he passed to the then present (1905), saying that there were operating "well-equipped publishing houses in Europe, Asia, Africa, North and South America, Australia, and the islands of the Pacific." The truth was then proclaimed in written and spoken form in *forty* languages, he said, and there were 75,000 members in the movement.

That was a good report, but our people did not relax their efforts because of the encouragement it brought. Today, thirty-four years later, Brother H. E. Rogers, denominational statistician, reports at the Autumn Council that Seventh-day Adventist publications are issued in 194 languages, that it would cost about \$2,300 to buy one copy of each publication, and that the annual sale and distribution runs into millions of dollars. And in addition to the languages in which our message is printed, it is being proclaimed in 520 other languages.

However encouraging this may be, the vision of our people with reference to a larger literature ministry is such that they will not relax their efforts now, any more than did those who read Elder Loughborough's story in 1905.

We know that with conditions in the world becoming more tense in every way, there comes a greater need for the ministry of our gospel publications. "The world is to receive the

light of truth through the evangelizing ministry of the word in our books and periodicals," is the instruction. "Our publications are to show that the end of all things is at hand. . . . Let our literature give the message as a witness to all the world."—*Testimonies*, Vol. IX, pp. 61, 62.

The greatest work is still before us. On every hand there are evidences that people want our literature in these days of perplexity, confusion, and unrest. A man who wrote to the publishers of the *Signs* from his home in Illinois said: "A fine Christian woman gave me a few copies of your paper, and I must confess that it is the finest religious work that ever fell into my hands." He says further that he believes the paper will be a blessing to his son in an Indiana State reformatory, and arranges for the subscription.

A minister of prominence in another denomination is reported to be preaching the truth from our books and papers in his evangelistic meetings, and over a weekly broadcast. We are informed that he receives two copies of the *Signs* each week, and has purchased almost sixty dollars' worth of our books. Although his church affiliations have not as yet been changed, he is freely and sincerely preaching the truth as he has found it in our

publications. His radio broadcast is under the title, "The Signs of the Times."

A mighty work should now go forward with our inexpensive literature—the *Present Truth*, our series of tracts, the *Signs*, etc.—and we should circulate the papers in other languages for the foreign peoples round about. Who knows but that in the distribution of our smallest publications we may see repetitions of experiences of the past. "God's Memorial," one of our little tracts, was read by a woman in the home of a friend in San Francisco a number of years ago. She was so impressed that she called at the Pacific Press and had a long talk with the manager. At the close of the interview, this person was virtually a Seventh-day Adventist. Tithe to the amount of \$3,000 was immediately paid, and she purchased one hundred twenty-eight dollars' worth of books for herself and her friends. Later she made a gift of \$5,000 to one of our schools. Through the years she has given other thousands of dollars to send our literature to the ends of the earth, and she is still helping in the good work.

The colporteur in Ohio who, failing one day to make any impression on a prospect, left him a few tracts, has long been forgotten. But a church de-

A Tribute to Our Literature Workers

It was storming so hard one morning
I knew not what I should do,
But glancing at mail on my table,
I picked up the good old *Review*.
The first thing I read was a story
Of work being done in Japan,
How God through a colporteur's visits
Was bringing them salvation's plan.

I glanced at another page quickly,
And there standing out in relief
Was the story of Solomon Islands—
How a colporteur prayed with a chief.
In Africa, too, and in India,
The colporteurs' work goes along;
In Italy, France, and in China
They're working with faith that is strong.

Wherever you go, the world over,
The literature flag is unfurled,
And labor in unstinted service
Is carrying the light to the world.
Oh, yes, they are working for Jesus,
But not all is easy, you know,
For many face dangerous bandits,
While others are wading the snow.

There are those who are cast into prison,
Are beaten and stoned by the way,
Their suffering, torture, and anguish
No picture can fully portray.
Sometimes they're left mangled and bleeding,
Where no human ear hears their cry;
But God, who has sponsored their effort,
Tenderly watches the place where they lie.

"But," you say, "this is all a sad picture;
Is there never a cheerful outlook

For those who are preaching the message
By selling a paper or book?"
Ah, yes! Many times every worker,
As he visits the homes every day,
Seeking souls from the crowded apart-
ments

Or trudging along the highway,
Finds his own needy heart being watered;
And the peace welling up in his soul
Bringing joy and contentment in Jesus.
While sinners are being made whole.
As he watches the seed, sown in meek-
ness,
Springing up, bearing full harvest
yield,
He feels well repaid for all hardships
He has suffered while out in the field.

So, here's to the literature workers
Who circle the earth with the books
And papers containing the message,
That are found wherever one looks.
Yes, there's coming a day of rewarding,
When all who have labored in tears
Will be given a crown of rejoicing
That will shine through eternity's
years.

When you stand on the great sea of glory,
The ransomed ones all gathered round,
You will frequently hear some one saying,
"It was through you the message I
found."
Then with sorrows of earth all forgotten
You look in the dear Saviour's face,
And know that throughout endless ages
You'll hark in the smiles of His grace.

—June B. Perryman.

"The printing press is the tallest pulpit in the world."

veloped as a result of that seed sowing, and from it there have gone out into active service two Bible workers, two missionaries to foreign lands, one General Conference educational secretary, and one conference president.

Greater things are yet before us. "At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour."—"Testimonies," Vol. IX, p. 44. This must call for a larger literature ministry. Let us resolve, as did Moses: "I will publish the name of the Lord," and let us be thankful that we can be in the company visualized by the psalmist when he said: "The Lord gave the word: great was the company of those that published it."



"It Shall Prosper in the Thing Whereto I Sent It"

A REMARKABLE demonstration of the life and power in the message of truth found in our periodicals has recently come to light in British Guiana, and centers around the *Signs of the Times* used in missionary work. Elder A. R. Ogden, president of the Caribbean Union Conference, tells of the incident as follows:

"Forty-six years ago a member of some missionary correspondence band in the United States mailed a number of copies of the *Signs* to a man by the name of William Henry Palmer, whose address was, Plantation 'Triumph,' East Coast, Demerara, British Guiana. It appears that no interest was manifested in the papers by the man to whom they were sent, and quite a number of the papers were thrown aside without even the wrappers' being removed.

"The years went by—ten, twenty, forty—and still the silent messenger of truth remained in seclusion. Six years after the papers reached this British Guiana home, a son was born in the Palmer home. This son grew to manhood, and at the time to which we refer, as a man forty years of age, he visited his childhood home. It seems that on this occasion the family had a general house cleaning, including attic, barn, and shed. Among the rubbish designed to be destroyed,

there appeared several unwrapped packages addressed in a clear hand to the father, and these aroused the curiosity of the son. The wrappers were brittle and yellow with age, and had to be handled with great care. One of the wrappers was preserved intact, and the accompanying picture shows the handwriting and the postmark bearing date of December 26, 1892. The postage stamp shows that the paper was mailed from Oakland, California. But inside the fragile wrappers the good old *Signs* were well preserved, and the son read them with increasing interest. The message contained in the *Signs*, even though half a century old, was strikingly applicable to present-day events and world conditions, and God's Holy Spirit impressed the truth upon the heart, which led to extensive study of further literature and an acceptance of the full light of present truth.

"This is surely an outstanding fulfillment of the prophecy of Isaiah, which reads: 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isa. 55:10, 11.

"From the first issue published in

June, 1874, during all the years of its history, the *Signs* has ever stood as a champion of true Bible religion; and there are thousands of testimonials to the fact that its message is prospering and accomplishing God's purpose. Those copies of the *Signs* which were sent over land and sea more than four decades ago, are now, after nearly half a century, bringing forth fruitage. Surely this experience should lead all patrons and friends of the *Signs* to a more profound appreciation of this prophetic weekly, and to a larger use of it in missionary work."



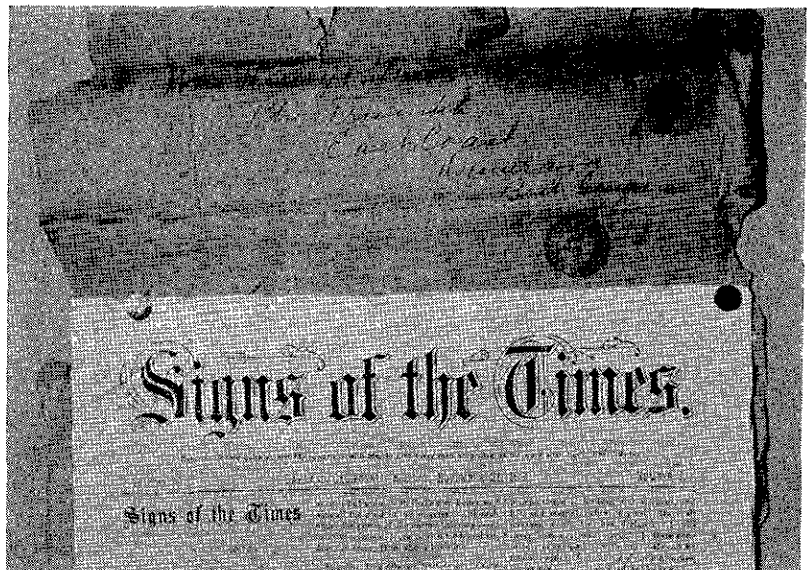
A Forward Literature Movement

BY E. E. FRANKLIN

Associate Secretary, General Conference Publishing Department

OUR duty as Christians at the present time is very clearly outlined by our Saviour in His revelation to John on the isle of Patmos. In Revelation 2:4, 5 we read: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

If Christians learn what the "first works" are, and do them, their duty will be clearly accomplished. In Matthew 4:23 we read: "Jesus went about all Galilee, teaching in their



This Copy of the *Signs* Waited Nearly Fifty Years to Accomplish Its Mission

"Let us now, by the wise use of periodicals and books, preach the word with determined energy."—"Christian Service," p. 146.

synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." This was the work of the Saviour. He not only continued this work until the day of His crucifixion upon the cross, but during the forty days after His resurrection, He taught by many infallible proofs the things pertaining to the kingdom of God.

We find the disciples imbued with the same missionary spirit. They went out into all sections of the then-known world, preaching these things pertaining to the gospel of the kingdom. God called some of these men and accomplished mighty things through them. Philip was sent to preach the gospel in the cities of Samaria. In the book of Acts it is recorded that "many . . . believed, and were baptized." This shows that the cities were a very fruitful field of endeavor. One of the greatest problems confronting this denomination today is the evangelization of the millions in our great cities.

Paul on his way to Damascus with warrants to prosecute the Christians, had a vision from God which changed his entire life. Like Philip and the apostles, he taught that Christ was the Son of God, and preached the resurrection and all things pertaining to the kingdom of God. For many years Paul labored. Twenty-five years after his conversion on the Damascus road, he attended an elders' meeting at Ephesus, at which he testified that through all his trials and persecutions, and through all the dangers to which he had been exposed, he had faithfully declared "all the counsel of God."

Have we during our experience in this message for fear of ridicule or for any other reason failed to declare "all the counsel of God"? Have we at any time been ashamed of the gospel of Christ? I believe the records of these men have been left for our benefit. Christ has left us an example that we should follow. To us has been committed the task of giving the gospel to the world in this generation. Before the end comes, "this gospel of the kingdom" is again "to be preached in all the world for a witness unto all nations." We are living in the time when we believe that work will be accomplished. In a most remarkable way the Lord has ordained various agencies for the extension of

His work. One instrumentality which He has used, that has developed from a small beginning to a mighty movement, is our literature work. It began in a very small and humble way, and has grown to be one of the great factors in carrying the gospel message to the world.

In "Testimonies" Volume IX, pages 61 and 62 we read: "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. . . . Let our literature give the message as a witness to all the world. . . . Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher."

Note the following striking statement found in "Christian Service," page 146: "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. . . . In this work every disciple of Christ can act a part." Think of it! Instrumental in bringing as many souls to Christ as the preached word! Furthermore, "Testimonies," Volume VI, page 313, tells us that through our publications "the message will go where the living preacher cannot go." Again we read: "If there is one work more important than another, it is that of

getting our publications before the public, thus leading them to search the Scriptures."—"Christian Service," p. 145.

God is leading us to the great multitudes of earth with our message-filled literature. Today we have seventy-five publishing houses, printing literature in 194 languages; and we are working orally among people of 714 languages. We have 1,271 workers connected with our publishing houses and more than 3,000 colporteurs, supplemented by a large army of lay members distributing our literature. As Seventh-day Adventists, we can be justly proud that we are in the forefront as far as the distribution of religious literature is concerned. We recognize our literature ministry as one of the most potent factors in the dissemination of light and truth through the world field. There is no question but that the Lord has ordained this agency to accomplish a mighty work. Do we fully appreciate its far-reaching influence? The pioneers of this message used our literature in a most effective way. In our literature they have handed down to us a precious heritage, which we ought to appreciate even more fully. Today we ought to see the rebirth of a great forward literature movement. In 194 languages the message can be heralded widely.

In all our cities thousands of our people can go out and carry the printed pages of truth. A large work can be accomplished by sending out our books, large and small, magazines, periodicals, pamphlets, and tracts. In this work every church member may have a part. "In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part. . . . The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with these of ministers and church officers."—"Testimonies," Vol. IX, pp. 116, 117.

Truly we are living in the last days of this earth's history. A great work is to be done in a short time. We cannot expect that our ministers alone can finish the work. The Lord is calling upon every lay member to assist in this work.



H. D. Middleton
A Winner of Souls Through Literature.
(See page 11)

"When you meet persons in the cars, on the boat, or in the stage, who seem to have an ear to hear, you can hand them a tract."—"Testimonies," Vol. I, p. 552.

Seventieth Anniversary of the Vigilant Missionary Society

The Vigilant Missionary Society BY D. E. ROBINSON

THERE had been no visit to the little church by a home missionary secretary. No one had written an article for the CHURCH OFFICERS' GAZETTE outlining some well-thought-out plan for the layman's movement, and urging the promotion of it in the local churches. There was no GAZETTE, there was no Home Missionary Department, there was not even a conference organization in that section of the United States; for in June, 1869, New England was a mission field in itself, and South Lancaster, Massachusetts, a small village. The event to which reference is here made occurred thirteen years prior to the establishment of our denominational school at South Lancaster, and there were only a few families living in that community who were keeping the Lord's Sabbath and waiting and watching for the coming of the Lord.

We do not know just how the idea started, but a group of nine or ten women met together to share a mutual burden of heart to do more to advance the work of the Lord. Such endeavor must be something very simple, for these women were not gifted with talents that would bring them before the public. They were mothers and housewives, and only those who lived before the days of the present labor-saving devices in the home can understand the time and effort required to maintain a well-regulated household in those early years.

The first need that suggested itself to the minds of these zealous pioneer home missionary workers was that of "many lonely Sabbathkeepers who seldom, if ever, had meeting privileges." They began to make contact with isolated members by personal correspondence. After they had written letters of encouragement to such persons with whom they were acquainted, they wrote to individuals in various localities appointing them as their "agents." These "agents" were asked to be on the lookout for persons in need of encouragement and help. To all persons whose names were sent in, letters

were written calling special attention to points of present truth, sending appropriate reading matter, and encouraging them to remain faithful.

This band of workers adopted the name "Vigilant Missionary Society." They not only laid plans, but proceeded to carry them into execution. A regular weekly appointment called for a meeting every Wednesday afternoon. The "agents" throughout the Middle and Western States, and later in various countries of the world, were requested to unite in prayer at a definite hour on Wednesday afternoon, to ask God's blessing upon the work of the society.

Varied were the needs of the cases reported by the "agents." For example, there was a sister who, having accepted the Sabbath, moved to a city to keep house for her son. There, cut off from fellowship with other believers, she was thrown into confusion by misrepresentations and opposition literature given to her by an opponent. Under this influence the sister at length decided to sever her connection with the message and also to warn others against receiving it. Her first move was to pass on to a friend in another State the book which had shaken her confidence. But just as the book was ready to mail, a Seventh-day Adventist brother called to see her. This call was brought about at the critical moment by a letter from a member of the Vigilant Missionary Society, who was informed concerning the situation. This brother gave a satisfactory answer to the objections that had unsettled her faith, and soon the bewildered sister was rejoicing with renewed confidence. Instead of sending the book to her friend as planned, she sent publications explaining the message of present truth. Soon this friend, without having seen any one of like faith, accepted the truth and rejoiced in the light.

A young man went from Canada to Washington, New Hampshire, and united with the little church there. Ere long, through association with worldly youth, he began to drift away from God, to the great concern of

his fellow believers. His name was sent to the Vigilant Missionary Society, and soon he received a personal letter. Returning to his room late one night, after having participated in his first dance, he found the letter on his dresser. The writer was unknown to him, but the contents of the letter, together with remorse occasioned by his departure from Christian principles, led him, after tossing restlessly for a long time, to arise and kneel by his bed, and there rededicate his life to God. This consecration has continued throughout a long life of service for God, as conference president, Bible teacher, and foreign missionary. The experience was related to me, his son, only a few years ago.

Many of the replies to letters written by these godly sisters, contained such expressions as, "Your letter came just at the right time," "I was greatly encouraged by your letter," "Your letter did me great good."

The sick were not forgotten. There was reported to the society the case of a sister who, after a visit to the sanitarium, was advised that there was no hope of recovery. She had returned to her home in great sorrow. Unknown to her, a day of fasting and prayer in her behalf was observed by the members and "agents" of the Vigilant Missionary Society, and from that time she began to improve in health rapidly. She lived for many years as a monument of God's mercy, and was a blessing to others by her influence.

Cases of need and destitution also came to the attention of these "Vigilant" workers, and a fund was raised to care for the needy. A family, without resources, the husband and father being sick, came up to rent day, not knowing where the needed money was coming from, and facing eviction from their home. At this important crisis the needed help came from the society, God having used this means of caring for His needy children. A man who had received a letter just in time to save him from utter despair, frequently sent substantial sums of money to help in the good work. With such funds as they could secure, they purchased literature and clothing, both new and secondhand, and distributed to worthy cases.

One of the members of the Vigilant Missionary Society was Mrs. S. N. Haskell. The society had been in

operation nearly two years, when the New England Conference was organized, and her husband chosen as the president of the conference. The first general meeting after the organization, was held in November of 1870, in New Ipswich, New Hampshire. In the current report of that meeting it is stated that "several brethren spoke in favor of organizing a missionary and tract society, when it was voted, unanimously, that such a society be arranged. Elders Waggoner, Haskell, and Cornell were elected a committee to prepare a constitution."—*Review and Herald*, Nov. 22, 1870.

After this conference missionary and tract society had been in operation for a year, Elder James White and his wife visited the field. In the *Review* of November 21, 1871, he wrote: "We enjoyed an excellent visit with the family of Elder S. N. Haskell, at South Lancaster, Massachusetts, from whom we learned much in relation to missionary movements and tract distribution of our people of the New England Conference." That the results of this movement made a great impression upon his mind is evident, for in the same issue he wrote: "We have but few efficient ministers, and some of these are fast wearing themselves out with double labor. . . . A thousand men and women are wanted as missionaries, who can by faith, come so nigh Heaven as to feel the holiness and force of the divine law, and the love of Christ in dying for the transgression of it. The fields are all white. Who will enter the harvest with the solemn covenant to give themselves wholly to the Lord, and to the last gathering work? These are grave matters, and should be considered by General Conference at as early a date as is practicable to assemble."

At the following session of the General Conference, this matter was not forgotten. The plan followed in New England was recommended, and during the next year, as the State conferences convened, they successively organized local conference tract and missionary societies. In 1873 the General Conference passed a resolution of gratitude for the "success of missionary labor in all its various branches," stating that "the wonderful conversions which have taken place from the reading of our publications

should stimulate all to renewed efforts in the work of the tract and missionary society." It was then recommended that Elder Haskell visit the different conferences, to help in the perfecting of plans for more efficient work.

The Vigilant Missionary Society of South Lancaster, Massachusetts, though formally adopted as an auxiliary to the conference tract and missionary society, continued through the years to maintain its individuality. It increased in number, and by 1872, after three years, we find the report of thirty-one members and about three-hundred correspondents, with seventeen corresponding agents. The members found the scope of their work constantly widening, and many were won to the truth through their efforts in mailing literature and writing letters. Among those whom they reached in other lands was Hannah More, a missionary to Africa. When she accepted the Sabbath truth, she was dismissed by the missionary body for whom she had worked, and on returning to America she united with the church at South Lancaster and became a vigilant missionary worker, passing on the light to others. One person who received the message through her efforts, carried it to Australia. Concerning Sister More's work, Elder Haskell wrote: "Tracts and pamphlets were strewn wherever she went. The seed occasionally fell upon good soil. Quite a number embraced the Sabbath, who are now keeping it. . . . A trail of light has marked her track from Africa to the British Isles; from the New England States to Northern Michigan, where she found her quiet resting place."—*Review and Herald*, Dec. 17, 1872.

Among my treasured memories are those of Sister Mary L. Priest, who at the inception of the Vigilant Missionary Society was chosen as secretary, and held that position until her death in 1889. From her obituary, written by Elder Haskell, we learn that her books show that she wrote about six thousand letters and sent literature to all those with whom she corresponded in the work of the society. Scores of people were brought to a knowledge of the truth through her efforts. Elder Haskell makes the following statements: "Missionary labors had become so interwoven in her nature that a few hours before she

died, as her mind occasionally wandered, she seemed to be replying to letters she had received from persons who were interested in the truth. . . . To her [Sabbath school] scholars, some of whom are scattered in the United States, Norway, Switzerland, England, and South Africa, she left this message: 'Tell my Sabbath school scholars that many nights when I could not sleep for coughing, I thought of every name, and prayed for every one, and I wondered if I had done all that the Lord would have had me do for them, and if I had helped them to fit up characters to stand the test of the judgment. Tell them to make thorough work for eternity; for I want to meet them there.'"—*Review and Herald*, Feb. 5, 1889.

We need not marvel that such devotion and consecration among members of the early Vigilant Missionary Society bore results. It gave inspiration to the future leader of the tract and missionary work to enlarge its scope to New England. From its work there, Elder James White caught the vision, and introduced it to the General Conference, and it has grown till it is now a world-wide movement. What limitless possibilities open before the humble workers in our churches scattered throughout the world who maintain the same degree of faith, devotion, and consecration as was manifested by that pioneer group of missionary workers known as the "Vigilant Missionary Society."

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Seventy Years After

BY W. H. BERGHERM

THOU shalt remember all the way which the Lord thy God led thee." Deut. 8:2. It is a good thing to look back over the way in which the Lord has led us, and just at this time it is most interesting to discover that 1939 marks the seventieth year since the first church missionary literature band was organized. This band of earnest soul winners consisted of ten members, all women, who, under the guidance of the Holy Spirit, united their efforts in wrapping, addressing, and mailing literature. They also sent personal letters far and near to those whose first contact with the message of truth was through receiving these papers, and to many isolated, discouraged or

"When you write to a friend, you can enclose one or more [tracts] without increasing postage."—"Testimonies," Vol. I, p. 552.

backslidden church members with a view to establishing them more firmly. From this humble beginning there developed a new era in the extension of our denominational work. The little acorn of 1869, representing a few tracts and papers scattered here and there, has become the mighty oak of literature distribution, and today we see some twenty million pieces of literature lent or given away in the course of a year by our lay forces. It is therefore fitting, on this Sabbath dedicated to "A Larger Literature Ministry," to review briefly the circumstances under which the pioneer work began.

In the year 1869 there rested down upon a small company of believers in the South Lancaster (Massachusetts) church, a burden to distribute papers and tracts among those who they thought might be interested in the truth. The sending forth of this literature was accompanied by much prayer, and closely followed by personal letters. This company of workers was known as the "Vigilant Missionary Society"—a term duly significant, for it was no halfhearted, spasmodic effort which these workers put forth.

The following statements concerning the organization and work of the Vigilant Missionary Society are attributed to Elder S. N. Haskell, who was a close observer of the efforts put forth and the results obtained, and who, because of his developing a strong missionary movement throughout the denomination in the early days, has been called "the father of the tract-society work."

"It was due to the earnest pleadings of Brother and Sister White that I conceived the idea of trying to do something by an organized effort. A few of the sisters in South Lancaster, Massachusetts, came together, and we organized them into what was called the Vigilant Missionary Society, with Mrs. Roxa Rice as president, and Mrs. Mary L. Priest as secretary. It was not expected that the brethren should join this society. It was agreed that they might be permitted to pay money into the society, but it was thought that the brethren were too busy to engage in such missionary work. The meetings of the Vigilant Missionary Society were held each Wednesday afternoon at three o'clock, at which time the members would report what

they had done during the week. Their plan was for each to visit a portion of the neighborhood during the week, carrying with them tracts on different subjects. As they visited the people and found an interest in any particular subject, they were prepared to emphasize the truths stated by leaving a tract on the subject."

The sending forth of literature and the correspondence work that followed broadened until it reached England, Scotland, and every country where the English language is spoken. Those engaged in the work became so enthusiastic over the possibilities in this home missionary work, that they began the study of French, German, and other languages. In a short time, people of different nationalities began to embrace the truth; and they in turn began to correspond with friends, many of whom were in the old country. In this way a live interest sprang up in Europe; and the leaders who established the work there, stated that the churches and companies organized were the result of the interest first awakened by correspondence from friends in America.

Elder J. N. Loughborough, a leading pioneer worker and church historian, writing later in regard to the influences emanating from the work of the Vigilant Missionary Society, made this statement: "This movement introduced a new era in the prosecution of the work of the message. Hitherto the teaching of the truth had been confined almost exclusively

to efforts put forth by the living preacher."—*"The Great Second Advent Movement,"* p. 443.

As we look back to the small beginning of organized missionary endeavor for the scattering of truth-filled literature, and think of what has been accomplished since that time in the development of our publishing and missionary work, we should rejoice and take courage while pressing on with a greater literature ministry until the work is finished. If every Seventh-day Adventist church in all the world, would begin and carry on a live Home Bible Study League, which represents the same kind of endeavor as that in which the early Vigilant Missionary Society engaged, the harvest of souls would be a thousand times greater than we are witnessing today. Surely this present year should witness a mighty spiritual revival like that which moved the pioneers to systematic personal missionary endeavor. Never has the public mind been so aroused and stirred by events taking place in the world. Now is the time to move forward in faithful, persevering effort to distribute thousands upon thousands of pages of literature setting forth God's truth for these last days.



The Present-Day "Vigilant Missionary Society" of South Lancaster, Massachusetts

It is interesting to Seventh-day Adventists of the present day to look back at the humble beginnings of the many



The Present-Day "Vigilant Missionary Society" of South Lancaster, Massachusetts

branches of the great work of God which now encircle the globe, and to recount the providential leadings of God in behalf of His people. It is particularly gratifying to find that in the very same place where the beginnings of personal missionary endeavor took place—sending forth missionary literature combined with missionary correspondence—the same work is being carried on today. The present-day group of workers is larger, to be sure; and it is not only the sisters of the church who devote a specified time each week to mailing literature and writing letters, but they are joined wholeheartedly by the brethren as well; and the children and young people take an active part.

The photograph herewith gives a view of the literature correspondence band in operation in the South Lancaster, Massachusetts, church, in the early part of 1938. An interesting account of the society and its work is furnished by one of the members, Ruth Miller, as follows:

"It is seven o'clock, Monday evening, and the church bell is ringing! 'Why go to church tonight?' you ask. Come with me to the 'missionary room' in the church, and we shall find out what kind of meeting is being conducted.

"As we open the door, we find a large number of people already in the room, many of them seated at long tables, with pen and ink or paste pot at hand. Others are flitting about handing bundles of literature to different ones, also passing out lists of names and wrapping paper. We see large rolls of the *Signs of the Times* waiting to receive attention at the hands of the writers, also many copies of the *Present Truth*. Near the front of the room we find a distinguished white-haired gentleman, who has a rubber stamp and a pad on the table before him. He is introduced to us as Brother Beckwith, and we are told that he is the 'official stamper' of the missionary society, as every paper, after being wrapped and addressed, must pass under the rubber seal which bears the name and address of the missionary society. From this the receiver will know the source from which the paper comes and can find a channel of communication in case his special interest is aroused or in case he wishes to make some inquiry. Brother Beckwith and his good wife have been

faithful members of this missionary society for thirteen years.

"The leader of the missionary society is Fred Hall. He has also been at his post of duty for many years. He is always at the church well ahead of the hour for the missionary meeting, getting everything in readiness for the workers. He knows just who can do the best work at wrapping, and who can write the fastest, and he deals out the work accordingly. Thus the group is able to accomplish the most in the least time.

"The children, too, are interested in helping, and each is given something to do. Usually their services are most helpful in carrying the papers from one table to another, and seeing that all reach Brother Beckwith for stamping. Surely this is excellent training for the oncoming leaders in God's service.

"We are told that 1,000 copies of *Present Truth* are mailed every two weeks, and 400 copies of the *Signs* each week. 'Where are they sent?' we ask, and 'How do you get the names of people to send them to?' 'The papers go to practically every State in the Union, and to other countries also,' the leader informs us. 'Many of the names we receive from colporteurs and church members who are doing missionary work in different places. But we do not restrict our work to small territory. Relatives and friends ask us to send papers and write letters to

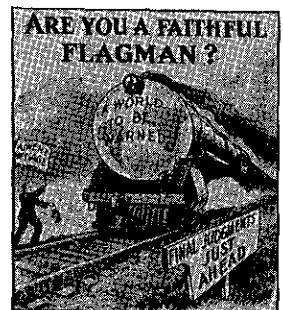
people scattered all over the country, and many times these friends will pay for the subscriptions on many of the papers we use. We are happy to know that our society is sending out rays of light into so many dark corners where the truth is not known.'

"Careful system is followed in sending out well-worded letters to people who have received the literature for a period of time, following up each indication of interest by sending special literature, making personal contacts for Bible studies, and in other ways cultivating the gospel seed until it bears fruit for the kingdom of God. The replies to missionary letters are eagerly watched for, and shared with all members of the society. Many people have been won to the truth through the missionary work of this society, but the full results of the work will never be known in this life.

"We thank the leader for the opportunity to meet such an enthusiastic group of workers as the South Lancaster Missionary Society, and as we leave the church, his parting words linger with us, as he said: 'We have found that we do not need to cross the ocean to do missionary work. We consider it a special privilege to belong to the society which is the outgrowth of the first such society ever organized in God's remnant church, which came into existence nearly seventy years ago, and was known as the Vigilant Missionary Society.'"

MONTHLY POSTER SERMONETTE—THE WATCHMAN'S RESPONSIBILITY

"In a special sense Seventh-day Adventists have been set in the world as watchmen. . . . To them has been entrusted the last warning for a perishing world. . . . They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. . . . The world is to be warned, and God's people are to be true to the trust committed to them."—"Testimonies," Vol. IX, p. 19.



NOTE.—This poster is one of a set of twelve, size 18 x 20 inches. The entire assortment may be obtained for 50 cents from the Review and Herald Publishing Association. Missionary leaders will find these posters a help in placing emphasis on individual missionary service. Watch for the poster next month.

News From Soul Winners

Winning Souls With Literature

(A personal Experience)*

I WAS born in England, March 1, 1863. My father was a minister of the Church of England, and it was his desire that I follow in his steps. But I was not so inclined, and in my early teens went to sea as a sailor. When I was about seventeen years of age, I was sent to Queensland, Australia, to take charge of a cattle ranch owned by my father, and from that time on, for twenty years, I was rancher, cowboy, horsebreaker, gold miner. But church going was entirely out of my line.

In the year 1900 I became acquainted with a man who observed the seventh-day Sabbath. He talked to me about the second coming of Christ, but I considered him a crank and would not listen to him. In 1903 I came to Canada, and was employed in a large lumberyard in Manitoba. One night about nine o'clock two men called at my home. They were selling a book entitled, "Christ's Object Lessons." I did not want the book, but my wife wanted it, and so I gave them my order. The name of one of these men was Potter (now Elder E. R. Potter, of Michigan), and when he delivered the book, he left a copy of a little paper *Lifeboat*, and a tract on the change of the Sabbath. The reading of the tract made me rather angry; so I got a Bible and was determined to prove that Sunday was the Sabbath. But I could not find even the word "Sunday" in the Bible. I was astonished to think that nearly all the world was keeping Sunday and there was not even one text in the Bibles for Sunday observance. But I did find the words "Sabbath" and "seventh day" in many places in the Good Book. I also found that the Catholic Church had thought to change God's holy Sabbath from the seventh to the first

day. Having read, heard, and even seen many things connected with the Catholic Church, I made up my mind I never would keep any day which that church had tried to substitute for God's Sabbath. I was eager to tell everybody about what I had discovered, for I was sure they would be glad to know. But they were not glad, and many thought I was losing my mind. I heard of a young man in the lumber camp who was talking about the Sabbath and seemed to have some knowledge of the subject; so I hunted him up, and we studied the Bible together on Sundays. His name was Ashton; he is now a professor in one of our schools in England. Then the Lord sent a Sabbathkeeper to the lumberyard, and he helped us greatly.

Beginning Missionary Work

Soon after this, Mr. Ashton and I left the lumber camp and went to Alberta to take up homesteads. Here we found several Seventh-day Adventist families, living in log houses with sod roofs, and driving ox teams. In a short time the Alberta Conference was organized, and about eight Seventh-day Adventist families formed the nucleus of a church. I was elected as the home missionary secretary of the church. We spent about a dollar a week for literature, and soon twelve new believers joined the church as the result of the literature we sent out.

In 1912 I moved to Lacombe, in order to place my children in our school, and was asked to lead out in the church missionary work. I began in a small way, by mailing papers and writing letters. I kept up the work for three years, but no results were apparent. But I was sure that if literature could reach such a man as I was and lead him into the light of truth, it could do the same for others. Then I had the joy of seeing three people accept the truth. And every year since that time I have seen souls brought into the truth, sometimes as many as twenty-three in one year—the result of mailing papers, books, and tracts, and following with letters in a systematic way.

A few years ago we started the

literature and correspondence band with the students at Canadian Junior College, and the work has been carried on faithfully. They mail out about 120 papers or tracts, and write fifteen or twenty letters every Sabbath, after the morning service. There is no noise or talking, and the work is all done in about half an hour. After a season of prayer asking God's blessing on the work, the band members pass out quietly.

A Harvest of Souls

In our literature work we use about 9,000 books, papers, and tracts a year, and pay cash for all supplies. So far this year (August, 1938) we have twelve new believers to report, and five others are ready to take their stand, and many more are interested. I know of 150 persons who have been won to the truth since the time I first began this work in 1913. But most of this number have come in during the last nine years. At one time Elder M. N. Campbell visited our student literature and correspondence band, and he asked how many had been brought into the truth that year. I told him there were seventeen so far. He seemed surprised, and said that the average for a minister was only seven in a year. This makes me very anxious that more of our churches engage in this work. There is nothing in the world so interesting as to see dear people brought out from the world of trouble and despair into the light of truth. It changes the life and imparts hope for the future.

Usually there are fifty or sixty names on my books for follow-up work—sending books and tracts and conducting personal correspondence. I believe that when people first accept the truth, our work really begins, as we must pray for them and encourage them, and keep them supplied with the *Review*, *Watchman*, *Signs*, *Present Truth*, *Sabbath School Quarterlies*, *Instructor*, and *Our Little Friend*. There comes to mind the case of a woman who accepted the truth against great opposition from her husband and the members of her former church. But she stood firm, and passed out the literature; and now, after eighteen months, she has been joined by her mother and two daughters, and three of her neighbors are keeping the Sabbath. This woman accepted the truth in December, 1936. There are many

* Knowing something of the remarkable work in literature distribution being carried on by H. D. Middleton, of Lacombe, Alberta, Canada, we asked him to furnish us a chapter from his experience for publication at this time. We are sure our readers will be interested and encouraged by reading of the souls won through the persevering, systematic work of this outstanding leader in Home Bible Study League methods.—EDITOR.

other new believers who are doing a similar work.

We must never forget that the people who accept the truth by reading the literature very seldom apostatize; and they pass the literature on to others, who also accept the truth and reach out after more people. I know of many who are keeping the Sabbath through this chain of personal literature distribution. Some people accept the truth quickly, while others may delay for years. Just this year I had the joy of seeing an old man baptized who has been studying the truth for years.

Order and System Essential

It is important for success in this literature work to follow a systematic plan, and have accurate knowledge of all literature that is sent out, when it is sent, and to whom. I have long rows of shelves divided into sections, each of which holds about two hundred different tracts, papers, and books,—from three thousand to four thousand pieces of literature, all in a particular place, and all numbered. I find I must have a place for everything, and everything in its place. Charts are placed in front of my desk. Chart No. 1 indicates when the first letter was mailed; chart No. 2 shows when an answer was received, and the request for more literature. Other charts indicate groups of names of people who are keeping the Sabbath, or are at the deciding point, etc. I never could do this work without this system of working, whereby I can reach for anything I want, and know just how much has been done in every case. I believe that God expects us to have system and order.

Raising Literature Funds

We shall never know of the many souls won to the message through the printed page, until we get into the kingdom. Satan knows that if the literature is circulated, it will do its work; so he tries to get our people interested in something else, or to become too busy, or to make the excuse that it costs too much. God expects those who know the truth to tell it to others. We have wonderful literature to use, and the cost is very small compared to the results. Here at Lacombe it takes about \$110 a year to carry on the work, and although our people are all poor, the money is all raised in advance. How do we do it? Near the

close of December we hold a Sabbath home missionary service, and tell the church all about the work we are doing, and what needs to be done. On the blackboard we write down the cash or pledges as they are made, and in less than ten minutes we have the full \$110 provided for. Then we take up a collection, which brings the total up to \$115 or \$130; and this carries us through the coming year, without our having to secure more money from the church.

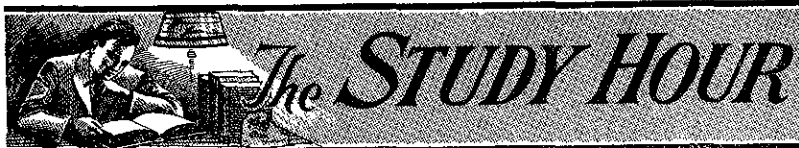
Begin Now

If this literature work were carried on in all our churches, God's mes-

sage would soon reach every nation, kindred, tongue, and people, and then the end would come. There may be some who read these lines who are doing nothing for the Lord. Why not secure some of our good tracts or papers, and call upon your friends and neighbors?

Even if they do not seem interested or friendly, you will have done what God expects of you, and God will bless you in your effort. But before you start out, tell the Lord all about your plans and ask Him to go with you. Do it now. Next month may be too late!

H. D. MIDDLETON.



Study Outlines on "The Great Controversy"

For the Month of March

Chapter 3—"The Apostasy"

1. Following every regeneration, either of an individual or of a church, comes the peril of degeneration. The history of the conflict over human lives has ever been like that of Israel, as stated in Judges 2:7-19. The converse is also true, that in the hour of deepest spiritual darkness, God kindles a new light to illuminate that darkness.

2. Compare the steps of individual apostasy with those in the apostasy of the early church. The first digressions were almost imperceptible. 49:2 * [55:2]. How carefully should we guard against the beginnings of compromise that tend to lower the standard of God's perfect pattern!

3. Satan recognizes the power of God's word, "the detector of error." 51:3 [57:3]. Whenever and wherever he cannot keep men from possessing the Scriptures, in what ways does he work to keep men from receiving their power? Note the force of the climactic sentence at the end of the chapter, and compare with 526:1 and 595:2 [597:3 and 671:2].

4. What false conception of the Sabbath was held by the Jews, and to what did it lead? 52:2 [58:3]. Does this suggest the necessity of giving diligent heed to the means by which Sabbathkeeping may be made a joy and delight, as indicated in Isaiah 58:13?

5. By what means were the "conflicting claims of heathenism and Christianity united"? 53:1, 2 [59:1, 2]. Note the working of the same article today. 573:1 [647:1].

Chapter 4—"The Waldenses"

1. As a motive in studying with patient detail the historical facts regarding this people, note the closing sentence of the chapter. The work which they began is to be carried to a glorious conclusion by their successors.

2. "By the beginning of the seventh century Christian Europe had reached a very low intellectual level. . . . Only in England and Ireland . . . and in a few Italian cities, was there anything of consequence of the old Roman learning."—"History of Education," Ellwood P. Cubberly, p. 127. Consider the relation of this fact to the statements in 62:3 [70:3]. Education and intellect are accompaniments of true Christianity. The corruption of Christianity was associated with a great decline in learning. So in the reformation of Christianity, true education is restored.

3. Facing as we do the testing issues before us, it is well to note how the parental training and education given to the youth, prepared them for fortitude and fidelity under persecution. 67:1-3 [76:1-3].

4. What motives led to the attendance by some of these youth at the universities of Italy and France? What was the secret of their steadfastness? What work was uppermost in their minds while there? Were they leaders, or were they led away from their principles? "Testimonies," Vol. V, pp. 583, 584. 69:3 to 70:1 [78:3 to 79:1].

5. What thought brought to them this realization of solemn responsibility to let their light shine? 70:2 [79:2].

6. What outstanding issue distinguished the true from the apostate religion? 73:1. What place should the doctrine of "righteousness by faith" occupy in our experience, and work? 73:3 [81:3].

* Page and paragraphs on page.

Weekly Church Missionary Services

March 4—"Working in Behalf of Those Who Seem Uninterested"

So long as Christ's followers remain in this world, they must expect to be hated by the enemies of righteousness, and to be continually faced by indifference and opposition. The Saviour warned His disciples that they would be hated of all men for His sake. But nevertheless they were to go forth searching in the highways and the byways for honest hearts, and never to become discouraged. We read: "Those who today teach unpopular truths need not be discouraged if at times they meet with no more favorable reception, even from those who claim to be Christians, than did Paul and his fellow workers from the people among whom they labored. The messengers of the cross must arm themselves with watchfulness and prayer, and move forward with faith and courage, working always in the name of Jesus."—"Acts of the Apostles," p. 230.

Unbelief in God's word and entire lack of interest in spiritual things, are becoming more and more apparent. But thousands of these apparently uninterested people are blinded by Satan and are groping after something which will satisfy. There must be a coming close to the people in a friendly attitude which will win hearts and create interest. We must never consider any case beyond the possibility of God's power to transform and save. God will impart wisdom in finding the avenue of contact with these "uninterested" people, if we are willing to be used. Genuine Christian love will banish prejudice and opposition, and lead to confidence and true and sincere interest in the things of God. The story is told of a little boy who attended a certain Sunday school. When his parents moved to another part of the city, the little fellow still attended the same Sunday school, although it meant a long, tiresome walk each way. A friend asked him why he went so far, when there were plenty of other Sunday schools nearer his home. "They may be good for others, but not for me," was his reply. "Why not?" asked the friend. "Because they

leave a fellow over there where I go," he replied. The rightful conclusion is, therefore, that if only we could make the world believe that we love them, there would be fewer empty churches, and there would be a smaller proportion of our population who never darken a church door. Let love replace duty in our church relations, and the world will soon be evangelized.

A leader in one of our publishing houses gave the following account of the members of his wife's family, who lived in a distant city and were very bitter against the truth. The wife's sister especially manifested an attitude which made approach impossible; but suddenly the ice melted, and this is how it came about. Frequent visits were made to the home, as occasion permitted, and nothing was allowed to mar the jolly friendship and happy home relations. The man and his wife were therefore always welcome, but it was understood that religious differences were not to be mentioned.

This particular leader was the circulation manager of a periodical department, and his pockets were kept well filled with current literature. Out of these bulging pockets "accidentally" dropped a *Life and Health*, or the *Liberty* magazine; possibly the *Youth's Instructor*, or an attractive small book. One day the sister picked up *Life and Health* and found in it principles which she had strongly advocated and concerning which she was very enthusiastic. In talking to her brother-in-law she expressed her surprise and very candidly admitted that she had no idea the Adventists put out such literature. And then she said, "Now Ed, you may send me all that kind of literature you have, and I will be glad to read it." When these persons were last heard from, their interest was deepening, not alone in the health magazines, but in other literature containing the fundamental truths of the third angel's message. It pays to cultivate the friendship of the "uninterested," and incidentally to leave a choice piece of truth-filled literature behind.

March 11—"Removing Prejudice"

A GREAT deal is said about prejudice,

and it would seem that this is one of the enemies confronting the layman's missionary movement on every side. Would it not be well to bring this foe under close scrutiny, and find out just what *prejudice* is anyhow—where it originates, how it is created, how it manifests itself, and how it may be counteracted or removed?

According to the dictionary, "prejudice" is a false conclusion about something by which perhaps one would be greatly benefited if he knew the facts. It would therefore seem that a person with a prejudiced mind is liable to do more damage to himself than to others, for he may fail to find that which he would greatly prize if he could only realize what he is ignorantly rejecting.

Usually we think of prejudice as an attitude on the part of those who oppose the message of present truth. This is true. But there is also a closer application. Seeds of prejudice may be buried in the heart of the missionary worker himself, and spring into life very suddenly. There may be prejudice against a brother or a sister, against some plan or method of missionary work; or prejudice against people of different nationality to whom the message of truth is to be proclaimed. No, prejudice is not confined entirely to those outside the church. All need to guard against forming false conclusions to the detriment of the work.

Brief study from the writings of the Spirit of prophecy on the subject of prejudice (as found on page 14) may serve to advantage in "removing prejudice."

March 18—"Personal Testimonies and Experiences"

THERE is nothing so encouraging to lay workers as to hear what others are doing; but it requires tact to secure permission to use the experiences available. Many experiences, similar to the following, may come to light:

A brother left a tract bearing his name and address on a train. He was a timid worker, wanting to do something for the advancement of the truth, but as he stepped out of the train he did not realize that he had done anything worth while. The tract was entitled "Which Day Do You Keep, and Why?" A man picked the tract up from the seat, and sent it home to his wife, who was an earnest Christian. He was away from home

for two or three months, and forgot all about the tract which he had found. But on his return, his wife told him that she had read the tract he sent her, and as a result both she and their daughter had begun keeping the Lord's Sabbath. In due time this woman and two daughters were baptized and received into the church.

Does it pay to scatter tracts? Yes, a thousandfold. Perhaps just as remarkable experiences will come to light in this Sabbath service. As a means of opening the way for relating experiences, the following poem may be read at frequent "personal testimony and experience" meetings:

SAY SO!

(Psalms 107:2)

Say so, if the Lord has blessed you,
Pardoned and restored your soul;
There are many seeking blindly
Christ, who met and made you whole;
Have you been delivered? *Say so;*
Others in a grip as grim
Lose their fetters as you tell them
Your experience with Him.

Say so, if to you is given
Revelation through His word;
You may hold the truth for some one
Who has longed, yet never heard;
Speak, and know that you have nothing
More or less than you receive,
God will witness till the hearers
Joyfully with you believe.

Say so, if you have discovered
Fingerprints of God on all,
Point them out to those who only
See the sin stains of the fall;
God is reigning, Christian; *say so!*
Christ triumphant, make it known;
Those who *say so* are the heralds
Of His kingdom and His throne.

—Beatrice Cleland,
London, England.

March 25—"Using the 'Watchman' to 'Win Another.'"

During the year 1939 we are celebrating a unique anniversary in the field of our publishing work, when our *Watchman Magazine* passes another milestone in its "times-interpreting" ministry. Thirty years have passed since it came into existence, and its tridecennial celebration is, therefore, an appropriate procedure at this time.

Covering the entire span of thirty years there have been some most thrilling stories of soul-winning conquest directly attributable to the circulation of the *Watchman Magazine*. Methods of distribution with this most excellent missionary monthly journal have been as numerous as those used with other types of literature, and all have been equally successful and effective in bringing souls into the light of this wonderful truth.

We remember the interesting story told by Elder L. T. Crielor, of Florida, which illustrates the distinct advantage of house-to-house work with the

Watchman by the members of our churches. "While visiting among the homes in her assigned territory, Sister Bond stopped at a home to leave a copy of the *Watchman* for a week's perusal. She found the woman of the house very much interested in the truth, as a result of these periodical visits. In the course of their conversation, she requested Sister Bond to give her a Bible study on some questions of faith on which she was especially convicted. Sister Bond happened to notice a copy of 'Bible Readings' on the shelf in her parlor, and opened it immediately to a study on the Sabbath question. After the study which was presented just as it is given in the pages of 'Bible Readings,' the woman informed her that she believed it was the truth; and she immediately began to keep the Sabbath."

We feel reasonably certain that this experience could be repeated many times in various sections of the country, if many more of our members would take the *Watchman* to their friends in their own community. True to the promise of inspired counsel, "the Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."

The public libraries throughout the country provide another profitable contact in missionary adventure with the *Watchman Magazine*. Thousands of people frequenting these places have had opportunity to read the truth in a most fascinating presentation in this missionary journal during recent years. During this special *Watchman* Week an offering should be solicited to guarantee placing the *Watchman* in every public library in the country during the coming year. Thus many will have access to our only monthly missionary journal who would never be reached in any other way.

There are approximately 7,850 public libraries in the entire country, and at the special sixty-cent missionary rate provided for this purpose, an average offering of two dollars for every church in the United States, or less than five cents a member, would provide sufficient funds to compass this most potential field of soul-winning conquest.

Let us unitedly respond to the challenge of this hour of wonderful opportunity, and determine to "Win One" with the *Watchman* during the coming year.

H. K. CHRISTMAN.

Prejudice

(A study from the Spirit of prophecy)

A Common Cause of Prejudice.—"There are many in the same condition as was Nathanael. They are prejudiced and unbelieving because they have never come in contact with the special truths for these last days or with the people who hold them, and it will require but attendance upon a meeting full of the Spirit of Christ to sweep away their unbelief."—"Testimonies," Vol. VI, p. 38.

Traits of Character Which Create Prejudice.—Impatience, irritability, childishness, abrupt manners, prejudice souls against the truth. (See *Id.*, Vol. III, p. 242.)

The True Christian Has No Ground for Prejudice.—"Christ tears away the wall of partition, the self-love, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle that their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our neighbor, and the world as our field."—"Thoughts From Mount of Blessing," p. 69.

Never Be Discouraged by Prejudice.—"No matter what we have to meet, what opposition, what effort to turn souls away from the truth of heavenly origin, we must give publicity to our faith, that honest souls may see and hear and be convinced for themselves. Our work is to say, as did Philip, 'Come and see.'"—"Testimonies," Vol. VI, p. 38.

Means of Overcoming Prejudice.—*a. Influence.* "The truth as it is in Jesus does much for the receiver; and not only for him, but for all who are brought within the sphere of his influence. . . . He is a true, bold soldier of the cross of Christ, holding forth the word of life. As he gains influence, prejudice against him dies away, his piety is acknowledged, and his Bible principles are respected."—*Id.*, Vol. V, p. 569.

b. Medical Missionary Work. "As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done . . . in many places where the truth has not yet been proclaimed. . . . This work will break down prejudice as nothing else can."—*Id.*, Vol. IX, p. 211.

c. Literature Work. "Be sure to work in a way that will remove prejudice instead of creating it. . . . Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books. . . . If possible secure an opportunity to teach them the truth. Beside all waters you are to sow the seeds of truth, though not knowing which shall prosper, this or that."—*Id.*, pp. 34, 35.



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

March

If I Were Treasurer—

I WOULD remember that my job is much more than a matter of bookkeeping, for I can have a part in the training of Christian character, in teaching methods of giving and true Christian stewardship. I would study my duties as outlined in M.V. Leaflet 4, pages 12 and 13.

I would attend the weekly executive-committee meetings.

I would plan a budget for the year and present it to the executive committee for their approval, and then submit the average amount the budget will require from each member weekly. Some will be able to give more than the average, others less.

I would receive all funds of the M. V. Society.

I would get some one to help me count the offerings at the close of the meeting, that there may be no question as to the accuracy of the report.

I would keep neat, accurate, and complete records of all cash received and all expenditures made.

I would turn over to the church treasurer, to be held in trust for the society, all money received, and in return would have a receipt from the church treasurer for that money.

I would draw from the society funds held in trust by the church treasurer only as authorized by the society executive committee.

I would pay all bills promptly.

I would submit a financial statement at the close of each month to the society secretary, that he may include necessary items in his monthly report to the conference M.V. secretary.

I would discourage doubtful money-raising schemes, for the society which trains its members to give their offerings faithfully will have small excuse for going into business to pay its debts.

I would sometimes confer with the church treasurer, in order to ascertain whether the society members are doing their share in the work of the church; and when they are not, I would urge upon them the obligation and privilege of supporting the regular work of the church.

I would balance all records at the close of the year and give them to the incoming society treasurer.

M. W. M.

M.V. Messages Fund

ON Missionary Volunteer Day, the first Sabbath of the Missionary Volunteer Week of Prayer, the offering for the "M.V. Messages Fund" is to be taken. Appeals have come in from two division conferences requesting a lift in the translation and publication of the book, "Messages to Young People," into five additional languages. Perhaps nothing that Missionary Volunteers can do will be as helpful to their fellow youth in other lands as will making available to them this wonderful book.

Officers, keep before the members of your society the taking of this offering and remind the members of the society to plan for it, so that on Missionary Volunteer Day a large offering may be given.

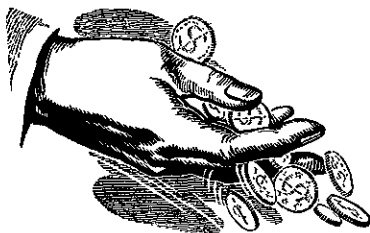
Be sure, however, that after the offering is taken, it is properly receipted by the church treasurer, so that it will go properly tagged to the conference, the union conference, and the General Conference. Otherwise, it will be sidetracked into some other fund.

Leaders and treasurers should see to it that the church treasurer, in writing a receipt for this offering, tags it "M.V. Messages Fund." As the church treasurer's receipt book and record book do not have this item printed in them, it will be necessary for the treasurer to write it on the receipt and into the record book. Certainly, money which the young people give to this fund should be correctly tagged, so that it will not be diverted to other purposes.

May God bless the officers and young people in all our societies whose generosity is making possible the translation and publication of this book for Adventist youth for such a time as this.

A. W. P.

"An hour with a book would have brought to his mind
The secret that took him a whole year to find."



S.S.L. and Jr. S.A.

NOTHING is more vital to the Christian life of the young people and Juniors of the church than an intimate knowledge of the Bible and a practical training in presenting its truths to others. To encourage a personal study of the Bible among the members of the Missionary Volunteer Society, the department has long promoted the Study and Service League for the Senior youth, and the Junior Standard of Attainment for the Juniors. The courses of study outlined may be taken either in a class under the direction of some one appointed by the society, or individually.

The course outlined not only includes the study of Bible doctrines, but also the study of our denominational history. It is imperative that the youth of the church have a thorough working knowledge of the subjects, so that they may be able to present our message intelligently and effectively.

The months of May and November are set apart each year as the time for the examinations to be given in the churches. Even though your society may not have been conducting special classwork in the required subjects, it is quite likely that some of the members will desire to take the examinations. In any case, you will be able to obtain the examination questions from your conference Missionary Volunteer secretary.

Why not organize classes for this work in your society, so that your members may become better qualified to do the work that God has entrusted to them? For the Study and Service League you will need the following books: "Missionary Volunteer Studies in Bible Doctrines," 15 cents; "The Great Advent Movement," 85 cents; and "Fishers of Men," 50 cents.

For the Junior Standard of Attainment you will need: "Pioneer Stories of the Second Advent Movement," by A. W. Spalding, \$1.75; and the Junior Standard of Attainment Manual, M.V. Leaflet No. 13, 6 cents.

C. LESTER BOND.

Christian Education

THESE are days during which young people throughout this world are permitted to roam, because there is very little to anchor them. So-called education—worldly education—does not anchor the youth of the nation. The home oftentimes is not in a position to hold its youth. Society is failing in the program of surrounding the youth

with wholesome influences. With these apparent failures, what is left to give young people that which they need? Christian education. There is nothing that can and will take the place of this. Therefore, every conference leader, every Missionary Volunteer secretary, and every society leader should put forth renewed effort to encourage our youth and children to attend our Seventh-day Adventist schools.

A special Education Day has been appointed for March 4. The purpose of this day is to interest our people everywhere in this great phase of the Lord's program, namely, Christian education. On that day, the first of a series of four programs is to be given in all churches. Every leader should familiarize himself with the contents of this program in the GAZETTE.

What should be done before this program is given?

1. Prepare the young people for it by talking to those who are not interested in Christian education.

2. Encourage all to be in attendance when this program is presented.

3. Wherever there are young people in the church who haven't the finances required to attend our schools, encourage them to work and save their money to this end. Also, encourage church members to contribute to make it possible for some of these children to attend church school.

D. A. OCHS.

On File

"Yes, I read something about that the other day," mused the first leader. "But where did I see it?"

"Probably it was in the *Review and Herald* or the *Youth's Instructor*," suggested the second leader. "Our society has kept a complete file for several years, and you are welcome to look at the papers. We have made notations in an index of articles we thought might be especially helpful in our society meetings. I am quite sure you can locate that article through our index."

"Thank you. I shall be glad to do that. It may be that is the idea we have been looking for, also. We often wish to use actual mission experiences and seem never to be able to find them at the time we want them. May I follow your pattern?"

"Of course you may! And, I might add personally, I have made a clipping file by subjects for such things as I feel I can profitably use later. You might like to think about that also!"

How about you, leader?

M. W. M.

The Young People's Missionary Volunteer Week

MISSIONARY VOLUNTEER WEEK! This is a youth's week, a week especially devoted to our youth, to our 300,000 young people and children of Seventh-day Adventist parentage the world over, young people who attend our Sabbath schools, Missionary Volunteer Societies, and churches.

What a grand army of youth, full of vigor, zeal, and courage, each one with a glorious prospect! Yet, every one is in dire need of a deeper experience in the Lord. What are we going to do for these young people this coming Missionary Volunteer Week?

To accomplish nothing in their behalf would be disastrous. Just think of the souls that might be lost! Therefore, shall we not do something about it? The following items are suggested:

1. Every effort should be made to create a deeper interest in the children and youth, a deeper feeling of tenderness and sympathy for them in Senior members of the church. Every member should be brought to sense his responsibility to the lambs of the flock. "The work that lies nearest to our church members is to become interested in our youth."—*"Testimonies," Vol. VI, p. 196.*

2. Leaders should endeavor to enlist the cooperation of all young people in the soul-winning program on behalf of the unconverted youth this week. "Let not the youth be ignored; let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do little errands of love and mercy for those less fortunate than themselves."—*Id., p. 435.* The young people should be encouraged to put forth every effort to win to the Master those who are yet unconverted. There is no higher type of missionary work, and no greater blessing can come into a young person's life than that which comes as a result of leading another young person to a decision for Christ.

3. Endeavor to deepen the consecration of young people who have already taken their stand for Christ. "When the youth give their hearts to God, our responsibility for them does not cease."—*"Gospel Workers," p. 210.* To accomplish this in behalf of the young people, seek to lead them into the devotional program sponsored by the Missionary Volunteer Department. Nothing takes the place of the Bible Year and the Morning Watch.

D. A. OCHS.

The Hour of Meeting

1. Set the time for your weekly Missionary Volunteer Society meeting and stick to that hour. Most societies find that Friday evening meets their need and fills the early Sabbath hours of the youth with purposeful worship. Sabbath afternoon is the next choice in point of time. And the youth in some widely scattered communities have still further problems. Friday evening is out of the question, and on Sabbath, Sabbath school and church services are held in the middle of the day or in the afternoon, and there seems to be no time for the young people's meeting. That problem has sometimes been solved in one of the following ways:

a. Having a regular Missionary Volunteer meeting once a month at the time of the church service. (Of course by arrangement with the church elder or pastor.)

b. Using thirty minutes each week following the regular church service, with a social gathering once a month to study Progressive Class work and lay plans for missionary endeavor.

c. Occupying the time for the regular church service once a month, and meeting fifteen minutes after church other weeks.

d. Meeting one-half hour before Sabbath school.

2. *Begin on time.* Be prompt. If you are not, you will find the young people expecting you to be late, and gauging their arrival at the meeting place accordingly.

3. *Schedule every item during the hour.* If you do not know how much time it takes for various features, notice at your next meeting, and schedule them accordingly thereafter. When making assignments to speakers, be sure to tell them exactly how many minutes you are allowing for them, and they will soon learn that you have the meeting so well organized that if one person runs over his allotted time he disrupts the plans.

4. *Close on time.* An audience appreciates that you have been able to accomplish your purpose and to close at the assigned time. They will be ready to come back for another society meeting next week.

M. W. M.

April Topics

1. Why Marriages Succeed or Fail. Junior—Your Best Friends.
8. Creative Hobbies.
15. Advanced Study and Service League. Junior—Pioneers of the Message.
22. The Outstanding Value of the Bible. Junior—Bible Treasure Hunt.
29. Open for your original program.

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Books cannot take the place of life, but books can widen and enlarge life illimitably.—Bennett.





Senior Meetings

My Friends and I

(Program for March 4)

BY ARCH A. O. DART

SONG SERVICE: Nos. 114, 241, 263.
(Songs selected from "Gospel in Song.")

OPENING SONG: No. 64.

PRAYER. (Pray especially for our friends who are sick, who may be discouraged, or who are not in Christian schools.)

SECRETARY'S REPORT.

OFFERING.

MISSIONARY REPORT.

TALK: "My Kingdom."

POEM: "The Making of Friends."

SPECIAL MUSIC.

TALK: "Where Shall I Find My Friends?"

SYMPOSIUM: "Selecting Friends."

POEM: "Gain or Loss?"

CLOSING SONG: No. 154.

CLOSE BY REPEATING THE MIZPAH.

My Kingdom

EACH one of us has a little kingdom over which he rules. The influence we have over our friends is our controlling power. It causes them to do things that they otherwise would not do, to say what they otherwise would not say, to go where they otherwise would not go, to think thoughts that they would not think. What more would the word of a king do? The more influence we have, the greater is our kingdom and the greater is our responsibility.

We can see our traits of character reflected in the lives of our friends. For us to be selfish is to close the purses of those who know us. In fact, selfishness slams the door not only in the face of friendship, but in the face of happiness itself. No one can be happy, no one can make a success of life, who is selfish. But the one who thinks of his friends first, who is always trying to make them happy, will be happy himself. We cannot pour perfume on others without enjoying the fragrance ourselves. One who is cheerful, who wears a smile, who has a kind word for every one, is admired and sought for by all. A king who thinks about himself and gives little thought to the comfort and happiness of his people, will soon find his kingdom growing weaker and weaker. But a king who is seeking the welfare of his subjects, who is interested in the

advancement of his people, will find his kingdom prospering.

God plans to share His throne with others in the new world. He has told us plainly, "To him that overcometh will I grant to sit with Me in My throne." No one will be taken to rule with Him who has not been tested and tried, who does not know how to use the kind of power known in heaven. God is giving to each one of us a test here in this world. A few years is allotted to us to see whether we will make a right use of this power. Force is not known in heaven. Never does God compel His subjects to do what He dictates. The power of choice has always been given; it will always be ours. God's commands are, "Follow Me." Satan's kingdom is a kingdom of force, of compelling others. God's kingdom is a kingdom of love. When we try to force others to do as we say, we are partaking of the spirit of the kingdom of darkness, but when we win others by the power of love, our lives are reflecting the light of heaven.

Each one would do well to ask himself these questions: Does my life lead others upward to a higher plane of living, or does it drag them downward? Does my indifference toward church attendance keep my friends from receiving the blessing that is in store for them there? Does my carelessness in regard to dress, amusements, and conversation cast a stumbling block in the pathway of my friends? Does my love for good reading inspire my friends to enrich their

lives by selecting choice books? Does my refusal to participate in something questionable give my friends courage to say No in the hour of temptation?

"Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence." "If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed. . . . Beyond our knowledge or control it tells upon others in blessing or cursing."—"Messages to Young People," p. 418.

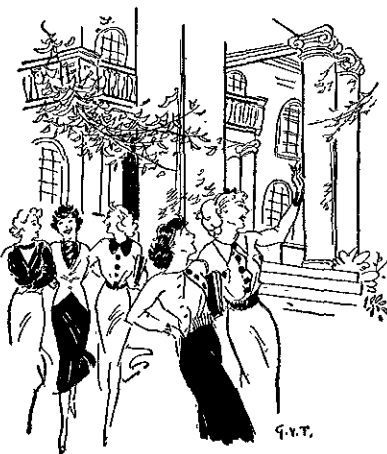
Jesus came to this world to demonstrate what the life of one individual can accomplish in a short time. Born as a babe in a stable, He lived the life of a peasant for thirty-three years; yet He was King in every sense of the word. He had no armies with which to conquer the nations, no money with which to attract the greedy, no social standing to flatter the vain; yet no one has ever done the mighty work that He did. Alexander, Julius Caesar, Napoleon, and others, left the dead and the dying on the battlefields, left want and sorrow in the homes of the slain, but Christ left health and happiness in every home, left joy and peace wherever He went. Men, women, and children, rich and poor, learned and unlearned, sought His companionship. It was joy to be near Him. It was heaven to be in His presence.

Jesus is our example. If we follow in His footsteps and use aright this power of influence that He has given to us, He will say to you and to me: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Gain or Loss?

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

But if, through all the livelong day,
You've cheered no heart by yea or nay—
If through it all
You've nothing done, that you can trace,
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.
—N. O. Moore.



Selecting Friends

1. If I am to form the right kind of character, what kind of friends should I choose?

Ans.—"Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind, and who are religiously inclined. Those who have counted the cost, and wish to build for eternity, must put good material into their building. If they accept of rotten timbers, . . . the building is doomed to ruin."—"Testimonies," Vol. IV, p. 688.

2. What will the true followers of Christ not do?

Ans.—"The true followers of Christ will not choose intimate friendship with those whose characters have serious defects."—*Id.*, Vol. III, p. 24.

3. If all my Christian associates live on the other side of town, would it be all right for me to select my friends from those near me, although they may be a little worldly?

Ans.—"It is positively dangerous for you to be intimate with friends who have not a religious experience."—*Id.*, p. 42.

4. What influence do friends have upon us?

Ans.—"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Prov. 13:20.

5. Should our isolated young people associate with some of their neighbors?

Ans.—"Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, bless, and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence."—*Id.*, Vol. IV, p. 655.

6. Can we not convert evil companions in a worldly school, and thus do good?

Ans.—"By the choice of evil companions many have been led step by step from the path of virtue into depths of disobedience and dissipation to which at one time they would have thought it impossible for them to sink."—"Counsels to Teachers," p. 224.

7. Has God appointed angels to carry this wonderful message of salvation to our friends?

Ans.—"Man must be the channel to communicate with man."—"The Desire of Ages," p. 297.

8. What is the best kind of friendship one can have?

Ans.—"Better than all this friendship of the world is the friendship of Christ's redeemed."—"Christ's Object Lessons," p. 374.

9. What is one sign of a true friend?

Ans.—"Whoever is foolish enough to flatter you, cannot be your true friend. Your true friends will caution, entreat, and warn you, and reprove your faults."—"Testimonies," Vol. III, p. 226.

10. What beautiful work can a friend do for a friend?

Ans.—"There are souls perplexed with doubt, huddled with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ."—"The Desire of Ages," p. 297.

11. What can Christian friends in a Christian school do for us?

Ans.—"The student has a special work to do in the school itself. In the schoolroom and in the school home there are missionary fields awaiting his labors. Here a variety of minds are gathered, many different characters and dispositions. By proving himself a help and blessing to these, the student has the privilege of showing the genuineness of his love for Christ, and his willingness to improve the opportunities for service that come to him. By helpful, kindly words and deeds he may impart to his associates the grace of God bestowed on him."—"Make it your first interest to gather upright, noble, uplifting principles."—"Counsels to Teachers," pp. 552, 555.

12. How may we have a little foretaste of the joys of heaven?

Ans.—"The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven."—"Ministry of Healing," p. 360.

The Making of Friends

If nobody smiled and nobody cheered and nobody helped us along.

If every minute looked after himself and good things all went to the strong, if nobody cared just a little for you, and nobody thought about me, And we stood all alone to the battle of life; what a dreary old world it would be!

If there were no such a thing as a flag in the sky as a symbol of comradeship here.

If we lived as the animals live in the woods, with nothing held sacred or dear.

And selfishness ruled us from birth to the end, and never a neighbor had we, And never we gave to another in need, what a dreary old world it would be!

Oh, if we were rich as the richest on earth and strong as the strongest that lives,

Yet never we knew the delight and the charm of the smile which the other man gives,

If kindness were never a part of ourselves, though we owned all the land we could see,

And friendship meant nothing at all to us here; what a dreary old world it would be!

Life is sweet just because of the friends we have made and the things which in common we share;

We want to live on not because of ourselves, but because of the people who care;

It's giving and doing for somebody else—on that all life's splendor depends,

And the joy of this world, when you've summed it all up, is found in the making of friends.

—Edgar A. Guest.

Books are the legacies that a great genius leaves to mankind.—Addison.

Where Shall I Find My Friends?

God is ever seeking our happiness, our welfare, our prosperity. If we follow His leading, He will take us where we can find friends that are noble and true, friends who will be an encouragement and a help to us all through life. God plans for us to attend a Christian school, and, aside from all the other advantages one has in being in one of our own schools, the friendships that can be formed there are worth the cost many times over. Not that we shall find perfection there—but we do find those with high ideals, stability of character, and noble aspirations which will challenge the best that is in us. Our academies and colleges have ministers, missionaries, teachers, doctors, nurses, and Bible workers in the making. Coming in close contact with these young people over a period of a few years will bring a blessing to us for life.

When college days are over and we begin to feel the heat of the battle, a report in the union paper or in the *Review and Herald* of the work our schoolmate is doing will give us new hope and courage to press on in the Master's work. A letter received from that classmate who is out in the mission field will kindle afresh our love and zeal for missions.

Nor should we forget the value of our friendship with our Christian teachers. Not only while we are in school do they show interest in us and try in every way possible to help us accomplish something, but long after our places are taken by others, our success is their joy.

God has ordained that every one may have a lifelong friend, one who is nearer and dearer than any one else in all this world. It was God who gave us the marriage institution. It was God who performed the first ceremony. Inasmuch as it is His institution, His counsel ought to be taken if our marriage is to be a success. Our happiness is His greatest concern, and therefore through His messenger He cautions us: "Those who would find true happiness, must have the blessing of heaven upon all that they possess, and all that they do. It is disobedience to God that fills so many hearts and homes with misery. My sister, unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—"Testimonies," Vol. V, pp. 362, 363.

And again He adds, "No one who fears God can without danger connect himself with one who fears Him not."—*"Patriarchs and Prophets,"* p. 174. A Christian companion, found, perhaps, in a Christian school, one who is interested in the same things that you are interested in, one who is not wasting his time, his money, his life on trivial things of this earth that will soon be destroyed, but is accomplishing something that will stand through the ages—is a gift from heaven.

The Church Maintains Colleges

BECAUSE:

It believes in education.

It recognizes the value of passing on vicariously information which has been gained through hard-earned past experiences.

It sees the advantages gained from guiding the experiences of its young members.

It knows that the association of people with similar ideals culminates in the realization of those aims.

It has confirmed from past experience the fact that trained leadership can present the ideals of Christianity more effectively.

It wants to follow in the footsteps of the greatest Teacher of all.—*Young People's Leader.*

Golden Rule or Rule of Gold

"ONLY the golden rule will save this country—not a rule of gold. A character standard is far more important than even a gold standard. . . . The success of all economic systems is still dependent upon both righteous leaders and righteous people. . . . In the last analysis, our national future depends upon our national character—that is, whether it is spiritually or materially minded. . . . The making of men is more necessary than the making of money."—*Roger Babson.*

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The Worth While

I WOULD rather plant a single acorn that will make an oak of a century and a forest of a thousand years, than sow a thousand morning glories that give joy for a day and are gone tomorrow. For the same reason I would rather plant one living truth in the heart of a child that will multiply through the ages, than scatter a thousand brilliant conceits before a great audience that will flash like sparks for an instant, and like sparks disappear forever.—*Edward L. Pell.*

AN investment in knowledge always pays the best interest.—*Franklin.*

Our Feathered Friends

(Program for March 11)

BY MRS. RUTH WHEELER

SONG: "Sunshine in the Soul," No. 198 in "Christ in Song."

QUOTATIONS ON NATURE. (See Notes to Leaders.)

PRAYER.

INTRODUCTORY REMARKS.

TALK: "Our Neighbors—the Birds."

TALK: "How to Identify the Birds."

SYMPOSIUM: "Introducing Some Common Birds." (See Notes to Leaders.)

READING: "A Sabbath in the Woods."

SONG: "Birds."

BENEDICTION.

Notes to Leaders

Symposium: "Introducing Some Common Birds."—Six or seven members of the society may each introduce a common bird. To do this, a picture of the bird will be shown, and a minute-and-a-half talk will be given in which the speaker will tell some of the identifying marks of the bird, its habits, and where it may be found. A list cannot be given for your section of the country, but the common birds should be chosen, such as the meadow lark, black-bird, song sparrow, woodpecker, and robin.

If your society has had studies on birds and your members are acquainted with the common birds, some of the more rare species may be studied. Material for these talks can be obtained from bird books, or from the Audubon leaflets. These leaflets, each of which includes a colored picture and a descriptive story of one bird, can be had at a cost of five cents each. Order from the National Association of Audubon Societies, 1775 Broadway, New York. Three weeks must be allowed for the material to arrive.

Follow-up work would be helpful. In several succeeding meetings a few minutes might be devoted to reports on birds seen and to the introduction of new birds. If you are in a city, the parks offer excellent opportunities for nature study.

Quotations on Nature: See "Education," page 101, paragraphs 3, 4; and

the last half of page 117 and the first half of page 119.

Introductory Remarks

By Leader

THE study of birds is recognized by many well-known educators as a very valuable training. It develops a "sound mind in a sound body," by training the young persons' powers of observation, creating a desire for investigation, and offering a healthful form of outdoor activity. Such an interest will carry through life, and prove of real value in later years, from a health standpoint, by providing a beneficial form of recreation and relaxation from the stress and strain of active life. It also develops kindness, sympathy, and gentleness toward all living creatures, and a regard for life, which is especially to be desired.

As Christians we receive a double value from this study. To us the study of nature is a revelation of God. (See "Education," pages 99-101.) "As we come close to the heart of nature, Christ makes His presence real to us, and speaks to our hearts of His peace and love. . . . For us the glory of His face will again rest upon the face of nature."—*"Christ's Object Lessons,"* pp. 26, 27.

Our Neighbors—the Birds

ONE of the easiest ways to become acquainted with the birds is to invite them to your home. It may take a little time for the birds in the neighborhood to learn that you welcome them to your garden, but once they have learned this, the rest is easy.

In the winter and early spring, when food is scarce, a feeding platform is very attractive to the birds. It should be put in a secluded spot, out of the direct wind, and should be stocked with the foods that the different varieties of birds will eat. They have their preferences the same as we do, and we can please them best by supplying them with the food they want. Woodpeckers, chickadees, nuthatches, blue jays and other birds that eat insects, like suet and nut meats. If the nuts are cracked and spread on the platform, the birds will pick out the meats themselves. The suet may be enclosed in a coarse screen and nailed to a tree trunk. The birds cannot waste it this way, but each will have his proper share. The juncos, sparrows, and quail are among the seed-eating birds. We can please them best with bread crumbs, cracked grain, and seeds.

During the summer months, water is the most important item in the garden.



The sound of cold, dripping water on a hot summer afternoon is sure to call many species of birds to your garden. Not only do the birds like to drink; they also like to bathe. Most birds take at least one bath, and sometimes several baths, a day. Some just take a hasty little dip, perhaps alighting for a moment on the lily pads in the pool, while other birds like to get really wet. The robins will sit down in the shallow water and fluff out their feathers until they are so wet they can scarcely fly to a limb overhead.

Many birds like to bathe and drink in a tall bath that is on a pedestal, as most conventional garden baths are, while others always choose a little pool on the ground. A rock that is naturally concave on the upper side makes an excellent and attractive bath in the garden. It may be put under a dripping faucet and be always kept full of clean, fresh water. Whichever bath the birds choose, they prefer a tree close by from which they can watch for danger before they come to drink, and shrubbery not too close. A cat might hide and spring upon them if there is cover near enough to the bath.

All the birds must have a shallow bath. If you have a pool, a shallow corner should be left, or a big rock may extend into the pool, on which the birds can descend into the water only as deep as they choose.

Another excellent way to become acquainted with the birds is to visit them in their homes. It is there that we learn more of the natural habits of the birds. A Sabbath afternoon spent near a little stream or a pleasant meadow, will add to your knowledge and appreciation of the birds. At this time of the year they are beginning to come back from their winter homes in the south. It will soon be nesting-time, and this will give you added opportunity to become acquainted with the songs of the birds.

Go out by yourself and sit down quietly on some hillside. Take along a pair of binoculars if you have them, and a bird book. Try to name the birds that come near. You will be surprised at the number of birds that live in your neighborhood, and you will be delighted as your eyes are opened to realize that you, too, are acquainted with the birds.

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"LITERATURE is life selected and condensed into books."

Birds

(Tune of "Trees")

I KNOW that I have never heard
A song so lovely as a bird's.
The soft, low note from throat of dove,
Singing a symphony of love;
A meadowlark from nearest clod,
Lifting a song in praise of God.

I think the sweetest rhapsodies
Are sung by birds just for the trees.
The thrush sings softly to the stream,
The joy of evening in his theme;
That's why I know I've never heard
A song so lovely as a bird's.

—C. A. Harwell, park naturalist,
Yosemite National Park.

How to Identify the Birds

THE study of birds demands a precise methods of study as do any of the other sciences. Without proper observations, we cannot expect accurate results.

To become thoroughly familiar with birds one must do considerable reading, in addition to field study. Many excellent and interesting books are available for your community. The small one sold for ten cents in variety stores is quite good, especially for Eastern birds. From the public library one can borrow very good books which are adapted for your State.

A good method to use to distinguish a bird is to determine the family grouping. All the members of a family bear some common characteristic quite distinct from any other family. If the main features of each common family and several members are learned, a good beginning is made. Experience develops this interest and increases knowledge.

Let us now see what there is to notice about birds. Each bird has its own natural environment; so it is there in its home that we go to study. By quietly waiting and watching we can learn how a bird acts when it thinks it is alone. First, let us get a small notebook and write down accurate facts. Does the bird seem to spend most of its time on the ground, in a tree, in the water, or in the air? Is it feeding, resting, or merely investigating as some birds enjoy doing? Note just how it acts. Then it is important to know the size of the bird, which may be ascertained by comparing its size with a bird we already know, such as the hummingbird, the house wren, the English sparrow, the robin, the crow, a large hawk, or an eagle. The coloration is important. Note the general color and any special markings of the head, back, wings, tail, throat, breast, and belly. Other points that aid in identification are the type of beak and feet, and the methods of flight.

If you see a bird in the field, and you have no idea what it is, note carefully these characteristics. They will help you to decide to which family it may belong. Then look through your book until you find a picture of the bird. Compare the notes you have taken with the description accompany-

ing the picture, to make sure that your identification is correct.

Many times we are not privileged to see all these things at one time; so we must draw conclusions from what we have been able to see. The beak and the feet usually reveal the general type of food eaten and type of place in which the bird feeds. The warblers' slender, sharp bills are especially fitted for finding small insects that are hidden away among the leaves and buds of the trees, while the strong feet and large bills of the woodpeckers are adapted for digging into wood after beetles. Each bird is equipped with the type of beak, wings, and feet which best fill its needs in life.

Birds should be studied the year round, so as to include the summer and the winter visitants, migrants, and permanent residents. It takes time and careful observing to learn the colors and the songs of the birds. To a beginner in bird lore it might seem like an unending task, but it really isn't as difficult as it appears to be.

Although birds may be found almost everywhere, there are certain places where they are more abundant: along streams, in woodlands with some open spaces, and in thickets that provide both food and shelter. Each bird, however, has its own particular choice of habitat, and that is why birds are found in so many different places.

Birds are among the most interesting of creatures, for they provide unending song and pleasurable recreation for those who love them, and do continual good for every one. We really should be interested in birds, because they play such an important part in the existence and enjoyment of human life on the earth. So let us awake to the feathered friends about us and see how many new birds we can learn this coming year, beginning right now.—Donald Hemphill.

A Sabbath in the Woods

WE had been traveling for a number of days, and we were anxious to reach home. But all the vicissitudes of travel seemed to contrive to delay us, and when Friday afternoon came, we were still many miles from home.

As we rode along we began to watch for a pleasant place to spend the Sabbath. Before long we came to a little open flat under tall pines and firs. Close by, a rushing stream ran through a rocky gorge. It seemed an ideal spot; so we hastily made camp and prepared a hot supper.

When the sun sank behind the mountains in the west, we sat before the campfire listening to the crackling of the pine cones that burned in the leaping flames and to the rushing of the water in the gorge beyond. Suddenly, high and clear above the noise of the stream, came the song of a bird. We looked toward the stream and saw a short, plump brown bird sitting on a small rock by the edge of the water. Occasionally the spray would splash

over the rock, but it did not disturb the bird. His song was like that of the finest canary, but there was a wild abandon in it that was never heard from a caged bird. He sang on and on as the shadows deepened, only stopping now and then to catch an insect from the water.

This was indeed a fitting vesper service, and no truer music was ever rendered. The deep chords of the organ echoed as the wind swept through the pines. They were answered by the roar of the waters, and the flutelike music of the little water ouzel wove a bright melody.

Sabbath morning we were awakened by the choir of the woods. Robins sang their cheery, "Good morning," from the tops of the firs, and little chickadees added their high treble as they swung from the tips of the boughs.

We spent a long and restful day watching the birds, which were so abundant. Not far from our camp the wood pewees had a nest with young in it. Every moment of their day was busy as they carried food to the hungry, insistent young birds.

A queer noise near the stream attracted our attention, and we soon located a hairy woodpecker's nest in an aspen tree. The half-grown babies inside were taking turns sticking their heads out of the entrance. They made a peculiar purring sound that was almost like a song. When they saw us, they hastily descended into the dark protection of their nesting hole.

When evening came, we sat on a small bank of sand that ran down to the water's edge between the rocks. Again we heard the vesper song of the ouzel. In a few minutes he came into view, flying up the stream. He perched on a rock out in the water and preened his feathers, bobbing up and down in a way peculiar to these birds.

Just a few feet from where we sat, a willow tree leaned out over the water almost midway into the stream. On the branches the high water of early spring had left little tufts of grass and pine needles. When it was almost too dark to see plainly, a small ouzel came flying rapidly up the stream and lit on one of the little clumps of grass. In a moment he was followed by another young bird which came and settled down on the willow bough. Then the father bird flew to the willow also and disappeared in the bunches of dried grass. The young birds kept up little peeping calls until they were safely settled for the night.

We sat quietly on the bank of the stream, unseen by the birds, until dusk deepened into night and we could no longer see the willow bough or even the water, save for an occasional crest of foam that showed white. Across the sound of the water softly floated to us broken bits of the song of the ouzel as he drowsily whispered his good night.

Our hearts were at peace. The great God who watched over the sparrows so

many centuries ago had taught these little birds where to seek shelter through the darkness of the night and was watching over them there. He was watching over us, too. At home our loved ones were in His care, and all was well.



In Step With the Remnant People

(Program for March 18)

BY D. A. OCHS

SONG: "Loyalty to the Master," No. 484 in "Christ in Song"

SCRIPTURE: 1 Timothy 4:11-16.

PRAYER.

OFFERTORY.

SONG: "Guards of the Armor," No. 85 in "Missionary Volunteer Songs."

REPORTS.

TALK: "God's Program for This Time."

TALK: "Step Into Line."

TALK: "Fly Your Colors!"

POEM: "Shoulder to Shoulder."

PERSONAL TESTIMONIES.

SONG: "When We All Get to Heaven," No. 111 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Leaders

This program is designed to help the young people to sense the fact that they belong to a message, a movement that is destined to triumph under God; that the message they have espoused is a peculiar one; and that to live it out in their lives calls for courage in the face of opposition.

The program will not be complete without giving every one an opportunity to express himself, as to his relation to this truth, his determination to remain loyal to this message, and his purpose to keep apace with the rapid progress of the message.

God's Program for This Time

God has a definite message which is due the world at this time. "The third angel's message, embracing the messages of the first and second angels, is the message for this time. We are to raise aloft the banner on which is inscribed, 'The commandments of God, and the faith of Jesus.' The world is soon to meet the great Lawgiver over His broken law. This is not the time to put out of sight the great issues before us. God calls upon His people to magnify the law, and make it honorable."—"Testimonies," Vol. VIII, p. 197.

This message is all-embracing. It embraces all Bible truth as accepted by the advent people at the beginning of this movement. These truths are for this time, for this generation. Thus they are present truths. (See 2 Peter 1:12.)

"Some truths are applicable in all ages, and are therefore *present* truth for every generation; others are of a

special character, and are applicable to only one generation. They are none the less important, however, because of this; for upon their acceptance or rejection depends the salvation or loss of the people of that generation. Of this kind was Noah's message of a coming flood. To the generation to whom it was preached that message was *present truth*; to later generations it has been *past truth*, and not a present, testing message. Similarly, had the first advent message of John the Baptist, of the Messiah at hand, been proclaimed in either the generation before or the generation after John's time, it would not then have been applicable—would not have been *present truth*. The people of the generation before would not have lived to see it fulfilled, and to those living after, it would have been wrongly timed. Not so with general truths, such as love, faith, hope, repentance, obedience, justice, and mercy. These are always in season, and of a saving nature at all times. Present truths, however, always include all these, and hence are saving in character, and of vital importance."—"Bible Readings," p. 132.

These Bible truths have stood the test of time. We are admonished to take heed unto these doctrines.

Here are the various doctrines:

1. *The Law and the Sabbath truth.* Ex. 20:1-17; Rev. 14:12; Isa. 8:19, 20.

The Sabbath is the sign that we are God's children and that He is our God (Eze. 20:20); that we are sanctified, separated from the world. Ex. 31:13, 17; Eze. 20:12. It is a sign of willing obedience. "The Sabbath is a sign of the relationship existing between God and His people,—a sign that they are His obedient subjects, that they keep holy His law. The observance of the Sabbath is the means ordained by God of preserving a knowledge of Himself and of distinguishing between His loyal subjects and the transgressors of His law."—"Testimonies," Vol. VIII, p. 198.

2. *The second advent truth including prophecy.* John 14:1-3; Acts 1:10, 11; Heb. 10:35-37; 2 Peter 1:19, and Matthew 24.

3. *Baptism*—a sign of being born again into the spiritual kingdom. Rom. 6:1-10; Matt. 28:19.

4. *The gift of prophecy*, which is to be with the remnant church. Rev. 12:17; 19:10.

5. *Health and temperance.* These truths go with religion. "Messages," pages 243, 244; Acts 24:25; Gal. 5:22, 23.

"When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements."—"Testimonies," Vol. VI, p. 327.

6. *The tithing truth* is enjoined upon all members in the remnant program. Mal. 3:8-10; "Messages," page 308.

7. *The sanctuary service, including*

the judgment message. Rev. 14:7; Hebrews 9 and 10; Dan. 8:14; 9:25, 26.

"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God."—"The Great Controversy," p. 488.

8. Organization of the remnant church into local and union conferences, divisions, and the General Conference is a Bible plan. 1 Cor. 14:33; 12:28; 1 Peter 5:1-3; Ex. 18:21, 22. "Jesus gave sanction to the authority of His organized church."—"Acts of the Apostles," p. 122.

9. Ordinances of humility. John 13:4-17; 1 Cor. 11:23-29; Matt. 26:26-30.

10. The new-birth experience gives life and vitality to all these truths in the life. John 3:1-11.

These pillars of this message, the platform of God's last message to the world, will stand.

"The enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the messages of the past, which have placed us upon the elevated platform of eternal truth, and which have established and given character to the work. The Lord God of Israel has led out His people, unfolding to them truth of heavenly origin."—"Life Sketches," p. 430. (Read also "Early Writings," pages 258, 259, and note what is said about this "firm platform.")

Step Into Line

God's call to every one is to step into line with this program for the remnant people. Rev. 12:17; 14:12. To step into line means to:

1. Come out of the world.
 - a. Rev. 18:4.
 - b. 2 Cor. 6:14-17.
 - c. John 17:14, 15.
 - d. "Messages," pages 129, 130.
 - e. "Messages," pages 376, 377.

2. Accept wholeheartedly the advent program, the advent message, and the doctrines as held by this remnant people. Do not hold these truths as a mere form, but live them out in the daily life, making them an experience, a reality in the life. To do this, one must eliminate all formalism which stops with the theory of religion, which goes no deeper than the form and the pretense. "There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature."—"The Desires of Ages," p. 172.

(Read "Christ's Object Lessons," pages 407, 408, and notice what is

said about the importance of having oil—the Holy Spirit—as the vitalizing agency in the life.)

3. Accept and live out the high standards as held by this people and revealed in:

- a. Dress. "Messages," pages 128, 345-360.
- b. Amusement and recreation. Id., pages 271-295; 363-400.
- c. Health and temperance. Id., pages 236-238.
4. Proclaim this message wherever we go. Matt. 24:14; 28:18, 19.
5. Keep rank with the advent movement. 1 Chron. 12:38; Heb. 12:1-3; 10:35-38; "Messages," page 138, "Loyalty to Christ.")

Shoulder to Shoulder

WHEN a regiment is waiting,
All alert, the brief command
That shall bid them hasten forward,
Do some deed heroic, grand,
If with more than usual peril
Is the undertaking fraught,
Swift a way to quicken courage
Flashes through the captain's thought.

"Close up ranks," he orders briefly;
Quickly the long lines obey;
Each close to the other pressing
In the battle's grim array.
Every eye is on the captain,
Ears intent his next words watch;
Out they ring, all fear dispelling,
"Elbows touching! Forward march!"

On and on the line advances,
Heeding not the battle's roar,
Heeding not the dangers waiting,
Courage rising more and more,
Till the enemy is vanquished,
And the shout of victory,
Rising midst the noise and turmoil,
Upward floats exultantly.

We together stand as soldiers
Bound to battle for the right;
Now we wait our marching orders,
With the enemy in sight.
What's the lesson for our learning
In the captain's ringing word
Which inspired his men to action
When the brief command they heard?

'Tis the thought that every soldier
Feels his courage threefold grown
When on either side he touches
Valor equal to his own.
Close up ranks, then! Let the weakest
Feel the swift electric thrill,
And the daring of the bravest
Shall his quickened heartbeats fill.

Close up ranks! Draw close together
For a year of blessed toll;
Christ, our captain, goes before us;
Nothing can His purpose foil.
For the neighbors, far or near us,
For the Sabbath school and church,
For the labor of the Master,
"Elbows touching! Forward march!"
—Author Unknown.

Fly Your Colors

God has given His people a distinctive message, one which is not popular in the eyes of the world. The message His people have espoused in these last days makes them unpopular.

Though peculiar because of this message and because of our principles of living, this people is to hold the banner of truth high. The Spirit of prophecy tells us about this banner:

1. The inscription on the banner.
"God has placed in our hands a banner upon which is inscribed, 'Here is the patience of the saints; here are they

that keep the commandments of God, and the faith of Jesus.' Rev. 14:12. This is a distinct, separating message, —a message that is to give no uncertain sound."—"Testimonies," Vol. VII, p. 150.

2. A badge of distinction. "Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom."—"The Desire of Ages," p. 826.

3. Two great armies and banners. "A large company of heathen idolaters bore a black banner, upon which were figures of the sun, moon, and stars. This company seemed to be very fierce and angry. I was then shown another company bearing a pure white banner, upon which was written, 'Purity and holiness unto the Lord.' Their countenances were marked with firmness and heavenly resignation."—"Early Writings," pp. 211, 212.

4. No time now to lower colors. "A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people, should not be held out so strikingly. . . . But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus,' is to be borne through the world to the close of probation."—"Testimonies," Vol. VI, p. 144.

Jesus Christ's Book

(Program for March 25)

BY C. T. EVERSON

OPENING SONG: "The Bible Satisfies," No. 73 in "Gospel in Song."

SCRIPTURE READING: 1 Cor. 15:19-28.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERING.

SPECIAL MUSIC: "When I See My Saviour," No. 107 in "Gospel in Song."

TALK: "A More Sure Word of Prophecy."

POEM: "The Bible," p. 39.

TALK: "Christ, the Central Figure."

POEM: "The Word of God," p. 39.

CLOSING SONG: "Give Me the Bible," No. 46 in "Gospel in Song."

A More Sure Word of Prophecy

THE Bible is the story of salvation through Jesus Christ the Lord. Take Him out of the Bible, and you have nothing left. It can be said of Christ in His relationship to the Bible that "Christ is all, and in all." Col. 3:11.

Take Christ out of the Bible and it becomes a book of history and the record of men's mistakes and hopeless searching after some help that is

never forthcoming. But with Christ in the book, hope springs up, the Morning Star of glory illuminates the soul, and despair gives way to courage and faith.

Christ is the bright and morning Star. (See Rev. 22:16.) It is said that the darkest part of the night comes just before the dawn. Therefore Christ is called the bright and morning Star, for it is at the darkest hour of our lives that He, the Morning Star, arises to dispel the gloom and turn our darkness into day.

The value of the Bible stands or falls on the person of Christ. Once you establish the certainty of Christ, the Bible is forever established as a rock that cannot be moved.

Jews are today drifting like a ship without a rudder. They are drifting farther and farther out into the open sea of unbelief and despair. The Bible has lost its message to the great majority of them.

At one time they were the channel through which God spoke to the world. What brought about this great change in their condition? It was the rejection of Christ. When they rejected Christ, the Bible no longer had a message for them. It became a dead book, for Christ is the life of the Bible.

All the writers of the Bible were Jews. But they were Jews who were fervent believers in Christ. The coming of the Redeemer was the inspiration of everything they wrote. That was the hope of Israel.

The great spiritual giants among the Jewish people were the very ones who had a clear vision of Christ. Abraham, "the father of the faithful," looked forward by the eye of faith and actually saw the day of Christ. Jesus tells us in John 8:56: "Your father Abraham rejoiced to see My day: and he saw it, and was glad." It was this vision of Christ that enabled this great man to live such a life that God spoke of him as "My friend." (See Isa. 41:8.) He was not God's friend in figure but in fact. James remarked, "He was called the Friend of God." James 2:23. The word, "Friend," is written with a capital letter, which shows that it was a special title conferred upon him. Moses predicted the coming of Christ centuries before He appeared (see Deut. 18:15), and when Christ came to earth, he visited Him on the top of the mount of transfiguration and talked with Him concerning His death that was soon to take place at Jerusalem: (See Luke 9:30, 31.) Daniel saw a vision of Christ of such matchless splendor that he was enabled to foretell the very year that Christ would die upon the cross more than five hundred years before it happened. (See Dan. 9:24-27.) David wrote down the very words that Christ would employ as He hung dying upon Calvary's tree. (See Psalms 22.) Isaiah foretells the sufferings and death of Christ for man's redemption. (See Isaiah 53.)

These and many more saw visions of the Lord Jesus that inspired them to write about Him and to live for Him. These men lived such holy lives and made such great sacrifices for God because Christ was real to them. They endured as "seeing Him who is invisible." Heb. 11:27.

Some years ago, when I was holding meetings in a Western city, I met a Jew who seemed to know something of the prophecies of the Bible. I read to him that mighty prophecy concerning Christ that is recorded in Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace." I asked him in what way Christ failed to fulfill this prophecy. Was He not born into this world? "According to this scripture," I said to him, "Christ the Messiah must be born into the world. If Christ Jesus is not the Messiah, then some one must appear as the Messiah in this world, in order that this prophecy may be fulfilled. If it is necessary that the Messiah be born of a woman, why does not Christ meet the requirements of the prophecy? How could the Messiah come in any different way than Christ Jesus came?" He had to admit that Christ Jesus came exactly according to the requirements of the prophecy.

This prophecy was written over seven hundred years before Jesus was born into the world, and it says plainly that the child which was to be born was the mighty God. So when we think of Christ, we must not think of Him as simply a man. Although He was born into the world, yet at the same time He was the mighty God.

Mont Blanc in Europe pushes its lofty white summit into the clouds and looks down upon three countries at its base. It towers upward into the very skies with the whole world at its feet, and the greatest of men are but pygmies in comparison with it. Just so, God's words stand solid as a rock, and Christ towers far above every other character in history.

KINDNESS in ourselves is the honey that sweetens the bitterness of unkindness in others.—*Landor*.



Christ, the Central Figure

THE apostle Paul, the greatest of men, considered himself as but the offscouring of the earth as compared with Christ. Yet Paul had no superior among men. One eminent authority said concerning Paul: "He was the greatest man the world has ever produced; there was no second to him at all, and the third was ten thousand leagues behind. He had the literary genius of Shakespeare combined with the philosophic power of Plato." His ode to love found in the thirteenth chapter of First Corinthians is the greatest piece of literature in all history.

This great man lived contemporaneously with Christ, but never came in contact with Him during His lifetime on earth. He became one of the most bitter persecutors of the early Christian church. He was not, therefore, biased in favor of Christ, but rather strongly prejudiced against Him and the church He founded.

After Paul's conversion, he felt that God had especially raised him up for a definite purpose—"to reveal His Son in me" and to reveal Him to others, as he expressed it in Galatians 1:16.

God raised up Paul at a time when Christianity was in its infancy, before there had been time to gather around the person of Christ any mythological conceptions or folklore. The generation that had lived during Christ's lifetime on earth was still upon the stage of action. He therefore had the opportunity of getting firsthand information from eyewitnesses of the facts connected with the life of the Saviour.

While the great cornerstone of his confidence in Christ rested on his own personal vision of the Saviour on the road to Damascus, he did not let the matter rest there. He felt that the most important fact to be established in connection with Christianity was the resurrection of Christ from the dead. He places the resurrection of Christ in the foremost place as being the most potent reason for believing in Christ as God.

In Romans 1:4 he affirms that Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." In other words, it is the resurrection from the dead that shows Christ to be the Son of God. So he concentrates his mighty mind with the literary genius of a Shakespeare and the philosophical power of a Plato on the question of the resurrection of Jesus Christ from the dead, and as a result the fifteenth chapter of First Corinthians stands out as the masterpiece of the ages on the question of the resurrection from the dead.

Napoleon Bonaparte at one time stated that once the resurrection of Christ is fully established, Christianity is as clear as algebra. And Talleyrand, his famous minister of foreign

affairs, affirmed that there is no event in all history so fully attested to as the resurrection of Jesus Christ.

Paul in the fifteenth chapter of First Corinthians speaks of the historical certainty of the Lord's resurrection. In the fifth verse of the chapter he says that the twelve apostles saw Christ after He rose from the dead. Then he adds that five hundred men saw Him at one time after His resurrection. Most of these five hundred men were alive at the time Paul wrote this statement. Undoubtedly he had visited them and had secured their personal testimony concerning whether they actually saw Him alive after He died upon the cross, and each gave his positive testimony that he had seen Christ alive after His death and burial. That Christ actually died there can be no doubt, for a Roman soldier, to make sure that He was dead before they took Him down from the cross, plunged a spear in His heart, and blood and water gushed forth.

A man who had aspirations to found a new religion complained to a French philosopher that he did not see why his religion did not succeed as well as the religion of Jesus. The philosopher told him that if he wished to make his religion a real success all he had to do was to let himself be crucified and rise from the dead on the third day; and then, no doubt, people would have faith in him. But that was an insurmountable barrier. It could not be done.

The resurrection of Christ is the great cornerstone of Christianity. It is the outstanding fact of history. No event in all history has been so fully established as the resurrection of Christ. Most of what we call historical facts have but very few certainties to bolster them up.

But to the certainty of the resurrection of Christ we have the backing of five hundred men whose testimony has been transmitted to us by the most trustworthy and intelligent of men, the apostle Paul.

No wonder Christ is the great central figure around which all time and history revolve. The world is bound to be conscious of Him every minute of the day and night, for all time is counted by His birth. Christ stands in the midst of all history. Every event is recorded before or after Christ. The abbreviations B.C. and A.D., meaning before Christ and after Christ, have become commonplace indeed.

Christ is the number one of history, and every event is located in history by counting back from Christ or forward from Christ. So, even in history we may say that "Christ is all, and in all."

When we realize the glory and greatness of Jesus Christ, I am sure that we will also more fully appreciate and prize Jesus Christ's book, the Bible, which is able to make us wise unto salvation.



Junior Meetings

My Friends and Their Influence on Me

(Program for March 4)

BY ARCHIE O. DART

SONG SERVICE: Nos. 240, 21, 284.
(Songs selected from "Gospel in Song.")

OPENING SONG: No. 70.

PRAYER.

SECRETARY'S REPORT.

OFFERING.

LEADER'S TALK: "Keep Your Eyes Open."

SYMPOSIUM: "Some Friends of Mine."

SPECIAL MUSIC.

TALK: "How Old Are You?"

BIBLE QUIZ: "Friendship."

POEM: "How to Be Cheerful."

CLOSING SONG: No. 111.

CLOSE BY REPEATING THE MIZPAH.



Keep Your Eyes Open

WHERE would you go if you had the opportunity of going anywhere on earth? Close your eyes for a moment and try to imagine what you would do if a large city were given over to you right now, if every one had left suddenly and you were absolutely free to use anything you wanted, go where you pleased, and do anything you liked in that city. All the doors are unlocked and the windows are wide open. The first thing you would do, no doubt, would be to run to the nearest bank and cram your pockets so full of bills that you could hardly get through the door. But what would you do with all that money? There is no one in that whole city to sell you a thing. Everything is yours anyway. You begin to realize that money, like other blessings, has lost all its value when there is no one else to receive it; it is worthless to you by yourself. You throw your bills into a trash can and try to find something else that will give you more joy.

You see a streetcar standing on the tracks waiting for you. Now you have always wanted to operate one of those streetcars yourself, and here is your chance. You jump into the car, register the fares, ring the bell vigorously, and away you go. Clang, clang, clang, on and on, around and around you go until you are dizzy, but there is no one

to ride with you, there is no one to talk to you, there is no one to see you exercise your rights as a motorman. After a while you get tired of riding, leave the car on the tracks, and go in search of other pleasures.

Next you decide to visit the sports store, rig yourself up in the best baseball suit, select the very best ball and glove and bat, and start to play a game with—but there is no one to play with you. There is no one to see how handsome you look in your new suit.

You are about to become disgusted with the whole thing, when you remember that there is a candy store around the corner. Away you go, and discover that boxes and trays full of all kinds of candy are all about you. You need no money, there is no one to say no. You have all the time in the world; so you dive in to conquer it. But long before the first tub of candy has revealed any great change, you begin to lose interest in your task. You are still unsatisfied, you are unhappy, you are lonesome, you need a friend.

Now the average Junior might enjoy an experience of this kind for a day or two, but not for the rest of his life. The four lepers mentioned in Second Kings 7 had an experience similar to this in the camp of the Syrians, but they were not content to enjoy all those things by themselves. Their happiness was greatly increased by their having others share their joy with them. Truly our greatest pleasure comes from our friendship with others. The boy or the girl who wants to be happy will value his friends.

Some shortsighted Juniors make the mistake of trying to form a friendship with some one who is not valuable at all, but cheap—cheap in ideas, cheap in thought, cheap in words. Just remember, you cannot eat onions without tainting your breath; you cannot handle coal without getting your hands black. A boy who leans against a telephone pole, puffs away on an old cigarette, and with languid eyes watches the smoke curl around his nose, leaving his mind stupid and dull and his muscles flabby and weak, is not a fit companion for a bright, determined-to-win young man. A weak-minded girl who curls into an easy chair to read mushy stories while her mother is busy with the housework will not be able to enrich your life or inspire you to noble deeds with her idle chit-chat.

Keep your eyes open when you are selecting your friends.

A LIBRARY is not a luxury, but one of the necessities of life.—Beecher.

Some Friends of Mine

1. *Jesus*.—Jesus is a friend of mine. He loved me so that He gave His life to save me from sin. He has written a long letter to me, telling me what I must do in order to enjoy that beautiful home He has prepared for me in heaven. I love to read this letter, the Holy Bible. When I am tempted to feel discouraged, I like to read these words: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." I want to be ready to meet this Friend of mine when He comes.

2. *Angels*.—Angels are friends of mine. My guardian angel is right by my side every minute of the day. (See Ps. 91:11, 12; Matt. 18:10.) He sees everything I do, hears every word that I speak; he knows all about me. So long as I keep Him in mind, no temptation can possibly conquer me, for "God would send every angel in heaven to the aid of such a one rather than allow him to be overcome."—"Testimonies," Vol. VII, p. 17. I shall be glad when Jesus comes, so that I can see this angel who has been right with me all the time.

3. *Father*.—My father is a friend of mine. (The one taking this part should list some of the things his father does for him. Here are some suggestions.)

Earns money for my clothes and my food.

Sends me to church school.

Sends me to Junior camp.

Goes on nature hikes with me.

Takes me in swimming.

Helps me repair my bicycle.

Plays games with me.

Gives me a colt (or calf or plot of ground for a garden, etc.)

Gives me good advice.

Buys me interesting books and papers to read, such as *Our Little Friend*, the *Youth's Instructor*, and the M.V. Reading Course books.

I enjoy reading about the prodigal son in the fifteenth chapter of Luke, for it helps me to understand how anxious a father is for his son's welfare. My father is a real friend to me, and I want to keep in mind that God has told us, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

4. *Mother*.—My mother is a friend of mine. (The one taking this part should list some of the things her mother does for her. Here are some suggestions.)

Cooks the best things for me to eat, so that I can be well and strong.

Keeps my clothes neat and clean.

Makes our home attractive.

Cares for me when I am sick.

Tells me interesting stories.

Is interested in my friends.

Teaches me how to cook.

Teaches me how to sew.

Teaches me how to save money.

Teaches me how to pray to my best Friend.

5. *Church School Teacher*.—My church school teacher is a friend of mine. (The one taking this part should mention some of the things that his teacher does for him. Here are some suggestions.)

Makes the classes interesting.

Tells us of the great things we can do.

Plays with us at recess.

Keeps the schoolroom and the school grounds neat and attractive.

Teaches us to sing beautiful songs.

Helps us to understand a hard problem.

Is interested in what we are to become.

Has organized a school band (or chorus or class garden or a school paper, etc.)

Conducts a most interesting Junior meeting every Wednesday morning.

Is always cheerful.

6. *Church-School Friends*.—The students in church school are friends of mine. (The one taking this part should mention some of the things his associates in school do for him. Here are some suggestions.)

We have a great deal of fun playing together.

We learn to play the team game.

We enjoy working and studying together.

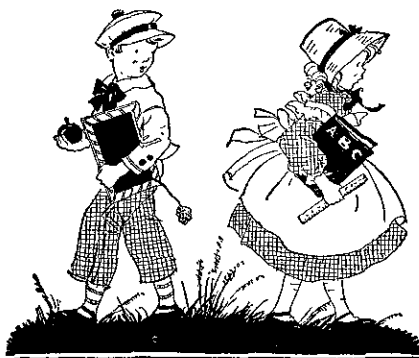
We go to classes together.

We learn to share our joys.

We help each other to be stronger Christian Juniors.

7. *Pets*.—(The Junior who takes this part can tell about his pet dog or calf or colt. He can tell how he got it, about how old it is, the tricks it can do, and other items of interest.)

I take care of my pet by giving him water, food, and shelter. I try to be kind to him, for he cannot express his wants as we do. Matthew 5:7 promises, "Blessed are the merciful." I believe that the Lord gave us pets to add to our pleasure and happiness, for I have a great deal of joy playing with my pet. On the new earth I should like to have a ——— for my pet.



Friendship

1. WHAT damage does a tattletale sometimes do? Prov. 16:28.

2. Can one who is rude and unkind to others have friends? Prov. 18:24.

3. When others turn against you, what will your true friends do? Prov. 17:17 (first part).

4. What girl was able to marry a rich man because she was a true friend to an elderly lady? Ruth 1:16.

5. What sick man was healed when he prayed for his friends? Job 42:10.

6. If we expect to make friends with the best class of people, what must we love? Prov. 22:11.

7. Which is better, to have a friend tell you your faults, or to have a person flatter you? Prov. 27:6.

8. Why was Abraham called the friend of God? James 2:23.

9. Can you love the world and be a friend to God? James 4:4.

10. How may you know positively that you are Jesus' friend? John 15:14.

11. What is the greatest test of friendship? John 15:13.

12. What is the most beautiful example of friendship in the Old Testament? 1 Sam. 18:3.

13. Who began his work for Jesus by working for his friends? Mark 5:19.

14. Where should we begin our work for Jesus?

15. How does the church school help?

How Old Are You?

A WOODSMAN can tell the age of a tree by counting its rings, and a jockey can tell the age of a horse by looking at its teeth, but did you ever stop to think that every one can tell how old you are by the way you treat your friends?

A baby wants everything himself. He never thinks of giving anything away or sharing anything with any one—not even his mother. If he fails to get what he wants—the moon in the sky or the baby in the mirror—he feels hurt and abused, and announces the fact by setting up a loud lamentation.

A little child begins to think of sharing his toys, his candy, his marbles, but he makes sure, first of all, that he himself has the best toy, the biggest piece of candy, and the prettiest marble.

A Junior, however, begins to think like a man and to act like a man. He wants his chums to share equally with him. He is beginning to make friends, for he now realizes their value. But a Junior, you know, is that happy combination of child and man. You see the manly spirit budding in him

when he shares equally with his chums. But you see a leftover childish habit when he draws a line around his special friends and forthwith forgets the wishes and desires of every one else.

A man—a real man, with red blood in his veins—gives consideration to the rights and wishes of his friends, his neighbors, his business associates, the stranger, the person in need—every one. The greater the man he is, the greater will be the number of people helped by him, cheered by him, and inspired by him.

What is your age?

How to Be Cheerful

How to be cheerful, do you say. When the wind is cold and the skies are gray?

How to be cheerful? Just one way: Forget yourself for a while today.

Never mind self and your lksome cares. Somebody else greater burden bears. Stretch out a helping hand and play The friend to all who may chance your way.

You'll never be cheerful sitting there Sorrowing over the hurts you bear, For never a joyous hour is known By the man who thinks of himself alone.

How to be cheerful? Scatter cheer; Share your life with your neighbors here; Encourage the weary and comfort the sad, And you'll find more joy than you've ever had.

—Edgar A. Guest.

✻ ✻

THE way to have teeth with which you can crack nuts is to refrain from cracking nuts with your teeth.

The way to have a stomach in which you can put practically any kind of food is to refrain from putting practically any kind of food into your stomach.

The way to have eyes with which you can read fine print in a poor light is to refrain from reading fine print in a poor light.

The way to have friends who would give you the shirts off their respective backs is to refrain from asking them for their shirts.

The way to make friends with a traffic cop, so that he will overlook slight infractions of the traffic rules, is to avoid slight infractions of the traffic rules.—*Inland Tips.*

PEOPLE who blunder along carelessly need not expect much joy from life. The well-planned life stands the best chance of becoming the useful and happy life.—*J. Gordon Howard.*

Why I Want to Be a Comrade

(Program for March 11)

BY BELLE F. MAYS

OPENING SONG: "Friends, Companions, Comrades," No. 153 in "Missionary Volunteer Songs."

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

SPECIAL MUSIC.

SUPERINTENDENT'S TALK: "The Comrade an Explorer."

TALK: "Exploring With a Comrade."

DIALOGUE: "I Want to Be a Comrade, Too."

TESTIMONY STUDY: "On Comrade Requirements."

CLOSING SONG: "Living for Jesus," No. 32 in "Missionary Volunteer Songs."

BENEDICTION.

The Comrade an Explorer

A COMRADE has kinship with the pioneers in the early days of history. The adventure that was theirs, the joy of accomplishment, the satisfaction of giving service to others, belong to the youth of today also.

A Comrade learns how to live in the open and enjoy it. He learns how to build a safe fire, and how to cook a meal over it with little equipment.

A Comrade learns to use his eyes and discovers many of the secrets of the woods and fields. He learns to know and appreciate trees, flowers, rocks, and stars, and the ways of animals and birds. He gains a knowledge of trail signs.

Friendliness and helpfulness are Comrade requirements. A Comrade learns, too, to give first-aid treatment to the injured.

The Comrade has no new lands in which to pioneer, but he explores new fields of knowledge, and, in addition to finding new pleasures, he discovers the happiness and joy of giving service.

Exploring With a Comrade

It was a particularly cold winter. Snow was deep upon the ground. One interested in the wild friends of the woods might be worried for their comfort.

But look at that strange little pine tree. The snow has been brushed from every slender branch, and each has been powdered with bread crumbs. In every tiny crotch, nuts and morsels of food have been placed. Hanging from each branch are little bags of wheat.

We ask our Comrade guide for an explanation. He tells us, "Two boys have remembered to be kind to their animal friends."

Squirrels come to the tree to open the little bags of wheat. The juncos twitter merrily as they snatch at the crumbs. And as long as the snow lasts, the branches of the little tree hang

with food, that all the forest creatures may share.

We slowly pushed our boat through the cattails that grew in the shallow water of Clear Lake. Out in the deeper water many different kinds of water birds floated. We let our boat drift as we watched them.

Suddenly from among the cattails came a gray-black bird with a large, white bill, swimming much like a duck. Behind her came two baby birds. She made a continuous clacking sound. "Oh! what cute little ducks," we said to our guide.

"No, not ducks; they are coots," replied our Comrade, as he consulted the bird book he carried with him. "They are also known as 'mud hens,'" he continued, "because they look much like small hens, with their fat, short bodies."

Tired and hot from our hike, we welcome the sight of the small stream trickling along. Now, for a drink of cool, fresh water. But our guide says, "Wait." Then he adds, "The water in that stream may be impure."

We explain to him that water flowing in a stream purifies itself within a few feet. But he tells us that this is a false idea. He says that many men going out on hunting trips contract typhoid fever from drinking from streams, and that any water that is not known to be from a source fit for drinking should always be boiled.

We realize that this Comrade has learned many secrets of the woods, and we wait until we get back to camp for our drink of water.

"What a pretty box of rocks," we thought, as our guide opened his collection for us to examine. He picked out a rich, deep-red one with a dull finish. "This is jasper," he said. "Jasper is used as the 'first foundation' of the Holy City. There are red and green jasper," he explained, "but I have been able to find only the red."

"What is the 'second foundation'?" we asked.

"Sapphire," he promptly answered, "but it is a very valuable stone, too valuable for such a small collection."

Then he showed us specimens of silver, gold, corundum, fluorite, several varieties of calcite, opal, garnet, beryl, beautiful quartz crystals, and many others. He had learned to know and appreciate rocks and minerals.

It was a beautiful, clear, starry night in winter. "Do you see Orion?" asked our guide. "Isn't it beautiful!" and he pointed to the magnificent constellation in the heavens. "Orion is one of the first constellations that we study about, and, of course, it is the most interesting. We are told that the Holy City will come down through the open space in Orion. It doesn't look large enough, but the astronomers say it is so large that our entire solar system would be lost therein."

Our Comrade guide has learned something of the great lights that God has hung in the heavens.

It was Monday morning. The students had gathered in their classrooms ready to start a new year of school. All were anxious to see if there were any new students among them. There were two new girls and a new boy. At recess time the new girls played with the others and soon made friends. The boy seemed quite peculiar. He didn't talk to any of the other boys and girls. He didn't seem to know how to play their games, and stood around the grounds by himself. In the schoolroom, when the teacher asked questions, this boy only smiled at her. Finally the teacher explained that this boy had just come from a foreign country and could neither speak nor understand English. He was not used to American games and did not know how to play with the other students.

From then on, until the boy learned English, each student tried to be especially kind and helpful to him in a true Comrade manner. A Comrade finds happiness in giving service to others.

I Want to Be a Comrade, Too

SYLVIA: Jane, you are a Comrade, aren't you?

JANE: Yes, indeed! I was invested a year ago. Are you?

SYLVIA: No, I'm not; and there are several things I would like to know before I start to become one.

JANE: Ask your questions, Sylvia, and I'll do my best to answer them.

SYLVIA: Well, first, is it hard? And what do you have to do?

JANE: You have asked two questions, and I shall answer the first one with just one word. No, it is not hard. The second question is a big one. There are a number of things to do. Just to name them over may make the course sound difficult; but, really, it is lots of fun. There are Bible passages to learn. You know we aren't always going to have our Bibles; so we need to memorize all we can. To become a Comrade you earn a Reading Course award (which means that you have five Reading Course certificates), and a Bible Year Certificate. You also work out the requirements for two Vocational Honors. You save your money, so that you have at least five dollars in the savings bank. You learn to swim, so you can swim at least fifty yards. There are several more things, too.

SYLVIA: That sounds as though it would take years. How long did it take you, Jane?

JANE: I worked on it a year. You can finish in less time than that, but it takes about a year to read your Bible through, unless you read the Old Testament last year.

SYLVIA: How old do you have to be to become a Comrade?

JANE: There is no age limit, just so you are a Companion in good standing.

SYLVIA: What good does it do you, Jane?

JANE: Ever so much good. But first I want to emphasize how interesting it is. To obtain your Standard of Attainment Certificate, you study denominational history. You learn about the very beginning of our work, how the church schools were started, and then later how our own Missionary Volunteer Society came into being. You learn where our colleges and sanitariums are located all over the world and get a better idea of the greatness of our work. Then you learn to swim, to hike, to cook, and even to dress a baby. You learn to know something of the birds, flowers, trees, and stars. I'm sure, Sylvia, you will think it does you good.

SYLVIA: Yes, you make it sound very interesting, Jane. But I would like to know more about the Vocational Honors you mentioned that were needed. Are they given in nature studies only?

JANE: No, Sylvia, there are many subjects in which you may get Vocational Honors. In the missionary endeavor series are such studies as Christian storytelling and health and healing. Then there are the outdoor industries, the household arts, mechanics, recreational pursuits, and art. You know, Sylvia, our Junior Pledge says, "I will be a servant of God and a friend to man." But in order to be really good servants of God and really good friends to man, we need to prepare ourselves. The Comrade work has helped me, and I know it will help you.

SYLVIA: Yes, Jane, I'm sure it will; you have given me many reasons why one should be a Comrade, and I want to become one, too."

On Comrade Requirements

1. WHAT is the Aim of the Missionary Volunteer Society?

"The advent message to all the world in this generation."

2. How important is this Aim?

"The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*"Testimonies," Vol. VI, p. 11.*

3. How may the Vocational Honor work teach one of God?

"The great truths of God's providence and of the future life were impressed on the young mind. It was trained to see God alike in the scenes of nature and the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks,—all spoke of the Creator."—*"Patriarchs and Prophets," p. 592.*

4. Why is the Bible Year a requirement?

"If you love the Scriptures, and search them whenever there is opportunity, that you may come into possession of their rich treasures, then you may be assured that Jesus is drawing you to Himself."—*"Testimonies," Vol. VII, p. 204.*

"Every chapter and every verse of the Bible is a communication from God to men."—*"Patriarchs and Prophets," p. 504.*

5. Is merely reading the Bible sufficient, or will memorizing portions of it be helpful?

"But there must be earnest study and close investigation. . . . It is essential for old and young, not only to read God's word, but to study it with wholehearted earnestness, praying and searching for truth as for hidden treasure. . . . Our salvation depends on a knowledge of the truth contained in the Scriptures."—*"Christ's Object Lessons," p. 111.*

6. How valuable are the good books recommended in the Reading Courses?

"The religious experience is to a great degree determined by the character of the books you read in your leisure moments."—*"Testimonies," Vol. VII, p. 204.*

7. How may we do personal service for God?

"There are ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this line. Others who have the necessary qualifications can give Bible readings or conduct Bible classes."—*Id., Vol. VI, p. 433.*

8. Why should we have a knowledge of personal and home hygiene, and first aid?

"They should understand the importance of guarding against disease by preserving the vigor of every organ, and should also be taught how to deal with common diseases and accidents."—*"Education," p. 196.*

9. Should a Comrade teach home hygiene to others?

"We are to be workers together with God for the restoration of health to the body as well as to the soul. And we should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore."—*"The Desire of Ages," p. 824.*

10. Why is a study of our denominational history important?

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*"Life Sketches," p. 196.*



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

In Step With the Remnant People

(Program for March 18)

BY D. A. OCHS

SONG: "The Captain Calls for You," No. 75 in "Missionary Volunteer Songs."

PRAYER.
OFFERTORY.

REPORTS.

TALK: "God's Call to Juniors."

TALK: "Show Your Colors!"

SONG: "Hold the Fort," No. 62 in "Missionary Volunteer Songs."

POEM: "What Time Is It?"

PERSONAL TESTIMONIES.

SONG: "Forth to Conquer, Volunteers," No. 60 in "Missionary Volunteer Songs."

BENEDICTION.

Note to Superintendents

Every effort should be made to present this material in the form of a challenge to the Juniors, for Juniors take delight in accepting a challenge. They glory in the fact that they belong to a movement, an organization that has for its foundation Bible truths that stand. The Junior, naturally, wants to keep pace with his fellows in the onward march of the organization. Opportunity should be given for Juniors to express their faith and hope in this advent truth, and its sure and speedy triumph. Do not fail to glean from the Senior program, page 21, any material you could profitably use for the Juniors.

God's Call to Juniors

HAVE you ever seen one of those huge posters of a man looking right at you and pointing his finger right at you no matter from what angle you approach the picture? Well, so with God. He is looking to you, to me, and pointing at us. No matter where we go or what we do, His piercing eyes of love are ever upon us. (Read 2 Chron. 16:9; Job 34:21.) Why? He wants us to come into line with His program. He calls us (1 Cor. 1:9):

With a "holy calling" (2 Tim. 1:8-11).

With a "high calling" (Phil. 3:14).

With a "heavenly calling" (Heb. 3:1).

He calls us not according to our education, wealth, accomplishment, station in life, but "according to His own purpose and grace," and that before the foundation of the world. (2 Tim. 1:9; Eph. 1:4.)

God's call to Juniors is fivefold:

1. He calls us to salvation.

a. John 3:16.

b. 2 Peter 3:9.

2. He calls us to service.

a. Matt. 20:6, 7.

b. Matt. 28:18-20.

c. "Messages," pages 20, 21, 197.

3. He calls us to sacrifice.

a. Phil. 3:10.

b. 1 Peter 4:13.

c. "Steps to Christ," pocket edition, page 79: "We are brought into sympathy with Christ

through the fellowship of His sufferings."

4. He calls us to come out of the world.

a. Rev. 18:4.

b. 2 Cor. 6:14-17.

c. "Messages," pages 376-378.

5. He calls us to be examples.

a. In observing the doctrines of the Bible, the truth held by this advent people. Titus 2:7. (See Senior talk, "God's Program for This Time," page 21.)

b. In character and habits. 1 Tim. 4:12-16; Titus 2:6-12. Daniel was an example in this respect. Dan. 1:8.

c. In amusement and recreation. (You will obtain much help from reading "Messages to Young People," pages 271-295; 363-400.)

d. Example in dress. 1 Peter 3:3, 4. (Read "Messages," pages 343-360.)

e. In conversation. 1 Tim. 4:12. (Read "Messages," pages 424-428.)

f. In reverence. "Walk softly in the sanctuary." (Read "Messages," pages 265-268.)

g. In health and temperance. "Care for my body." (Read "Messages," pages 236-238.)

Show Your Colors!

DID you ever see Juniors who were ashamed to make known their religious belief? ashamed to make known that they were Seventh-day Adventists? Did not Peter, before he was converted, make a mistake here? Peter is not the only one. There are those today who are afraid or ashamed to fly their colors.

"Those who have had the light upon the subjects of eating and dressing with simplicity, in obedience to physical and moral laws, and who turn from the light which points out their duty, will shun duty in other things. If they blunt their consciences to avoid the cross which they will have to take up to be in harmony with natural law, they will, in order to shun reproach, violate the ten commandments. There is a decided unwillingness with some to endure the cross and despise the shame. Some will be laughed out of their principles. Conformity to the world is gaining ground among God's people, who profess to be pilgrims and strangers, waiting and watching for the Lord's appearing. There are many among professed Sabbathkeepers . . . who are more firmly wedded to worldly fashions and lusts than they are to healthy bodies, sound minds, or sancti-

fied hearts."—"Testimonies," Vol. III, p. 51. The Lord wants every one of His children to fly their colors. (Read Ps. 60:4; 20:5; Isa. 13:2.)

The world is divided into two great spiritual camps or armies. Each camp operates under its respective banner, its respective color—Satan's army under his black banner, and the Lord's army under His white banner. "A large company of heathen idolaters bore a black banner, upon which were figures of the sun, moon, and stars. This company seemed to be very fierce and angry. I was then shown another company bearing a pure white banner, upon which was written, 'Purity and holiness unto the Lord.' Their countenances were marked with firmness and heavenly resignation. I saw the heathen idolaters approach them, and there was a great slaughter. The Christians melted away before them; and yet the Christian company pressed the more closely together, and held the banner more firmly. As many fell, others rallied around the banner and filled their places."—"Early Writings," pp. 211, 212.

God's white banner has a distinctive inscription. "God has placed in our hands a banner upon which is inscribed, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Rev. 14:12. This is a distinct, separating message,—a message that is to give no uncertain sound."—"Testimonies," Vol. VII, p. 150. It has a badge of distinction. "Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom."—"The Desire of Ages," p. 326.

Every Junior should bravely step into line with God's people, His message, His program, and then keep apace with the rapid progress of this message, without ever being ashamed of this faith. He should fly His colors and not haul them down. "A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people, should not be held out so strikingly. . . . But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, 'Here is the pa-

tience of the saints: here are they that keep the commandments of God, and the faith of Jesus,' is to be borne through the world to the close of probation."—*"Testimonies," Vol. VI, p. 144.*

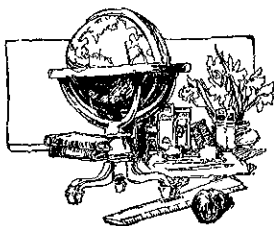
Every Junior who knows this message should now come up to the colors. "By aggressive warfare, in the midst of opposition, peril, loss, and human suffering, the work of soulsaving is to be carried forward." At a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of the ensign was, 'Bring the men up to the colors!' This is the work that devolves upon every faithful standard-bearer,—to bring the men up to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard."—*"Testimonies," Vol. IX, pp. 45, 46.*

What Time Is It?

WHAT time is it?
Time to do well;
Time to live better;
Give up that grudge;
Answer that letter;
Speak that kind word to sweeten a sorrow;
Do that good deed you would leave till tomorrow.
Time to try hard
In that new situation;
Time to build upon
A solid foundation;
Giving up needlessly; changing and drifting;
Leaving the quicksands that ever are shifting.

What time is it?
Time to be earnest,
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure;
Loving stern justice—of truth being fond;
Making your word just as good as your bond.
Time to be happy,
Doing your best;
Time to be trustful,
Leaving the rest;
Knowing in whatever country or clime,
Ne'er can we call back one minute of time.

—Author Unknown.



Getting Acquainted With the Bible

(Program for March 25)

BY D. A. OCHS

OPENING SONG: "Give Me the Bible."
(Songs for today are listed in "Missionary Volunteer Songs.")

ANNOUNCEMENTS.

OFFERING.

SCRIPTURE READING: John 5:39.

PRAYER.

SONG: "Living Bible."

TALK: "Bible Output."

TALK: "Still Leading."

POEM: "The Sufficing Bible."

TALK: "Mining for Treasures."

TALK: "Variety in the Bible," p. 39.

CLOSING SONG: "I Would Be True."

BENEDICTION.

Bible Output

Do you know how many Bibles are being sent out to the world every year? Even the number representing the yearly output would be far beyond our comprehension; so let's begin with the number sent out every second.

Let us go back to 1844—the date when the advent movement began. At that time, which was forty years after the British and Foreign Bible Society began (1804), the Scriptures were sent out at the rate of one Bible every twenty-five seconds. Seventy-five years after the beginning of the British and Foreign Bible Society (1879) one copy of the blessed Book was issued every nine seconds. And in 1904, at the end of one hundred years, the Bible was issued at the rate of one copy in every five seconds. Now the Bible is being issued at the rate of one copy every three fourths of a second, or eighty copies every minute throughout the year.

Since 1804 more than 475,000,000 copies of the Bible have been issued. In spite of the tragic fact that many do not read the Bible today, it still takes the lead in output over all other books.

Of all the books published on various subjects in the United States, at least one in every twenty is a Bible, and there are enough Bibles published in one year to fill a bookshelf ninety miles long. The Bible has already been published in some 1,008 languages and dialects.

Do you have a Bible of your own? Is it well worn? Are you familiar with the books of the Bible? Can you readily find books, chapters, and verses? Do you study the Bible daily?

(NOTE.—Here spend a short time calling out various texts in different sections of the Bible, and give the Juniors opportunity to turn to them quickly. The Junior who locates the text first, stands.)

Still Leading

RECENTLY a novel of more or less pure fiction had a circulation of 1,600,000 copies, which is a high record. But the presses of the world have turned out Bibles in an estimated total of 36,500,000 in a single year, and it is still the "best seller."

When the Revised Version of the New Testament was completed in 1881 several thousand papermakers, printers, and binders were employed to get it into circulation. An authority states:

"It is said that one million copies were issued to the public during the first twenty-four hours; and in order to avoid the rush for the Book, and to meet the demand for it as well as possible, the publication began at midnight. Not only was this New Testament circulated in all parts of the world, but nearly all the newspapers called attention to it by the criticism which they made upon it.

"America was as eager for the word of God as was England. Chicago was as anxious to have the Bible as was New York; but the fastest train then could not travel the distance between the two cities in less than twenty-six hours, and it seemed as if Chicago would have to be content to have the Revised Version a day or two after New York had received it. No trains could reach Chicago on Saturday until after the stores and printing places had been closed. What was to be done? Were the inhabitants of this city to wait until the following week? 'Not so,' said the proprietor of one of the daily papers; 'Chicago shall have the New Testament at least one day after New York gets it!' Ninety telegraph operators were set to work, and sent the whole of the New Testament—Matthew to Revelation—over the wires. Men were ready to set up the type in great haste, and the Revised New Testament was sold complete on the streets of Chicago on the next day after the publication in England and New York. It may well be doubted if anything so remarkable ever happened in connection with the Sacred Scriptures either before or since. What would William Tyndale or John Wycliffe have thought of this great achievement had they been able to witness it?"

Mining for Treasures

THOSE of you who have tramped through the mountains know the thrill and wonder of an unexpected view. You are hiking along on a road where you are entirely surrounded by towering peaks and can see only a short distance ahead, when suddenly as you

follow the trail around the turn of a hill, a cleft opens before you and you gaze down the long avenue of a valley to another row of peaks in the far distance. There is no end of wonder on such roads. The reading of the Bible is very much like following such a trail, for every page brings new pictures of beauty and life which one never grows weary of reading.

The Bible might also be compared to a mine or an oil well. In order to get the precious product, men have to go down deep after the oil. So it is with the treasure hidden in God's word. One must dig for it. There is a great difference between the oil well or gold mine and the Bible. The gold of the mine may be exhausted, or the oil wells may go dry, but the one who reads God's Book will always find new treasures, new things of interest that will give him a fresher outlook on life. It is impossible to exhaust the supply of riches contained in God's word.

The interesting part of it is that these riches transform men's lives. A little boy seven years old brought home just a little portion of the Bible bound up by itself—the Gospel of St. John—that some one had given him on the street. That night he tried to read it, but found many words he could not pronounce. After spelling those words to his father and mother for a time, he became sleepy and went to bed. His father, curious to know what type of book his son was reading, took the portion of Scripture and read its pages. The mother's curiosity was aroused, and she asked her husband to read aloud. Neither of them had read the Bible since their childhood days. Memories of bygone days were kindled, and each told the other of those lessons early learned but long forgotten. Not long after this, the mother suggested that they go to church. The son was enrolled in a Sabbath school class, and before many months had passed, the father and mother had joined the church. The reading of God's word had changed their lives.

A Christian worker told of a boy

who came to him to ask for a copy of the New Testament, and related this story: "I went to San Francisco and threw away much money in merry-making. One morning I slept late after a night of dissipation. When I awoke I saw a little book on the table by my bed. It was the New Testament. Angrily I threw it on the floor. The second morning I did the same thing. Awakening the third morning I saw that same little book. This time I took it with me to a near-by park and began to examine it. I spent the entire day reading it. In it I heard the Son of God say to a leper, 'Be thou clean.' I heard Him commend the widow for dropping her two mites into the treasury box. I saw Him take little children in His arms and bless them. I heard Him say, 'Couldst thou not watch one hour?' I saw Him die on the cross. It broke my heart and changed my life. From this time on, by the grace of God, I am going to be a different man."

During the Crimean War some of the vessels of Britain were allowed to enter the harbor of Nagasaki, Japan. The authorities were anxious that no foreigners should gain an entrance into their country, and equally anxious that none of their people should reach the foreign ships. A Japanese officer named Murata was in charge of the force that was to guard the shore. Near the city was an island on which a few Dutchmen had been permitted to live. On one occasion as Murata was on a trip of inspection in his boat, he found floating on the water a book different from any he had ever seen. By guarded questioning he learned that it was printed in the Dutch, and told of the Creator Jesus and of how to live a good life. Curiosity led him to send a man to ask these Dutchmen about the book. On learning that it had been translated into Chinese, he sent to China for a copy and secretly began the study of the Chinese Bible, at a great risk to himself. Later when missionaries came to Japan, Murata sought bap-

tism, although it endangered not only his own life, but that of his family as well. He said, "I cannot tell you my feelings when for the first time I read the account of the character and words of Christ Jesus. I had never seen or imagined such a person. I was filled with admiration, overwhelmed with emotion, taken captive by the record of His character and life."

How thankful we should be, Juniors, that God has left this wonderful Book on record for us, and that we may take from it hidden treasures for ourselves. Let us cultivate the habit of reading its pages and making its messages our very own. To know God's word will help us to overcome sin. We should memorize portions of it, so that when temptations come, we shall be able to say, as Jesus did, "It is written."

The Sufficing Bible

WHEN I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned? It is ranges wide;
Or tempest-tossed? A shelter from the storm.

Would I adventure? 'Tis a gallant sea;
Or would I rest? It is a flowery lea.

Does gloom oppress me? The Bible is a sun.

Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!

Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book,
to thee!

—Amos R. Wells.

Stimulating Questions

Do you know:

What trees, flowers, and fruits are mentioned in the Bible?

What stars or planets?

What insects?

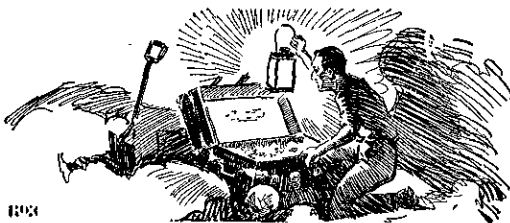
What different animals?

Make a search and thus get acquainted with your Bible.

✻ ✻

FIFTEEN minutes a day devoted to one definite study will make one a master in a dozen years.—Edward Howard Griggs.

THINK nought a trifle, though it small appear; small sands make the mountain, moments make the year, and trifles life.—Edward Young.



MISSIONARY VOLUNTEER WEEK

March 11-18, 1939

Including Missionary Volunteer Day

Suggestions for the M.V. Week of Prayer

OUR youth have come to a perplexing hour. We are seeing fulfilled today prophecies that were spoken to the people of God many years ago, and if the church is to prepare its young people for the crisis hours ahead, it must make a supreme effort in behalf of its youth now. No one can tell what our young people may be compelled to face before the next Week of Prayer shall come. The Missionary Volunteer Week of Prayer is a time of harvest for the church.

The Aims of the Week

THE aims of the Missionary Volunteer Week of Prayer are as follows:

1. To convert the unconverted. Only as the sinner is brought into union with Christ can conversion take place.
2. To reclaim the backslidden, and to encourage and strengthen the faltering by restoring a vivid hope of the Saviour's soon coming.
3. To deepen the spiritual life of all Christian youth. This is accomplished only by leading young people into a closer spiritual union with Christ.
4. To place before the whole church the urgency of saving our young people and training them for the service of Christ.

Missionary Volunteer Day

MISSIONARY VOLUNTEER DAY, Sabbath, March 11, is one of the most important days in the church calendar. Upon this day a direct challenge should be brought to the church regarding the necessity of undertaking definite work for the youth of the church. Missionary Volunteer Day should be a time when a strong appeal is made to young and old for consecration. We are living in the closing hours of the great day of atonement when the hearts of men must be broken with repentance, and sins should be confessed. The impressions made and the experiences which come during the service of Missionary Volunteer Day should be long remembered by the church.

Organizing for Spiritual Work

1. *Pray.* Let the church board and the Missionary Volunteer Society executive committee organize them-

selves into prayer bands. "Prayer is heaven's ordained means of success in the conflict with sin and in the development of Christian character." "Prayer is the secret of spiritual power." Therefore, let the church be organized for prayer.

2. *Plan.* Let definite plans for the Week of Prayer be carefully laid. Let a census be taken of all the young people of the church, and let arrangements be made so that some one shall have an interview with every young person who may need help. There may be those who have not been attending the church or the Sabbath school and who have gone out into the world. Let special effort be made to reach and reclaim these. Wherever possible, let meetings be held daily in order that the effect of these meetings may be cumulative and may result in decisions for Christ. Let every church officer and every parent plan to be in the meeting and encourage every young person to attend. The church board or the society executive committee should plan to have a supply of Missionary Volunteer leaflets on hand for free distribution. The leaflets to be distributed should be on the subject of the study presented.

3. *Follow-up.* Before the Week of Prayer closes, a baptismal class should be organized, and all young people should be encouraged to enlist in one of the working bands of the Missionary Volunteer Society. "When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects

them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ." Therefore, enlist the Senior young people in the Master Comrade work and in the Advanced Study and Service League. Enlist the Juniors in the Junior Progressive Class work. Let everything possible be done to hold the youth who have been won to Christ. Let much personal work be done for the youth. "Seek to interest them in that which will help them to live the higher life. Do not hold yourself aloof from them. Bring them to your fireside; invite them to join you around the family altar. Let us remember the claim of God upon us to make the path to heaven bright and attractive." Above all, encourage the young people to deepen their devotional life by means of the Morning Watch, and by pursuit of the Bible Year.

Materials and Helps

1. *The Missionary Volunteer Week of Prayer studies available in the March GAZETTE.* The Missionary Volunteer Department has provided an excellent series of studies for this Week of Prayer. The material in these studies should be thoroughly mastered in preparation for their presentation. The meetings should culminate in a call to consecration. The studies for the Missionary Volunteer Week of Prayer are sent to the field with a prayer that they may be helpful to those who must lead out in these meetings.

2. *Missionary Volunteer Leaflets.* The following leaflets are suggested:

Day	Leaflet	Price, each
SABBATH—Read, and Think—and Pray, No. 21		.01
SUNDAY—Victory in Christ, No. 28		.02
MONDAY—Others May, You Cannot, No. 23		.01 1/4
TUESDAY—Peril and Profit in Reading, No. 33		.03
WEDNESDAY—The Morning Watch, No. 19		.02
THURSDAY—Bible Study, No. 18		.02 1/2
FRIDAY—"I Will Be a Christian Sometime," No. 26		.02 1/2
SABBATH—The Youth Called to Service, No. 38		.04

The church has come to a perilous, yet mighty hour. "Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action."

Life's Greatest Things

The greatest thing my life can form,
Whatever plan I hold,
Is just to be the living word,
Strong, earnest, calm, and bold.

The greatest thoughts my mind can think,
Where'er I walk the sod,
Are not the thoughts of human pride—
No! just the thoughts of God.

The greatest deed my hands can do,
Before the sun goes down,
Is just to help some heart in need,
Regardless of renown.

The greatest word my lips can speak,
Is not the call to strife,
No! just the gospel of His love,
That glorifies the life.

The greatest prayer my heart can breathe,
When darkness folds me round,
Is just the prayer hope would inspire—
"Lead on to higher ground."

—Robert Hare.

May God make this Week of Prayer a time for a great outpouring of His Holy Spirit, and may it be a time of rich harvest to the church.

A. W. P.

Missionary Volunteer Day

SABBATH, MARCH 11

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The World's Greatest Need— Spirituality

(Matthew 6:33; "Messages to Young People," pages 36, 37.)

Introduction

In that portion of the sermon on the mount recorded in the sixth chapter of Matthew, Jesus is discussing the relative attitude of mind of those who expect to be followers of Him and those whose attention is centered in the things of this world. Then in the words recorded in the thirty-third verse, He pointed to the greatest and most essential need of the world at that time, which is also our greatest need today, and told how it might be satisfied: "Seek ye first . . . His righteousness; and all these things shall be added unto you."

Luke 12:15. Many think that their greatest need is wealth or health or fame or love, but experience shows that the possession of these alone never gives contentment or satisfaction.

Some Instances of the Futility of Temporal Things

Jeremiah 45:5. Health and robust physical being have not always brought happiness, but we have often seen those suffering from extreme physical disability who were supremely happy. Fanny Crosby, the blind poet, was a striking example, who, through her songs, brought comfort and happiness to many.

Romans 2:17, 28, 29; 3:27, 28. J. G. Holland's "Kathrina" is a beautiful story in verse, of a man, driven on by the fire of ambition and the spirit of discontent, who sought satisfaction in culture, accomplishment, fame, wealth, and human ease. He gained more than the average in all of these. There came to him wealth that gave him ease and luxury, po-

litical preferment from his fellow men, fame as an artist and writer, and the wonderful love of a cultured Christian woman; yet it all left him dissatisfied and unhappy. Then through the guidance of his Christian wife he was finally led to seek Christ and His righteousness. Here he found the contentment and happiness he had been seeking.

Mistaken Attitudes of Some Educators

Job 28:28. There are some educators today who are self-centered, who assume complete wisdom, contend that nothing is to be believed today that cannot be rationalized, who are attempting to divorce education from religion. It is one of the calamities of the times that young men and young women who have lived Christian lives in their homes go to college and lose their radiance of Christian thinking and living.

Wisdom charms, growth in knowledge fascinates, but searching and finding truth should be the supreme endeavor. Ex-President Coolidge once said, "All of our science and all of our arts will never be the means for the true advancement of our nation, will never remove us from the sphere of the superficial and the cynical, will never give us a civilization and a culture of any worthy and lasting importance unless we are able to see in them the outward manifestation of a spiritual reality. . . . Our colleges will fail in their duty to their students unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature, and of art."

Another statement, which I copied from the chapel wall of Leland Stanford Junior University, also expresses this truth in no uncertain words: "There is no narrowing so deadly as the narrowing of a man's horizon of spiritual things; no worse evil could befall him in his course on earth than to lose sight of heaven. And it is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and central truth of humanity. 'What shall a man give in exchange for his soul?'"

(See "Messages to Young People," pages 169, 170, 173, 176, 185-194.

Some Recognition of Our Greatest Need

Charles P. Steinmetz, one of the greatest scientists of our day, wizard of the General Electric Company, said just before his death: "The greatest discoveries of the next fifty years will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history; yet we have merely been playing with it, and have never seriously studied it as we have the physical forces."

Glenn Frank, who for years headed a university of fifteen thousand students, spoke wise words when he said: "We moderns need, desperately need, spiritual leadership to save us from the sterility of our haste, our standardization, our rabbit-minded conformity, our almost perverted idolatry of organization, and our preoccupation with material things. We moderns need spiritual leadership. . . . We need spiritual leadership to help us to emancipate ourselves from our slavery to things, and to help us to recover the lost art of meditation. We are too enslaved to things, we are lost in our baggage, and we are too busy."

Our Place and Work in Supplying the Need

"To every man there openeth a high way
and a low,
And every man decideth which way his
soul shall go."

Matthew 6:33. The place of the Christian youth is in the vanguard of progress. His duty is to point out the Christian way for modern society, and then lead therein. This age of progress is our heritage. We cannot stop the progress, nor indeed do we want to; for the whole—the material and the power to use it—is our gift, our charge from God.

"Wondrous day to be alive in, when
with furious might and main,
God is fashioning the future on the
anvil horns of pain."

It is our duty and privilege to guide our age, first seeking our own Guide and following Him. No greater calamity could befall our nation than to have its higher intelligence severed from religious influences. It would be equally calamitous if our fabulous industrial advancement should be severed from the influence of spirituality and righteousness. Our world today is almost a spiritually famishing world. And we, the young people of the Seventh-day Adventist Church, are

called upon to supply the world's greatest need—His righteousness.

The Spirit of prophecy speaks to us from page 35 of "Messages to Young People," as follows: "God calls for those who will be workers together with Him. Connected with Christ, human nature becomes pure and true. Christ supplies the efficiency, and man becomes a power for good. Truthfulness and integrity are attributes of God, and he who possesses these attributes possesses a power that is invincible."

(Study and use extracts from "Messages to Young People," pp. 196-230.)

The Master Sculptor

'Tis the Master who holds the mallet,
and day by day
He is chipping whatever environs the
form, away;
Which under His skillful cutting He
means shall be
Wrought silently out to beauty of such
degree
Of faultless and full perfection that
angel eyes
Shall look on the finished labor with
new surprise,

That even His boundless patience could
grave His own
Features upon such fractured and stub-
born stone.

'Tis the Master who holds the chisel: He
knows just where
Its edge should be driven sharpest to
fashion there
The semblance that He is carving; nor
will He let
One delicate stroke too many, or few,
be set
On forehead or cheek, where only He sees
how all
Is tending, and where the hardest the
blow should fall,
Which crumbles away whatever super-
fluous line
Would hinder His hand from making the
work divine.

With tools of Thy choosing, Master, we
pray Thee, then,
Strike just as Thou wilt, as often and
where and when
Thy vehement stroke is needed; we shall
not mind
If only Thy chilling chisel shall leave
behind
Such marks of Thy wondrous working
and loving skill,
Clear carven on aspect, statue, and face,
as will,
When discipline's ends are over, have
all-sufficed
To mold us into the likeness and form
of Christ.

—Margaret J. Preston.

Studies for Senior Missionary Volunteers

By E. A. VON POHLE

SUNDAY, MARCH 12

The World's Greatest Temple —The Temple of the Human Body (Outline)

(2 Corinthians 6:16; "Messages to Young People," pages 232-234.)

Introduction

A TEMPLE is a building dedicated to the worship of a deity.

Some wonderful temples—Solomon's, St. Peter's, St. Paul's, temple of Angkor.

The Greatest Temple in the World

1 Cor. 3:16.

"There is but one temple in the universe, and that is the body of man."
—Inscribed on walls of Library of Congress.

When we consider the following inventory of the human body, taken from "My Musical Life," H. R. Haweis, we realize what a marvelous organism the body is: "Most wonderful camera (human eye); most perfect telephone (human ear); most perfect violin (human larynx); most perfect hydrostatic apparatus (human heart); most perfect telegraphic system (hu-

man brain and nerves); most perfect chemical laboratory (human intestinal tract); most perfect ball and socket joint (human shoulder); most perfect mill (human teeth and jaw); most perfect filter (human lung); most perfect thatch (human hair); most perfect screen (human eyelid); most perfect form of government (gray cellular system of human brain)."

"Fundamentals of Christian Education," page 428, last two paragraphs.

Three Temples Mentioned in the Bible

All places where God promised to dwell.

Earthly, heavenly, living believer.

Heb. 8:1-5; 2 Cor. 6:16.

A Temple Is a Building Sacred to God

2 Chronicles 6; Exodus 40; 1 Cor. 3:17; 2 Cor. 6:16.

A Temple Is a Dwelling Place for God

Ps. 99:1; Isa. 63:15; Ex. 25:8, 22.

The Living Human Being Becomes the Dwelling Place of God

2 Cor. 6:16; John 14:20, 23, 17; 1 Cor. 3:16, 17.

"Not in the world of light alone,
Where God has built His blazing throne;
Nor yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green,
Is all thy Maker's glory seen:
Look in upon thy wondrous frame,
Eternal wisdom still the same."

The Temple Was Also the Depository of the Law

Rev. 11:19; Heb. 25:21; Jer. 31:33.

God Always Furnishes Indication of His Presence

Rev. 15:8; Ex. 25:22; 40:34; Gal. 5:22.

Temple Also a Place of Sacrifice, Death, and Praise

Rom. 12:1; 6:11.

Some Other Comparisons

The earthly temple was anointed with oil, but the believer is anointed with the Holy Ghost and power. The temple was covered with gold, but the believer is covered with the garments of righteousness. The temple was cleansed yearly by the blood of lambs, but the believer is cleansed daily by the blood of Christ.

When Shall We Become a Dwelling of Father, Son, Spirit?

Priest entered earthly temple daily. Heb. 10:11.

God now waiting to enter body temple. Rev. 3:20.

"Messages to Young People," pages 233-244.

Himself

ONCE it was the blessing,
Now it is the Lord.
Once it was the feeling,
Now it is His word.
Once His gifts I wanted,
Now Himself alone.
Once I sought for healing,
Now the Healer own.

Once 'twas painful trying,
Now 'tis perfect trust.
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding
Now He holds me fast.
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer.
Once 'twas anxious caring,
Now He has the care.
Once 'twas what I wanted,
Now what Jesus says.
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be.
Once I tried to use Him,
Now He uses me.
Once the power I wanted,
Now the mighty One.
Once I worked for glory,
Now His will alone.

Once I hoped in Jesus,
Now I know He's mine.
Once my lamps were dying,
Now they brightly shine.
Once for death I waited,
Now His coming hail.
And my hopes are anchored,
Safe within the veil.

—Author Unknown.

MONDAY, MARCH 13

The World's Greatest Battle— With Self

(Rom. 7:19)

"WE must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied, will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ."—*Messages to Young People*, p. 61.

Introduction

History records many terrible battles. One historian has written a book entitled, "The Fifteen Decisive Battles of the World." Others list different battles as the greatest. Present-day writers generally give Verdun as the greatest in modern warfare.

"Verdun was the chessboard of the World War, where Petain played a great battle game with Ludendorff, Hutier, and the German crown prince. Whole armies were the pawns in the game, and the stakes were world powers and national existence. The battle began in February, 1916, and was still raging in July, 1917. Five hundred thousand Frenchmen lost their lives, and about as many Germans died in what the kaiser called the 'kolossal attempt.' Many reserves were called up and hurled against the steel wall of Verdun. Forts changed hands twice or three times a week. Men fought with their fists, kicked, and bayoneted one another."

It was the most frightful hand-to-hand engagement known in modern warfare, but it is not the world's greatest battle.

Read "Testimonies," Volume VI, page 41.

The World's Greatest Battle

"Let others write of battles fought,
Of bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields;
But I write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself—and wins."

(Read "Steps to Christ," chapter on "Consecration," paragraph 3.) We are *all* in this battle, and we should be glad that assurance of victory is given to each of us.

Man is a double creature in a sense. On one side is the animal, with its instincts, passions, impulses, appetites; on the other side is the spiritual, with

the image of God, spiritual faculties, higher aspirations.

"Here lies a soldier whom all must applaud,
Who fought many battles at home and abroad.
But the hottest engagement he ever was in,
Was the conflict with self in the battle of sin."

Experiences of Natives Converted From Heathenism

Missionaries in Australia say that native Christians of many years' standing often slip off into the bush for a week or two at a time, reverting to their original way of living.

Elder W. H. Anderson, missionary in Africa, said one day that some of his students came to him, begging for the day off. He replied that they had a great deal of work to do and could not spare the time, but they urged that they would work harder the next day. He knew why they wanted to get off, but pretending ignorance, asked why. They hesitated, but finally said, "Teacher, the ants are flying." At certain seasons the ants have wings and fly. After this nuptial season is over, they drop their wings and return to the ground. African natives have the custom of eating them at this time. Elder Anderson finally gave them their holiday, and then followed them as they made a bee line for a great ant hill across the farm, where they began to pick up and eat the ants as fast as they could carry them to their mouths. They claimed the ants tasted like honey. Elder Anderson said he took their word for it.

Every One Has This Twofold Nature

A bad man has his higher self, a good man has his lower. Some one has said:

"There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behooves any of us
To find any fault with the rest of us."

Contrast the experiences of Simon Peter and Simon the Sorcerer as given in the following texts: Matt. 26:23-35; Luke 22:31, 32; and Acts 8:9-24. In Simon Peter the higher finally won; in Simon the Sorcerer, the lower.

Paul's Experience in This Great Battle

The seventh chapter of Romans outlines the conflict in which most of us are engaged. Notice especially Romans 7:19-25.

In verse 24, Paul takes his figure from a horrible sight he had probably seen. In those days a criminal was sometimes punished by having the decaying corpse of a victim of a malignant disease chained to his bare back. Then the criminal was forced to bear this burden until his own flesh was contaminated, and he died from the same terrible disease. No one was permitted to give succor to the criminal, under penalty of having the body transferred to him. Christ endured the penalty of sin for us.

"The desperate, striving, wretched man
Deliverance sought, but found
Himself a hopeless captive still,
To this death body bound."

But verse 25 is the triumphant cry of a victorious man.

The Christian Is Always Assured Victory

(Note the following references from Scripture and the Spirit of prophecy: Rom. 7:25; 1 Cor. 15:57; 2 Cor. 2:14; "Messages to Young People," pages 50-93.)

A Young Man's Prayer

God, make me a man!
Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills, he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O make of me a man!

—Harlan G. Metcalf.

The Battlefield

THERE is an unseen battlefield
In every human breast,
Where two opposing forces meet.
And where they seldom rest.

That field is veiled from mortal sight,
'Tis only seen by One,
Who knows alone where victory lies
When each day's fight is done.

—Author Unknown.

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THE noted Spurgeon once gave the following illustration of the teacher's work: "The teacher is like the switchman who holds the key to the switches on the railroad. If he does his duty faithfully, the train will reach its destination safely. If he neglects it, disaster and ruin follow. A misplaced switch or a wrong signal may send souls into eternity unprepared." With this view before us, can we ever stand before Juniors or youth without a feeling of deep responsibility for the effect of our words, our actions, our manner?

TUESDAY, MARCH 14

The World's Greatest Hero— The Everyday Christian

(John 10:41, "John did no miracle," "Messages to Young People," page 227, "The Highest Work.")

Introduction

Every one of us has a desire to be or do something great. (Mention great characters that appeal, such as Washington, Lincoln, Livingstone, Hoover, Edison, Lindbergh, Byrd, and Amundsen.) Our text says,

"John Did No Miracle"

In John 1:23, John states simply that he was the voice of one crying in the wilderness. To fulfill the task for which he was qualified and sent, was his great aim and ambition. There is a lesson in this for us. For many the ordinary path in life—the monotony of the commonplace, the life of the uneventful routine—seems to be the predestined lot. But here heroes live, and though they may be unnoticed by man, they are seen of God, and they shall have their reward.

Let us think a little about this. The heroes of everyday life are all about us, but often are unnoticed, unsung, and hidden from the eyes of the world. Too often we want our heroes connected with the popular side of knight-errantry, with great feats of strength or bravery. We want our heroes to be charging soldiers, rescuing guards, brave firemen, or some one with a glamour, but this is only a beginning of the story of heroism. The greatest struggles of the world have been fought without noise and publicity. In the lives of the rich and the poor, the learned and the ignorant, great battles have been fought and won, and they are recorded in heaven above—recorded as the battles of the world's greatest heroes.

It requires courage to live an everyday Christian life; but this everyday life affords wonderful opportunities for heroic service, and,

The Everyday Christian Life Is a Preparation for the Future

(Read 2 Cor. 4:17.)

First Samuel 16:1-13 gives the story of the anointing of David by Samuel. Note David's character, as shown in verse eleven. He no doubt was just as interested in the prophet as were his older brothers, but his

control of mind was shown by his remaining with the flock until he was called.

1 Samuel 17:15, 28. Even after his anointing and a period of time at the court of Saul, David returned to the duties of shepherd. Verses 34-37 tell of some of the things he had to meet as a shepherd. Later, he was enabled to use these experiences in leading the people of God, and also to give to the world the most wonderful and beautiful poem ever written on the shepherd life, the twenty-third psalm.

Luke 2:40, 51, 52. Jesus learned as a boy many of the lessons which He later used in His preaching. One translation gives the fifty-second verse thus: "He grew in intellect, maturity, and personal charm."

Some of the greatest figures of history came from humble surroundings, as Zwingli from the shepherd's hut, Melancthon from an armorer's shop, Luther from a miner's cottage, Carey from the cobbler's bench.

Some of the World's Greatest Heroes

The fathers and mothers who unselfishly give themselves for their children are heroes, for the launching of a boy or girl to live for Christ is greater than the launching of a battleship.

All over our land are fathers and mothers who are making sacrifices, who are denying themselves social opportunities and many of the pleasures and even the necessities of life, and are setting an example of piety that shall command respect for the Christ whom they love.

Men and Women Who Patiently Bear a Hard Lot in Life

Romans 2:7. In many a home is one who is broken in body, aged by losses, handicapped by circumstances, but who is fighting the battle and struggling on with "patient continuance in well-doing."

One of the greatest heroines I ever knew was an invalid many years, one who suffered much physical pain. Meeting her, it was my desire to say some comforting word, but she neither murmured nor complained. All was sunshine and sweetness in her soul, and when I finally left her, I felt that I had received a benediction in her presence.

Youth Who Assume Heavy Responsibilities

Among my acquaintances are two girls whose mothers died, leaving families of smaller children. The first of these was attending college, but without a word of complaint she gave up her college ambitions, and returned home to become a mother to the motherless children. The other is a girl of only fifteen, attending high school. Think of a fifteen-year-old girl assuming the place of mother to a family of four small children, including a baby only a few months old, and to the father! She is also doing some schoolwork. I call her one of the world's greatest heroines. David's words were God's words when he said that he who remains by the stuff shall receive an equal portion with him who goes out to battle. 1 Sam. 30:24.

Some years ago, a young man in college, who possessed great ability and seemingly had a promising future, received a telegram that his father was dead. As he bade the president good-by, he said, "Mother is at home, and there are three little children who cannot do anything on the farm. I must go home." "Oh!" said the president. "Do you love your mother more than you do your God? Don't you remember His saying, 'He that loveth father or mother more than Me is not worthy of Me'?" "Stop," said the young man. "It cannot be that; don't you remember when He was in agony on the cross, He said to John, 'Behold thy mother'?" And the boy went back to the farm and to his mother. He never became a minister, but he plowed a straight furrow; he did an honest day's work; he paid the debts of the farm, and helped his mother rear the three children. He did a hero's work.

"John did no miracle;" yet none was greater than he. (See Matt. 11:11.)

Those Altruistic Persons Who Choose Unremunerative Professions

Teachers, ministers, and missionaries are in this class. The great ocean liner sails majestically out to sea with flags flying, smokestacks belching forth their clouds of smoke. The captain and the pilot are on the bridge, the sailors and officers are running here and there, but none of these are giving the power that

forces the mighty ship through the waves. Down in the hold of the ship, hidden out of sight, are the men who cause the mighty engines to produce the power. There are multitudes of teachers and workers whom, like the stokers, few see. They are laying the foundation of other people's success.

Daniel Webster was wise when at a mature age he turned aside to pronounce a eulogy on the teacher of his childhood: "Men may not see the teacher's great toil, but God and angels do. Someday it will be seen to the astonishment of many. Then it shall be, the 'first shall be last; and the last shall be first.' If God has not placed you where you can flash like the lightning, then be like the gravity, which, unobserved, exerts a more subtle and constant power."

The Christian businessman who is true to his conscience every day is a heroic man, for men are few today who can fit into the scripture which says: "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." Ps. 15:4, 5. We find many more filled with the spirit of those described in Amos 8:5, 6.

"Messages to Young People," pages 143-145; 163-165.

Ministers and Missionaries

That man is heroic today who tries to awaken another life to the higher attainments. (Read Heb. 11:32-40.)

To save a man from drowning or from a burning building is heroic, but in these days of worldliness and indifference to spiritual things, the one who gives himself to the work of saving souls is doing something more heroic. (Read "Messages to Young People," page 22, paragraphs 1 and 2; page 23, last paragraph; and page 36, paragraph 1.)

Some Heroes of the Cross

NOTE.—The one who presents this subject will find a wealth of illustrative material in any of Elder W. A. Spicer's books, such as, "Our Story of Missions" and "Miracles of Modern Missions;" and also in the pages of the *Review and Herald*.

Lives of the apostles: See Bible and commentaries in public libraries.

Missionary biography furnishes scores of examples, such as Morrison, Livingstone, Carey, John Williams,

J. Hudson Taylor, Hans Egede, Allen Gardiner, and others.

Ion Keith Falconer is worthy of special mention. He was the son of a nobleman, and heir to castles and lands; he became a noted oarsman and champion bicycle rider of his time, one of the earliest and foremost students of shorthand, and an Arabic scholar, with great possibilities of accomplishment, renown, and wealth. But he gave up all these, and with his young wife went as a missionary to Arabia, where he gave his life for the gospel.

Mr. and Mrs. Norman Wiles, Dr. and Mrs. A. E. Clark, Mr. and Mrs. A. W. Cott at Mt. Roraima, and others of our own workers are striking examples.

My Quest

(Tune: "My Task.")

To love my Saviour more and more each day,
To grow into His likeness as I pray,
To walk and talk with Him along life's way,
And sing His glad new song,
And sing His glad new song,
This is my quest.

To tell of Christ to those in sin's dark night,
To lead some wandering souls into the light,
To bring them safe at last, to heaven so bright,
And hear Him say, "Well done!"
And hear Him say, "Well done!"
This is my quest.

To seek the kingdom of my Lord so dear,
To watch for His return, so very near,
To work until from heav'n He shall appear,
And then to reign with Him,
And then to reign with Him,
This crowns my quest.

—Frederick P. Wood.

John Wesley's Reply

A woman once asked Mr. Wesley, "Supposing you knew that you were to die at two o'clock tomorrow night how would you spend the intervening time?"

"How? madam," he replied. "Why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five o'clock tomorrow morning; after that I would ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, and lie down to rest."

—Selected.

His Presence

THE Master walked with me,
I knew His presence, though I could not see
His face as when He walked in Galilee.
The inner eye beheld Him, and the sight
Filled all the earth and sky and mind
with light.

There is no path so drear,
In trackless sea or desert, far or near,
But soul with soul of Him we hold so dear
May have companionship, and inly feel
The grasp of hand unseen, the pledge
of weal.

The Master spoke to me.
I knew His voice. No personality
Of human friend, by word or act, could be
More surely known, as to the mind He gave
Assurance of His love and power to save.

"Yet not for self alone,"
He gently whispers, "are these mercies shown;
But for the desolate who have not known
The love I bear them, and who would not see
Or know Me near, were I not seen in thee."

That He may live in me
Henceforth His life of blessed ministry
Is all my prayer for self; then men may see
The Christ of God once more in haunts of pain,
And know that God is love, and trust again.

—P. F. Kidder.

What Is Christianity?

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

—Expositor.



A Prayer of Consecration

LORD, bolster up this poor, weak will of mine;
Into my life infuse Thy strength divine.
Clothe me with unseen panoply of power
To breast the struggle of earth's closing hour.

Now, in this time when some let go their hold,
When men controlled by evil grow more bold,
Close Thou mine eyes to earth's philosophy,
But open Thou my heart to welcome Thee.

Make me to sense the nearness of the hour
When Christ shall come to earth in flaming power,
Yield up my will, by Thine to be controlled,
To here and now receive the heavenly mold.

Lord, take this fainting will, these roving eyes,
And fix their focus on the heavenly prize.
Make me to see those gates that tremble and stand,
So soon to open wide at Christ's command.

Take Thou my will and give me Thine instead.
Make me to love the right, the wrong to dread.
Help me! O help me, Lord, to flee from sin;
To open wide my life and let Thee in.

—J. Milton Jackson.

WEDNESDAY, MARCH 15

Man's Greatest Privilege—
Prayer

(Outline)

(Luke 18:1; "Messages to Young People," page 247, first sentence.)

The Privilege

A man only *begins* to live when he becomes a Christian.

The Purpose of Prayer

Luke 18:1. Prayer means power—"not to faint."

Poem: "Lord, What a Change." (See "Alone With God," page 82.)

Prayer has three purposes: (1) To petition God for help and strength for ourselves; (2) to intercede in behalf of others; (3) to commune with Him as friend with friend.

Two kinds of prayer: (1) public prayer; (2) secret prayer.

The Importance of Secret Prayer

"Steps to Christ," pages 102-104. Matt. 6:5-13.

The most sincere prayer.

Preparation for personal work. (See "Christ's Object Lessons," page 149, paragraph 2.)

Hindrances to Secret Prayer

Indolence, "too tired," or just too lazy. (Gen. 32:24. The spirit needed.)

Haste. Consider the hymn, "Take Time to Be Holy."

"The great people of the earth today are the people who pray."—S. D. Gordon, in "Quiet Talks on Prayer," page 12.

Formality stands in the way of many. We need the spirit of David. Ps. 42:1, 2; 63:1.

Sin is the greatest hindrance.

The Place for Prayer

"Solitude is the antechamber of God." Matt. 6:6; 17:1; 26:36.

The Time for Secret Prayer

Ps. 55:17; Dan. 6:10; Luke 18:1; 1 Thess. 5:17.

Matt. 17:21. Jesus was always ready for an emergency.

Preparations for Prayer

Some religionists go through regular forms of bathing in preparation for prayer. Self-examination would be an excellent thing for us.

Helps: Meditation, Bible study, a prayer list.

The Accomplishments of Prayer

See stories from mission history in "Our Story of Missions" and "Miracles of Modern Missions," by W. A. Spicer, and from *Review and Herald*.

See also "A Retrospect," by J. Hudson Taylor.

**The Call to Our Young People—
A Call to Prayer**

"Missionary Volunteers and Their Work," pages 10, 11.

"Testimonies," Volume V, page 473. "Messages to Young People," pages 246-252.

"Steps to Christ," chapter, "The Privilege of Prayer."

The Power of Prayer

"Lord, what a change within us one short hour spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be.
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?"

—Richard C. Trench.

THEN read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

—Longfellow.

Tell Jesus Everything

TELL Jesus when the burden seems too hard for you to bear,
Go lay it at the feet of Christ and know that He will care,
And tell Him all the little things that come to cloud your way,
The puzzles and perplexities that trouble you today.

And tell Him all there is to tell, about your daily needs,
About the dim uncertainties through which your pathway leads,
About the cherished hopes that lie crushed lifeless at your feet,
The golden dreams left unfulfilled, the labor incomplete.

If you could know how tenderly He makes your cares His own,
You would not stand apart today and bear the pain alone,
You would not miss the joy and peace of walking by His side,
Of finding tempests changed to calm, and sorrow sanctified.

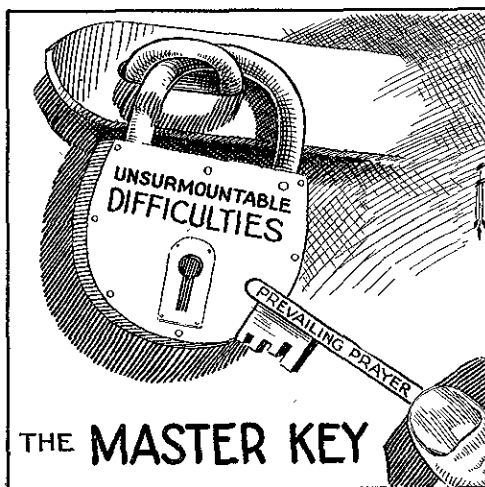
I tell Him all the story now, no other friend can be
In morning light or evening shade what Jesus is to me.
His human heart is just the same today as yesterday,
And in His love I find sweet rest, and in His strength my stay.

—Author Unknown.

PRAYER is a battlefield. We strive, not to release the power of heaven, but to bring ourselves to the point of being willing to be the channel through which God can do beyond what we ask or think "according to the power that worketh in us."—Bertha Conde.

PRAYER is this strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won; for where communion between God and His people is broken, the true source of life and power is cut off.—Andrew Murray.

THE prayer that comes from an earnest heart, when the simple wants of the soul are expressed, as we would ask an earthly friend for a favor, expecting it to be granted,—this is the prayer of faith.—"Mount of Blessing," p. 129.



THURSDAY, MARCH 16**The World's Greatest Book—
The Bible****(Outline)**

(Ecclesiastes 12:12; "Messages to Young People," pages 253-264; "Will the Old Book Stand?" "Steps to Christ," pages 89-96.)

Introduction

There have been many discussions concerning great books. Which is the "greatest Book"?

The Best Seller

Notice advertisements and bookstore windows.

Reports of Bible societies show Bible as best seller. Statistics available from the three Bible Societies which are the largest producers and distributors—the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland—also from commercial publishers, show that the total issues amounted to about 28,000,000 volumes of Scriptures last year. Some portions of the Bible are printed in 1,008 languages and dialects.

The Spring of Thought and Inspiration

Ps. 119:10.

"Messages to Young People," pages 255, 256, 264.

Woodrow Wilson, while President of the United States, said, "There are a good many problems before the American people today, and before me as President, but I expect to find the solution of these problems just in the proportion that I am faithful in the study of the word of God."

The Only Book That Can Make Us Wise Unto Salvation

Heb. 4:12; James 1:18-21; John 6:63; 5:24.

Gives the Best Interpretation of Life

Ps. 119:105; Isa. 30:21.

1 Cor. 10:11; Rom. 15:4.

"Messages to Young People," page 255, paragraph 1.

Character traits are portrayed: Avarice—Jacob; pleasure and passion—Esau; jealousy—eleven brothers of Joseph; fidelity—Joseph; humility—Moses; patience—Job; and the New Testament continues to present people as they are.

Meets Every Condition of Every Life

Second Samuel 12:7 rebukes a king.

John 3:1-3 touches heart of a wealthy man.

Proverbs 22:29 gives instruction to a busy man.

Proverbs 4 outlines the path of true wisdom.

Luke 23:43 holds out hope to a thief.

Supreme in Spiritual Value

Compare the teachings of the Bible with those of other so-called sacred books—Zend Avesta of the ancient Persians, Vedas of the Brahmans, the Koran of the Mohammedans, the Book of Mormon, "Classics" of Chinese. Note some of the unequalled stories and teachings of the Bible—Psalms 23; Isaiah 53; Matthew 5, 6, 7; "The Prodigal Son;" "The Good Samaritan." The Bible shows a thorough understanding of man's spiritual needs. Matt. 11:28-30; Isa. 1:18; 55:1-3.

Presents Jesus as a Saviour

Matt. 1:21; John 14:1-3; Rev. 22:12; John 5:39.

A man once brought home a dissected map of the United States for his little daughters to play with. "See if you can put it together," he said. The little ones knew nothing of geography and were soon discouraged with their efforts. But the map happened to have the picture of a man on the reverse side, which the older girl noticed, and as her smaller sister was leaving, she called, "Come back, sister,

there's a man in it." With this key to the puzzle, the children soon had the map put together.

The Bible is like the map. "There is a Man in it," and that Man is the key. There is only one key to the Bible—that key is Jesus Christ.

The Means of Christian Culture

If any of us were invited to visit a king's court, we would assiduously study court etiquette.

All sensible youth today desire to be considered cultured.

Revelation 22:17 and John 14:1-3 give us a promise that we shall visit the King's court in heaven—the Bible is our book of etiquette.

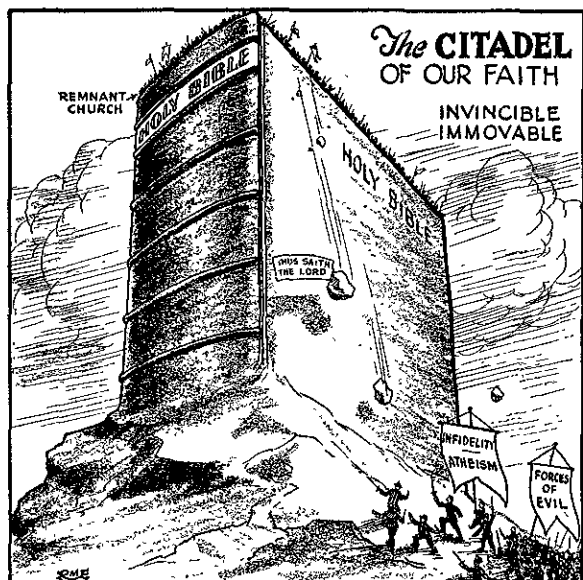
2 Tim. 3:16, 17; Phil. 4:8; Gal. 5:22, 23.

Acts 26:29. Paul's statement to Agrippa here is one of the finest examples of Christian courtesy ever recorded.

The late Honorable John McLean, Justice of the Supreme Court of the United States, said: "The laws which belong to the social relationships are found in the Bible. . . . If these rules were faithfully observed by individuals and communities, the highest degree of earthly happiness would be obtained."

The Christian Must Accept the Bible by Faith

Christ and the word are inseparable, and His Bible is worth to us just what we consider Christ worth. A man's note is worth just as much as the man is worth. John 1:12, 13.



Our Means of Defense

Eph. 6:17; Rev. 12:11; 2 Tim. 4:7;
1 Tim. 6:12; Matthew 4; Acts 7.

Variety in the Bible

Do you want to know your Bible? Then you must know what is in it. To know the contents of the Bible means more than to know *about* the Bible—that it has an Old and a New Testament, that the former has thirty-nine and the latter twenty-seven books. To know the contents of the Bible implies more than an ability to name its sixty-six books in order, or familiarity with the date and author of each book, and the purpose for which the book was written. All this is necessary, but to know the contents of the Bible, we must know what is in it—be familiar with its great range of subjects.

"In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient; biography the truest to life; principles of government for the control of the state, for the regulation of the household,—principles that human wisdom has never equaled. It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand central thought. Viewed in the light of this thought, every topic has a new significance. In the most simply stated truths are involved principles that are as high as heaven and that compass eternity."—*"Education," p. 125.*

Can you tell accurately the story of the creation? Of the life of Abraham, of Joseph, of Moses? Do you know the work of Joshua and of the Judges? Can you make a character comparison of Saul and David? Can you distinguish the writings of the prophets so that to mention Hosea calls to your mind one definite message? And to name Ezekiel recalls another? Do you know the beautiful story of Ruth? The happy ending of the book of Esther? The faith-inspiring story of Job? Can you carefully narrate the life and teachings of Jesus according to each of the four Gospels? Does the early history of the church as seen in the Acts and in the epistles enable you to see the resurrected Christ, the Prince of life and Lord of glory working through the Holy Spirit, transforming men's lives? Do you know what is in the book of Revelation?

Why not get better acquainted with God's Book? The Bible is the most ancient and the most comprehensive history that men possess. "Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unswayed by human pride or prejudice. In the annals

of human history, the growth of nations, the rise and fall of empires, appear to be dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—*Id., p. 173.*

The Bible is noted for its literary value—philosophy, poetry. Why not acquaint yourself with these phases of God's wonderful Book?

Are you familiar with the teachings of the Bible—the Sabbath, the law, baptism, tithing, state of the dead, repentance, conversion, confession, sanctuary service, prophecy, second coming of Christ? "The central theme of the Bible, the theme about which every other in the whole Book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, 'They shall see His face; and His name shall be in their foreheads,' the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man's uplifting,—the power of God, 'which giveth us the victory through our Lord Jesus Christ.'"—*Id., pp. 125, 126.*

D. A. OCHS.

The Word of God

O word incarnate, living word!
Thou art the voice of God to me.
In thee He speaks, the mighty God,
And tells what saints in Christ can be.

When sorrows blight the joys of earth,
When friends forsake and all seems
 dross,
Like waters cool in heat and dearth,
Thy comfort compensates our loss.

When death smites down our loved and
 best,
And leaves us stricken dumb with
 pain,
Thy promises give peace and rest,
Revive our hearts to hope again.

When sin has shot its deadly shaft,
And brought us low in guilt and shame,
We turn to thee our hearts bereft,
And find sweet peace in Jesus' name.

O word incarnate, voice divine!
We turn from earth to feed on thee;
As manna sweet, each word of thine
New faith and life imparts to me.

—I. H. Evans.



To give a book is to enrich the receiver permanently.—*H. W. Mabie.*

"A good book is your best investment, though it furnishes you with only one or two ideas."

No man can be called friendless when he has God and the companionship of good books.—*E. B. Browning.*

The Bible

Upon Thy Holy Word, O Lord,
The weary ages rest;
Upon their aching heart is poured
This balm of Gilead blessed.

Upon this firm foundation set
Thy church doth stand, O Lord;
Its sword, its crown, its life, is yet
Thine everlasting word.

O heart of Christ, Thy boundless love
In this Thy word doth beat;
Still o'er Thy head appears the dove,
The nailprints in Thy feet.

Thou fount of living waters free,
Thou voice of Holy Ghost,
Still daily let me live with Thee,
Until I join heaven's host.

—Selected.



FRIDAY, MARCH 17

The World's Greatest Builder—Faith

(Outline)

(Jude 20; "Messages to Young People," pages 102-104, 111, 122, 252, 410.)

Introduction

Money, influence, brains, pull, push, will power, are all great builders, hut the greatest builder is faith.

"We shall consider faith that makes power. The secret and source of all true greatness, of all heroic achievement, of all great, helpful service, is the power of faith. The men and women who have faced and fought gigantic wrongs, who have tunneled the Alps of difficulty and brought great reforms to pass, have been inspired and sustained by a powerful faith."

Heb. 11:6. Henry van Dyke says: "Where you find a flower, you know there must have been a seed; where you find a river, you know there must have been a spring. When you see a flame, you know there must have been a fire. When you see a man beloved and blessed of God, you know there must be faith. Whether it is recorded or not; whether you see it or not, it must be there, germ of his virtue, fountainhead of his goodness, living source of warmth and light; for without faith it is impossible to please God."

Without Faith Men Do Not Try

Matt. 9:29. "According to your faith be it unto you." The prospector must believe there is gold in the mountain; the reformer must believe in goodness; the physician must believe in possible bodily health; the minister must believe that lives can be bet-tered; and youth facing life and the

world will win according to the faith they have. 1 John 5:4.

Faith as a Helper Makes Power in Temporal and Spiritual Things

Hab. 11:1. If I have the secret of power, whose fault is it if I am powerless?

Faith hung lights on prows of Columbus' ships, stood at the helm of the "Mayflower," caused Wesley to abandon the scholar's life to evangelize England, led Lindbergh to fly an airplane; faith has built great buildings and projects. In the minister it moves people, connects with the powerhouse.

Faith Is. Every One Knows What It Is and Every One Has It

Luke 17:5. Disciples prayed, "Increase our faith;" not, "Give us faith."

We take our prescription to a druggist, and take his medicine.

We place our money in banks, we buy railroad tickets,—all on faith.

Let us pray, "Lord, extend our faith."

Men Who Build, Men Who Win, Are Men of Faith

Gen. 12:1-5. Abraham going out.

Exodus 5. Moses contending with Pharaoh.

Give illustrations from your own knowledge, such as: Field laying the cable; Lincoln guiding the nation; Livingstone marking out the figure of a mighty cross through the heart of darkest Africa; Stahl ever pushing on as an apostle to the Incas of the Neglected Continent; W. H. Anderson pioneering in Africa. These are men who built, and they built on faith.

Faith Gives Us Understanding

Heb. 11:3. It clarifies and enlarges our vision. Faith tells the scientist, geologist, chemist, that God is the author, agent, and worker of all things. One unbelieving astronomer said: "I have swept the heavens with my telescope, and I have not found God," but God has never promised to reveal Himself through the telescope. (See 1 Cor. 2:9.) It is just as reasonable for us to trust the knowledge received through the spiritual faculties as it is for us to trust that received through the physical senses.

Faith Is the Builder in This Life and for Eternity

Jude 20. Paul knew that men lived, worked, and died by faith; we

find him constantly expressing that thought.

Hebrew 11:8 outlines Abraham's life of faith.

Faith Is Necessary for the Life to Come

Mark 16:16; Heb. 6:12; 10:38, 39; 11:6. Faith is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as He is revealed in the gospel to be our Saviour and our King.

"Steps to Christ," chapter on "Faith and Acceptance." "You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this because He has promised."

"Do not wait to feel that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.'"

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live, and not die."

Childlike Faith

A FRIEND tells of overhearing two little girls, playmates, who were counting over their pennies together. One said, "I have five cents." The other said, "I have ten cents." "No," said the first little girl, "you have just five cents, the same as I have." But the second child quickly replied, "My papa said that when he came home tonight he would give me five cents, and so I have ten cents."

The child's faith gave her proof of that which she did not as yet see, and she counted it as being already hers because it had been promised by her father. So are we to trust the promises of our heavenly Father, and we, too, can count among our possessions

the thing which He has promised to give us.—*Aquila Webb.*

Faith

FAITH is the wondrous, living link That binds the trusting soul to God; It lights the darkness, smooths the way, Gives comfort through His staff and rod.

Faith makes the past an open book;
It trusts His word, yields to His power;
Lays hold of God's almighty hand,
And lives with Him from hour to hour.

Faith proves His every promise sure;
It feels the final triumph near;
It ever dwells with hope and love,
And casts out every haunting fear.

Faith works by love the soul to cleanse;
It purifies the heart and life;
It triumphs over every foe,
Gives victory in daily strife.

Lord, give me such a faith as this,
That firm my trust may be in Thee;
Help me to keep the narrow way,
For I, in peace, Thy face would see.
—C. P. Boileau.

SABBATH, MARCH 18

The Supreme Christ

(John 12:32: "Messages to Young People," page 118.)

Introduction

The giant minds of today, as in all ages, agree that the greatest personality of the world is Jesus Christ. Even the enemies of religion and of Christianity acknowledge His superiority. Renan, the French infidel author, says, "Whatever may be the surprises of the future, Jesus will never be surpassed." Strauss, the German rationalistic writer, said, "Jesus presents within the sphere of religion the culminating point, beyond which posterity can never go; yes, which it cannot even equal. He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart."

His Wonderful Personality Noted by His Disciples

Matt. 16:13-15. "But whom say ye that I am?"

They had, no doubt, often discussed Him and His wonderful works. They had compared Him with the great prophets and leaders, and now when He turned on them with this direct, personal question, there passed in quick review before their minds many scenes, many of His words. (See Matt. 11:28, 29; 14:15-21; 15:22-33; 8:23.)

Peter, as usual, found his tongue first, and quickly said, John is not big

enough, Elijah is not great enough, nor is Jeremiah,—no, nor any of the prophets. "Thou art the Christ, the Son of the living God."

Christ Is Supreme in His Character

Sin touched the hem of His garments again and again, but left no stain. John 8:46; 14:30.

The great character painters like Shakespeare, Dickens, and others, have never in their writings been able to describe one who could nearly approach the elevation and grandeur of Jesus. In the words of another:

"If we should look for the highest example of meekness, we would not look to Moses, but to Jesus, who was unapproachably meek and lowly in heart. If we look for the highest example of patience, we would not look to Job, but to Jesus, who, when reviled, reviled not again. If we look for the highest example of wisdom, we would not look to Solomon, but to Jesus, 'who spake as never man spake.' If we look for the highest example of soul-consuming pity, we would not look to Jeremiah, the weeping prophet, but to Jesus, who wept alone over the doomed city of Jerusalem. If we look for the highest example of zeal, we would not look to Paul, but to Jesus, of whom it is written, 'The zeal of Thine house hath eaten Me up.' If we look for the highest example of love, we would not look to John, but to Jesus, who so loved us that He gave Himself for our sins."

Charles Lamb once said to a group of literary men, "If Shakespeare should enter the room, we would all rise; but if Jesus should come in, we would all kneel."

Lecky, the great historian, writes, "For eighteen centuries, Christ has been the great pattern of virtue and the great incentive of the practice thereof."

"Thou seemest human and divine, the highest, holiest manhood, Thou." —Tennyson.

A student of India, not a Christian, acknowledged the gift of a New Testament in these words, "I am gratified for the story of a Man who practiced what He preached."

Christ Is Supreme in His Intellectuality

John 7:46. Foretelling the birth of Jesus, Gabriel said to Mary, "He shall be great." Luke 1:32.

At the age of twelve He was found in the temple testing the intellectuality of the keenest and shrewdest minds of the age.

If we should check through the list of those who are the greatest leaders of human thought and achievement, we would find no name there that represents finality. But in Jesus Christ is the finality of intellect and wisdom. He formulated such wonderful thoughts that the history of the world was changed, and new institutions based on those thoughts were organized. The genius of His literary style has never been surpassed. Dickens, master of the pathetic style himself, said that the most touching story in literature was that of "the prodigal son."

We are safe in saying that the ideas and thoughts of Christ have filled the years with much of their history, art, literature, and music.

In one of her writings, Helen Keller tells us what her teacher, Miss Sullivan, did for her. "From my nineteenth month, deaf, dumb, and blind, I had wandered helplessly in a desolate no man's land until I was seven. Then Miss Sullivan came and took my hand and led me by untrodden paths through the silent dark, back to living ways of men. This was an adventure full of enchantment. From darkness to light, from silence to language and harmony, from dumbness to speech—O wondrous the change! I loved everything my fingers touched. The world seemed to overflow with goodness, justice, and love." This is only a picture of what Christ does for us if we accept of His intellect. (Read "Messages," pages 160, 161.)

Christ Is Supreme in His Friendship

John 15:15.

Solomon says that "a friend loveth at all times." Prov. 17:17.

"A friend is one whom we love and esteem at all times, above all others, one to whom we impart our minds more familiarly and more frequently than to others, one in whose integrity and good will toward us we have confidence."

"He, the all-knowing, offers His friendship to the ignorant; He, the all-wealthy, gives to the poor; He, the all-holy, gives Himself to the sinful; He, the all-abundant, gives strength to the weak; He, the all-loving, pours cheer into the loveless. In friendship, the Infinite comes to the finite to live.

Christ knows that we cannot be happy alone." He is the friend that stands by, waiting to calm our troubles, forgive our sins, and impart help to us. It was Jesus Himself who said, prophetic of His own friendship for us: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you." John 15:13, 14.

He Is Supreme in His Companionship

Matt. 28:20. "Lo, I am with you always, even unto the end of the world."

Ex. 14:19. He was a companion to the Israelites through the Red Sea.

Dan. 3:25. He stood beside the three Hebrews in the fiery furnace.

Revelation 1. He was ever with John on lonely Patmos.

Does it lower the Christ to think of Him as a physician, who heals us and gives us back our strength and health; as a guide, to point out our way and to make sure our path? Does it detract from His beauty and attractiveness to hear His disciples say, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

We as youth desire and seek companionship. We desire companions who will inspire, whose thoughts stir within us a responsive chord. Such a companion is Jesus Christ if we will accept Him. He will stir us to nobler thoughts and ideals and to greater deeds.

Christ Supreme in His Authority

Matt. 7:29. Most of us are perfectly willing to let Christ be our Saviour or helper or deliverer, but we hesitate to acknowledge Him as our King and Master, as one supreme in His authority over us. But Christ claims absolute authority for Himself in all things, in such words as these:

"I am the way," "I am the door," "I am the bread of life," "I am the Good Shepherd," "I am the way, the truth, and the life." He claims to be "the resurrection and the life," and states, "Heaven and earth shall pass away, but My word shall not pass away."

Nature accepted His authority (Mark 4:37-39); He claimed authority as a teacher of Scripture (Luke 24:25-27); He spoke with authority concerning the heavenly kingdom (Matthew 5, 6,

7); He spake as a judge with authority: "But I say" (Matt. 5:28); He asserted that authority will be His at the end of the world (Matt. 13:40-43); He claimed to be the object of Scriptural prophecy. Luke 24:27; 4:18-21; John 5:39.

From those who would be His followers, He demands absolute and unswerving obedience, and further, He says that their affection for Him must surpass their love for home and loved ones. He will accept no halfway service, and who would want to be halfway in service for Him who is Master of ocean and earth and skies? Even the winds and the waves obey His will.

Christ Is Supreme in the Saving of Man

The most supreme thing about Jesus Christ is His Saviourhood. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. Considering the various offices of Jesus, let us see Him as Man, Teacher, Martyr, Master, Saviour, for He shall save us from our sins.

As one Indian expressed it, Buddha, Confucius, and Brahma look down from their lofty position of self-complacency and urge us to come up to them. Christ left His position and came down to our position to make it possible for us to climb to His position through Him.

Jesus claimed that He came from heaven on a mission of salvation. The apostles substantiated it, and all history is proof of the claim. John 3:16; Luke 19:10; Acts 4:12; Rom. 7:24, 25.

Study the transformation made in the lives of such men as John Bunyan, the drunken tinker (see "Pilgrim's Progress"); Francis of Assisi (see "The Book of Missionary Heroes," by Basil Mathews, 1929 Junior Reading Course); William Miller (see "Story of the Advent Message").

John Selden, one of the most illustrious lawyers of England, when his last case had been argued, and he was through with the judgments of earthly courts, called to his bedside Archbishop Ussher, and said, "I have surveyed most of the learning that is among the sons of men; yet at this moment I can recall nothing of it on which to rest my soul save one passage from the Holy Scripture which rises to my mind. It is Titus 2:12, 13, and 14, first part." (Read.)

Today there is a tendency to lower

the value of Jesus Christ as a Saviour. This is the worst feature of Modernism. The atonement is made for us. We cannot explain it in its fullness, but we can know that Jesus saves from sin, and saves fully.

"He breaks the power of canceled sin;
He sets the prisoner free,
His blood can make the foulest clean,
His blood avails for me."

(Study "Messages to Young People," pages 253-258.)

Jesus!

JESUS! the answer to our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption; Jesus! our Elder Brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears, to their home on the mount of God. Thy name shall ever be the richest chord in the harmony of heaven, while the angels and the redeemed unite their exalting, adoring songs around the throne of God. —George W. Bethune.

If Jesus Had Not Come

BOBBY had read in his Bible lesson with daddy just before bedtime the words, "If I had not come." When he was asleep, he dreamed that he went for a walk and found factories busy at work; he went to the orphanage and found only a vacant lot. Then he went to his church and found a "For Sale" sign, with "If I had not come" written at the bottom. Again he found these words over a gatepost of an empty lot, where he went to find a hospital. Disconsolate, he ran home and picked up his Bible, but all the last part of the Book had blank pages. He awoke, and lo! it was a dream. Do you wonder that he slipped down on his knees and said, "Oh, dear Jesus, I am so glad that you did come. Help me to tell others about you."—*Missionary Monthly*.

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THE really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not the things that are seen, but the things that are not seen. "Seek ye first the kingdom of God, and His righteousness."—J. H. Jowett.

The Door With Three Keys

(Continued from page 46)

shall be opened unto you." Matt. 7:7. The door is the word of God, our Bible, a rich treasure house of mystery and beauty and wisdom. We have but to turn to it and it opens to us. Strangely enough, when it opens, we find before us the pages of a wonderful book. As we turn the pages, the history of our world marches past, each individual playing some part in God's plan. Some choose well as they go, and succeed. Others choose unwisely, and turn aside into paths of failure and regret. As we eagerly search through its pages, we find all that we need of guidance and strength and knowledge. Voices inspired by the Spirit of God speak to us and plead with us at every turn. Let us listen a moment.

(NOTE.—Give the texts out ahead of time, and let the Juniors read them. Gen. 1:3; Ps. 119:130; Ps. 119:11; Prov. 23:26; 1 John 3:2; James 1:12; Prov. 8:35; Rev. 3:11; Ps. 119:105; Ps. 119:9.)

Sometimes, in the background, we see the evil movements of that other guide who beckoned us into the wide gate at the broad way. When we see the misery and disappointment that spreads heavily over all his fine promises, we are happy that we did not choose to follow him.

Ask. Your voice and mine, wherever we are, will be heard by our Father in heaven if we call on Him. Nothing is too good for us, for He gave us His Son. Nothing we need will be withheld if it is for our good and the good of others.

Seek. Wisdom, guidance, and power are in the Book. We must seek them daily.

Knock. We must come to Christ earnestly seeking forgiveness and strength to live aright.

Here, Juniors, is the gateway to the more abundant life, and at the end of this road we shall receive a passport to our heavenly home. This passport is a white stone, and on it is a new name. With that name we can enter into the great city with its twelve gates of pearl. Twilight along the street of life will find us stepping into the sunrise of an everlasting life.

(NOTE.—Call for reconsecration of those who will promise to choose to follow Christ and to seek Him daily in prayer and Bible study.)

Lessons for Junior Missionary Volunteers

By GORDON H. SMITH

General Topic: Life as an Adventure

IN these simple studies, an attempt is made to catch the imagination of the Junior and to present life as an adventure in all its simple, commonplace scenes and activities; to present Christ and the ideals of righteousness, not as narrow and burdensome, but rather as offering the finest that the young adventurer can find in the journey.

Do not be content with the story from day to day, but try to enter into a friendly discussion of texts suggested and to enlarge upon and apply the thoughts suggested. Endeavor to lead the Juniors through their own discussion and to respond to the decision you are eager to have them make. Hymns have not been selected, since some hymnbooks available to one group may not be to others. There are many hymns that fit properly into the mood of each study. Choose such as will help, not merely entertain.

We present these studies with an earnest prayer that the hearts and minds of some youth may be caught with the reasonableness and joy to be found in the Christian pathway.

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MONDAY, MARCH 13

Gateways to Adventure

TEXT: Matt. 7:13, 14.

Twilight and the end of the day's journey found the traveler in that Eastern land in which the Bible was written entering through a gateway into the city in which he would spend the night. There are many places in the Book that speak of gates and doors and streets. I think it is because this wonderful Book tries to fit in so closely with our everyday life.

The picture of our text is full of the action and thrill and suspense of adventure. Have you ever stopped to think how much gates and doors mean to us, and to what thrilling adventures they may lead? All through life they are with us. Remember those childhood days and the old cellar door that led down into the cool darkness of the underground storeroom? Sometimes we used it for a slide, or to hide be-

hind when playing hide-and-seek. Then there was the door at the top of the stairs that led to the dusty old attic. What fun we had up there playing with the discarded and broken things, and looking in that old treasure chest of mother's where the dresses and dolls of her childhood were kept.

Doors and gateways, countless in number, beckon to us along the street of life, and they lead to adventure more real and thrilling than any story-book. Down the long avenue we must all walk. Sometimes we must have courage to open a door and enter; sometimes we must have the good sense to pass by. From the moment we tumbled out of the high chair or crawled over the side of the cradle and tried to stand up, we have been opening doors into life. We peeked into some, and walked right into others. How we wobbled and swayed and seemed to go anywhere but where we intended. After many a tumble and many a tear, we mastered those wobbly legs and wandering feet, and made them take us where we wanted to go. Chubby fingers learned to grasp and hold tight the bright things we saw. Adventure had begun, for we had opened the gateway of possession. Strange and queer were the things we found and treasured as we toddled along. Some twinkled and sparkled, some were odd and ugly. We learned to talk and then to read, and opened the doors into vast rooms and treasure houses of books, pictures, music, and speech.

A very happy thing about childhood and youth as we stand in the entrance of the long street is that we do not have to walk blindly. Those who love us and can give counsel and warning have been down the street before us. Our parents and our teachers are given to us to show us the way. "Children, obey your parents" is the good counsel of the Holy Spirit to save us many a disappointment and many a hurt. Often the hand of youth would carelessly open a door that would lead to death, when really we want to live.

We cannot always tell by the looks

of a door or by the words of some who stand by to invite and to receive, whether it would be safe to enter. We must be careful to read the signs and to observe the results that come to those who enter.

Here is a street that is broad, and a gateway wide and bright with color and many lights. A handsome fellow bids us enter. He talks with silvery tongue of many pleasures so easy to be had. There is honey in his words, but a glint of cunning in his eyes. His laughter seems to mock us, and there is deceit in his voice. Down the avenue to which he invites us there is a sign which reads, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Yonder is a narrow gate to a quiet, pleasant street. There is laughter, contentment, and happiness among those who walk its ways. The guide who beckons to us is in humble garb. His voice is soft. His words are simple. There is kindness and love in every line of His face. Strength and nobility are in His manner. Over the doorway is written, "To My Father's House."

So we must choose the doors we are to open as we go down the street. We are eager to live, to grow, to learn, and to do. We cannot take all the roads. Some lead steeply downhill and we would not have strength or time to retrace our steps and choose another way. So let us rest here a while and make this our prayer for today: Dear Father in heaven, help me to choose wisely in all things that I say and do. Help me to be obedient to the good counsel of those who love me and to open only those doors into life that will bring happiness to myself and to others. Help me to choose the sure guide, and give me courage to follow Him.

FOR STUDY AND DISCUSSION.—John 10:1, 9, 10. Develop the truth that life must be entered openly and honestly. There is a front door to all that is honest and good. Those who choose back streets and alleys and sneak in by windows are of evil intent. The will of God and of Christ toward us is not to restrict and to limit life, but to enable us to have broader, more complete life.

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If time is precious, no book that will not improve by repeated readings deserves to be read at all.—*Carlyle*.

TUESDAY, MARCH 14

An Avenue With Five Gates

TEXTS: 2 Cor. 3:18; Phil. 4:8.

There is a very common gate at the edge of a park in Arizona that opens to a most uncommon pathway. It is at the top of the steep trail that winds its way into the depths of the Grand Canyon of the Colorado. Down, down, down it curves and twists like a gray ribbon. Now it is lost among immense boulders, and now it skirts the edge of steep precipices. To follow this trail to its end demands strength and endurance and strict obedience to the rules of mountain hiking. In return for his labor the adventurer receives rich rewards as the trail opens out into ever-changing vistas of wonder and beauty. Each year hundreds of people attempt the journey into the canyon on foot. Many people who do not make proper preparations and who do not obey the rules written on signs along the trail, have to be brought back on the backs of mules.

This long and interesting pathway of life on which we journey is much like that canyon trail. There are gates through which we enter into the full discovery and enjoyment of life. Five of them at least we would not want to miss. Each presents its larger vistas of beauty and opportunity. Each, as well, offers its dangerous pitfalls along the trail. Thus far, we have caught glimpses through these five wonderful gateways and discovered things beyond, but now we must begin to open wide the gates and to step boldly through.

If we should enter the safe-deposit section of any of the great banks in our cities, we would find ourselves confronted by a massive door that is controlled by intricate and powerful machinery. Only by the proper operation of this machinery can the door be opened or closed. Should a thief attempt to molest these places of treasure, the electric impulses that control these heavy doors are swift to send out the alarm.

The first of these gateways to larger living is more marvelous in its delicate construction and in its operation than all the intricate machines that control the ponderous vault doors. Indeed it should be, for it is an entrance to and a guardian of a vital avenue that leads straight to our minds. We call it the eye gate. Very early it led us

after twinkling trinkets. When we learned to walk and read and think and remember, it became a thrilling gateway to a place of many wonders and adventures. The world we live in, its blue skies, its forests and lakes, its flowers and birds and beasts, all have become part of our possessions. Adventures of the past and peoples of distant lands beckon to us from behind the covers of books. The skill of the artist brings other visions and treasures to us on canvas or on screen. Our Creator placed across the eye, a protecting curtain that acts swiftly to guard it from things that would hurt and injure its tender membranes. We must learn to be just as careful to close the gate against things hurtful to our minds.

Each of these five wonderful gates—sight, hearing, taste, touch, and smell—opens up an avenue leading to our minds, as well as out upon life. These are the gates through which we are in contact with the world about us. In the writings of the Spirit of prophecy, this timely admonition is given us: "All should guard the senses, . . . for these are the avenues to the soul."—*Testimonies*, Vol. III, p. 507.

In the harbor of New York City, the great eastern portal to the United States, in the very shadow of the Statue of Liberty that promises freedom to all who enter, there stands a Quarantine Station. Here all who would enter the country must pass a rigid examination. This is necessary in order to guard against the entry of evil characters or bearers of dread diseases who might destroy the happiness of those who dwell in our fair land. In the same manner, a safe-guard must be placed at the entrance of the avenues to our souls. When evil would find its way in, we must be swift to close the gates and block it out.

The hunter of big game brings home his trophies of the hunt. The seeker after strange birds and insects returns with his specimens. The missionary brings back discarded idol images, trophies of victory in his adventures for Christ. In the profound storehouse of memory, we are storing the trophies of our daily adventures along life's highway. Well chosen, they become a fortress of experience. Character is formed, and an eternal destiny is determined. Guard well the senses, for these are the avenues to the soul.

FOR STUDY AND DISCUSSION.—Ps. 139:14. We are fearfully and wonderfully made. Phil. 4:8. Our thoughts are the result of our contacts. Relate incidents in the lives of people we know that were the result of the right or wrong use of these senses.

PRAYER THOUGHTS.—Father, we thank Thee for the life we enjoy, and for the wonderful gifts Thou hast placed in our bodies. Help us to enter into all things that are beautiful and good in life, and to close the gates to every avenue that is impure and unkind and false. Teach us daily how to live.

WEDNESDAY, MARCH 15

A Wonderful Guide,—“I AM.”

TEXTS: John 10:9, 15; John 14:6; Matt. 7:15.

These texts present to us a very valuable suggestion and a much-needed warning. Do you remember that we were talking about two gates along life's adventure way? One of them was wide and gay, but dangerous to those who entered, for the warning sign said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The other was a narrow gate with an inviting sign, "To My Father's House." We were talking, too, about the guides who offered their services to us—one very glib and free in all his gay promises, but we feared his cunning way; and the other, by the narrow gate, sincere and kind. It is quite evident that any one traveling this long road with all its intrighing gates and byways—must needs have a guide if he would save much time and regret, and find himself safely in the places of finest discovery and enjoyment. In old San Francisco there used to be a Chinatown much more varied and intricate than that which now exists. Guides could be employed to take one through, but some of the visitors thought they could dare more and adventure farther without a guide. Perhaps they did, but some of them never returned from its labyrinth of crowded dwellings and its underground dens.

There is much that excites our interest in these texts we have read. Here is a warning against some who are false in what they offer. Some who disguised themselves as sheep would reveal themselves as hungry wolves when our escape was impossible. Because of the fact that there are such deceivers along the way, it is

wise for us to find some one who is a true and capable friend. Our truest friend is this Person who calls Himself, "I AM." That is a very valuable expression to come across when uncertain or lost. Suppose you were to find yourself in a great city in which all about you were those who spoke languages unknown to you. If you speak English, you would go along asking this one and that one, "Are you an American?" What a relief it would be to have some one answer, "I am." So there is comforting assurance in the name of this true friend and guide, "I AM."

It seems to me the time has come when we who would adventure farther should choose a guide. However, there are some things we want to know about the guide we choose. How long has he been a guide? Is he trustworthy? Has he himself been over the road? Can he give needed aid in places of danger? Is he true to his responsibilities? What is his price?

With a little inquiry we can learn something about the two guides we saw at the wide and the narrow gates. The gay, handsome fellow at the wide gate is called Lucifer—one time Son of the Morning. He himself lost his way. He was once prince of this world, but he has lost that title, too. His best-known name is Satan. Many years ago this same guide offered to our mother, Eve, the wisdom of gods and a larger world of richer experience if she would follow him in a wide pathway of disobedience. Poor, unhappy Eve. She listened and followed, and reaped only the loss of her home in Eden and a wealth of sorrow and misery, with death waiting at the end of this trail. We thought there was mockery in his laughter as he called to us by the wide gate. Had we followed, we would have found it to be true. He promises much, and we might have found pleasure there; but far down the road, where it is hard to turn back, we would have seen his mocking sign, "The wages of sin is death."

What of the other guide by the narrow gate, He who is called "I AM"? There are many things told of Him. The grandest Book in all literature is written about Him. It has been translated into almost every tongue and dialect. There is much in the Book that will make us love Him, for He is all that we thought in honesty

and goodness, and more than we could think in loving-kindness. There is nothing false about those words, "I AM." Before our world existed, He was with His Father in heaven. When sun and stars and all the things of earth were brought into being, He was there. When the world was lost, and men needed a Saviour to bring life in place of death, He was there to say, "I am the way, the truth, and the life." He is not the creature of a fairy story or of a fisherman's tale. He is more sure than anything on earth, and when all on earth has passed away, He will create a new heaven and a new earth. Surely we can trust Him as a guide.

There is another reason for following Jesus as our guide. He has been over the road. In His boyhood days in Bethlehem and in Nazareth, He, too, had to live along the highway of life's adventures. He, too, had to open doors, some to enter, some to pass quickly by. He was tempted in all points as we are, and always without failure. When He was no older than some of you who are here today, He said, "Wist ye not that I must be about My Father's business?" He had started on the greatest adventure of all ages—to build a highway that would lead to everlasting life. His record of faithfulness, courage, power, and kindness is without equal.

Long before His birth many prophets foretold His coming. Eve looked for Him to bring back her Eden home. At the call of God, Abraham left all that he had and looked forward to the eternal inheritance. Moses spoke with Him at the burning bush far out in the wilderness. He stood by the side of the three Hebrew friends in the midst of a furious furnace of fire. Angels announced His birth as a babe among men, and guided His parents into far Egypt in order that they, with the Babe, might escape the decree of a jealous king. When He was a young man teaching among the people, mothers brought their babies that He might lay His hands upon them. Lepers came with loathsome sores, and He made their skin pure as that of a newborn babe. Lame men crawled into His presence, and went away leaping as the hart. Blind men, whose eyes had been but gates of darkness, felt the touch of His fingers and went on into a world of light. Deaf men were made to

hear His voice as the sound of music. Death moved back from the tomb at His command, and those who were dead came forth at His call. At every turn He opened doors to life and set men free. He never turned His back upon any one who asked His aid.

Juniors, He is still standing by the narrow gate that leads to His Father's house, bidding those who pass by to enter and share the more abundant life. That is a wonderfully complete invitation for a guide to offer,—no imprisonment, no force, no slavery. He says: I am, I am real, I am true. I have always been. I always will be. Enter into the adventure of life with Me, and you shall go with sureness and contentment. There shall always be food and shelter. Follow Me.

Do you doubt Him? Look more closely at His hands and His feet. See those nailprints. They were put there when He gave His life that He might be to us the resurrection and the life. Need we hesitate to cast our lot with Him, to enter the narrow gate and follow Him?

Let us thank our Father for such a Guide. Let us thank Him for the certainty of His life and of His promises, for the rich experiences that enable Him to guide us in safety. Let us choose Him today, and follow without fear and without doubt.



THURSDAY, MARCH 16

The Street of Choice

TEXTS: Joshua 24:15; Ps. 8:4; Isa. 1:18.

He was a funny fellow, made of shiny steel and other metals, and stuffed with endless coils and cells and batteries. Electric eyes blinked at you when you spoke to him, and a metal-gloved hand reached out to shake yours. Robot was his name, and he was really wonderful. He could answer many questions and do a number of things for you. He couldn't think for himself, however, or change any of the things he was fitted to say or do. He was just a clever tangle of wires and cells.

Our Creator could have made us like that—with a body, but with no mind to control our actions. Some people are forced to live like that at times. They are convicts in State prisons and live in stone houses with barred windows. They cannot make many mistakes, for everything is

planned for them. Bells wake them and electric controls unlock and open their cell doors. The pace of their walking is controlled by the lock step. During the day they follow the routine outlined for them, and at night, mechanical controls close and lock the doors again. Who wants to be a prisoner in a cell?

Let us think of these texts for today,—“Choose you,” “Come now, and let us reason together.” They are wonderful texts, for they mean that God, who could have made us however He desired, first made us in His own image, then gave us the right to choose what we would do with ourselves. True, we must accept the consequences. If we touch a hot stove, we must expect to be burned. What more wonderful privilege could the Creator give us than to place us in a world filled with countless things for our use, and then let us choose. He gave us those five gates of the senses through which we may go out and gather the fullness of living. He realized that we might displease Him and even defy Him by our choices; that we might spoil the earth He gave us for a home. Yet He gave us the privilege of choice, so that we would be free and not in slavery, and might know the keen zest of living and growing. Only a great and wise and loving God would grant such a privilege to the creatures He had made.

There is the truly exciting element of responsibility in this privilege. Whatever we do has its effect upon others as well as upon ourselves. It is like turning a switch (at the right time and place) to set huge dynamos in motion and thus give power and light to a city; or carelessly touching the wrong one and creating a short circuit and thus leaving thousands in the dread of darkness. Some one has said, “You can avoid making up your mind, but you cannot avoid making up your life.” So it is with this right to choose. Life swings along every moment, and what we do or delay to do plays a lasting part in what today and all the tomorrows will be like.

Here is an interesting question in our text from Psalms 8:4: “What is man?” Think of all the great things men have done through a wise choice of the gates they enter. They have invented and built powerful engines, great ships that ride the seas, swift planes that carry human cargo in the air, electric contrivances that open

doors as we approach them and count those who pass through, electric eyes that test the purity of steel rails. They have cut continents with canals and stored up reservoirs of water behind massive dams, changing a wilderness into a garden. These and a thousand other wonders men have accomplished.

Others, bound by the habits of their own choosing, have made themselves filthy creatures of sin, lying in the gutters of this street of choice. Jesus did not leave them there, however. When man was lost in sin through making a wrong choice, God visited him in the person of His Son Jesus to give him the power to choose wisely and to build a life for eternity. Let us catch the glory and the thrill that come in the privilege of choice. The great joy of living is in it.

During the course of a summer camp, you may see some Senior counselor and a lad sitting on a stump or a log in the shady woods in earnest conversation. It is one of the finest sights you will ever see. Some one who has been farther along the street is sharing his life with a lad or lass. He has issued that fine invitation, “Come, let’s talk it over.” That sounds like our text, “Come now, and let us reason together.” It’s just as real as the old stump and the cozy chat, and infinitely more wonderful.

Shall we not take up the challenge—“Choose you”—and the keen responsibility of what we can become if we travel along this street of choice in the companionship of our Guide, Jesus the Christ? He will clear away the mistakes of yesterday. With Him, today will be clean and fine. Such is the wonderful Guide we have chosen. As we walk along and pass gateways that invite or tempt, we will choose as our fellow adventurers those who wisely consider the whole adventure and not just the pleasure of a moment. “Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” By following the good counsel of our Guide, we may have eternal life.

NOTE.—Here give opportunity for simple and practical testimonies concerning daily habits and the use of the five gates of the senses.

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No books, no thought, no attainments.—*Ruskin*.

FRIDAY, MARCH 17

The Door With Three Keys

TEXT: Matt. 7:7. (To be read later.)

The hands of the clock moved slowly on the dial. Suddenly there was the whirl of a motor and the rattle of steel bars. A portion of the floor lowered silently, and the great circular door swung back. The safety vault was open. Other doors in the treasure houses which we call banks can be opened only by three or four men. Each does his part when no other is present, and when all is done, the locks drop and the door moves. Our thoughts for this last day of our Week of Prayer are concerned with a door that has three keys. We must use all three, and they are all found on one ring.

Perhaps we have caught a new sense of the joyous adventure of living. We have done well to choose Jesus, who is the way, the truth, and the life, as our Guide. Our consecration of the gates of our senses to be used only as entrances for the beautiful, the pure, the true, and the helpful, is very worth while. Today we seek something that will make this consecration sure and lasting.

Men and women whom we call chemists and scientists, and who carry on their adventures among bottles and vials and test tubes in smelly laboratories, spend years, and even a lifetime, seeking formulas that will bring wealth or healing to mankind. Do you remember that old man we met in one of our reading course books by Robert Bruce Thurber, who sat for endless hours stirring his pot of liquid over the burning coals? Through the days and nights he waited and stirred, hoping that in the great moment when both his formula and circumstance would be right, the glowing liquid would become gold. The moment came, the liquid moved, but the glow faded and the tense hours brought only disappointment to the tired watcher.

The magic formula of life for which we all are seeking is found in a treasure chest hidden behind a door with three keys, and we must use all the keys if we would open the door. Where are the keys? They are hidden in the sign over one of the doors, —“Ask, and it shall be given you; seek, and ye shall find; knock, and it

(Continued on page 48)

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.

Our Colporteurs in Japan

FIELD missionary secretary of Japan, F. R. Millard, points out that so many of the five subscription books translated into Japanese have been sold in Hokkaido (the most northern large island), that it is difficult to find a home without one. One colporteur relates this experience:

"I had passed a certain wineshop many times, but this time, with the words, 'Go out into the highways and hedges, and compel them to come in,' ringing in my ears, I suddenly entered, and approached the shopkeeper, who sat disinterestedly by his charcoal fire. Apparently annoyed, he inquired as to my business. When I had told him that I had something of a spiritual nature to show him, he motioned for me to sit down by the fire.

"I canvassed him for 'Patriarchs and Prophets.' He let me go through the entire canvass without saying a word or showing the slightest interest. Then I presented the *Signs of the Times*, and tried to interest him in the pictures. When I had finished, he said, 'I can't read.' Well, I thought to myself, wine and Christianity have little in common, but I have done my best to preach the truth to him. And thus consoling myself, I prepared to leave.

"Are you leaving?" he asked.

"Yes," I replied, "I seem to have failed to impress you with my mission; so I am leaving."

"What! after going to all the trouble to come here? Please talk to me some more."

"What about?"

"The same as you have been telling me."

"Well, talking is my business, but there is little pleasure in it when one gets no response. However, I sat down again and talked to him for an hour about religion. In spite of the fact that he couldn't read, he finally subscribed to the *Signs of the Times*. I myself felt that the whole experience had been rather strange, a waste of time for only one subscription.

"A few days later I came back to this same town and called on the manager of an express company whom I had had difficulty in seeing. I finally gained access to his presence, and found, to my surprise, that that same wine dealer was visiting him. With some misgivings as to whether his presence there would help me, I introduced myself.

"We were just talking about you," said the wine dealer, "and were discussing religion." After I was seated and we had passed a few remarks, the wine dealer turned to me and said, "This may seem like a foolish question, but when you were talking with me the other day, why did you look up toward the ceiling so often? Were you observing how sooty it was?"

"No," I replied, "I was looking to God for leading in my work. I never noticed the soot." Then he asked me to tell the manager the same things I had told him a few days before. I gave him a canvass for a set of three of our large books, and he readily ordered them. Later, some one, upon seeing that this man ordered a set of books, was very much surprised that he should buy them. It was not strange to me, though, for I knew that God's hand was in it.

"That night after supper, as I sat by the table in the little inn, the maid announced a visitor. It was the wine dealer.

"You will pardon me," he said, "but I have come to get you to help me with some personal problems." Then he told me that for thirty years, ever since his marriage, he had experienced nothing but unhappiness and misery. Now his plea was, "Can't you, with the help of God, do something to solve my family troubles? The day you called on me I was very rude to you. For a long time things had gone so badly in my family that I had filled up on wine that morning, in order to forget my unhappy condition. I was impressed with what you said to me, but could not talk to you then about my family affairs. Please come and talk to my family, and see if you can help them, too.

"Then there is the matter of those books," he continued. "I advised my friend to buy them, but I feel guilty for having urged them on some one else, when I have not bought them myself. I cannot read them, but I would like to have them as a memorial of my seeking salvation. So, please bring me the full set." ("The Great Controversy," in two volumes, "Patriarchs and Prophets," and "Daniel and the Revelation.")

"I visited the home several times, and now the situation there has greatly changed. Although there is little in common between a wine shop and Christianity, I am praying that the silent messenger of truth left in that home will lead some one to the Lord.

"And I had thought those two hours for only one subscription to be a poor investment! 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' It is my determination to go forward with this thought ever in my mind."

Getting Back From Furlough

MISSIONARY R. H. TUTTY, who recently returned after furlough to his island mission, in the Admiralty Islands, off New Guinea's northwest coast, which, during his absence, was left without the care of a foreign missionary, tells us of his trip and of what he found when he arrived there:

"We passed by the Vulcan crater, a solid mass of pumice 600 feet high, that was placed there in the eruption which occurred only one year ago. Now the volcano is quiet, but the sight of it recalled the experience we had in escaping from the eruption. Opposite is the crater of Matupi, which also erupted at that time. It is always smoking. Rabaul today, verdant and beautiful, is a contrast to the picture of desolation which it presented one year ago, when all the trees were broken down under the weight of pumice dust, and not a leaf or a blade of grass was to be seen."

Then, giving a little of his experience in reaching his island home in his little seaworthy mission boat, he relates:

"The next problem was to reach the Admiralties. Our little boat, the 'Fidelis,' was then at Rabaul. She is seaworthy and has a good engine, but for long trips in the open ocean, she is rather small. A local steamer, the 'Koonbar,' was crossing; so we arranged to go under her protection, but with our own power.

"When I applied for clearances, the officials said I was taking a risk which they would not take; but I assured them that the boat had done the trip twice before with the 'Veilomani' as escort. So they allowed me to sail.

"We sailed at 1 P.M., and the speed of the 'Fidelis' was equal to the speed at which the steamer could run economically. When we made the open sea, we found a beam sea which rolled us about from side to side, whereas the steamer sat down in the sea like a duck on the water.

"Three nights at sea, and we arrived off Kumili, near the island of Lou. As I had had only a very few brief snatches of sleep between squalls, I was very tired, and when I was on land once more, my head was all awl for a while. We had averaged seven miles an hour, and our engine had behaved well.

"When I saw our native house I thought of the hymn, 'Count your many blessings, name them one by one.' True, the roof was still intact, but the floor had fallen through in

places. Most of the piles under the house are rotten, and will need replacing. I was thankful that I was alone until the place could be put into shape again and made habitable. When the land problem can be finalized and a proper house built, my wife and daughter will again join us. All the sites so far have some disadvantage—superabundance of mosquitoes, poor soil, poor anchorage, or too great proximity to hot springs. Still, the choice will have to be made and some disadvantage accepted.

"But what was of far more importance than all the rest, there seemed to be a good spirit among the natives."

Still Belongs Among the Missionaries

ALTHOUGH this report comes from one of the workers of the Northern California Conference, it belongs among experiences of our missionaries, for it concerns a brother who is still working for missions.

"We were very happy to have Elder F. A. Stahl spend a few days in our conference recently. In addition to visiting our churches, he spoke to the student bodies in our college and two academies. At Pacific Union College, the friends from the village were invited in, and, even with the new seating arrangement, the chapel was filled to capacity.

"At a union meeting of the metropolitan section, the Oakland church was filled to overflowing. It was necessary to secure an outside church at Napa to accommodate the crowd. At Lodi a union meeting was held in the new auditorium.

"Our people were greatly cheered by the inspiring messages that Elder Stahl brought to us.

On Into New Guinea

In a brief survey of our South Pacific mission field, A. G. Stewart, vice-president of the Australasian Division, tells us what he found in Papua, New Guinea, and the Admiralty Islands, off the northwest coast of New Guinea:

"In Papua we gladly introduce you to about 1,750 members of the Sabbath school. Here, too, nearly 900 students are enrolled in our day schools. The training school at Mirigeda and our district school at Villrupu, both receive government examination. Both have had very encouraging reports. At the council last year we planned to commence a girls' school in connection with the mission at Villrupu, and this is now in operation with very gratifying results. The experienced teacher, Miss Neibuhr, is doing excellent work, and is very happy in her service. There is, however, a very large field still unworked in Papua.

"The vast territory of New Guinea, though entered later than the other

fields mentioned in this report, has today the second largest enrollment. The remarkable changes and transformations which characterized our work on Mussau and Emira, are being repeated in the Admiralty Islands. Our native pioneers, Oti and Salau, have been greatly blessed in their contact with these primitive people. Our European directors in these districts are kept very busy supervising the work, translating the message, and giving medical service to these needy people.

"Our island workers on the plateau at Ramu and Bena Bena face one of the largest tasks ever undertaken by our missionaries. They have a most interesting field. We believe that, with the aid of able native assistants and with reasonable financial support, in the not too distant future, we shall have a large native constituency of transformed people."

It Did Not Work That Way

THIS took place up in the highlands of Peru, at our old (among the very first) Lake Titicaca Mission, Plateria. Superintendent G. F. Ruf writes:

"In old Plateria we have learned that division means addition. Some of our brethren who live eight kilometers away from the central station had always attended Sabbath school and church services at the central place. When the suggestion was made that these brethren who reside so far away should organize their own Sabbath school, all feared it would mean failure in both places. But experience has demonstrated differently. Before the division, about eighty attended each Sabbath. The new Sabbath school organized with fifty members, and their school is still growing. Now the interesting part is that the central church still has from seventy to eighty members each Sabbath. It

seems that the brethren of the central church, fearing that the remaining few would become discouraged when the others began their own Sabbath school, began to work for others, and they have now replaced the former members with new ones. We all thank God for the lesson."

Cast the Net on the Right Side

THIS experience, recorded by M. Trifunac, took place in Yugoslavia, Southern Europe:

"In a pleasant little village in the heart of Slavonia, Yugoslavia, there lives a faithful Seventh-day Adventist brother with his family. He is poor, but poverty is no hindrance to faithful Christian service.

"As Missions Extension offering time came around, and all were asked to help make a good offering, this brother promised to bring in 100 dinars (a dinar is about four annas). He had not one dinar in the house. His wife asked him if he had thought of how he was going to earn these dinars, as he had no work. He answered, 'I do not know where I will get it, but I am going to give that much.'

"One evening our brother took twenty fishhooks, baited them, and dropped them into the river; then he retired for the night. Early in the morning he hastened to the river to see what success he had had. To his great surprise he found that nineteen hooks had nothing at all. Tremblingly he looked at the twentieth. He saw that a great fish had been caught, not in the mouth, but in the skin of its back. The brother prayed God to help him catch this fish; then he baited another hook, and the fish snapped at it, and was caught. That fish weighed twenty-two kilo (more than forty pounds).

"He went to town to sell his catch. Soon the people heard the story of the big fish which had been caught in the river where no big fish were known to exist. A gentleman told him that he was coming the next day with his brother to fish in that river. Our brother went to the station to lead the gentlemen to the river. They caught few fish. The gentlemen watched our brother and marveled greatly at his faith. 'What sort of faith have you?' one asked. He saw that he was poor, but was filled with faith and love to God.

"The next day this man told the Adventist that he was ready to purchase for him a good house and farm. Our brother thought he was dreaming, as he could not understand that a stranger would want to purchase a farm for him. But today he has a house and farm, and the gentleman has promised to enlarge the farm. He has tithed all his newly received possessions, and prays God to keep him a true Christian. He is happy that he could catch his fish for the Missions Extension offering."

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