

# The Church Officers' Gazette

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## Tell It to the Right One

**M**OREOVER if thy brother shall trespass, . . . go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Matt. 18:15. "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

What a world of iniquity in the church would never be, were the instruction heeded which was given us by the Lord Himself while He was here among us, and reiterated through His converted half-brother James after His return to heaven. All have trespassed. We have spoken that which we should not have said about a brother or sister to someone else, which should have been whispered to no one besides the one we count may have erred. These texts refer to those of us who have already erred by failing to go *at the first* to the right one.

### Healing of Heart Wounds

Estranged hearts need to be healed, as do cuts, bruises, and broken bones. These texts prescribe the remedy. Instead of confessing another's faults to someone else—who should never know of them—be it the church elder, the conference president, or any other person, we are to confess our faults "one to another," and at the same time "pray one for another." And if we do this, the much-desired and much-needed healing is held out to us in the promise.

The Lord said, "If thy brother shall trespass against thee"—or if you are convinced that he is trespassing in some manner to bring reproach upon

the cause of Christ—"tell him his fault between thee and him *alone*." If thus approached in the spirit of humility and entreaty, he is very likely to hear you, and to be won back into doing that which he knows to be right. This plan works in the homelands; it works likewise in overseas mission lands.

### A Missionary's Experience

Out on a lonely island a missionary was seeking to help the people. Of one experience that brought him a great blessing, while helping another, he writes:

"The Lord has been teaching me lessons of forbearance and tenderness in the little time we have been here. I will give one illustration. One Sabbath I noticed a church officer who, in the presence of a number of others, while seated outside the church, was seen holding the arm of a sister of the church in a very familiar and, to me, rather unbecoming manner. Later, while speaking to our elder, I made reference to the danger of lowering our standards, and without mentioning any names referred to the above-mentioned case. I saw at once that the elder knew whom I had in mind. I felt a little conscience smitten over speaking of it, feeling that I should have gone to the individual himself. After this conversation, I preached one Sabbath on the importance of our maintaining the high standards set forth in the Scriptures. After the service this very man came to me and asked for a little time for an interview. He said:

"A long time ago I did a certain man a wrong and failed to ask his forgiveness. He is now dead. This has been troubling me. Do you think God will forgive that sin of mine?"

"It was not long before the Lord gave me the answer of peace for this

poor soul. He said he knew Satan was tempting his soul about the matter, and it was quite manifest that his repentance was of the genuine kind. After we had had prayer together, he thanked me with expressions of gratitude, and we shook hands.

### Heeded Not God's Counsel

"Then I think I felt as troubled as my interviewer. As he was leaving, I called to him to come back, as I had something further to say. I then told him of my conversation with the elder with reference to the attitude of an officer toward the opposite sex; also that he was the offender in the matter. This man assured me that he knew the Testimonies condemned such attitudes, and that from the desk other ministers had made reference to this wrong. He added also, 'We have been so used to that here, that it seemed we could not help ourselves.' What appealed to me was the kindly spirit in which the brother took my reproof, and his willingness to receive the counsel given. If I had acted right, I should have given it to him *direct a long time before*. I think I felt as much joy, or more, over that last interview as he felt over our first one."

Nothing knits hearts together in Christian fellowship so firmly as experiences such as this, where wrongs are made right in the true spirit of confession. What a "world of iniquity" it is possible to shut out by such personal heart-to-heart interviews when it is first discovered that feet may be straying into that which is evil, or even that which has the "appearance of evil." With barriers thus removed, nothing can hinder the immediate bestowal of the healing balm of heaven to flow into troubled and estranged hearts, restoring that perfect oneness

which Jesus said should exist in the church, and resulting in the fulfillment of that other revealed truth in His last prayer, "that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

T. E. B.

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### "I Was Glad When They Said Unto Me, Let Us Go Into the House of the Lord"

"He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day." Luke 4:16. It was customary for Jesus to be found in the house of worship every Sabbath day. It would be impossible to imagine Him absenting Himself from divine worship. In this He has left a lasting example that we who live in these last days ought to observe closely.

"God has made His church on the earth a channel of light, and through it He communicates His purposes and His will."—"Acts of the Apostles," p. 163.

It is exceedingly dangerous to one's spiritual life to deny himself those influences and associations that assure him eternal life. God has put vital forces at work in His church on earth that have everything to do with guiding us into the heavenly Canaan.

The book of Acts speaks repeatedly of the apostle Paul's regular attendance at Sabbath services. He reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks. It was a custom of his to be found wherever religious services were held. According to Acts 16:13 we find him with a group seeking God at the riverside, "where prayer was wont to be made." Apparently without a building provided for worship, Paul joined other believers in an open-air meeting.

In the eighteenth chapter of Acts we discover this faithful apostle at Corinth preaching in the home of Crispus for a year and six months. What an example God has given us in this veteran of the cross, whom we find wherever prayer was wont to be made, or where religious services were held. Whether in the synagogue, in the upper chamber, in a private house, or at the riverside, it made no difference to Paul; he was there, taking part with the believers.

H. W. WALKER.

### Seeing the Multitudes

I WOULD that there were a Jacob's ladder here tonight, or better still, a celestial airplane such as transported Elijah high above this mundane sphere, in which each of us could be lifted to see at a glance the perishing multitudes of these Far Eastern countries as God sees them. Would not our vision be enlarged? would not our eyes become fountains of tears? and would not our plans for reaching these people with the gospel of salvation take on new life and power?

Let us imagine ourselves grouped about on either side of Jesus. Let us tune our ears to hear anew from His lips the evangelistic charge: "Go ye,

### Special Appointments for March

Home Missionary Day,  
March 2

Second Sabbath Missions  
Offering, March 9

Missionary Volunteer Day,  
March 9, and Week of  
Prayer, 9-17

Watchman Campaign,  
March 30-April 13

therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." Visualize the expression on our Master's countenance in this, the sunset of earth's history, as with the same scarred hand with which He pointed His disciples from Olivet to Jerusalem, Judea, Samaria, and the uttermost parts of the earth, He points our eyes today in pity upon the still unwarned and unsaved millions. What a challenge this should be to all of us as leaders to carefully restudy our program and our methods of evangelism, which have been followed more or less in routine for the last forty years, and see if there cannot be discovered in the divine blueprint a way by which we may more quickly bring God's ultimate ideal for this message: "Memorials for Him in every city and village . . . throughout the world."—"Testimonies," Vol. IX, pp. 28, 29.—J. H. McEachern, in his report at the Biennial Council of the Far Eastern Division.

### An Ex-Priest Commends Adventists

APPRECIATIVE words about Seventh-day Adventist lives and beliefs come to our attention often as we travel from place to place in the Central American Union.

In San Jose, Costa Rica, one of our believers moved next door to an ex-priest and his wife, and immediately began speaking to the neighbor's wife regarding the truth. She became interested. Shortly after, the neighbor's wife asked her husband, "Who are the Adventists?" Well versed in religious matters, the husband replied:

"Adventists are only one of the many sects in the world that claim to be Christian. But they are different from all the rest. They preach and live the truth of the Scriptures because they expect Christ to come."

What a splendid compliment to Seventh-day Adventists! Let us all live up to our good name.

A. H. ROTH.

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PUTTING our trust in God, we are to move steadily forward, doing His work with unselfishness, in humble dependence upon Him, committing ourselves and our present and future to His wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in Him, of God's abounding grace.—"Testimonies," Vol. IX, p. 29.

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## SOWING AND REAPING IN THE LITERATURE FIELD

### Suggestive Program for Sabbath Service, March 2

OPENING SONG: "To Be Living Is Sublime," No. 637 in "Christ in Song."

SCRIPTURE LESSON: Matthew 13:1-9, 18-23.

PRAYER.

REPORT BY CHURCH MISSIONARY SECRETARY.

OFFERING FOR LOCAL MISSIONARY WORK.

SONG: "Harvest Time," No. 588.

READING: "Sowing and Reaping," by Jay J. Nethery.

READING: "Literature as a Pioneer Means of Spreading the Message," by S. E. Wight.

SONG: "Bread on the Waters," No. 639.

READING: "Mobilizing a Larger Literature Army," by E. E. Franklin.

CALL FOR VOLUNTEERS—Appeal by pastor or missionary leader.

CLOSING SONG: "Winning Precious Souls to Thee," No. 536.

BENEDICTION.

### Note to Leaders

The Scripture lesson is a very important part of this service, and it is suggested that there be combined with it the inspiring thoughts found in "Christ's Object Lessons," pages 33-61. We suggest that in addition to the three excellent articles prepared for this service by a union president, a conference president, and one of the secretaries of the General Conference Publishing Department, the leader be prepared to weave in some of the good thoughts in the article by Elder C. B. Haynes (page 10), which is a reprint of an article which appeared some time ago, but which was never more timely than at the present. We also call special attention to the article, "A Working and Praying Church," found on page 6. All these experiences and admonitions serve to good advantage in bringing to our people a new sense of responsibility in relation to the great literature min-

istry of the remnant church. Leaders should study the various methods of literature ministry which are applicable to personal missionary work, such as the Home Bible Study League, the Community Circulating Library, the sale of small books, the scattering of tracts, lending or selling of magazines, and keeping them on file in public libraries. In the field of literature distribution there is surely "a place and a work for all." The harvest will be according to our seed sowing, for the Scripture states, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

GEN. CONF. HOME MISS. DEPT.

### Sowing and Reaping

BY JAY J. NETHERY

*President, Lake Union Conference*

THE work of preaching the gospel to sinners and winning their hearts and lives to the Saviour, is likened to sowing seed in a field and later reaping the harvest. This is clearly stated in the following Scripture language: "The kingdom of heaven is likened unto a man which sowed good seed in his field." This parable by our Saviour is found in Matthew 13:24, and the concluding words of the parable, found in verse 30, are significant: "Gather the wheat into my barn." In the book of Mark we read: "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:29. And "the harvest is the end of the world." Matt. 13:39.

A very important lesson is taught by the parable of sowing and reaping. The sowing in earth's harvest field has been carried on in all lands and in all ages and generations. Soon the reaping day will come. With terrible

vividness the word of inspiration describes the harvest of the good and the evil in the end of the world:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." Rev. 14:14-19.

This is the climax of the work of the three angels, which is brought to view in the previous portion of the fourteenth chapter of Revelation. This follows immediately after the completion of the work of the church in carrying out the Saviour's commission to the church at the beginning of the gospel dispensation: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. Then will be gloriously fulfilled the promise of Christ, "This gospel of the king-

dom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

By Heaven's direction and appointment, agencies have provided for the printing and distribution of the Bible, in whole or in part. The greater proportion of earth's inhabitants undoubtedly have had access to the printed or the spoken word. Thank God for the medium of sowing and reaping. God has called men in all ages to preach the word. This word preached publicly to congregations, large and small, through the centuries has garnered souls for the kingdom.

While gratitude fills the heart in contemplation of the marvelous preservation of God's word and its present wide circulation, and also for a devoted ministry that is dedicated to the proclamation of this message, we are to remember that the rank and file of church members are especially called to the ministry of "sowing and reaping." A few quotations from the writings of the Spirit of prophecy will impress us with this solemn truth. Notice the following:

"Brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God and for the good of your fellow men. Christ died on the cross to save the world from perishing in sin. He asks your cooperation in this work. You are to be His helping hand. . . . You are to seek to save the lost."—*Testimonies*, Vol. IX, p. 9.

Notice further: "The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower. . . . How can I best glorify Him whose I am by creation and by redemption? This is to be the question that we are to ask ourselves."—*Id.*, p. 10.

In emphasizing the work that is to be done in this time, notice the following quotation: "Time is passing. . . . People need the truth. . . . Souls are to be sought for, prayed for, labored for."—*Id.*, p. 12. This very explicitly indicates the work of the remnant church. This definite instruction assigns the particular responsibility to the believers. Again we read: "Church members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the peo-

ple papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost."—*Counsels on Health*, p. 464.

The following instruction specifically indicates our task of circulating reading matter: "There is a large work to be done. Publications teaching the truth are to be circulated everywhere."—*Testimonies*, Vol. VIII, p. 162. Let this statement be reread and emphasized: "There is a large work to be done. Publications teaching the truth are to be circulated everywhere."

#### Methods of Literature Work

In harmony with these many earnest and pressing appeals, which we are confident have often been read by many, plans have been made whereby our periodicals, in yearly subscriptions, are sent out by hundreds of thousands to friends and interested neighbors. This is an excellent and important work. We suggest correspondence with these readers as a follow-up measure. Eternity alone will reveal the results of such earnest endeavors.

A somewhat recent plan for the circulation of literature has to do with a series of tracts and leaflets, or small books, to be distributed in a systematic way by districts, in cities, smaller towns, and rural areas. This plan has brought wonderful results in many places, when careful attention has been given to organization and follow-up work. The plan calls for the first number of the series to be followed in about one week by the

second number of the series. When number two is left, number one is picked up. The worker should seek at the same time to tactfully ascertain the interest of the reader in such reading matter. Then after the passing of the second week, number three is left and number two is picked up. The first two numbers are then distributed to other people in the same area. This plan is followed until all numbers of the series are in circulation. It will be seen that the putting of this plan into effect will mean many people reading the same pieces of literature. Usually eight or ten numbers of the series are provided. This gives an excellent opportunity for the distributor to become acquainted with the reader, and will often lead to spiritual interviews, prayer, the holding of Bible readings, and to an acceptance of the message of salvation.

With the distress among nations, and the omens of approaching doom looming clearly before a world so soon to end, the believing child of God will do his part in these plans of ministry reconciliation. Surely now is the time for all to dedicate their lives for service in some particular way, and it appears that this method of circulating our truth-filled literature is one of the most effective. "The press is a powerful means to move the minds and hearts of the people."—*Counsels on Health*, pp. 464, 465.

Let us thank God for the printing press. It means a manifold duplication of the efforts of the believers.



## Literature as a Pioneer Means of Spreading the Message

BY S. E. WIGHT

President, Indiana Conference

**A** PIONEER is one who goes before and prepares the way for what is coming. It may be an army, or it may be an enterprise, for which the preparation is to be made. Back in the sixties there was a man by the name of General Frémont, who was known throughout the United States as the "pathfinder." He went before a company of surveyors in projecting a railroad, and set markers to decide the route of the mighty band of iron that was to extend through and beyond Salt Lake City to the Pacific Coast. Today, one may board a palace train in the city of Chicago, and in a few hours' travel, attended by every comfort and convenience, pass through the many thriving centers of commerce which have sprung up all along the way to San Francisco, Los Angeles, Portland, Seattle, and many other western points. In making the overland journey these days, travelers seldom give a thought to the hard and hazardous work of the pioneers. We read of other pioneers who paved the way for railroads over the mighty Canadian Rockies, when to many the task appeared to be a human impossibility. But today railroads pierce those most scenic mountains, and travelers are thrilled by the beauty and grandeur that are within eye's range. But this would never have been had there not been pioneers.

We read of Luther, Melancthon, Knox, Calvin, and other great Reformers, but the casual reader may not stop to think of the groundwork which was laid for the coming of the Reformation. Years before the time of Luther, the Waldenses had sent out their missionaries into the countries of Europe. These pioneers went forth in the guise of peddlers, secretly distributing portions of the Bible, and reading the word of God to the people wherever they could gain entrance to homes. Thus the minds of the people were prepared for the coming of the Reformers, and when these mighty men of God responded to the call, they found a sympathetic attitude on the part of the public, a hungering for the message from the blessed Book. The Bible and a few gospel

tracts carried by the Waldenses pioneered the way for the Reformation.

When James White and his wife, and their associates, came to the place where they realized that the third angel's message must be preached in all the world, they began to prepare and send forth literature. Although the pioneer publishing work was started on a very small scale, it has grown steadily and has become a mighty power in the world. Wherever the third angel's message has penetrated, literature has pioneered and prepared the way.

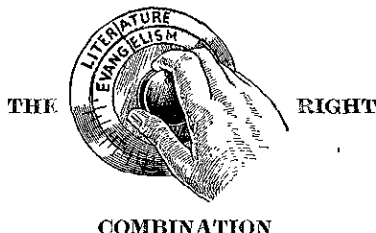
In 1866 a copy of the *Review and Herald* fell into the hands of Albert Vuilleumier, in Switzerland; and this paper became the connecting link between the little company of Sabbath-keepers in Switzerland and the decision of the General Conference, in 1874, to send Elder J. N. Andrews as a missionary to Europe. About the first move Elder Andrews made after reaching Switzerland was to begin publishing a paper, which was called the *Signs of the Times*. From that pioneer printing work, streams of light went out through many of the countries of Europe, and wonderful results have followed.

In the month of May, 1868, at a meeting held in Battle Creek, Michigan, it was decided to send a small company of laborers to proclaim the message in California, which then seemed a distant mission field. A tent effort was held in a place known as Petaluma, and much prejudice was manifested. Leading ministers of the various churches in the community denounced the speakers in a public way. One of these men said, "If it were simply the preaching in the tent, I would have nothing to say against them; but their books are in every house." This simply shows that literature was regarded as a most essen-

tial factor by our ministers, and as a most dangerous weapon by those who were opposed to our work. But the Spirit of God led the pioneers and gave success to their work. In 1873 the Tract and Missionary Society of California reported that a quantity of jewelry had been donated to the society, and the gold and silver were sold for two hundred dollars. This entire amount was invested in tracts, pamphlets, and periodicals, and it was later reported that twenty-two persons had accepted the truth through the reading of that literature.

Among those who accepted the truth by reading this literature was John I. Tay, of Oakland. This man had a burden to carry the message to the islands in the Pacific Ocean, and he became the pioneer in that mission field. By persevering effort, he succeeded in securing passage on a boat which, because of some difficulty, became anchored at sea near the coast of Pitcairn Island. The people on the island came out in their little boats, as was their custom, to carry on their trade with the passengers, and by this means Brother Tay became acquainted with them and offered to spend some time with them on the island and teach them the Bible. The Pitcairners called a council, and decided to extend an invitation to the stranger to come and teach them. Brother Tay went, and for a number of months made his home with these sincere and honesthearted people, whose history is now so well known, but who, at that time, were entirely cut off from the world except by their contact with passing vessels. Diligently he taught the truths of the third angel's message, and later, through his solicitation, a minister was sent to the island, and many were baptized and a church was organized. It certainly may be truly said that the literature which fell into Brother Tay's hands in California pioneered the work in Pitcairn Island, where nearly the entire population of the island to this day are Seventh-day Adventists.

Could we trace the various avenues through which people have been reached with this message, we would find that in hundreds and thousands of cases literature has pioneered the way. Let us never slacken our efforts in the distribution of truth-filled literature, for it will surely produce a harvest of souls.



## Mobilizing a Larger Literature Army

BY E. E. FRANKLIN

Associate Secretary, General Conference  
Publishing Department

**I**N Revelation 18:1 we read: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." The Spirit of prophecy comment on this text reads as follows: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. VII, p. 140.

"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."—*Id.*, Vol. IX, pp. 61, 62.

Today our literature is printed in 196 languages. Approximately 3,500 men and women are devoting their full time to carrying these printed pages to the homes of the people. These intrepid soldiers of the cross, together with a vast army of our lay members, are sowing the literature everywhere. The tread of the feet of this army is being heard in hundreds of cities, towns, and villages throughout the world. These workers form a part of the "far-flung battle line." A great work is being accomplished. But we know that we can never hope to give the gospel to all the world unless all our lay members join in the task. Every member of the church can have a part by sending our journals, pamphlets, tracts, and other literature to those they know. In our cities thousands of our lay members should be mobilized to go and carry the printed page to neighbors and friends. In many great unentered sections the work could be opened up by colporteurs. In this work all can have a part. Thus may be fulfilled what is written in "Testimonies for the Church," Volume IX, pages 116, 117. One paragraph from this specific instruction is as follows: "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. All who have enlisted as His soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually."

That the work of God will be finished soon, we all believe. Our literature will serve as an important factor in this closing work, and the call that comes to each one of us is to enlist and do our full part.

## Missionary Leaders' Round Table

### A Working and Praying Church

**ONE** of the most impressive experiences of a loyal missionary layman mentioned in the Bible is that of the healed Gadarene, found in the eighth chapter of Luke. Longing to show his devotion to the Master, this man desired to remain by the side of Jesus. But there was a greater and more far-reaching purpose to be accomplished by this man. In response to his request, Jesus said, "Return to thine own house, and show how great things God hath done unto thee." Luke 8:39. That man had a personal experience to tell. It was his privilege to testify that he had seen the Holy One of Israel and found deliverance from the bondage of darkness. This message of personal experience went from mouth to mouth. The people of his home town began to search the Scriptures, and were convinced that the Messiah had come in fulfillment of the prophecy. We read that "it came to pass, that . . . the people gladly received Him: for they were all waiting for Him." Luke 9:40.

The keynote of this man's stirring message was not what he had done for Christ, but what great things God had done for him; and it resulted in a rich harvest of souls.

In this there is a lesson for us today. A task has been committed to us. A hopeless world crowds about us, asking, "What do these things mean?" Is our light burning so brightly, is our hope and confidence so strong, that we can testify with assurance and power, "This is the way"? It is not God's plan that the redeemed soul shall passively rejoice in his freedom, but rather, that he return to his home and friends and witness to the power of salvation. Every Christian is to stand as a witness for God, in all the walks of life, in these days of peril and crisis.

The officers of the Sligo Seventh-day Adventist church, of Takoma Park, Maryland, have earnestly endeavored to promote among the church members a sense of their high calling in Jesus Christ. The missionary activities of the church have been par-



The Missionary Correspondence Band of the Sligo (Takoma Park) Church  
Senior and Junior members unite in sending out "Present Truth"

ticularly stressed. This is a large church, with a membership of 1,250. The grouping is somewhat unique, for the membership is made up of the Washington Missionary College faculty and student body; the Washington Sanitarium family; many who are connected with the General Conference headquarters, the Review and Herald Publishing Association, the Columbia Union Conference, and the Potomac Conference; and other residents of Takoma Park.

The responsibilities connected with such a large church are so heavy that there is obviously a need for dependable leaders. Elder Alger H. Johns is the general pastor in charge of the college and resident groups, and Elder D. W. Hunter, the chaplain at the sanitarium, is the associate pastor of the church. To assist the pastors, permanent church missionary bands were organized, the leaders being designated as "captains of twenty." Each leader is responsible for the welfare of all those entrusted to his care. During the Harvest Ingathering campaign each member of the resident group is personally visited and encouraged to do his part.

It has been noted that those who carry the burdens of leadership in the church recognize the need of securing fresh supplies of spiritual food by attendance at the weekly prayer meeting. The lay workers also find strength and courage for their work as they attend the prayer meeting. All hearts are stirred by the testimonies rendered at prayer meeting, which tell of many answers to prayers and furnish evidence of God's power in the lives of many people.

The literature sent out by the Sligo church has been instrumental in leading many into a knowledge of the truth. A thousand copies of *Present Truth* are sent out every two weeks, and a club of three hundred *Signs* is in weekly distribution. Other periodicals are gathered up from homes and passed on to CCC Camps and to Veterans' Hospitals in the city of Washington, D.C. We find that the *Youth's Instructor* is appreciated in the camps, and our health magazines and *Present Truth* are welcome anywhere.

Under the blessing of the Lord, the missionary work of the Sligo church has, during the last two years, gathered such momentum that about a



"The Society of Missionary Men" of the Sligo (Takoma Park) Church  
This society is known as "Keepers of the Light," because of the special interest taken in sending literature to Government lighthousekeepers in States indicated on the map in the rear by the ribbons attached

hundred lay members have rallied round the church leaders in an endeavor to render faithful service in the missionary activities. The Missionary Volunteer members are very active, and a number of commendable student efforts are being conducted under the guidance of Professor L. A. Semmens, of the Theological Department of the Washington Missionary College. The sunshine band of the Washington Sanitarium Missionary Volunteer Society is a very active organization. Many Bible studies are conducted in the homes of interested people, and treatments are often given to needy cases.

The value of the *Signs of the Times* as a factor in molding public opinion is fully recognized in our work. Each week a hundred copies of the *Signs* are mailed to ministers of other denominations, to former patients at the sanitarium, and to many other people who have become interested in the message by reading copies of the *Present Truth*. The Home Bible Study League plan has been used in connection with our correspondence work. Immediately following the weekly prayer meeting, an average of thirty people assist in wrapping, addressing, and mailing the missionary papers. It has been the privilege of the Sligo church to assist smaller churches by caring for names of interested people in their vicinity. Through this means several communities have been prepared for evangelistic efforts. Church members are

asked to hand in for the literature mailing list the names of relatives and friends who live in any part of the country. The response from readers who call for additional literature is about one in twenty, and to this class we send several of our small books and the weekly *Signs* for a period of time. The names of those who manifest continued interest are turned over to the local conference for further attention by district leaders and pastors.

The latest effort in our church missionary work is the organization of a Society of Missionary Men, in harmony with the plan outlined by the General Conference Home Missionary Department. As a starting feature, we secured the names and addresses of several hundred lighthousekeepers, and for a six months' period we have mailed regularly each week a copy of the *Signs* to each keeper of a Government lighthouse. The responses from the keepers have been most heartening. A number of the superintendents of lighthouse districts have sent us encouraging reports of the reception of the papers by the keepers, and even offered to assist in the distribution of other papers we wished to supply.

The Society of Missionary Men is extending its missionary activities. B. A. Wright, who wields a saw and a hammer in his daily occupation, was invited to head up the band; Dr. J. H. Kimball, X-ray specialist at the sanitarium, is the secretary; and



Louis Hartig, a World War veteran, is assistant secretary. Brother Hartig and several other members of the society who are war veterans, have as their special field the missionary work among the CCC camps and veterans' hospitals. In this work they are assisted by other members of the Society of Missionary Men in the distribution of papers and in weekly visits. The results of this work have been very encouraging. Many requests for visits and for Bible readings have come in.

We have given special attention to one great need in our vicinity, one which we judge to be present in all large churches, and that is to interest ourselves in the men within reach who do not make a profession of Christianity, or who have lost their interest in it.

The members of the Society of Missionary Men pledged themselves to watch for and to gather in young men who are indifferent—wayward brothers, sons, nephews, cousins, and husbands of our church members, or any connected with other Seventh-day Adventist families. We consider ourselves the nucleus of a "win one" movement, and feel that we have a responsibility to gather into the fold those who are straying away, or lingering near the edges of the church—so near, and yet so far away as to be eternally lost. We have been greatly blessed in this phase of our work.

Our methods of working are few and simple, but they are based on fundamental principles of organization. We find that a working and praying church, filled with missionary zeal, has fewer problems to meet than a dormant, lifeless church. Although our expenses for literature are high, yet the church treasurer reports that the donations keep ahead of the expense. The hearts of our members are in the home missionary work as well as in the foreign mission program of the denomination.

When all the men and women who have been transformed by the power of God follow the Saviour's admonition to "return to thine own house, and show how great things God hath done unto thee," the result will be a world-wide revival of personal soul-winning endeavor in all our churches. This is the call of the hour.

CHARLES A. RENTFRO,  
Church Missionary Leader.

## Missionary Leadership

### Missionary Institutes in Colleges and Academies

IN approaching the topic assigned to me today, which deals with the instruction of home missionary work in our colleges and academies, I do so with a profound feeling that herein lies the source of our success in our home missionary endeavors in the years that are just ahead.

There is no doubt but that we all recognize the fact that the youth of this organization are soon to bear the responsibility of definite leadership in the propagation of the third angel's message. That being true, we should give some consideration to the best methods of preparing them for that gigantic task. There is a very definite place for the plan of holding institutes in our schools, whereby the youth may be instructed in the principles of lay evangelism, and led to understand the place that they are to fill in God's service. This institute work should be adapted to the ages of the students and should be according to the opportunities for service.

There is a statement in "Gospel Workers," page 210, which reads, "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." This statement we understand to be applicable to their everyday missionary life as they carry on organized activities for Christ in the church, activities in which we know the youth of our churches must have a very definite part if God's plan for our boys and girls is to be fulfilled.

When we think of the energy that is tied up in the youth, and the talent that is lying dormant, we can better

understand the following statement in "Education," page 271: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" The truth of this statement has been demonstrated often in the experiences of groups of well-organized, trained, and consecrated young men and young women. As they have gone out to work for the Master, the enemy has been put to flight, and many honest souls have been found who today are rejoicing in the truth.

But there is another phase that we must bear in mind, and that is that the day is not far hence when those who are now in active leadership in our midst will have to lay down the burdens and pass them on to the younger generation. We must depend upon our educational institutions as the source of supply for these potential leaders. Therefore it is important to devise some plan whereby the young men and young women in our schools are instructed and trained for places of greatest usefulness in the cause of God.

Then, too, we think of our churches back in the conferences from which our youth come to enter school. We think of our elders and deacons and other officers becoming gray and bent in service, and we wonder who is to take their places. Naturally, we look to the great army of youth that today are found in our colleges and academies, who are getting that technical training that will enable them, when they go back home and settle down in the churches, to assume, in a strong and definite way, this leadership in the churches.

What better service could we render





to our churches than by going directly to these schools and centers of training, and there, through the work of our Home Missionary Department, fully acquaint these young men and women with the workings of our department and inspire them to go back eventually to their home churches and to their conferences with a determination to put into practical use the instruction which they have received. Truly there is no greater responsibility resting upon us as a department than that of contacting our youth, over one hundred thousand strong, who are found in the classrooms of our educational institutions everywhere, and encourage them to enlist in the layman's missionary movement, and help them prepare for definite leadership in the churches and the conferences, and uphold the hands of our leaders in the world-wide organized work. Certainly there is no more im-

portant phase of our departmental work than to assist our schools in making training centers for recruiting and preparing the youth of this day for world service.

It is high time that we give attention to the actual working out of the institute work in our colleges and academies. As we have observed these institutes in operation, and have seen some of the definite results, and heard the words of appreciation from the student body, we are constrained to believe that such institutes could consistently be carried on alternately between the college and the academy in any union. Thus every other year could be devoted to visiting these academics and colleges, and conducting institute work to meet the needs of the student body in preparing for greater usefulness in helping to carry on the great layman's movement in all the world.

C. S. JOYCE.

There were thousands and tens of thousands who were awakened, and were very much concerned about the coming of the Lord. It was being proclaimed in the United States, in Germany, in England, in Scandinavia and perhaps elsewhere, that Jesus was coming; but, as it was in the days of Noah, when the Lord's coming was delayed, they fell away.

Now we are in this great second advent movement, preparing for the Lord's coming. We profess to believe that He is coming in this generation, just as Noah preached that the flood was coming in his generation. Whether he preached that in 120 years or in fifty years or forty years or ten years or one year the flood was to come, as the years passed by, I do not know. I can, however, picture out there on dry land the strangest thing that had ever happened in the world up to that time, a man building an ark on dry land. Our message that we are preaching, friends, is very similar. It is just as absurd from a human standpoint as the building of that ark. The thought of the Lord Jesus Christ coming in the clouds of heaven to take us away from this earth to heaven defies all the laws of science that we know today, but Noah *believed* God and he went about His work, which *demonstrated* that he *did* believe God.

What about the other people who helped in the building of the ark? Methuselah helped Noah on the ark while he was living on this earth; but I think of those vast numbers of men and women who were hired by Noah. They were paid, I suppose, a living wage so they could have the necessities of life, and I can imagine them saying, "Well, Noah is just a little off, but his money is just as good as anybody else's, and why should we not work on the ark? There may be something in his theory, so let us stay by Noah, and we will get our living just as though we were working for anyone else." But they were only carpenters; they were not sons. And only the sons of Noah went into the ark. All carpenters—and I suppose there were hundreds of workmen who failed to accept the message Noah gave—found that the ark was not a savior to them. When the Lord shut the door, Noah and his family were on the inside, and the others were on the outside.

## Messages From World Leaders

### Privileges of Sonship

BY W. E. NELSON

*General Conference Treasurer*

We are told that "as the days of Noe were, so shall also the coming of the Son of man be." Sometimes we are inclined to apply that to the world, and not to ourselves as followers of the Lord. I have read recently the account of the flood and the Lord's instruction to Noah to build an ark, and how he carried out God's plan. That ark was of immense size for that day, almost as long as the "President Coolidge," and yet there were only eight persons—Noah and his wife, and his sons and their wives—saved in it. Would eight persons be able to build an ark as large as some of the boats that ply the waters today? Without modern machinery, I believe it would be absolutely impossible. "Then," you might say, "do you not believe that Noah built the ark?" I certainly do. There is evidence on every rock that there was a flood and that the account in Genesis is accurate. "Then how do you suppose the ark was built?" I think Noah was the master builder and his sons the superintendents, and that they had a vast

number of workmen to cut down the timber and to bring it in, to hew it into shaps, and to serve in various ways in the construction work.

We are told that Noah was a preacher of righteousness. No doubt he spent much of his time going from place to place preaching that a flood was coming. No doubt the program of building and preaching went on together. The Spirit of prophecy explains that Noah and his family put everything they possessed into the building of the ark. They did not have anything left when the ark was completed. I suppose Noah had an employment bureau, or a committee on distribution of labor, or whatever you wish to call it, and he assigned workmen to various responsibilities in the building task.

It is said that when Noah began to preach there were many who were much interested in the ark, and who thought it might be possible that Noah was right in his plans, but they did not embrace the message. Let us just digress for a moment and think of the beginnings of this advent message. You have all studied of the great spiritual awakening throughout the world in 1844 and previous to that time.

I want to draw a lesson from the fact that it was only the sons of Noah that were saved. God calls us not to be mere servants, not to be carpenters in the advent movement, but He calls us to be sons and daughters of His. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And we can have that relationship now. I want to emphasize again that the Scripture says we are *now* the sons of God. It is not at some future time. If we put off the forming of that relationship until the coming of the Lord, it will be too late.

We are told by the Lord that many will come to Him in that day and say, "Lord, Lord, open to us. We have worked for you. We have done missionary work for you. We have fed the hungry. We have taught in Thy streets. We have been associated with the movement that was proclaiming Thy coming." But they were mere hirelings, and the Lord says, "I do not recognize you as a son, depart from Me." It seems to me that the most bitter experience that could come to any individual, the most bitter disappointment that could ever enter the human breast, would be, in that day when Jesus comes and those who are sons and daughters are ushered into His kingdom, for us to be cast out because we have not in our lifetime acquired the relationship of sonship with God.

We do not have to exercise as much faith as did Noah, because we have all the history of the dealings of God with His children from the day of creation until now. We have seen His marvelous workings, how the flood came, how He sent the plagues upon Egypt, how He led out the children of Israel and brought them into the land of Canaan. We have all that to give us assurance that God's word is true. Noah did not have this, and yet he believed God and was a preacher of righteousness. It is marvelous that Noah believed, and yet when I think of God's plan to entrust weak human beings with the message for the world of His second coming, it seems a very risky thing. We do not want to fail the Lord in doing our part, for He has put His trust and confidence in you and me. He hasn't any other plan but, to use us to prepare the way for His second coming.

## Our Literature

BY CARLYLE B. HAYNES

I WISH to impress on your consciousness what great things God can accomplish when His people are diligent in their sole business in life—witnessing for Christ by spreading abroad His word.

Peter and John were facing difficulties with the authorities as a result of their witnessing. But God got them out of their trouble, and encouraged them to continue their witnessing. Their prayer to God was, "Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word." And the record is that "they were all filled with the Holy Ghost, and they spake the word of God with boldness." Neither men nor devils can stop the work that is carried forward with such a spirit. It is this spirit that our churches need today.

Again, when great persecution was raised up against the church at Jerusalem, then the members were "all scattered abroad." But as they went they did not cease their witnessing or hide their faith, for "they that were scattered abroad went everywhere preaching the word." Acts 8:4. And the result of this courageous and inspired witnessing is found in the record of Acts 8:6-8.

We need today a renewal of this early evangelistic fervor, a new baptism of the Holy Spirit, that the same energetic witnessing may be done now as was done then. We may expect God to accompany such witnessing "with signs following," as He did in those former days.

In those days they did their witnessing by their holy lives and by word of mouth. That is not to be changed today. God still calls for holy lives and faithful witnessing by word of mouth.

But in these days we have a marvelous agency for witnessing that the early Christians did not have. They had no Bibles to give away, no papers, no tracts, no books. Printing was unknown. I wonder if we realize what an agent for working miracles God has given this people in the amazing literature we have! I know we do not realize it. We cannot realize it. But we can use it. And as we use it, God accompanies it "with signs following." He uses us to place this

agency in the hands of lost men and women.

The literature having been placed there, He then works miracles with it. He is doing it all the time. Around the circle of the earth His miracle working with the printed page never ceases. In every land and upon all people, no matter how widely separated they may be by race or color or language or religion, the effect of divine literature is the same. Prejudices are broken down, obstacles are cleared away, convictions are changed, minds are illuminated, beliefs are established, hearts are melted, and souls are reborn into God's kingdom, when His Spirit uses these little pieces of printed paper which He calls upon us to place where they can be so used.

No, it is impossible for us to comprehend or grasp the amazing energy, the extraordinary dynamic power, there is in printed words. Nor do we need to. We can believe it. And we can be faithful in placing the printed word where God can release its energy to save souls. This is our task, our responsibility, our duty. God will do the rest. And, oh, what a joy it is to see Him doing it!

## Results of the Printed Page

Over in old Nicodemia a Christian worker, merely passing through, having no time to remain, left with a stranger a gospel tract, and went on. Seventeen years later, stopping there again, he found a church of more than forty members, and a Protestant community of more than two hundred that had grown out of that single tract.

In China there is a group of eight churches raised up by tracts alone.

In India a beggar was given a castoff garment by a European resident. In a pocket he found a portion of the New Testament and eight or nine gospel tracts. Today in that town the idol shrines and temples are abandoned and empty, and all its inhabitants profess the Christian faith.

In Brazil there are twoscore groups of hungry, eager Sabbathkeepers, who have never seen a preacher, brought to the light by the printed page.

Yes, there is life in this widely scattered seed. And let us remember, the life is in the seed, not in the sower. Even infidels have unwittingly scattered some of this seed, and it has grown and produced fruit.

Thistledown, someone has called it.

That is what it is, divine thistledown. We scatter it, and thereby we are liberating thistledown, carrying precious seed. The winds of the Spirit carry it here and there, over all the world. It settles down and grows and produces its own life in human souls. A great harvest is in the making. What a privilege it is to be called of God to be sowers of such seed!

What marvelous seed we bear in our hands! These printed words never waver or flinch. They never dodge or display cowardice. They never change their testimony or compromise their witnessing. They never tire or become exhausted. They never lose heart or become discouraged. Under all circumstances, regardless of all forbidding conditions, they keep on saying the same thing.

How easily transported they are! They travel at the lowest cost. They get about with the most amazing ease. They penetrate everywhere. O brethren, set them free, and watch them do their marvelous, God-guided work.

You do not need to hire a hall for these printed words. They are their own advertisements. They need no announcing. They make their own announcements. Just set them free, and watch them go to work.

And how they work! They never stop. They work while we sleep. We must stop and renew our energies, take food, and rest. Not they. They go right on, night and day, winter and summer. Rebuffs do not stop them. They take no offense. They do not lose their tempers. They do not answer back. They just go right on, saying only the same thing over and over. People may get angry at them and lash out at them. It makes no difference. They continue their witnessing, never retracting, never withdrawing, never changing. And they go right on working long after we retire on account of old age, even long after we are dead.

This is a good business to be in. It is good seed to scatter. Let us scatter it faithfully. Let us scatter it widely. Let us scatter it diligently. And let us never stop scattering it.

These printed words are visitors that get inside people's homes. And they stay there. You may be shut out. Be of good cheer. The printed word gets in. And it goes right to work. Always it catches a man in the right mood, for it speaks to him

only when he reads it. How it grapples with his mind, searches into the innermost parts of his heart, strikes at the very citadel of his soul, and never stops until he surrenders. Then it is ready to take on someone else, and renew its witnessing, and carry on its never-ending propaganda for God.

These printed words will reach those whom we cannot reach, who will give us no hearing at all, who are unreachable by any other method or means. They go out after those who would never come to a meeting, who would bar us from their homes, who would close their hearts to any appeal we made. Indeed, these printed words may bear the only chance many a man may ever have of eternal life.

Four infidels were once handed a copy of a tract on the inspiration of the Bible. All four were converted and became ministers. Two actors were handed gospel tracts by a woman. One of them was led by the tract to attend church, and was there converted. He studied for the ministry, and became pastor of Tremont Temple, Boston. Through his influence, Russell H. Conwell was led to the ministry. So the Baptist Temple in Philadelphia, and Temple University, together with the wide ministry of Tremont Temple in Boston, and the good done by Dr. George Lorimer, of Boston, and Russell H. Conwell, of Philadelphia, can be traced to one little tract in the hands of a woman.

Indeed, there is no end to the good that is done. No man can ever trace the influence of gospel literature to its end. It goes on forever. Luther wrote a pamphlet on Galatians. This fell into the hands of John Bunyan. It converted him. Bunyan wrote "Pilgrim's Progress." This has had a circulation second only to the Bible. Recently its 135th translation (into an African tongue) was issued. So Luther's tract still influences people around the world.

Not only spiritual effects result from these printed words. They affect politics and governments, and bring about mighty changes in human affairs. Think of that young Frenchman, wounded at the siege of Saint Quentin, and convalescing in a hospital. Some person, now unknown, placed a tract on his bed. He read it and was converted. His monument may be seen today in front of the

Church of the Consistory in Paris. He stands with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France.

But the tract went on with its work. Admiral Coligny's nurse was a Catholic nun. She carried the tract, in penitence, to her Lady Abbess. The Abbess was converted by it, and had to fly from France. She went to the Palatinate, met a young Hollander, married him, and the influence she had on her husband changed the whole continent of Europe, for he was William of Orange, the champion of human liberties and of Protestantism in the Netherlands. O brethren, do not neglect an agency for good such as this. Get this literature into circulation, and watch God win souls, transform character, and shake the world with it.

### These Printed Words Indestructible

These printed pages are deathless. You can destroy a tract, of course. But while you are destroying it, the press can bring a million just like it to life. Rend them, burn them, drown them, crush them, cast them out—still they are raised as from the dead, and go on about their mighty work. One little tract can start a ripple which widens and widens through the years until it breaks upon the shores of eternity.

How altogether indestructible these printed words seem to be! Indeed, their very mutilation can be their sowing. No weapon formed against them has prospered. No instrument has ever been constructed which can destroy them.

A passenger coach stopped to change horses. One of the passengers gave out tracts to all passers-by. One of his fellow travelers grinned derisively as he witnessed a tract treated contemptuously by a recipient, ripped in two, and dashed to the ground. A playful puff of wind swept it over a hedge into a hayfield. It was picked up by one of the haymakers there, and read to them all by the one finding it. He carefully joined the two parts together, still clinging to each other by a thread, and read the old, old story. The one who read was deeply convicted, became a Christian, and started at once to distribute tracts; and within a year three of those who had heard him read became active Christian workers.

Of such indestructible material are these printed words made.

And don't fail, O don't fail, I beg of you, to put the stupendous voltage of fervent prayer back of the printed page. Doors may be locked against you, against the preacher, but God can blow this divine thistle down with its precious seed right through locked doors. As you put tracts in every letter you write, pass them to every person you meet, leave them in every place you stop, send them along with every caller, sell these books and magazines to your patrons—remember that as you put prayer behind them, they will preach in the factory, in the store, in the home, on the train, in the bus, at the filling station, on the street, in the kitchen, at the school, in the hospital, in the poor-house, at work, at play, everywhere, at all times, even whispering in the ears of the dying the glorious message of endless life, and bringing many sons to glory, because prayer—that is, God—is behind them. As you go, pray.



### The Lesson of the Doorbell

I PRESSED the button at my neighbor's door.  
But when I heard no sound, I turned and stood  
Irresolute. If I had moved a hell  
I must have heard it. Should I rap,  
or go?  
But in a moment more my neighbor came.  
"The bell is far, and very small," he said.  
"You may not catch it for the walls between;  
But rest assured, each time you push the knob,  
We cannot choose but hear the bell inside."

And what they told me of my neighbor's bell  
Has cheered me when I knocked at some hard heart  
And caught no answer. Now and then I poured my soul out in a hot appeal  
And had no sign from lip, or hand, or eye.  
That he I would have saved had even heard,  
And I have sighed and turned away:  
and then  
My neighbor's words came back: "We cannot choose  
But hear inside."  
And after many days  
I have had answer to a word I spoke  
In ears that seemed as deaf as dead man's ears.

—The British Weekly.

## Weekly Church Missionary Services

### March 2—Letting the Light Shine

"I AM the light of the world," said Jesus. John 8:12. In His sermon on the mount He said to His disciples, "Ye are the light of the world," and admonished them, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14, 16. The true Christian is one who has opened the door of his heart and admitted the indwelling presence of the One who is "the light of the world." Thus the Christian becomes "the light of the world," because of the reflection of the divine Light within. It is our business, as Christians, to let the Light shine through the daily contacts and association with our fellow men.

The scattering of truth-filled literature is one of the channels for letting the light shine—constantly, perpetually, and very effectively. We are told that "the light of truth is shedding its bright beams upon the world through missionary effort. 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. And the solemn admonition, never so applicable as at this time, is as follows: "The night of trial is nearly spent. Satan is bringing in his masterly power because he kneweth that his time is short. The chastisement of God is upon the world. . . . The truth must not be muffled now. . . . Unvarnished truth must be spoken, in leaflets and pamphlets, and these must be scattered like the leaves of autumn."—Id., Vol. IX, p. 231.

Christian light bearers will never be found without the printed page of truth in some form. And what a large variety we have—books, large and small, pamphlets, periodicals, tracts, magazines. There are also many successful methods of distribution to be employed, adapted to the circumstances and environment of all gospel light bearers. The Community Circulating Library, although a comparatively new method, has demonstrated beyond a doubt that it affords a powerful standard for the beacon

light of truth. Home Missionary Series No. 22 explains this simple plan fully. The pastor of one church in which this plan had been followed faithfully for a period of months, reported seventy-five people baptized and united with the church as a result of this house-to-house lending of literature followed by Bible studies and personal interest.

Then we are instructed to "let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—*"Christian Service,"* p. 151.

"Letting the light shine" involves individual duty and responsibility. Let us rally to the call to let the light shine brighter and farther, that it may cast its beams upon the many who sit in the region and shadow of death, and cause them to rejoice because "light is sprung up."

"Are you Christ's light bearer? Of His joy a sharer?  
Is this dark world fairer for your cheering ray?  
Is your beacon lighted, guiding souls benighted  
To the land of perfect day?"

### March 9—Who Is My Neighbor?

IN the providence of God we are placed in close contact with others in our community life in order that we may impart the light of truth to those in spiritual darkness. The parable of the good Samaritan is to teach us who are rightly considered as neighbors. They are any and all to whom we may bring a blessing or be a help. Our first responsibility lies in our own immediate neighborhood, and then on and on as far as our influence can reach. Are there sick, hopeless, or discouraged people in your neighborhood to whom you are called to be a messenger of divine love and compassion? Are there youth in the neighborhood whose feet are being led astray? God has placed you as a sentinel to warn and entreat and bring back to safety. Are we sharing our spiritual blessings with those in dire need? This is a question which requires a definite answer in the light of eternity.

Someone may say, "Well, all my

neighbors have had a chance to know the truth, but many of them are prejudiced." It is your privilege to live so near to God that His love manifested through your life will melt the icy prejudice and bring about a new attitude. We must never despair or become weary in well doing. However barren the soil may appear, we are to scatter the seed faithfully and generously, and the great Husbandman will cause the seed to take root and spring up in His own time and way. Faith, gentleness, persistency, refusal to become offended or discouraged, are essential qualifications in the Christian life. When our work is fully done where we are, God will see that we are transplanted to some other needy portion of His vineyard.

Medical missionary endeavor is an effective means of removing prejudice and opening doors for the message of truth. Caring for the sick in time of need, helping in the heavy burdens of fathers and mothers, befriending the widows and the fatherless, will serve to interpret the gospel to many who have lost faith in God and man. A wonderful opportunity is afforded through a kindly invitation to neighbors to attend Sabbath school or our church services. Each year many souls are won to Christ and His truth through such neighborly contacts. Let us cultivate Christian neighborliness. It will pay large dividends, both in this life and in eternity.

"Someone is living not far from me,  
Someone I ought to know;  
He is my neighbor, and there may be  
Something that I should do.

"Someone is waiting a word to hear,  
Bringing them love and cheer;  
Tell them of Jesus who waits to save,  
Tell them He's ever near.

"Speak to those near you, with words  
of love,  
Tell what they ought to know;  
Nobody else can the message bring;  
They wait to hear from you.

"I have a neighbor, you have a neighbor,  
Someone who needs our help today;  
I'll help my neighbor, you help your  
neighbor,  
Bring joy to others along life's way."

### March 16—Missionary Experiences

THE story is told of a sincere Christian woman who lives in a country where the acceptance of the Sabbath truth often brings great trial and persecution. When this woman first heard of Christ and of the home which He has prepared for those who love Him, she was in the darkness of heathenism, but her heart was so touched that she said to herself, "I must be there!" and she wanted to

find the people who were looking for that event. One day she read a tract which told about the new earth and the New Jerusalem in all its glory, and again her heart cried out, "I must be there." Then she read about the soon coming of Jesus in the clouds of heaven, and said to her husband, "I am going to be there! But, husband, who will show us how to get ready for that event? The priest says we are not to read the Bible."

This poor peasant woman and her husband now began to inquire on every hand about the people who could get them ready to meet Jesus. They visited many religious meetings, searching for truth. One day they chanced to visit a meeting which was being held by the Seventh-day Adventist missionaries in a small hall in the village. Over the minister's desk appeared, in large letters, the motto, "Behold, He cometh with clouds." "Husband," said the happy woman, "now we have found the people who will help us to get ready to meet Jesus. To Him be all the glory!"

The small congregation welcomed these honest people and arranged to

hold Bible studies with them. Step by step the man and his wife came to a knowledge of God's message. Eventually they were baptized. The service had to be performed secretly, and at a time of the year when the ice on the river had to be broken. First the wife was baptized, then her husband. When the baptism was performed, the woman said to her husband, "Now we have done all that we know to get ready for the coming of Jesus. Now, by His help, we will remain ready."

Have we who live in this enlightened Christian land done all that we know to get ready for the Saviour's coming? Are we doing all that we can to help others to get ready?

### March 23—Personal Evangelism

LIKE a spring in the wilderness is a Christian who is filled with the love of God and who is rejoicing in the rich spiritual blessings of heaven. Such a life will have a healing and refreshing influence, and will be a convincing testimony to the reality of salvation.

Whatever takes possession of the heart will overflow in words and actions. Jesus said, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things." Matt. 12:34, 35. Therefore the heart that is filled with a knowledge of God and has experienced the new birth, will overflow in song and praise, and in personal service for others. Such a life is filled with divine power. One Christian writer states, "The power of personal service is too tremendous to be grasped."

The strong personal worker does not withdraw from the church or body, but seeks to work in unity. Instead of seeing how much he can accomplish alone, he will seek to blend his efforts for the best good of all. Most encouraging and inspiring are the following messages:

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



The All-Important Work

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.

seed that will spring up and bring forth fruit."—*Testimonies*, Vol. VI, p. 428.

"The most successful toilers are those who cheerfully take up the work of serving God in little things. Every human being is to work with his life thread, weaving it into the fabric to help complete the pattern. The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands. . . . Often the words well prepared and studied have little influence. But the true, honest words of a son or daughter of God, spoken in natural simplicity, will open the door to hearts that have long been locked."—*Id.*, p. 115.

In this world of darkness, gloom, fear, sickness, wickedness, and death, how cheering it is to come in contact with one who has the sunshine of heaven in his heart. And this should be true of every child of God. The personal question arises: Am I living up to my full privilege as a child of God? Is my life so filled with the power of God that those about me feel and recognize the divine influence? So often we are far too passive in our service for Christ. We should ever exert a positive influence for good. Jesus said, "He that gathereth not with Me scattereth abroad." There is no middle ground.

### March 30—Magazines in the Missionary Program

THIS is a reading age, and more magazines are in demand today than ever before. Glancing over this array of magazines and journals which are on display at a popular newsstand, we asked the proprietor how many different publications he carried, and were told that the number exceeded five hundred. These five hundred publications represented nearly every field of thought and imagination, except the strictly religious. By far the larger number were based on fiction, much of it of an obscene and questionable character. But people are reading, and will continue to read. There are youth and adults who desire reading matter of more serious nature, that which affords religious enlightenment and spiritual uplift. Since comparatively few religious denominations are carrying on strong propaganda through religious litera-

ture, the field is left open largely to Seventh-day Adventists.

The *Signs of the Times* fills a place and meets a need unlike any other weekly paper on the market. It should have a circulation of a million copies a week, and every Seventh-day Adventist should do his part in making this possible. Close by its side stands the *Watchman*, which covers a similar field in a different form; and the *Message* magazine—the only periodical of its kind—meets the needs of the colored reading class in a special manner. The *Canadian Watchman* is printed and circulated in Canada. The *Liberty* magazine occupies a field



### Counting on You

He is counting on you, my brother, on you  
For the work He has planned, for the purpose in view!  
And if you should fail Him, O what will He say  
When reckoning comes at close of the day?  
With crown, and with scepter, and throne all in view,  
The God of the stars is counting on you!

He is counting on you, my sister, on you!  
In life, love, and spirit. He whispers, "Be true!"  
And if you should fail Him, one star will be dim  
That might have flashed out in its glory for Him.  
With crown, and with scepter, and throne all in view,  
The God of the stars is counting on you!

What matter if tempests hurst over the way?  
Jehovah still loves, He cares night and day.  
What matter if friendships pass by and we're sad?  
Jehovah still loves us. He bids us be glad.  
What matter though all our hopes prove untrue?  
The God of the stars is counting on you.

—Author Unknown.

all its own, in proclaiming liberty throughout the land and holding forth the true principles. This magazine should be in the hands of lawmakers, teachers, ministers, and professional men and businessmen.

Our health journals, such as *Life and Health*, and *Health*, are perhaps the only medical journals which are edited from the viewpoint of combining health of body and spiritual well-being. These magazines are of especial interest to the reading public, and should be placed in every public library, along with the other magazines referred to.

The Pacific Press Branch, located at Brookfield, Illinois, prints a large variety of books, papers, and tracts in many foreign languages. During the last few years more foreign-language literature has been circulated than ever before. There is a new awakening among the foreign-speaking peoples. The truth-filled literature which is printed in the Polish and Finnish languages should be widely circulated among people of these nationalities at this time of crisis in their history. Such books as "Our Day in the Light of Prophecy," and "The World's Hope," have a message of vital importance to everyone.

In the providence of God our publishing houses have been established to produce the literature which is the "means of keeping the message for this time continually before the people," and "enlightening and confirming souls in the truth." "If there is one work more important than another, it is that of getting our publications before the public." Are we doing all that we should do, or can do, to pioneer the way for truth by the circulation of our magazines and periodicals? We could all do a little more than we are doing, and many of us could do a great deal more. Begin by investigating your public library to see if our magazines are found on the reading tables. If not, then make haste to place them there. One yearly subscription for the library will reach hundreds of readers. A file of *Signs*, *Liberty*, or *Watchman*, or possibly the health magazines, should be placed in the waiting rooms of doctors, dentists, lawyers, etc. Let every church do its part in extending the influence of our magazines and other literature.



# Young People's Department of Missionary Volunteers



## OFFICERS' NOTES

### March

#### M.V. Week for 1940

ADVENTIST youth have been brought into unusual times, and the Missionary Volunteer Week of Prayer this year is full of meaning to the youth in our churches around the world. Missionary Volunteer Week has been appointed by the church as a time of special labor for the youth of the church. It is God's appointment with the vast army of Adventist youth which circles the world. And in these overwhelming times to which we have come, we must make the most of this young people's Week of Prayer.

The executive committee of each Missionary Volunteer Society should plan carefully for a strong Prayer and Personal Workers' Band organization. Let the officers of the church plan with the executive committee for a thoroughgoing revival. On page 31 will be found definite suggestions whereby a strong work may be done and the results of Missionary Volunteer Week made permanent. Study this instruction carefully and have the leaflets and materials on hand for use before the Week of Prayer arrives.

God is finishing His work in the earth. May it be finished in the hearts of the youth of the advent movement. May the ministry of His Spirit greatly bless our youth in all our churches.

A. W. P.

### During Recreation Hours— What?

YOUNG people want outlets for their pent-up energies. They want recreation—social functions, get-togethers, anything, if only they can join together in a good-fellowship spirit. If such recreational hours are not provided by the Missionary Volunteer officers, young people will launch their own "parties," and it is here that danger lies. Such gatherings, planned and launched by the young people themselves without any mature and stable supervision, usually result in a degree of disappointment to the church. Some things nearly always happen at such unsupervised occasions which bring a reproach upon the society and the church.

No, young people should not be left to themselves in providing their recreation. Do you know how to avoid

such questionable get-togethers? There is only one way, and that is for the society officers to plan religiously and wisely for such recreational hours for all young people in the church. Not only should the executive committee work out the details for such gatherings, but they are to work out the details in harmony with the principles and ideals of God for His young people. (See "Social Plans for Missionary Volunteers.") When such recreation is launched, the supervision and guidance should be in the hands of some mature person with good, sound judgment, so that the entire time of the get-together will be spent according to the plans laid. This throws a tremendous responsibility on the shoulders of the executive officers of the Missionary Volunteer Society.

No, leaders, we cannot afford to shirk our responsibility in this matter. We need to do more, and accomplish more, for our young people in the important field of recreational pursuits.

D. A. OCHS.

### How to Make the Young People's Society a Success—No. 3

#### The M.V. Society Executive Committee

No society can make steady progress toward success without following the plan of having its officers counsel and plan together regarding the work of the society.

The importance of adequate counsel is taught throughout the Scriptures and in the Spirit of prophecy. The wise man said, "Without counsel purposes are disappointed: but in the multitude of counselors they are established." Also, "For by wise counsel thou shalt make thy war: and in multitude of counselors there is

safety." The progress of the advent movement has come about as the result of our leaders' counseling together under the guidance of the Holy Spirit. The General Conference has its General Conference Committee; the union conference organization has its union committee; the local conference has its local conference committee; the church has its church board; and, in like manner, the Missionary Volunteer Society has its *society executive committee*.

Through counseling together, those who are chosen to lead in the various activities of the Missionary Volunteer Society share in the responsibilities for the success of the whole society. The dearest societies are those in which the responsibility for planning and directing the work rests with the leader and perhaps one or two others. A "one-man" society soon becomes a "one-track" society with a tendency toward erratic, ill-advised moves, or with a tendency to narrow down its interest and activities to a monotonous dead level.

#### COMPOSITION OF THE SOCIETY EXECUTIVE COMMITTEE

The Missionary Volunteer Society executive committee consists of the following: The leader, assistant leader, secretary-treasurer, assistant secretary-treasurer, devotional secretary, educational secretary, social secretary, chorister, organist, band leaders, Junior superintendent, church elder or pastor or some other officer of the church who has been appointed by the church board to represent the church on this committee, and the church missionary leader or secretary. The society leader is chairman of this committee and the society secretary is secretary of the executive committee. The fact that the Missionary Volunteer Society is a department of the church is recognized in the composition of the society executive committee, the church having representation on this committee and the Missionary Volunteer Society having representation on the church board.

#### DUTIES

A. Perhaps the first, and certainly the most important, duty of the society executive committee is to function as an officers' Prayer and Personal Workers' Band. It should make a list of all the young people connected with the families of the church, and should go over this list at least once a quarter to see what can be



"Christ for the Crisis" during this Missionary Volunteer Week!



done to restore the backslidden, to win the unconverted to Christ, and to enlist all in the work of the M.V. Society. This definite, personal work in behalf of the youth of the church will give point and direction to all the other plans and efforts which the society executive committee may make. Only with much prayer, careful planning, and earnest work will the officers be able to lead the M.V. Society to the fulfillment of its purpose—the saving and training of the youth for the service of Christ.

B. The society executive committee should plan for and supervise every activity of the society. A brief summary of its responsibilities follows:

1. To plan for a long-range soul-winning program for the society. It would be well to study the neighborhood or city in which the society is located with the view to carrying on missionary work, such as distributing literature, holding Bible readings or evangelistic meetings, etc.

2. To plan for the regular Missionary Volunteer Society meetings. The whole committee should act as a program committee. Study should be given to the purpose and material of the GAZETTE outline, and plans should be laid to make the society meetings the most helpful.

3. To organize bands and study groups, and to guide in their work.

4. To receive and study reports of the various bands and activities of the society.

5. To plan for evangelistic efforts, cottage meetings, Bible readings, and the distribution of gospel literature.

6. To plan and promote temperance rallies.

7. To plan with the devotional and educational secretaries for the promotion of these features.

8. To plan carefully and supervise all social and recreational activities sponsored by the Missionary Volunteer Society.

9. To study how the society can make the most of the fall Week of Prayer, the spring Week of Prayer, known as Missionary Week, and other evangelistic efforts in behalf of youth. On these occasions it should give special attention to the functioning of its regular prayer bands and enlist as many young people as possible to participate in the "holding" features of the society. It should also plan to have a supply of M.V. leaflets on hand for distribution.

10. To consider all applications for society membership, and all cases which involve the dropping of members. The society committee should, after consideration of cases which involve membership, make recommendation to the society for action.

#### TIME AND MANNER OF MEETING

The society executive committee should meet as frequently as the Missionary Volunteer Society holds its meetings; that is, if the society holds regular weekly meetings, then the executive committee should meet at least

once a week. It is better to hold a short weekly committee meeting than to hold a long meeting only once or twice a month.

The leader and the secretary would do well to prepare a work sheet or agenda of the items which should come before the committee.

It would be well from time to time for the society executive committee to come together to study special topics found in "Messages to Young People," or "Social Plans," or "Missionary Volunteers and Their Work," or the Missionary Volunteer leaflets. Certainly the committee will wish to make a special effort to familiarize itself with the plans for the M.V. Progressive Classes and, in fact, with every field of Missionary Volunteer endeavor.

In conducting the business of the executive committee, there should be free, constructive discussion and counsel together. Each member should do his best to cooperate and strengthen the work of every line of endeavor of the society.

A strong, smooth-working executive committee will mean a strong, smooth-working society. A. W. P.

#### Devices

SOME leaders lead by talking; others lead by demonstrating. The first registers in the mind through the ear, the second registers through the eye. Did you ever stop to consider that the latter is more effective? Things that you see make a greater impression than the things that you hear, and a combination of the two is even more effective. Therefore, in all our Missionary Volunteer projects let us talk and talk more, let us display and display more.

What do I mean by displaying? I mean that we are to use more devices for the purpose of keeping before the eyes of our young people the value of certain projects and the progress that is made in them. That means that we want to use more devices and posters for the purpose of getting the young people of our societies to understand better the lesson which we are endeavoring to put across. For instance, a good statement on a certain subject will be remembered longer by the young people when they see it hanging on the wall from time to time than when they merely hear it repeated.

How about the Missionary Volunteer Motto, the Missionary Volunteer Pledge? Do you merely repeat them from time to time, or are these banners displayed before your youth at every Missionary Volunteer meeting? If your society does not have these banners, then every effort should be made to provide them. (See page 24 of January, 1940, GAZETTE.)

How about posters and charts for the purpose of indicating the progress made by those who are in the Junior Progressive Classes or in the Master Comrade Class? Do you have such posters and charts?

How about the Bible Year and the Morning Watch charts? Are they kept up to date as the various young people make progress along this line?

How about financial goals? Do you have such to encourage the young people to save their nickels and dimes for missionary purposes?

If you want your Missionary Volunteer programs and projects to be full of spirit, life, and enthusiasm, then make a practice of using devices, posters, and charts. D. A. OCHS.

#### You Are Wanted

IT will be just a little while until scores of our colleges and academies will close their work for the year. That great army of young people who have been enrolled in these institutions will go forth during the summer months. What will they do? Some will be doing this, and some will be doing that, and many will be doing nothing. They are anxious to return to school the following year, but what can they do during these summer months to earn their school expenses?

There is the colporteur work. Have you put forth the effort you should to familiarize our young people with the possibilities which the colporteur work presents along this line? Surely, if there are some who can earn a scholarship during the summer months, there will be others who can do it, too. These young people ought to be introduced to this method of making their school expenses. Then, too, the colporteur work provides a wonderful opportunity for a young person to do a high type of real Christian service—evangelism with the message-filled literature. Why not invite the field secretary of the conference to come to your society and thus contact the young people in your society who should be engaged in this line of work? Why not send names of prospective colporteurs to your conference field missionary secretary? Yes, officers, you can do much to encourage young people to enter the colporteur work.

Then, too, there will be those of our comrades who will be engaged in the colporteur work somewhere—perhaps in the very section of the country where you live. These colporteurs will come to your church on Sabbath. They will be visiting your Missionary Volunteer Society. Make them feel at home—give them something to do. They will be a blessing to your society as well as being a blessing to you. Let us endeavor to enroll more of our strong, enthusiastic Missionary Volunteers in the colporteur work.

D. A. OCHS.

#### April Topics

- 6 Have I the Right?
- 13 The Measure of Faith
- 20 Nature's Challenge Just Where You Are
- 27 Christ the Conqueror
- Jr.—Lessons Learned at Camp

See page 31 for a list of material helps for Missionary Volunteer Week.



## Senior Meetings

### God's Way to Peace

(Program for March 2)

BY ALFRED W. PETERSON

#### A. Important Facts Regarding the Way of Forgiveness of Sin

I. "There is no peace, saith the Lord, unto the wicked." Isa. 48:22. Sin brings wretchedness. (See Rom. 7:24.)

II. What must we do before we can receive forgiveness? 1 John 1:9.

III. Can there be forgiveness without confession? "Steps to Christ," p. 38, first sentence, pocket edition.

#### B. Questions to Bear in Mind While Studying the Problems Which Follow

I. Why does God require a confession of wrongdoing?

II. To whom does God require confession?

III. Why does God require us to make confession to those whom we have wronged?

IV. How should confession be made?

#### C. Definitions

I. SIN. Sin is rebellion against God, and reveals itself in wrongdoing.

II. CONFESSION. Confession is an acknowledgment or avowal which pertains to oneself, as something kept secret, or a private feeling or opinion; acknowledgment of sins or sinfulness, as a crime, a fault, a debt.

III. THE RELATION OF CONFESSION TO SIN.

1. When we wrong our fellow man, we alienate ourselves from him. This alienation does not necessarily result because the person wronged feels grieved, but because the wrongdoer in his heart knows that he has injured or wronged the other. In addition to the wrongdoer's consciousness of having done wrong, the person wronged may have a feeling of having been injured. Therefore, wrongdoing results in alienation.

2. Wrongdoing by the Christian misrepresents God. When one who professes to serve God wrongs or injures a brother, he misrepresents the character of God to that brother. He must confess the wrong and acknowledge it to be sin, in order to be in harmony with God.

3. The inevitable consequence of sin is pain, and the sinner must suffer the consequence of his wrongdoing, either before the close of probation, through confession, or in the loss of his soul at the time of the executive judgment.

#### D. Case Studies

**PROBLEM I.** D is a student in school; he lives in the dormitory. He misses several meals and then feels that he has a right to compensate himself by occasionally taking fruit from the kitchen or the storeroom.

**Question 1.**—Was he not entitled to that fruit?

**Answer.**—The fruit in the kitchen or the storeroom is in the custody of the matron or some other person chosen by the school to take care of and administer this property in the kitchen or the dining room, and the fruit does not belong to D until the one charged with taking care of it turns it over to him. Therefore, if he were to take it without the consent of the custodian, he would be stealing it.

**Ques. 2.**—If D has taken fruit without the consent of the one in charge, what is his responsibility?

**Ans.**—He must make confession and restitution. Num. 5:6, 7. "If we have in any manner defrauded or injured our brother, we should make restitution."—"Mount of Blessing," p. 92.

**PROBLEM II.** Miss A told a bit of gossip about Miss B which she believed to be true, but which was partly true and partly false, and thus she unwittingly misrepresented Miss B and did injury to her influence with others. Miss B does not know the gossip which is current.

**Ques.**—Has Miss A anything to make right, since she did not intentionally misrepresent Miss B? Why?

**Ans.**—"If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements."—*Ibid.*

**PRINCIPLE 1.** "True confession is always of a specific character, and acknowledges particular sins."—"Steps to Christ," p. 38, pocket edition. Lev. 5:5.

**PROBLEM III.** Sam Z is leader of a Harvest Ingathering group and also the leader of the young people's society. Sim Y is leader of another Harvest Ingathering band. Sim is jealous of Sam and is eager to make a good record in his work, so that he may eventually become leader of the society. Sim, on several occasions, deliberately maneuvers circumstances so that Sam's band is hindered in accomplishing what it had hoped. Sam becomes exasperated, and before a group of young people tells him what he

thinks of him, with the result that bad feeling is ill-concealed.

**Ques.**—Of course Sim has some thing to make right with Sam, but what is Sam's responsibility, if any?

**Ans.**—Matt. 5:23, 24. "Christ's Object Lessons," p. 144, par. 2. "If there have been difficulties, . . . if envy, malice, bitterness, evil surmises, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, 'Will you forgive me? I have not felt right toward you. I want to make right every wrong, that ought may stand registered against me in the books of heaven. I must have a clear record.'"—Mrs. E. G. White, in *Review and Herald*, Dec. 16, 1884.

**PROBLEM IV.** L and R are two professed Christian young men. Each owns an automobile. L is a good mechanic, but his car is old. R does not know very much about cars, but his automobile is much better than L's. L proposes to R that they trade automobiles. He tells R all the good points of his car, and is skillful enough to make it perform very well, but he does not tell R all the facts about his car, so that R may have full information in making a decision regarding the trade. R has confidence in L, and they trade automobiles, with the result that R is much worse off after his trade. Some time later he discovers that he has been beaten, but decides to say nothing about it because "a trade is a trade." Has L any responsibility in the matter?

**Ans.**—"If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession."—"The Desire of Ages," p. 556.

**PROBLEM V.** J. X. cheated in examinations in school. Cheating was a common practice among students in the class, and he came to think lightly of it because others had been doing it all around him in previous examinations. Several members of the class saw him cheat. All the class knew that he professed to be a Christian. After the experience, the Holy Spirit convicted him of wrongdoing.

**Ques.**—What course must J. X. follow in order to receive forgiveness?

**Ans.**—"The gospel makes no compromise with evil. It cannot excuse sin. Secret sins are to be confessed in secret to God; but for open sin,

open confession is required. The reproach of the disciple's sin is cast upon Christ. It causes Satan to triumph, and wavering souls to stumble. By giving proof of repentance, the disciple, so far as lies in his power, is to remove this reproach."—*The Desire of Ages*, p. 811. In other words, J. X. should make confession before the class, in order that the class may know that, as a Christian, he does not stand for cheating, and thus he may remove this reproach from Christ. What else might result from a straightforward confession before the class?

**PRINCIPLE 2.** *Confession is one way of destroying the influence of sin among others.* "They [sins] may be of such a nature as to be brought before God only: they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Steps to Christ*, p. 38, pocket edition.

**PRINCIPLE 3.** *Reformation must accompany confession.* Prov. 28:13. "No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, p. 555.

"Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away."—*Steps to Christ*, p. 39, pocket edition.

The fact that others cheated does not justify J. X.

"The spirit of self-justification originated in the father of lies. . . . Confessions of this order are not inspired by the divine Spirit, and will not be acceptable to God. True repentance will lead a man to bear his guilt himself, and acknowledge it without deception or hypocrisy."—*Id.*, p. 40.

### E. Questions and Answers

**Question 1.**—*When should sin be confessed?*

**Answer.**—Elder C. W. Flaiz, minister, union conference president, Bible teacher, and trainer of parents, once told a class of young men, "Keep your sins confessed up to date." Unconfessed sin will destroy Christian experience, and has a way of looming larger and larger, so that confession becomes increasingly difficult; so, "Keep your sins confessed up to date."

**Ques. 2.**—*Why does injury to our fellow man injure God and require confession of the sin to both God and our fellow man?*

**Ans.**—"Every person is the property of God by creation as well as by purchase."—*Mount of Blessing*, p. 89.

**Ques. 3.**—*How will unconfessed sin finally affect the sinner?*

**Ans.**—"Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life. . . . All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. . . . Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The ease of all such is hopeless."—*The Great Controversy*, p. 620.

**Ques. 4.**—*If we confess, how fully does God forgive?*

**Ans.**—a. Isa. 1:16-18.  
b. Ps. 103:10-12.  
c. Micah 7:18, 19.

**Ques. 5.**—*For what are we to pray?*

**Ans.**—Ps. 51:7-12.

### Summary

**Purpose of confession:**

1. To put ourselves in the attitude of reconciliation to God and man.
2. To undo, as far as lies in our power, the influence of our wrongdoing.
3. To let it be known that we do not condone or approve of the sins which we have committed.
4. To learn through the pain of confession to hate the sin which caused God, as well as ourselves, such pain.

**Methods of confession:**

1. Sin is always of a specific character and must therefore be specifically confessed. Lev. 5:5. "Steps to Christ," p. 38, par. 3, pocket edition.
2. Confession must be accompanied by reformation of life. Prov. 28:13. "Steps to Christ," p. 39, pocket edition.
3. If an individual has been injured, confession must be accompanied by restitution. Num. 5:5, 6. "Mount of Blessing," p. 92. "The Desire of Ages," p. 556.
4. As soon as we are convicted of sin, confession should be made without delay.

### Problems for Study and Discussion

1. A young man who has stolen a suitcase which was left in a railway station, is later convicted by the Holy Spirit. He does not know to whom the suitcase belonged. How can he make proper confession to secure forgiveness?
2. A young woman who is a professed Christian has grown careless and has attended school dances. How are the principles of confession to be applied in her case, as she endeavors to regain her Christian experience?

### Combined Senior and Junior Program

### With S.D.A. Youth in the Orient

(Program for March 9)

BY D. E. REBOK AND F. A. MOTE

#### SONG SERVICE.

SCRIPTURE: Excerpts from Isaiah 42: 1-12; 49:1-12.

PRAYER: Series of sentence prayers for the honest of heart in the Orient.

HYMN: "From Greenland's Icy Mountains." (Use "Missionary Volunteer Songs" today.)

#### SECRETARY'S REPORT.

PLANS FOR MISSIONARY WORK.

#### OFFERTORY.

#### LEADER'S INTRODUCTION.

SYMPOSIUM: "My Country and My People." (See Notes to Leaders.)

#### SPECIAL MUSIC.

SYMPOSIUM: "China."

1. "Living Up to Their Reputation."
2. "Service for God and Man."
3. "China's Youth's Evangelistic Campaign."

HYMN: "Missionary Volunteers."

SYMPOSIUM: "The Far East."

1. "Missionaries From the Orient."
2. "For Service in Borneo."
3. "Islam or Sword, Which?"
4. "Filipino Youth Witnessing for Christ."
5. "Malayan Union M.V. Evangelist."

POEM: "Our Youth."

HYMN: "The Youth of the World."

TWO-MINUTE SILENT PRAYER for our youth in the Orient.

BENEDICTION.

### Notes to Leaders

Today we are combining the material for the Senior and the Junior M.V. Society meetings because most of it may be adapted for the Juniors. We are studying the two Oriental divisions—the China and the Far Eastern Divisions, the material being prepared by the M.V. secretaries D. E. Rebok and F. A. Mote, respectively.

M. W. M.

Hang a missionary map of the world at the front of the room today.

**Symposium: "My Country and My People."**—If possible, ask a Chinese, a Japanese, a Korean, a Filipino, and a Malay representative, clothed in native costume, to speak for three minutes about "My Country and My People." If you do not have native people to give these talks, ask five of your members to do it, glean material from our current publications and the books listed below. "About China and Her People" is a suggestion of what may be done with each country.

**CHINA.**—"Inside Asia," by John Gunther, pages 28-30, 146-179; "My Country and My People," by Lin Yu Tang; "Chinese Characteristics," by

Are you noticing the three definite series of society-meeting topics this year, classed under—

Arthur Smith; "With Our Missionaries in China," by Mrs. Emma Anderson.

**JAPAN.**—"Inside Asia," by John Gunther, pages 1-44; "Japanese Traits and Foreign Influence," by Nitobe; "Japan and Her People," by Hughes; "Japanese Customs," by Erskine.

**KOREA.**—"Korean Sketches," by Gale; "Children of Korea," by Wagner; "Every Day Life in Korea," by Gifford; "The Call of Korea," by Underwood.

**PHILIPPINES.**—"Seven Thousand Emeralds," by Frank C. Laubach; "Isles of Opportunity," by L. Donald Warren.

**MALAYA.**—"The Malays in Malaya," Malaya Publishing House; "Six Years in the Malay Jungle," by Carveth Wells; "Malay Beliefs," by R. J. Wilkinson; "Malay Magic," by W. W. Skeat.

## About China and Her People

"THE Chinese possess the largest country and the longest civilization known to mankind." "They have uninterruptedly existed as a political and cultural entity for well over 4,000 years, a record which no country in the world can match. The Chinese were old when Greece was young; they produced Confucius centuries before Alexander the Great or Julius Caesar."

China is over 4,000,000 square miles in area—larger than the United States or the whole of Europe.

No one knows just how many Chinese there are—but they compose from one fifth to one fourth of the entire human race.

The "Chinese are a sublimely reasonable people; they are seldom violently partisan; they adore the golden mean, that is, compromise."

"The Chinese are packed with practicality and common sense."

"The Chinese are rational, long-minded, law abiding. They like to be let alone. They have little interest in political bickering."

Chinese are pacifists. "When a man fights, the Chinese adage says, it means simply that the fool has lost his argument."

Chinese are fearful of evil spirits. Since evil spirits cannot turn a corner, the Chinese place a screen inside their front doors, or across the street directly in front of the entrance to their homes.

"Another great Chinese characteristic is vitality, endurance. The Chinese withstand bad government, floods, disease, famine, corrupt administration, poverty of unspeakable nature, invasion from outside, civil wars, outrageous taxation, physical discomfort, physical labor almost unparalleled elsewhere in the world—and thrive cheerfully, and multiply."

"Another characteristic is classlessness. There are rich and poor in China, certainly, and there are illiter-

ate coolies as well as brilliantly cultivated scholars. But there is no Chinese aristocracy, there is no class distinction among Chinese by blood."

"Many Chinese are cruel."

Procrastination is another great weakness.

"It can't be done" is one of their most common expressions.

"The Chinese are superlative craftsmen with their hands."

"The Chinese are practical, yes; but not practical with machines."

"The Chinese are frugal, with a wonderful hatred of waste. They are polite, good-natured, tolerant, temperate, with a great sense of fundamentals."

"They like the good things of life, and they are packed with charm."

The Chinese is very realistic about religion. "Very many Chinese belong not merely to one religion, but to three." If one is good, then three must be better.

D. E. REBOK.

## China

### 1. Living Up to Their Reputation

SHORTLY after the outbreak of war in the summer of 1937 a group of five or six Seventh-day Adventist youth who had received the Red Cross training at the Chiaotoutseng summer school were on their way to a base hospital for army medical service. The journey came to an end far behind the front lines in a Shensi base hospital. However, modern warfare is not limited to the front-line trenches, for the long arm of the air force carries the front-line experience to any and every city and town behind the lines.

These boys were accustomed to hard work, for their experience in school industries had made good workers of every one of them. They set to work immediately to clean up that hospital and make it as spick and span as a hospital ought to be. Soon the tens of patients increased to hundreds, and at times when the casualties were heaviest on the northern front, these boys had to work day and night to care for these poor wounded fellows who had been fortunate enough to get back alive. The work was hard, the hours were long, and the service was heart-rending; but they did not mind. They not only cared for the wounds, but, as ministerial students, and all of them Missionary Volunteers, they ministered to the spiritual needs of those lads as well. Morning and evening worship for the staff, as well as for those in the wards; special prayer for the dying; and Bible studies for the interested, kept those boys so busy that they had no time to feel lonely or homesick.

One day the inspector general came unannounced to see this base hospital. As inspectors are wont to do, he looked into every corner and crevice—but he found nothing to criticize. After the inspection, he sat down with the superintendent of that base hos-

pital and said, "Tell me, how is it that your place here is in such excellent condition? I have not found a hospital anywhere that is so clean, orderly, and well kept. What is your secret?"

The superintendent replied, "There is no secret. I have a fine group of workers here. They keep it that way."

"Who are those boys? From where do they come?" were the inspector's quick inquiries.

"They are Seventh-day Adventists," was the calm reply.

"Oh, that explains a great deal," said the inspector general. "My wife is an Adventist, and I know what that means. It answers all my questions."

Not only were the boys faithful in the medical end of their work, but they were faithful in the spiritual as well. After four or five months the director of that local mission was called in to perform the baptismal ceremony for a small group who had been won to Christ by that loyal band of Missionary Volunteers.

D. E. REBOK.

### 2. Service for God and Man

THE Chinese and the Japanese armies were deep in the mud in Central China in the summer of 1938. So deep were they that little progress was being made on either side. One side was just as determined as the other to hold its ground, come what might.

And troubles did come—all kinds of troubles, perplexities, obstacles. However, the greatest troubles were not the eight-inch shells or the half-ton bombs, the pelting raindrops, or the burning sun—but they were the unseen malarial parasites that were carried by the millions of mosquitoes everywhere. Chinese soldiers were dying by the hundreds—yes, thousands; and reports from the other side of no man's land lead us to believe that their men were suffering a similar fate.

What could be done? Ordinary means at the disposal of the army medical service proved entirely inadequate. Nothing seemed to faze that terrible scourge. In fact, it was so different from ordinary malaria and so violent a malady as to baffle the people who tried to combat it. An earnest appeal was made to several of our young Chinese doctors and an old missionary doctor to come and help. It meant going right out into the front-line trenches and tasting the life of the soldiers who were under terrific bombardment from land and air.

The trip out to the front from our own hospital was made largely under cover of darkness. As they neared the front, they abandoned cars and made the last section of the journey on foot. There was no mistaking the front or no man's land. Sights, sounds, and smells all testified of the

—Youth's Problems, Christian Experience, and Christian Service? See year's outline in December GAZETTE.

grim and ghastly business called modern warfare. But the doctors were not interested in that phase of the picture. The poor, skinny, pallid fellows in the trenches were the cause of their deepest concern. There were two men for each rifle—while one shivered and shook from the dread chills or burned with deadly fever, the other did his best to man that gun and "hold" the enemy. Then the tables were turned and the second man chilled or burned while the first held on to that weapon, and so on until one or both of them rolled over and died a miserable death.

These doctors, young and old, set to work right there, taking blood smears, pulse, temperature, and so forth, in an effort to identify the invisible "enemy." In the dugout of a certain commander's headquarters the laboratory analysis was made, while outside the planes zoomed and dived, bombs burst in thunderous tones, and shrapnel flew in all directions.

Four or five of the worst cases were placed on stretchers and borne back behind the lines to the quiet and security, the cleanliness and order, of the mission hospital. Medical and other therapeutic methods were used; good, wholesome nourishment was given them; and those men were well and fully recovered in about three weeks. But such treatments and care were not available to all those thousands at the front. However, medical missionaries stand ready to help in every land under all kinds of conditions, for their watchword is "Service for God and Man."

D. E. REBOK.

### 3. China's Youth's Evangelistic Campaign

THE union mission committees in China have been studying how to maintain their present churches and members and yet advance into new territories without a heavy outlay of money, and how the youth may help in this work. As a consequence, three types of youth's evangelistic campaign work were outlined:

1. The "Home-Church Missionary Volunteer Activities," including such things as could be carried on by young people who live at home:

- a. Daily vacation Bible schools.
- b. Visiting the sick.
- c. Helping old people with gardening, and other useful kinds of service.
- d. Assisting in the local church work.
- e. Distributing literature systematically.

2. The "Tent or Hall Effort Evangelistic Activities," including work in connection with efforts that are being conducted by experienced evangelists:

- a. Leading the music and supplying special music for the meetings.
- b. Conducting meetings for the children.
- c. Distributing announcements.
- d. Distributing tracts systematically.

e. Conducting Bible classes and study groups in the homes of the people and in the chapel during the day.

f. Selling our literature during the day and helping in the meetings at night.

3. The "Warning-of-New-Territories Activities," including the following:

a. Preparing a packet of literature to be left in each village in the hands of some reliable person who will consent to read it and teach its message to his village people.

b. Dividing up into small groups of two or three; each group should visit one village each day, meet the people, preach on the street or at the village temple, find someone who is willing to keep the package of literature and teach it to his fellow villagers.

The work of these bands is simply to place the message in every village as a warning and as a means of finding interested ones for whom more intensive work can be done later by regular evangelists and Bible women. The objective—to visit one village each day. The worker's time would be voluntary and his expenses would be reduced to a minimum since he would walk from village to village.

In the South China Union Mission aggressive work was done along this line—"A Village-a-Day Campaign." Four young men, working together by two's, called at 107 small villages, visited 7,106 families, and gave away 41,431 tracts in a period of one and one-half months. Though they walked many a weary mile in giving out the tracts and visiting villagers, they had many good experiences and returned with hearts filled with joy and happiness. Because some of the farmers were too busy with their harvest during the day, the boys had to visit and preach to them in the evening. They had two weeks' practice in holding evening meetings in the villages of Shatin, with very good results, and many are interested in the word of God.

M. W. M.

## The Far East

### 1. Missionaries From the Orient

IN 1933 a request was filed with the Far Eastern Division by the Japan Union Mission for a worker for the hitherto-unentered Caroline Islands. In considering this request, the division committee called for young people from the fields within the division to enter foreign-mission service. They asked the Philippine Union to supply a worker, and to provide the necessary salary for such a worker. The Philippine Union found the worker who was willing to respond to the call, and the young people of that field raised his salary and transportation expenses. Pastor J. O. Bautista and his wife, who responded to this call, brought great joy to the little company of Sabbathkeepers in the island field. Today they have an organized church with a growing membership, and several Sabbath schools.

In 1939 the Japan Union voted to send a Japanese worker to assist Brother Bautista in the growing work in those islands. Pastor Ochiai, formerly of the Hokkaido Mission in Japan, was released to answer this call.

Recently two young women of the Japan Union responded to a call from Chosen, and are now engaged in teaching in that field.

The whitened harvest fields in the Orient are calling as never before for strong, well-trained indigenous young people to fill the needs of the work. For this reason, a training school has been established at Naraha. It is hoped that this training center may become a recruiting station from which scores of well-trained youth will go to the waiting fields of the Orient. Each year as students go from the school into the Lord's work, a golden cord reaching from the school to the field of labor is placed upon the map in the school chapel.

The Tokyo Sanitarium-Hospital is also proving to be a recruiting ground for workers. Many of the young women of Japan have been trained as nurses, and are proving a great help in the expanding work in the Japan Union Mission.

V. T. ARMSTRONG.

### 2. For Service in Borneo

AMONG the Dusun people of British North Borneo we have a number of churches and companies of earnest, loyal Seventh-day Adventists. These people have come directly out of paganism into the light of this blessed truth. In several places practically entire villages have accepted Christianity. These villages present a different appearance from the other villages around them. In the Christian villages there are no swine, the houses and their surroundings and the people themselves are clean and tidy. Our believers in these places meet together from Sabbath to Sabbath in their chapels, which are built of materials gathered in the jungle, usually constructed with a framework of poles, covered with split bamboo and roofed with thatch. The church members build these chapels with little expense to the mission.

In all these churches there are groups of young people and children who enthusiastically take part in the Sabbath school and the young people's meetings. How they enjoy singing, "Volunteers, Volunteers; how I love the name," which is one of the songs which have been translated and printed in our little Dusun hymnal. Practically no educational facilities are available for the children and youth in these villages. In a few places we have been able to conduct church schools; but for years we have felt the need for a training school where some of the young people could be given training, so that they could go back to the villages and teach the truth to their own people, and also where a few could be given training

**Did you successfully organize an Advanced Study and Service League in your society last month?**

to enter the work as regular teachers and evangelistic workers. The very best way to reach these village people is for the message to be carried to them by workers of their own race, speaking their own language.

For several years we have been searching for a suitable location for such a training school. One place after another has come to our attention, but in each instance one obstacle or another has hindered our acquiring land. Finally, a few months ago, we learned of a piece of land in a country district, ten acres lying along the bank of the Tuaran River. On it there are some beautiful building sites as well as fertile soil for agriculture. This land has now been purchased. Buildings are being constructed, and the place is being developed for gardening and fruit raising. The buildings will be of a simple, inexpensive type, suitable to the environment of the people. There will be a dormitory for boys and one for girls, a central school building, teachers' cottages, and a little dispensary building for carrying on medical missionary work for the people of the vicinity.

Already several of the Dusun young men are working as evangelists and teachers, but in most cases they have had only such training as could be given them out in the field. After the opening of our training school we expect that many young people will receive a preparation which will fit them to go out into the villages and preach or teach, either as regular mission employees or as self-supporting workers.

When you pray, will you not remember to pray for our work in Borneo?  
E. A. MOON.

### 3. Islam or Sword, Which?

How would you decide, were you placed in a situation similar to that of young Arsad? Now Arsad Kadiri, whose home was in North Celebes, Netherlands East Indies, was born and reared a Mohammedan. Arsad's father was a very strict follower of Mohammed, and he had twice made the long and tedious pilgrimage to Mecca, Arabia, where is located the most holy shrine of Islam, and therefore had earned the honorable title "hadji."

When Arsad reached the age of seventeen, he left his father's sheltering home to attend the government school in another city some distance away. Arsad succeeded in finding a boarding place at the home of one of his teachers.

In the vicinity of Arsad's new home there lived an active Seventh-day Adventist Missionary Volunteer who was always watching for an opportunity to witness for Christ; so it wasn't long before he made the acquaintance of Arsad. To a devout Mohammedan, a Christian was an abominable, swine-eating infidel who was to be shunned. "But here," thought Arsad, "is a

Christian who is surely different," for true Christianity, according to the Missionary Volunteer, was quite opposed to the eating of swine's flesh and the drinking of intoxicating liquors. This was all very new and interesting to the mind of seventeen-year-old Arsad, the young Mohammedan. He listened to the truths as they were tactfully presented to him by his friend. The Spirit of God brought conviction to the heart of young Arsad, and he accepted the third angel's message and was baptized the next year. With joy in his heart, because of his new-found faith, Arsad immediately began to labor for others, at first by giving out tracts, and later by selling books.

Now for a Mohammedan to accept Christianity means great sacrifice, and so it did in Arsad's case. He knew the consequences, should his father discover that he had become a Christian. For a time he remained away from his father's house and kept silent in regard to his new religious convictions; but eventually the desire to return to his home and see his people overcame him. His father, still uninformed of Arsad's having become a Christian, welcomed him home.

Now it is impossible for a truly converted Christian to keep the truth of God hid under a bushel; so Arsad began secretly to teach his brothers and sisters the truth, and to pray. It was not long before the father discovered that his son had become a Christian. Now Arsad had to face an enraged father who was ready to inflict bodily harm, yes, even to kill. "Choose between the sword and Islam!" the father said angrily to him in bitter hatred. Arsad knew all too well what that meant, and he tactfully asked for time in which to think it over, hoping thus to gain escape from his enraged parent, who surely meant to take his life. The father was not to be put off, and demanded an immediate answer. Arsad, however, made a successful escape from the house, and ran as fast as he could, and thus saved his life.

About one year after Arsad's escape, his father tried to entice his son to return home. As is the custom of the people, the father purchased a young woman for three hundred guilders, and urged Arsad, through correspondence, to return, telling him that this girl was to be his wife, and that if he would return and marry her, all would be well, and former difficulties would be forgotten. But instead of returning home as the father had hoped, Arsad went to a more distant place in his colporteur work. Arsad knew that if he returned to his father's house, pressure would be placed upon him to return to the religion of Mohammed.

For twelve years now Arsad has been a faithful colporteur, and has canvassed in Sumatra, Celebes, Java, and other places in the Netherlands East Indies. This year he went to the famous tourist island of Bali to

canvass, and the Lord has greatly blessed his efforts. From Bali he went to the island of Lombok, where he is now canvassing. In every place Arsad goes in his evangelistic colporteur work, he stirs up an interest in present truth. Arsad has made the colporteur work his lifework, and he expects to be out selling books when Jesus comes.

GEORGE A. CAMPBELL.

### 4. Filipino Youth Witnessing for Christ

A LAD of fifteen, on the Island of Bohol, accepted the third angel's message. He was driven from his home by his father because of the truth. This boy finally found shelter with an old man who opened his house to him. The boy began to study the Bible with this old man, who was ninety years of age. After the couple had studied the Bible for some time, the old man was converted, and now he is a member of our church, rejoicing with us in the hope of the soon coming of the Saviour. Even our boys and girls can be faithful in serving the Master.

During the year 1938 the young people of the Northern Luzon Academy held sixteen branch Sabbath schools. Some of the young people had to walk several kilometers each way on Sabbath in order to hold these meetings. Three hundred seventy people attended these branch Sabbath schools, conducted by thirty-one young people. As the result of their work, several of the branch Sabbath school members have already been baptized, others are interested, and we expect to see several new Sabbath schools and churches established.

In another small village more than eighty people attended an outdoor meeting every Friday night to listen to the truth as it was presented by one of our young men. This brother used the lessons which he learned from the twelfth-grade Bible doctrines class. Several of the people are preparing for baptism.

One Filipino young man was called to an army training camp. He requested assignment to the medical corps, but his request was ignored. He was assigned temporarily to secretarial work in the camp commander's office. He was finally ordered to drill, and when he objected, he was told that he would have to go to the guardhouse unless he changed his mind. The mission director was called, and in talking with the officers he was able to get an exemption for our young brother until they could secure the opinion of the assistant secretary of justice. The assistant secretary of justice stated that the exemption was unconstitutional. Our brother was again summoned to drill, but he refused. He was therefore called before the court, and was threatened with the guardhouse and court-martial. He would not surrender; so he was sentenced to the guardhouse for seven days. Upon his release he was

What follow-up methods are you instituting relative to M.V. Week consecrations?



brought again before the court. The post commander was present this time. Our brother still stood firm. He would rather go to the guardhouse again than to yield to that which he knew was not in harmony with God's will. Finally the post commander said, "Do you think as you did?" He answered, "I do, sir." "All right," was the answer. "Will you accept work as secretary in my office?" Our brother said, "I will, sir." He was then taken into the office of the post commander, and given Sabbaths and noncombatancy privileges. This brother has proved himself to be true. He has been given the position as secretary of one of the local mission Book and Bible Houses.

The thousands of faithful Seventh-day Adventist youth in the Philippines are endeavoring to accomplish the Missionary Volunteer Aim of taking the advent message to all the world in this generation. They are not only taking the truth to those who live in their own country, but they are willing to go as missionaries to other lands. Some have already been sent, and we expect others to be called in the near future.

F. A. MORE.

### 5. Malayan Union M.V. Evangelist

THE true missionary spirit has greatly increased among the youth of Malaya since we have chosen a young Land Dyak as our Missionary Volunteer representative in Dyak land.

One of our duties, as Missionary Volunteers, is to support Ruel, our Missionary Volunteer evangelist; and so, week by week, as our young people meet, a collection is taken and put into the treasury, toward the support of this worker. Keen enthusiasm spread through the Malayan Union in support of this young man, and sufficient funds were given during 1938 to support him for two years. This gave us the opportunity to contribute to a new project this year.

Ruel is the son of the "O.K. man," or head man, in one of the long houses, and he makes this house of more than three hundred people his mission field. When Ruel began his work, like all Missionary Volunteers, he took with him the spirit of perseverance and faithfulness. Daily he gathers about him the children, men, and women of his village, and in simple stories, with the aid of a Picture Roll, presents to them the truth. Recently, in the long house, a small girl who had been left to die was healed by prayer, and as a result, the witch doctor who had tried to heal her and failed has become interested in the truth, and is a member of the baptismal class.

Ruel and his wife and those who have made definite steps toward becoming Christians, have started the first Seventh-day Adventist village in Sarawak. Here each family lives in its own private house, instead of in a customary long house, where all the

## Our Youth

THE call of the hour is a call to our youth To carry with power the gospel of truth; To hold up the standard of righteousness high.

Knowing the day of salvation is nigh. The time is far spent, but the work is not done.

In many a land it is only begun, As man measures effort, and purpose, and aim.

How can we, so shortly, the message proclaim?

Oh, the call of the hour is a challenge to youth

To carry the beautiful message of truth Over mountain and ocean and valley and plain,

Proclaiming that Jesus is coming again. Both Seniors and Juniors are eager to go Where the task is the hardest; and there they will throw

Their talent and energy—true volunteers—

In labor for God in these last, fleeting years.

The youth of the East join the youth of the West,

Gladly enter His service and give of their best.

They have caught the true vision of heavenly things.

And have tasted the joy that real sacrifice brings.

Their purpose and motto and pledge are the same—

To save men and women, in Jesus' dear name.

From the bleak and the frigid far zones of the north,

To the desert-baked lands, our young people go forth.

From northern Korea and Hokkaido, Japan,

The youth of the East wish to do all they can

To help send the warning of earth's certain doom—

To repeat the glad tidings, "The Lord's coming soon."

And all through the lands of the Far East Division,

Our brave volunteers, having made their decision,

Are working with zeal for their sisters and brothers,

While praying and seeking to win many others.

There are student colporteurs, evangelists, too,

And faithful lay workers—of these not a few:

Each one volunteering to help save the lost.

And all nobly giving, not counting the cost.

May Heaven abundantly bless them, each one,

And help them to finish the race well begun;

May faithfulness, earnestness, loyalty, grace,

Clothe youthful endeavor in each needy place.

And when to the end of the journey we've come,

May each in his place hear the words, "It's well done."

And then we shall meet, and shall greet, and shall know,

Every true volunteer who has served here below.

So let us with zeal do the work that lies near.

Attending the task He's appointed us here.

Till it's fully completed, in Jesus' own way.

And the saved volunteers can be with Him for aye.

—Effie A. James.

❖ ❖

If I cannot do great things, I can do small things in a great way.—James Freeman Clark.

families live together. The new village is neat and attractive; flowers and grass take the place of mud and rubbish. In the new village diseases such as ringworm and malaria will be greatly minimized, and health and neatness will take their place.

Though Ruel has been working for only a little more than a year, he has created a keen interest in Christianity. His father is anxious that all the people in his long house shall become Christians. We are praying for that glad day to come, and we invite the Missionary Volunteers in other parts of the world field to join in praying that this hope may become a reality, and that many may be saved as a result of the faithful labors of our Missionary Volunteer evangelist in Malaya.

H. W. JEWKES.

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## Youth's Place in the Church

(Program for March 23)

BY FRANK E. MARSH

OPENING SONG: No. 66 in "Missionary Volunteer Songs."

PRAYER.

ANNOUNCEMENTS.

REPORTS.

OFFERTORY.

SCRIPTURE: Psalms 119:9-16.

STUDY: "The Church Needs the Youth."

TALK: "What Does the Church Offer?"

TALK: "The Place of Youth in the Church."

TOPICS FOR DISCUSSION.

CLOSING SONG: No. 60, in "Missionary Volunteer Songs."

BENEDICTION.

### Notes to Leaders

In the program material today a few examples have been given, and many more might be found in the Bible and in everyday life to elaborate on the topics.

TALK: "The Place of Youth in the Church."—In this topic bring in your own society activities, and thus make the talk more applicable to the local need.

We hope that after the program and the discussion today, the youth will realize more fully that they have a place to fill in the church of God, and that they may be able, through the help of Christ, to fill this place.

Display prominently today the banners or charts which contain the Aim, Motto, and Pledge of the Missionary Volunteer Society.

### What Does the Church Offer?

A YOUNG pastor was faced with the problem of how he could best help a group of young converts in his church. He realized that unless these young

March 16 is open for your original program. Plan for it early.



people were led to win others to Christ and were helped in the forming of Christian habits and given active Christian fellowship, many of them would settle down into deadly mediocrity or drift away completely.

This pastor has found that church entertainments are not sufficient to hold or develop the young people.

What does the church offer youth?

The church offers youth a **SCHOOL** through which we may learn to know Christ. Only "those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

The church offers youth a **HOSPITAL**, where those who are sick at heart and sick in sins may find help, and where Christ may save and heal them from their sins. Youth appreciates a vigorous, healthy spiritual life as well as physical life.

The church offers youth a **WORKSHOP**, where we may learn to serve Christ by helping our fellow men. Dean Inge wrote: "The two most serious responsibilities which rest upon us are inner growth and outer creativeness." The church offers to youth the opportunity for such a creative task.

The church offers youth a **FELLOWSHIP** center. We need the association of fellow members and a close fellowship with Jesus Christ.

The church offers youth a **FORETRESS**, where we may fight on the side of Christ. The struggle in the world today between the forces of good and the forces of evil calls for all the strength of young men and young women in order that they may win the victory over their adversary.

The church offers youth the **GATE OF HEAVEN** to an eternal home, where those who have triumphed over the forces of evil and who have developed their talents by faithful service may at last enjoy life everlasting. (Read Gen. 28:17.)

### The Church Needs the Youth

MANY times I have heard the expression, "Why should I go to church? That is the place for older folk." Is it true that the church belongs to the adults? Or does it belong to everybody, of all ages? Would you say that our home belongs to our parents alone? Or do we take pride in calling it *our* home?

The place of youth in the church

is very similar to the place of youth in the home. We are a part of it, but not all of it. We should have interests in the church that will create in us a desire to see these interests carried out.

The boyhood life of Jesus will always be an inspiration to those who want to do right. In Luke 2:52 we read: "Jesus increased in wisdom and stature, and in favor with God and man." And immediately after the temptation of Jesus in the wilderness, "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. Here we see that a habit had been formed in His youth—a habit of worshiping or coming into the house of God to commune with His heavenly Father.

Joseph was a very young man when he was chosen to be prime minister of Egypt. However, he was prepared for this work because he had been diligent in his boyhood. Gen. 41:41-44, 46.

Esther was appointed to a special task for the Jewish people, and when the time came, she was ready. Esther 4:14.

Another illustration of a suggestion for definite character building was given by the apostle Paul to Timothy, as recorded in 2 Timothy 2:15. (Read.) What was there for him to study at that time? We know, of course, that he had the Old Testament writings.

Discovering how to apply the teachings of Jesus to our problems in everyday life is one of the most important functions of our young people's society. To study the Bible and discuss our problems in the light of Bible teachings is an opportunity we should not miss. Growth in Christian character is one of the great objectives of the society, and this could be brought about through prayer and study, taking part in meetings, and doing public service.

"Upon the youth there rest grave responsibilities. God expects much from the young men who live in this generation of increased light and

knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands."—*"Messages," p. 199.*

### The Place of the Youth in the Church

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Messages to Young People," p. 219.*

"If the youth will consecrate mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain."—*Id., p. 199.*

The great commission given by our Lord to the church calls for the willing service of young people. They should train themselves to enter God's service and assist in carrying this message to all the world, thus helping to hasten the coming of Christ. (See Matt. 24:14.)

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*"Education," p. 271.*

The Lord has called for workers all through the history of the church, and now in the closing hours of this world's history the call is more urgent. How many will respond to the invitation and say, "Here am I; send me"? Many instances are recorded in the Bible of youth taking the place of older workers. This is natural. Youth must therefore be prepared to do this; the Lord needs the strength of the young people, along with their consecration and holy zeal.

The program of the church for carrying the gospel to all the world in this generation needs the various talents of the youth—their mental faculties, their speech, their influence, their time, and their health. "Youthful talent, well organized and well trained, is needed in our churches."—*"Gospel Workers," p. 211.*

The Lord calls for young men of courage. (See Joshua 1:6-9.) The



This month the Prayer and Personal Workers' Bands should have specific goals in view.

church is waiting for the help of young men who will be courageous witnesses; who, with their ardent zeal, will stir up the lukewarm energies of the church.

Today the sight of young people taking an active part in religious pursuits is an influence that has a tremendous weight. (Read "Messages to Young People," p. 204.)

The high standards of the church call for young people with the loyalty of Daniel and the three Hebrews who would not defile themselves with the king's meat. (See Daniel 1:8.)

"Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice."—*"Messages to Young People,"* p. 25.

Youth can have part in the worship and prayer life of the church.

Youth can have part in the study of the word of God.

Youth can have part in telling others the story of God's plan for the salvation of man.

Youth can have part in giving for the support of the gospel ministry and of the church in all its activities.

Youth can have part in the work of the church by cooperating with the adults of the church in their work for others, and by organizing special work to be carried on by the youth themselves.

"The church of God is made up of vessels large and small. The Lord does not ask for anything unreasonable. He does not expect the smaller vessels to hold the contents of the larger ones. He looks for returns according to what a man has, not according to what he has not. Do your best, and God will accept your efforts. Take up the duty lying nearest you, and perform it with fidelity, and your work will be wholly acceptable to the Master. Do not, in your desire to do something great, overlook the smaller tasks awaiting you."—*Id.*, p. 96.

### Topics for Discussion

1. Discuss the value of the following in character building: Tithes and offerings, ordinances, active participation in the Sabbath school and in the Missionary Volunteer Society.

2. What can youth do to maintain the standards and ideals of the church?

3. In what particulars may the church benefit by the willing service of youth?

## Stewardship

(Program for March 30)

BY WESLEY AMUNDSEN

OPENING SONG.

PRAYER.

MISSIONARY REPORTS.

OFFERTORY.

INTRODUCTION: "Money: The Golden Channel of Service."

BIBLE STUDY: "God's Money."

TALK: "Such as I Have, I Give."

QUESTIONS OR DISCUSSION.

CONSECRATION.

CLOSING SONG.

BENEDICTION.

### Notes to Leaders

We would suggest that at the close of the program opportunity be given for questions or for a discussion on tithing, the giving of offerings, and the use of other talents. Also call for an expression from those who will covenant with God to be faithful in their stewardship to so declare by raising their hands, by rising, or by speaking.

*Songs for Today.*—Choose from "Missionary Volunteer Songs," Nos. 32, 40, 58, 62, 64, 66, 71-73, 79, 82-84.

### Money: The Golden Channel of Service

THERE is an inky shadow over the home of God. There is a sharp pain tugging at the heart of God. It is a family matter; a family disgrace. One of God's family has gone off from the home circle and made a bad mess of things. Such an affair is always a source of great grief, especially where the family is an old one, with fine blood. And here the family is of the oldest, and the blood the best. The Father feels the sharp edge of the knife of disgrace very keenly. The hearth fire of God is lonely for the one gone away.

All that Father's great love and rare wisdom have centered and blended on a plan for winning the estranged member of His family back home, of his own free, glad accord. The other members of His family have gazed with awe-touched faces upon the marvels of that plan. Its tenderness, its depth, its wondrous love-wisdom, have excited their deepest admiration while they watch breathlessly to see the outcome.

That prodigal is our own splendid planet. Some of us down here have gladly welcomed the Father's plan and the Father's Son. His Son is His plan. But most of us don't seem to understand the Father. And that is hard on Him. And the greater number of us, by far the greater number, haven't even heard of the Father's plan or of His Son, and have lost the memory of His loving voice calling. He is always calling. And everyone hears that calling voice. But very many do not recognize it as the Father's.

In great tenderness the Father's plan for winning all includes the help of those already won. Through His Son first, and then through His sons, newborn, reborn, He is reaching out His warm, eager hand to all. He breathed His own Spirit upon His Son. He breathes that same Spirit upon each of us who will, so that we may, each of us, touch all the others with the touch of God.

Five great touches of God there are, each charged with a mighty current of power. The fragrant life touch, the musical voice touch, the warm service touch, the potent golden touch, the secret, subtle prayer touch. The first three of these are limited to a narrow circle, the circle of the immediate personality. The last two are limitless. They are like our own spirits. They reach directly, resistlessly, clear out through the personal circle as far as the spirit reaches, even around the whole circle of the planet.

Just now for a little while we want to talk together about one of these, the potent yellow golden touch. The word "service" has been thought of quite commonly as referring to certain restricted things that one may do for another. It has a broader meaning, too. Whatever we do to help another is service. Not merely the direct activities, but praying and giving are service of most potent influence. Money supplies a channel through which one may reach most intimately to others, near by and around the world. It is the golden channel of service.—S. D. Gordon, in *"Quiet Talks on Service."*

### God's Money

1. How much of the earth does God own? Ps. 24:1; 50:10-12; Hag-gai 2:8.

2. What was the test of ownership in the Garden of Eden? Gen. 2:16, 17.

"The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. . . . By faithfully obeying this requirement, we acknowledge that all belongs to God."—*"Testimonies,"* Vol. VI, p. 386.

3. What test of God's ownership do we have today? Lev. 27:30, 32; Matt. 23:23.

"The tithe . . . is the Lord's." Here the same form of expression is employed as in the law of the Sabbath. "The seventh day is the Sabbath of the Lord thy God." God reserved to Himself a specified portion

**The end of the first quarter should mean a checkup on all society goals.**

of man's time and of his means, and no man could, without guilt, appropriate either for his own interests."—*"Patriarchs and Prophets,"* pp. 525, 526.

4. What is a tithe, and for what is it to be used? Num. 18:21, 24.

"The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary."—*"Patriarchs and Prophets,"* p. 526. (Today the ministry engaged in preaching and teaching the gospel occupy the same place as did these ministers of old.)

5. What are those called who withhold the tithes from God? Mal. 3:8, 9.

6. What commandment is broken when a person steals? Ex. 20:15.

7. Unless this sin is repented of and restitution is made, what will be the result? 1 Cor. 6:9, first part, and verse 10.

"When the judgment shall sit, and the books shall be opened, every man will be rewarded according to his works. Many names are enrolled on the church book that have robbery recorded against them in the ledger of heaven. And unless these repent, and work for the Master with disinterested benevolence, they will certainly share in the doom of the unfaithful steward."—*"Testimonies,"* Vol. IV, pp. 481, 482.

8. Therefore, what is our duty? 1 Cor. 4:2.

"God has made men His stewards. The property which He has placed in their hands is the means that He has provided for the spread of the gospel. To those who prove themselves faithful stewards He will commit greater trusts. Saith the Lord, 'Them that honor Me I will honor.'"—*"Patriarchs and Prophets,"* p. 529.

9. Besides the tithe, what further demands does God have upon us financially? Ps. 96:8; Mal. 3:8.

God expects us to contribute out of the nine tenths which we have left for the support of other phases of His work, such as foreign mission offerings, offerings for local church work, and other benevolent phases of service. "He has given His blood; He asks our silver. It is through His poverty that we are made rich; and will we refuse to give back to Him His own gifts?"—*"Testimonies,"* Vol. III, p. 390.

### Such as I Have, I Give

It was back in the early days of the apostolic church that Peter and John went up to the temple together one day. These men were very devout followers of Jesus. You will remember that Peter was the one who had denied knowing Jesus, but who on that wonderful day of Pentecost preached a most wonderful sermon. They were going boldly up to the church in order to have their season

of prayer. A great change had been wrought in the lives of these two men. They had now learned what it meant to give all to Jesus—not only of their means, but of themselves. At one of the temple gates, the one called "Beautiful," they were accosted by a poor, unfortunate man who asked for alms. This man had long desired to see Jesus, that he might be healed. Sympathizing friends tried to assuage his keen disappointment in not seeing Jesus, by taking him to the temple daily so that passers-by might pity him and give him a trifle to relieve his wants. (Read "Acts of the Apostles," pages 57-59.) But Peter and John were poor men also, and they had nothing to give to him. However, they did not turn away from the beggar, who had been lame from his birth. The heart of Peter was very tender as he looked upon him. Then he thought of the words of Jesus—that divine command to go and preach and heal the sick. It was like having a blank check from father with the instruction to write in the amount any time you wanted cash. For had not Jesus said that if they asked anything in His name, He would do it? Then, too, there was the command to "give to him that asketh thee." Here was a man asking for money, but there was no money to give. What should these two men do? Suddenly Peter said: "Look on us." And the man, thinking that he was about to receive some coins, looked up; but instead of coins falling into his hand, he heard the words: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." What a surprise came into the life of that man! For years he had been asking for financial help, never expecting to be able to walk on his feet like other men, and thus be able to work for a living. Now, without any advance notice of it at all, he was miraculously healed. Standing upon his feet, he leaped, and walked, and then went into the temple with Peter and John to worship God.

You say that was wonderful, and you wish that you could do something like that. Perhaps you may not be called to do just that kind of thing. But God has given to you talents which may be used in His service. You may give of the "such as I have." Several talents may have been granted

to you; or perhaps a lesser number. It may be your talent of speech can be used to bring the blessings of the gospel to others. It may be that your voice is talented for use in singing; then you should use this talent to bring cheer and happiness to the hearts of others. Or you may have a brilliant mind. Where could you use this talent better than in the Lord's service? God has given talents to everyone, and He expects that everyone shall recognize his talent or talents and use them.

Remember the man who received only one talent? No doubt he envied those who had received five or two talents. Perhaps he said, "Oh, well, those men have more talents than I have; surely no one can expect me to do anything with this one talent." But he was mistaken, for one day the master came along and asked each of these three men how they had been getting along with their talents. The man who had received five talents proudly displayed an increase of five. The master was pleased. He said, "Well done. . . . I will make thee ruler over many things." Then the next man came forward and reported, "Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them." And the good master promoted him likewise by making him a ruler over many things. All this time the other man, the one who had received only one talent, stood by and was framing some excuses for himself. You remember them, don't you? He characterized the master as a hard man who expected too much of his servants. The words of excuse continued as follows: "I was afraid, and went and hid thy talent in the earth." But what a tragedy! What a terrible thing to do—to hide the talent which the master had given him! What more could he expect than that which he received? He was banished from the presence of the master with the scathing denunciation: "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

What are you doing with your one talent, the talent of life? Are you burying it under a mass of rubbish? Is it hidden away among the things of this world? Do the pleasures and allurements of life cover up the talent of life which God has given to you?

God will come to you some day and ask for that talent. What will you say? No excuse will be accepted by God for our not using the talents which He has given us.

"However small your talent, God has a place for it. That one talent, wisely used, will accomplish its appointed work. By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication. These little ones will become the most precious influences in His work."—*"Christ's Object Lessons," p. 360.*

Yes, such as you have you may give unto those who need your service, and miracles will happen.

He was a poor, uneducated youth, but he longed to work for the Master. He entered the ranks of the colporteur army, but was not successful in selling books; so he went back to the little farm of his father. Then one day we held a district meeting, and he came. His face glowed with a flame that burned deep down in his heart. "Oh, pastor," said he, "come over to our town, for I have five persons who want to be baptized." On questioning him further, I discovered that this boy had gone away from one of the meetings which we had held a year before with a deep desire in his heart to win souls to Jesus. His meager training seemed a formidable barrier, but his love for lost souls was a powerful stimulus to overcoming that barrier. Such as he had, he gave. His eagerness, his devotion, his earnestness, all testified to the fact that his talent had been used, and God had more than multiplied it in the service which he gave for others.

Missionary Volunteers, while God wants you to be faithful in your tithes and offerings, He also wants you to be faithful in using all the talents which you have received from Him, whether they be native or acquired. So, in the words of the song which we love to sing, "Give of your best to the Master."

✻ ✻

"SIN. Rub out the first and last letters, and you have I—or carnal self—the root of sin."

✻ ✻

"SIN is the only cloud without a silver lining."



## Junior Meetings

### God's Way to Peace

(Program for March 2)

BY ALFRED W. PETERSON

OPENING SONG: No. 32 in "Missionary Volunteer Songs," or No. 200 in "Christ in Song."

SCRIPTURE LESSON: Ezekiel 18:30-32; Revelation 3:10.

PRAYER.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

OFFERING.

SPECIAL SONG.

REMARKS BY SUPERINTENDENT.

QUESTIONS AND ANSWERS.

POEM: "Forgive as He Forgives."

SYMPOSIUM: "The Purpose of Confessing to Others."

TALK: "How Confession Should Be Made."

CONSECRATION SERVICE.

CLOSING SONG: No. 39 in "Missionary Volunteer Songs," or No. 318 in "Christ in Song."

BENEDICTION.

#### Note to Superintendents

In planning for this program on confession, endeavor to make the lesson practical. Arrange the assignments on the program so that the largest number possible may participate. In assigning the parts be sure that each one understands the purpose of his assignment and the thought which he is to convey to his audience. Juniors are not too young to understand and practice the principles that are involved in the important matter of confession. If you have illustrations other than those suggested in this program which will make clearer the lesson to be brought out, feel free to use them. At the close it would be well to make an appeal for reconsecration and to give an opportunity for those who may desire help in their personal problems to have that help. Give opportunity to the Juniors to act in harmony with the principles of this program without delay. The judgment is closing and delay is dangerous.

#### Remarks by Superintendent

We are living in the closing hours of the investigative judgment when God is going over the records of all those who have believed in Him. "Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs

neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel. . . .

"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of this book of life, and the record of their good deeds will be erased from the book of God's remembrance. . . .

"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven."—*"The Great Controversy," pp. 432, 433.*

Every person ought to be sure that he has no unconfessed sin standing against him. If we are negligent or unwilling to follow the path which leads to forgiveness, we shall be lost.

"All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan."—*Id., p. 620.*

#### Questions and Answers

1. WHAT is sin?

*Ans.*—Rebellion. (See Jer. 5:23, 25.)

2. What is the penalty for sin?

*Ans.*—"The soul that sinneth, it shall die." Eze. 18:4.

3. What is God's attitude toward the destruction of the sinner?

*Ans.*—"I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18:32.

4. What is the way of forgiveness?

*Ans.*—Repent and confess. (See 1 John 1:9.)

#### The Purpose of Confessing to Others

INTRODUCTORY statement by leader: The importance of confessing sin and its bearing upon Christian influence and growth will be seen in the three talks which follow on this subject.

#### Talk I

One of the important reasons for confessing our wrongdoing is that we may be reconciled to those whom we have wronged. People cannot be

saved in the kingdom of heaven if they harbor hard and unforgiving feelings in their hearts against one another.

Jesus said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." He said again, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Confession makes a way for reconciliation and forgiveness among people. To illustrate: Two school girls belong to two different "sets," and as is often the case, they, with their friends, banter each other. One girl feels a little hurt, and to "get even" she tells something about the other girl that is unkind. The girl about whom the story is told is offended because she has been misrepresented, with the result that these two girls do not speak to each other. This break in a wholesome friendship makes them both unhappy. The girl who told the story knows that she has misrepresented her friend, and the Holy Spirit convicts her of having done wrong. What should she do? She should follow the instruction of the Master and go to the girl that she has wronged and make confession of her wrongdoing and sincerely ask her forgiveness. The hurt will be healed and the happy friendship will be resumed.

So confession prepares the way for reconciliation with those whom we have wronged.

### Talk II

ANOTHER reason for confession is that others may know that we ourselves recognize that we have done wrong, and that we do not stand for the wrong things which we have done. When we do wrong, we misrepresent Christ, and thus shame and disgrace Him in this world. So confession serves to remove the reproach from Christ and to let people know that we do not stand for the wrong things which we have done which misrepresent Him.

A few months ago a group of boys were playing pom-pom-pull-away during recess. One of the boys was tripped while he was running. He became so angry that he started to fight, and by so doing revealed that he could not take the ups and downs of the game in good spirit. When the fight was over, he knew that he had not shown a Christian spirit and had misrepresented Christ. On the way home that night he felt ashamed of himself and resolved that the next day he would do what he could to make things right. It happened that the next day was the day for Junior Missionary Volunteer meeting. In the meeting he stood up and told the

pupils that he was sorry that he had let his temper get the best of him and asked the forgiveness of the boy whom he had struck. Through confession he gained a personal victory, and those in the schoolroom knew that he was trying to be a true Christian and did not wish to misrepresent Christ.

### Talk III

To make a confession is hard and humiliating, and the pain of confession makes us hate the wrong which we have done and which we must make right with others. So confession is a means of teaching us to hate the wrong which makes it necessary for us to make confession.

One afternoon in a crowded ten-cent store a boy took a knife off the counter, slipped it into his pocket, and leisurely made his way out of the store. In an unguarded moment he had shown himself too weak to resist temptation, and the knife merely served to remind him of his unmanliness and shame. In spite of his theft, the boy had good principles, and when he realized the meaning of his act, he went to the store manager and confessed that he had stolen the knife and told the manager that he wanted to pay for it. The manager, who understood the struggles that many boys have, kindly accepted the boy's confession and his offer to pay for the knife, and forgave him. It was a humiliating experience for the boy, but the pain of confession led him to hate the sin that could bring him such distress of mind.

### Forgive as He Forgives

FORGIVE me, Lord! for I have sinned—  
And, oh, it hurts me so  
To know that I have grieved Thy heart,  
And I would have Thee know.

I'll not forgive my brother, Lord:  
He sinned against me so  
That it still rankles in my heart,  
And I would have him know.

I pause! for in Thy word I read  
That Thou who art above  
Hast said we also must forgive—  
But, Lord, it takes much love!

O give me love that I thus lack,  
That, long as I shall live,  
I may forgive my fellow men  
As Thou dost me forgive.

—Lillie Simpson.

### How Confession Should Be Made

"TRUE confession is always of a [1] specific character, and acknowledges particular sins. [2] They may be of such a nature as to be brought before God only; [3] they may be wrongs that should be confessed to individuals who have suffered injury through them; [4] or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to

the point, acknowledging the very sins of which you are guilty."—*Steps to Christ*, p. 38, pocket edition.

"If we have in any manner defrauded or injured our brother, we should make restitution. If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements."—*Mount of Blessing*, p. 92.

"If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power."—*The Desire of Ages*, p. 556.

But confession of sin must be accompanied by the forsaking of sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

"Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away."—*Steps to Christ*, p. 39, pocket edition.

So confession must be specific and must be made in the way to overcome the wrong influence which the wrongdoing has had. How grateful we should be that when we confess, God forgives. All heaven is interested in the way we relate ourselves to the wrongs we have done. "The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with Himself. . . .

"While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. . . . He points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit,

**What outstanding experiences have come to your Nature Club? Tell us about them.**

and because of these he claims them as his subjects.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, 'I know them by name. I have graven them on the palms of My hands.'"—*"The Great Controversy,"* pp. 483, 484.

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

(At the conclusion of this talk it would be well for the Junior superintendent to give opportunity for the Juniors to reconsecrate their hearts to God, and to ask if any feel that there are things that they would like to make right with others, and encourage them to do this without delay.)



## Juniors Have a Place in the Church

(Program for March 23)

BY FRANK E. MARSH

OPENING SONG: No. 66 in "Missionary Volunteer Songs."

PRAYER.

ANNOUNCEMENTS.

REPORTS.

OFFERTORY.

SCRIPTURE: Psalms 119:9-16.

TALK: "The Church Needs Juniors."

TALK: "What Does the Church Offer?" p. 22.

TALK: "What a Junior Can Do."

TOPICS FOR DISCUSSION. (See p. 24.)

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

BENEDICTION.

### Notes to Superintendents

A Christian life is not complete without worship and service. We come to church and to Junior meeting to study how to live, and to show to the world that we are not ashamed to confess Christ; and we spend the rest of the time living as the Bible teaches.

We hope that today the Juniors may realize more fully just the place which they can fill in the worship and service of their own church.

Missionary Volunteer Leaflet 11, "Society of Junior Missionary Volunteers," should be studied carefully by each Junior superintendent and each Junior leader.

### The Church Needs Juniors

I HAVE in my garden a hive of bees, and as I watch them from time to time I notice some scurrying off to the fields, others just standing at the entrance fanning their wings, others

cleaning the pollen off the returning bees; but every bee is busy with its special task.

Then as we watch an anthill, we find that the ants are all busy, coming and going, some foraging for food, others protecting their entrances and acting as soldiers, some keeping the passages open. Everything is done in an orderly way, and everyone is busy. Solomon advised us to go to the ant to consider her ways.

Juniors are just as active as the ants or the bees. They are never still a moment—always looking for something to do, and always doing something. These Junior workers are always ready for the task. The motto of every Junior should be, "Be ye doers of the word."

Some inhabitants of the beehive are called drones. Drones do not do any work, but require the others to wait on them while they lead a life of ease. This condition is tolerated for a while, but as soon as the food supply begins to run low, they are driven from the hive by the other bees in a most unmerciful way. So it is with Juniors who neglect to do their part. Things do not go right with them.

When each one's work is done, in the beehive or in the Junior Society, the whole plan fits together. Each Junior Society doing its part makes it easy for the whole conference to do its part; and when each conference does its part, the whole Junior department will accomplish a mighty work. It matters not where it is—whether in America, or in India, or in Africa, or in some small island—each Junior must be a worker and do his part, before the work can be a success.

### What a Junior Can Do

Now what are some of the things a Junior can do?

*He can tell others.* He has learned the story of Jesus and he knows that blessings have come to himself. He can tell others about his church, and bring them along with him. If it is not possible for Juniors to be missionaries' children and have a part in telling the story to the heathen themselves, they can tell the story where they are and can help send missionaries who will tell the story of Jesus' love.

*He can pray.* Jesus could not do

His work without prayer. We must devote some time each day to prayer and communion with our heavenly Father, and ask Him to help us to be better workers for Him. If we ask God to help us with every task we have to do, He will help us. Do you ask God each morning to help you do some good deed that day? Do you thank Him for chances to do good for others? Are you ready to pray in Junior meetings? Or do you take part in sentence prayers? If not, will you not try to do this in your meetings? If a Junior is to be a real worker, one of the first things he must do is to pray and ask God's help in his work.

*He can study.* No one can do God's work without studying. We must learn what He wants us to do. The Bible tells us God's will, so the first thing for us to do in order to be good workers is to study His word. We must study our Bibles daily. Nobody thinks of taking a long journey without a map to guide him; so we must learn our course by studying the way Jesus would have us go. Each year some books are selected for the Junior M.V. Reading Course. Are you studying these books for the good that is in them? Are you working to win one of the awards given for completing five Junior courses?

*He can work.* If he is to be a worker, he must have some real work to do. There are many useful things that a Junior can do—running errands, helping to tidy the home, reading the Bible and other books to older folk who cannot see well, distributing literature, giving members of the family and others pleasant surprises, and many, many other things.

*He can give.* When we have an investment in something, we take much more interest in its well-being than we would otherwise; so it is with helping support the work in the church with our offerings and our tithes. Every boy and girl should have an investment project whereby he can learn to increase his small capital. He should learn to pay his tithe faithfully and to give offerings cheerfully.

Jesus spoke to us in the parable about improving our talents. And as we read that story, we do not have any pity for the man who wasted his talent. Let us all be faithful in using the talents given us, so that we may have the "Well done!" said to us.

The Junior and Senior programs for March 9 are combined. See pages 18 to 22.

## Stewardship

(Program for March 30)

BY WESLEY AMUNDSEN

OPENING SONG.

SCRIPTURE READING.

PRAYER.

MISSIONARY REPORTS.

OFFERTORY.

LEADER'S INTRODUCTION.

DIALOGUE: "God's Money."

JUNIOR SERMON: "Robbers."

TALK: "Give of Your Best."

SYMPOSIUM: "Whatsoever —" (See "Ideals for Juniors," by C. Lester Bond, pp. 71-80, 141-160.)

QUESTIONS OR DISCUSSION.

CONSECRATION OF TALENTS.

CLOSING SONG.

BENEDICTION.

### Notes to Superintendents

This program is a very important one, since it deals with a fundamental phase of our relationship to God. Juniors need to understand more clearly than they now understand, their relationship to God in paying tithes and bringing in offerings. Observation indicates that almost all children handle some money in early life, but many grow up thinking that as long as they are not yet baptized, or even if they are, while they are young they need not pay tithe. Also many fail to realize that they are accountable to God for the right use of other talents than money.

*Junior Sermon: "Robbers."*—This should be given by the leader or some older person instead of having it read by a Junior.

*Dialogue: "God's Money."*—While this is prepared for two Juniors, it can easily be arranged to be divided among three or four if desired.

*Questions or Discussion.*—At the close of the program it would be well to permit questions to be asked regarding the paying of tithe, or to allow time for a discussion of stewardship of all talents. Take this opportunity to enlist every boy and girl in some phase of Junior activity, so that their talents may be developed along right lines. God wants more than money. He wants human beings, including the Juniors and children in our churches. Remember that "even a child is known by his doings."

*Songs for Today.*—See Senior program, p. 24.

### God's Money

FIRST JUNIOR: There is something that I would like to talk to you about if you have a few minutes' time to spare.

SECOND JUNIOR: I shall be happy to take time to listen. Is it about the sermon that Elder Blank preached last Sabbath, in which he referred to the necessity of being honest with God?

FIRST JUNIOR: Yes, that is it. I wonder if God really is particular about our being so exact in paying

tithe and giving offerings. When we have so little and God has so much, why should He care about the little mites that we can give? And after all, isn't it a fact that what we have is our own to do with as we please?

SECOND JUNIOR: Let me read you a few texts from the Bible which show how much God owns, and then we can understand better our obligations to Him. [Reads Ps. 24:1; 50:10-12; Haggai 2:8.]

FIRST JUNIOR: Well, that is clear. God owns all things in this world. But what I want to know is, did God ever bring any such requirement to Adam and Eve? Did they pay tithes?

SECOND JUNIOR: Adam and Eve did not pay tithes exactly, but there was a special test of obedience which God placed before them. It was a test of their respect for God's ownership. Here, let me read it for you. [Reads Gen. 2:16, 17.]

Then, too, the Spirit of prophecy gives us this counsel or information regarding this test: "The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements."

"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. . . . By faithfully obeying this requirement, we acknowledge that all belongs to God."—"Testimonies," Vol. VI, p. 386.

FIRST JUNIOR: But does the Bible teach that we should give one tenth of what we have to God?

SECOND JUNIOR: Yes, it does, for in Leviticus 27:30, 32, we read [reads the text]. And Jesus also said that it was right to pay tithes. [Reads Matt. 23:23.] The tithe is just as holy as the Sabbath, for we read in "Patriarchs and Prophets," pages 525, 526: "The tithe . . . is the Lord's." Here the same form of expression is employed as in the law of the Sabbath. "The seventh day is the Sabbath of the Lord thy God." God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests."

FIRST JUNIOR: For what should the tithe be used?

SECOND JUNIOR: God says that the tithe is to be used for the support of the ministers. In the Old Testament times they were called Levites. [Reads Num. 18:21, 24.] I quote again from the Spirit of prophecy: "The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary."—"Patriarchs and Prophets," p. 526.

FIRST JUNIOR: What does God say about a person who doesn't pay tithes and offerings?

SECOND JUNIOR: The curse of God comes upon all who withhold their tithes and offerings from His work. Listen to this text. [Reads Mal. 3:8, 9.] That means that those who do not pay their tithes and offerings are robbers of God, and the eighth commandment states, "Thou shalt not steal."

FIRST JUNIOR: If a person does not repent and return unto God the tithes which he has held back, what will happen to him?

SECOND JUNIOR: We read in 1 Corinthians 6, verses 9 and 10, that no thief shall enter the kingdom of heaven; so if a man steals from God, he certainly cannot expect to have a place with Jesus and the angels. Listen to this quotation from the "Testimonies," Volume IV, pages 481, 482: "When the judgment shall sit, and the books shall be opened, every man will be rewarded according to his works. Many names are enrolled on the church book that have robbery recorded against them in the ledger of heaven. And unless these repent, and work for the Master with disinterested benevolence, they will certainly share in the doom of the unfaithful steward."

FIRST JUNIOR: That is all quite clear, and I believe I see the need for being faithful in my dealings with God. I suppose that is what is meant in 1 Corinthians 4:2, "Moreover it is required in stewards, that a man be found faithful."

SECOND JUNIOR: Yes, and the book "Patriarchs and Prophets" brings out the following thought: "God has made men His stewards. The property which He has placed in their hands is the means that He has provided for the spread of the gospel. To those who prove themselves faithful stewards, He will commit greater trusts. Saith the Lord, 'Them that honor Me I will honor.'" The words of Psalms 96:8 tell us to "bring an offering, and come into His courts." We should be happy to return unto God that which indicates our respect and recognition of His ownership, for "He has given His blood; He asks our silver. It is through His poverty that we are made rich; and will we refuse to give back to Him His own gifts?"—"Testimonies," Vol. III, p. 390. As far as I am concerned, I want to be found faithful. Don't you?

FIRST JUNIOR: Yes, I do, and by God's help I will do my honest part in paying my tithes, as well as giving my offerings.

### Robbers

Text: Malachi 3:8

Objects Used: Ten Pennies

Not long ago some friends of mine were riding in Elysian Park after dark when two masked figures quickly

**Renewed emphasis on Bible Year and Morning Watch will bring results.**



stepped out from behind the bushes, covered them with revolvers, and demanded their money and valuables. Of course, the folk in the car did not argue, but handed over their change and watches to the robbers.

The text today asks the startling question, "Will a man rob God?" Since God is in heaven and we cannot see Him, naturally it would be impossible to hold Him up at the point of a revolver and demand money. Just what does the question mean?

"How foolish," I hear someone say, "to ask such a silly question! Of course God is the ruler and owner of everything, and we do not get our money by the use of firearms."

The next statement, though, is such a striking one that we all sit up and take notice, for we are all accused of being robbers. "No, no!" you exclaim. "I'm not a robber. It is Johnny Jones who steals hankies out of the lunches at school, but not I!" But still the statement stands, "Ye have robbed Me."

Then the Lord explains: "Ye have robbed Me . . . in tithes and offerings." The other day a man said that when he was a boy, his mother used to give him a dime to put in the Sabbath school, and sometimes he would forget on purpose to put in the offering, and would spend it for candy. That was robbing God. The eighth commandment says, "Thou shalt not steal." Then when we steal even a penny, the commandment is broken and we are guilty of breaking all the commandments.

But the Lord says we have robbed Him in tithes also. A tithe is one tenth, and the Lord says a tithe of all increase is His. Then, when Bobby mows a lawn and earns fifty cents, he should pay five cents tithe. Or when Susan earns ten cents [show ten pennies], how much tithe should she pay? Yes, one cent of it is the Lord's, and when she keeps all ten, she is robbing God.

That is why some people do not prosper, and seem to have nothing—because they rob God and are under a curse. But when you talk to them about paying God, they always say that they just cannot afford it, not realizing that in stealing from the Lord they are cursed and cannot prosper.

In olden days when God's people disobeyed, they would sometimes be stricken dead; but in this day, God does not punish that way. Punishment will come later. Robbers of God suffer, though, just as bank robbers are put in the penitentiary. We do not want any of our Juniors to rest under this curse, but we want you to be blessed. The Lord has promised to open the windows of heaven and pour you out a blessing if you pay Him His share. How many of you will resolve to share in this blessing? We know that God's promises never fail.—*Julia Leland.*

## Give of Your Best

"GIVE of your best to the Master,  
Give of the strength of your youth,  
Throw your soul's fresh, glowing ardor  
Into the battle for truth.  
Jesus has set the example,  
Dauntless was He, young and brave;  
Give Him your loyal devotion,  
Give Him the best that you have."

The words of this song bring to our minds the thought that God wants something else besides our money. He wants *us*, and all the *talents* that we have in our young lives.

In this song the first thought is that God wants our "best." When we give Him that, then we give Him our all. He has given us these lives which we have, for it is He that has made us and not we ourselves. In return, He asks for our strength. Instead of spending all our strength on ball games, or running races, or doing things that just amuse us, we should use our strength in going on God's errands, and helping to give the truth to others.

Then, too, we see that He wants "first place in your heart." Often we let other things have first place, and we do not give Him that for which He asks. The Bible teaches us to seek first the kingdom of God, and then all other good things will be given to us. To give Him first place in our hearts means that the whole of our physical and mental energies will be consecrated to Him. Nothing will be held back, and we shall seek to develop our bodies in such a way as to glorify God and not self. We shall study and increase our knowledge of worth-while things in order that whatever wisdom we might get may be used for God. God gives us talents in all lines, and He does expect us to develop every one of these talents for Him.

God wants us to be cheerful in giving Him our best and giving Him the first place, for the Bible says, "God loveth a cheerful giver." Too often we think that this means giving money only, but even money that is given without the giver is worthless.

There are so many opportunities for Juniors to give of themselves. Many kinds of Christian help work can be done. Errands can be run for someone who is shut in, and for mother as well. Some Juniors can help to care for babies; others can carry in wood and coal. A group of Juniors can bring cheer to some

shut-in by singing gospel songs, or by giving flowers. Giving away gospel literature is another way. And then there is the talent of cheerfulness. The world needs more happy, smiling, cheerful Christians, and Juniors can bring sunshine to others by their genuine smiles of happiness and joy.

A little girl came running into the room in which her mother sat sewing. All out of breath, she could hardly say the words that rose up to her lips and struggled to get out. She had been over to see a neighbor who had just recently lost one of her children by death. "Oh, mother," the words tumbled forth. "I was over to see Mrs. Jones, and I sympathized with her."

"You sympathized with Mrs. Jones? What did you do to sympathize with her?"

"I cried with her," was the simple answer.

Yes, a Junior may even cry with those who sorrow, and through the talent of sympathy help to bring Jesus nearer to the people.

So what we need to do, every one of us, is to give of our best to Jesus. We need to give Him first place in our hearts. Then every talent of life that He has given to us will be developed by His Holy Spirit, and we shall continue to be blessings instead of curses in the world. We shall go through this dark world of sin shining for Jesus.

❖ ❖

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.—*Benjamin Franklin.*

❖ ❖

In good books is one of the best safeguards from evil.—*W. H. Grant.*

❖ ❖

## Will Power

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

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

—*Author Unknown.*

# MISSIONARY VOLUNTEER WEEK

March 9-16, 1940

Including Missionary Volunteer Day

## Suggestions for Missionary Volunteer Week

We 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.

### Aims

The aims of the Missionary Volunteer Week 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 9, 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 reconsecration. 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.

### Organization

1. *Pray*.—Let the church board and the Missionary Volunteer Society executive committee organize themselves into prayer bands. "Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character." "Prayer is

the secret of spiritual power." Therefore, let the church be organized for prayer.

2. *Plan*.—Carefully lay definite plans for the Week of Prayer. Take a census of all the young people of the church, and arrange for someone to have an interview with every young person who may need help. There may be those who have not been attending church or Sabbath school and who have gone out into the world. Special effort should 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. Every church officer and every parent should 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. Whenever possible, 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. Do everything possible to hold the youth who have been won to Christ. Personal work is of great value. "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.

### Supplies

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 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 M.V. leaflets are suggested:

Day	Leaflet	Price, each
SABBATH—Others May, You Cannot, No. 23		\$.01 1/4
SUNDAY—Our Youth Called to Service, No. 38		.04
MONDAY—The Life Work, No. 36		.03
TUESDAY—What We Promised Each Other, No. 22		.01 1/4
WEDNESDAY—Read, and Think—and Pray, No. 21		.01
THURSDAY—An Hour With Christ, No. 24		.03
FRIDAY—"I Will Be a Christian Sometime," No. 26		.02 1/2
SABBATH—Victory in Christ, No. 28		.02

The church has come to a perilous, yet mighty, hour. 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.

### Youth's Task

YOUTH! 'Tis life's morn with glowing skies,  
Unfathomed potentialities,  
With ardor's stirring, burning zest,  
And girded for a world conquest.

No venal conquest that shall be,  
But triumph for humanity;  
Youth will fare forth to champion right  
With purpose pure as morning light.

What reckless courage youth will need  
To battle selfishness and greed!  
What bravery and spirit true  
To press the Christian program through!

A shaking world waits youth's strong hand;  
Moral lapse in every land;  
If youth should fail, doom trails the race;  
Youth must crusade with saving grace.

Our faith is high youth will not fail,  
Nor powers of selfishness prevail;  
Youth will rise spendid to youth's task,  
Whate'er the Captain great shall ask.

—F. H. Thatcher.

## Missionary Volunteer Day

SABBATH, MARCH 9

By ALFRED W. PETERSON  
Secretary of the Young People's  
Dept. of Missionary Volunteers

### Adventist Youth and Destiny

ADVENTIST youth have come to a difficult but thrilling hour. Never before within the memory of living man has there been such widespread perplexity and apprehension as are seen in the world today. Even within the past decade we have witnessed tremendous social, industrial, and political changes which are a dramatic fulfillment of the great prophecy of our Lord in which He foretold "wars and rumors of wars," "famines, and pestilences, and earthquakes, in divers places," "upon the earth distress of nations, with perplexity," "men's hearts failing them for fear," and the gospel's being carried into "all the world for a witness unto all nations."

Years ago the Spirit of prophecy gave us this view of the time in which we find ourselves: "Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today."—*"Education,"* p. 225.

"The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution,—all are tending to involve the whole world in a struggle similar to that which convulsed France.

"Such are the influences to be met by the youth of today. To stand amidst such upheavals they are now to lay the foundations of character."—*Id.*, p. 228.

Like piecing together the parts of a jigsaw puzzle, we can match the events which were forecast in ancient prophecy with today's happenings. Some would have us think that this is a dark hour for youth. Many of them find themselves thwarted in their efforts to pursue their education, to find employment, to establish

homes, and to find a place in our social order where they can be secure, happy, and successful. But to Adventist young people who have an understanding of the times, and whose lives are surrendered to God's purpose, these are days of thrilling opportunity. Adventist youth are themselves the subjects of prophecy, destined by Him who controls the nations to fill an important place and to act a mighty part in the final scenes of earth's history. For Adventist youth who are determined to fulfill God's purpose for them, the future is bright with opportunity. They are children of destiny. To be destined is to be brought into a unique combination of circumstances at a particular time for a particular purpose.

Esther, brought into the palace of the king to save a doomed race, was a girl of destiny. John, the forerunner of Jesus, in the stirring times which led up to Christ's Calvary, was a young man of destiny. Ellen Harmon, God's special messenger during the formative years of the advent movement, heard and responded to the call of destiny. Arthur G. Daniells, who was especially prepared and called of God to direct during the years of adjustment and reorganizing when this denomination was launching into a great missions-expansion program, was one who was called into a unique combination of circumstances at a particular time for a particular purpose.

What God did through Waldensian youth during the Reformation, He plans to do again in a more remarkable way through the youth of the advent movement. "In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power."—*"Counsels to Teachers,"* p. 166.

In the crisis at the end many of our children and young people "will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—*Id.*, p. 176.

"God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And

many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. . . . To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether thou art come to the kingdom for such a time as this?'"—*"Education,"* pp. 262, 263.

In your church today, listening to this reading, there are perhaps those who will be thrust into the midst of struggle and danger and suffering, where they will strike the heaviest blows for God, and where results of overwhelming importance will depend upon their fortitude and faithfulness to God.

Today war threatens to engulf all the nations of the earth, and from a study of the world scene it would seem that the youth of the advent movement face the test which we have all long expected. War seems to provide an ideal setting for those experiences which test the souls of men and women. "Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."—*"The Great Controversy,"* p. 589.

How thankful we may be for the blessed promise to those who set their hearts to be obedient to God in a time like this. (Read Rev. 3:10.)

What are some of the problems that our youth will face in the event of war? In the first place, those who are called to military service will be separated from the influence and encouragement of Christian homes and Christian friends in the home church, and they will have to stand alone. They will find themselves in a camp environment and a daily routine which will make it difficult for them to maintain their devotional habits and their Christian ideals and standards of conduct. They will be tempted to neglect

the reading of God's word, prayer, and Christian service. Those called to army service will feel the hard, leveling influence of army discipline and army association. They will find themselves a part of a great military machine, and will be tempted to submit to the devastating fatalism which becomes the philosophy of many a soldier, and which finds expression in abandonment. Army discipline and army routine will create a craving for change, and many will be tempted to satisfy this craving with the worldly amusements and recreations which are provided for soldiers in camp. They will have to guard themselves against those predatory creatures, the camp followers, who are not part of the army, but who prey upon the soldiers during those times when they seek relaxation and change.

Everyone will face the test of Sabbathkeeping, and many will face the test of the bearing of arms. Many will have to stand before draft boards, before superior officers, and before military tribunals to answer for their conscientious convictions. Some may even face death.

Today as we face experiences like these, shall we not examine our own hearts? How has our conduct compared with the Christian ideals which we profess? Unless we stand by principle today, how shall we be able to stand the tests of tomorrow? If we are careless about Sabbathkeeping now, how can we expect to stand the Sabbath test then? If we are free to go to questionable places of amusements, how are we going to resist the allurements of sin when we find ourselves surrounded by those who have surrendered to the spirit of abandonment? Shall we not settle it in our own hearts here and now that we will be true to God in the experiences which shall come to us today and tomorrow?

"Choose poverty, reproach, separation from friends, or any suffering, rather than to defile the soul with sin. Death before dishonor or the transgression of God's law, should be the motto of every Christian."—*Messages to Young People*, p. 80. When we are determined to stand with God, God stands with us. He does not forsake us and leave us to despair and disaster. God rejoices over those who are faithful to Him.

He thinks of us individually because "the relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son."—*Steps to Christ*, p. 100, pocket ed. He speaks to you personally in Isa. 43:1, 2. (Read.)

The Christian who takes as his motto, "Death before dishonor or the transgression of God's law," may indeed be compelled to give up his life, but there are many things worse than death. (Read Luke 12:4, 5; Rev. 2:7, 11.) Like precious jewels put away in a vault, God will keep those who choose death rather than sin, and bring them forth to share in the glories of His kingdom.

What can we do to prepare ourselves for the days of test which are before us, so that we may come off victoriously?

1. WE CAN SURRENDER OUR LIVES WITHOUT RESERVE TO HIM. "When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us."—*Messages to Young People*, p. 161.

"When we submit [surrender] ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life."—*Christ's Object Lessons*, p. 312.

"As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."—*Id.*, p. 333.

2. WE CAN STUDY GOD'S WORD. "The life of God, which gives life to the world, is in His word. . . . It is our only source of power."—*Gospel Workers*, p. 250.

"There is nothing more calculated to energize the mind and strengthen the intellect than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."—*Counsels to Teachers*, p. 460.

"None but those who have fortified

the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand."—*The Great Controversy*, pp. 593, 594.

"Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense."—*Id.*, p. 560.

Only those in whom Christ dwells through His word are to ride out the storm.

3. WE CAN PRAY. "Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."—*Acts of the Apostles*, p. 564.

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence [power]?"—*Steps to Christ*, pp. 94, 95, pocket ed.

"Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God."—*Id.*, p. 98.

4. WE CAN ENGAGE IN AGGRESSIVE SERVICE. It is not enough to read the Bible and to pray. There must be aggressive service for the Master. "Every effort made for Christ will react in blessing upon ourselves. . . . As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will glow with more divine fervor; our whole Christian life will be more of a reality, more earnest, more prayerful."—*Christ's Object Lessons*, p. 354.

"By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men."—*Id.*, p. 326.

5. WE CAN STUDY THE DOCTRINES of the Bible, and prepare ourselves to give an answer for the faith which we hold. (Read 1 Peter 3:15.)

6. WE CAN HAVE A GOOD CONSCIENCE. Paul, the great apostle who suffered persecution and finally martyrdom rather than yield his faith, said,

"Herein do I exercise [train, discipline] myself, to have always a conscience void of offense toward God, and toward men." Acts 24:16.

Sincerity, or conscientiousness, is one of the foundation stones upon which Christian character is built. Let us be sincere. Today when Satan is marshaling the youth of the world for the last great conflict, God is marshaling His army of youth for the finishing of His work. "God calls for you, young men. He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth."—*"Messages," p. 224.*

Today, wherever we may be, God desires us to enlist in His service. May the young men and young women in all our churches surrender to God's

purpose in a time like this, and let Him stir their hearts. This mighty hour, youth's hour, is God's hour.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'"—*Id., p. 196.*

Will you reconsecrate your hearts to Him today?

every national border. Millions more than ever before are trained or are being trained for Armageddon. Soon every land may be filled with war and bloodshed, strife and commotion, which will not end until the armies of heaven cause it all to cease.

Today, in many lands the youth of the advent movement, along with the youth of the world, have been called to the battle lines. What a pity that the youth of other countries are not as one mighty, redeemed host moving into the lines of Prince Immanuel for the finishing of the work of salvation for lost mankind! What a pity that we are not far ahead of where we are today in sacrificial service—in doing our part toward the consummation of the third angel's message!

The thoughts of the youth of the world at large are unsettled. The minds of the youth of this generation are being captured by Satan for the fulfillment of his nefarious plans for the destruction of the hopes of mankind. In practically every land there are great youth movements which are inspiring and exciting youthful strength into concerted action. Should there not be now a great enlistment of advent youth in the conflict with sin and error? Should we not rise up now with at least the same devotion and loyalty to the cause we love as is manifested by those who follow but a worldly leader? Has not Christ a greater and more just demand upon our strength, our time, our talents, yea, our very lives, than has any earthly leader? Why, then, are we so slow to respond to God's call to action? Why do we not, as a body of advent youth, throw ourselves into the program of giving our all to the Master's service? Soon the nations will demand that we enter the armies of earth to risk our lives for a cause of less importance. The call of this hour is a call to great sacrifice for the Master who sacrificed His all in our behalf. Does not the present situation, from every aspect, require truer devotion and more consecrated, courageous, and sacrificial service for the Master than have ever been called for before?

We have reached the most dangerous hour of all history. This is so for several reasons. First of all, there are more perplexing problems among the nations than ever before at any one time in all human history,

## Studies for Senior Missionary Volunteers

By LOUIS K. DICKSON

*President of the Northern California Conference*

### SUNDAY, MARCH 10

#### Advent Youth!—Arise!

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

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

There is China, with her four hundred million, turning from her ancient past and now more ready to respond to Christianity than ever before. There is India, swept by the spirit of unrest and made peculiarly accessible to the constructive processes of the gospel. There is Africa, which can no longer be called the Dark Continent, with scarcely a closed door to the Christian missionary. All this and more might be said of the Near

East as well as of the Far East, of the Pacific Island world, and of Latin and South America. The world is wide open as never before for the onward and triumphant march of the church of God.

Youth of the advent movement, why is it, do you think, that at the very time our forces have more to do than ever at the home bases, we are also confronted with an immeasurably greater opportunity abroad than that which has faced any preceding generation? Is not the conclusion unavoidable that God now sees in His church those with whom He can trust a situation unprecedented and world wide in its sweep? Does He not see and recognize in the church latent capacities for vision, for adventure, for heroism, for leadership, and for devotion and consecration, which, if exercised and accompanied by Him, make possible the meeting of this unusual and unprecedented situation? All these capabilities God sees in the youth of this great world-wide movement.

Again, there is added still greater significance to the present hour by the fact that the end is right upon us. Battle lines are forming on every hand. The tramp of armies is on

and consequently there are more incentives to war. Bitterness and anger and hatred are on the rapid increase everywhere. Great, sweeping influences are abroad which tend to drag lives down morally, physically, and spiritually. Satan is working "with all power and signs and lying wonders" (2 Thess. 2:9), and soon the way will be hedged up before us to such an extent that supreme faith will be necessary in order to surmount the difficulties which confront the work of God.

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

Besides being unprecedented in opportunity and in danger, the present situation is also very urgent—urgent because of the probability of sudden change. To delay now in facing the situation and answering God's call comprehensively and courageously would be the most serious mistake we could make in this generation.

With startling rapidity Satan is spreading corrupt influences among all nations. This fact constitutes another reason for prompt and urgent action on the part of our advent youth. These cancerous growths which are planted by our adversary are eating with directness, with deadliness, toward the very vitals of the spiritual life of those who must hear the truth in order to make right decisions for God and the third angel's

message. We cannot trifle now. These are serious facts which command quick and correct conclusions and firm and unflinching determination, with a complete consecration on our part.

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

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

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

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

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

To meet the requirements of this wonderful hour we must, with clear understanding and pure faith, lay hold of the task that is set before us, and move on to that certain victory. We must pray and prevail with God. And with our prayers constantly ascending to God for strength, we must move forward into these high places of spiritual life and achievement which it is our privilege to occupy. Let us not wait for a more opportune time. Just now these opportunities

are before us. We know not what a day may bring forth to shatter the plans which we have laid for a time to come, when we shall with consecrated abandonment enter the lists of volunteers to go forth and finish the work of God in the earth.

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

## MONDAY, MARCH 11

### Marching Orders

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

#### GOD'S CALL THROUGH HIS WORD

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

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

### GOD CALLS THROUGH THE SPIRIT OF PROPHECY

(Read "Messages," p. 41, pars. 1, 2.)  
"Treason against God"—what an indictment that would be to meet us in the judgment! Surely we will not allow ourselves to join the ranks of those who are guilty of treason against God. If not, then we will hear the voice of God calling us to His service, calling us to follow Jesus in the finishing of His ministry to fallen mankind. Where He leads we will follow; where He points the way we will go. Would not such a program of life, were it now individually adopted by our great army of youth, quickly finish the work?

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

### WHAT KIND OF YOUTH IS GOD CALLING?

(Read "Messages," p. 24.)

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

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

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

1. Youth with broad ideas and wise plans—that is, youth with *vision*.
2. Youth who make the most of their opportunities.
3. Youth who have caught the inspiration and courage that animated the apostles.
4. Youth who are truehearted.
5. Youth who delight to be learners.
6. Youth who walk humbly with God.
7. Youth who are free from impurity.
8. Youth who are free from all contamination of a sensual nature.
9. Youth who despise all falsity and wickedness.

10. Youth who are brave.
  11. Youth who do whatever their hands find to do for Christ.
  12. Youth who aspire.
  13. Youth who possess the elements of character that make a man successful and honored among men.
  14. Youth who have Christ enthroned in the heart.
  15. Youth who put energy and enthusiastic zeal into their service.
  16. Youth who are pressing to the front and identifying themselves as laborers together with Christ.
- Surely, such a call from God to the youth of the remnant church is worthy of our careful and prayerful consideration. This is a call to serve the Lord, not only in fields beyond and to the ends of the earth, but also in the place in which we find ourselves. Listen to the ringing challenge which God sends forth in behalf of His languishing church. (Read "Messages," p. 25.)

This is nothing less than a call of God to the youth of this great movement to rise to the heights of Christian leadership in spiritual things. It is a challenge to us to reach out after leadership in devotion, in prayerfulness, in surrender, and in missionary endeavors, so that the church may be brought up on higher ground. God is actually depending upon us as youth to lead our fellow youth out of the lethargy and slothfulness and despiritualized condition into which they have fallen. These are our marching orders. Shall we heed them, or shall we be guilty of "treason against God" in this critical hour of the history of the closing work of God in the earth? All heaven is watching and listening for our response. God is waiting—patiently waiting. We have been long in comprehending and answering.

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

### TUESDAY, MARCH 12

#### Power for the Task

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

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

#### POWER PROMISED IN THE WORD

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

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

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

Ephesians 6:10. We are invited to be strong in His might.

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

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

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

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

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

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

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

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

Acts 6:8. Stephen was filled with power.

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

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

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

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

#### HIS BIDDINGS ARE ENABLINGS

"The heavenly intelligences will work with the human agent who seeks with determined faith that perfection



of character which will reach out to perfection in action. To everyone engaged in this work Christ says, I am at your right hand to help you.

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

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

In the light of these extraordinary promises, who can doubt that God has amply provided the power for the finishing of the work, no matter how hard and unpromising the outlook may appear in any given place? This power is to be given under certain well-defined conditions. Through the Spirit of prophecy we learn: "When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure."—*Review and Herald*, July 21, 1896.

It was this sort of complete and full consecration which the disciples had made before the day of Pentecost. (Read "Testimonies," Vol. VII, p. 31, par. 2; p. 32, top.)

The Lord has pointed to the manifestations of His power on the day of Pentecost and also in the 1844 movement. These manifestations will be repeated. (Read "The Great Controversy," pp. 611, 612; "Testimonies," Vol. VII, p. 33, par. 1.)

The time for the fulfillment of these precious words is here. Young people, we must have the Holy Spirit in our lives. We must become more intense in our seeking, and consequently more sure in our finding Him who has promised to be with us even unto the end. "The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For

all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been wholehearted in this work."—*Testimonies to Ministers*, pp. 511, 512.

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

### WEDNESDAY, MARCH 13

#### Acceptable Sacrifice

(Read Rom. 12:1; Luke 9:23.)

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

That sacrifice in the service of Christ which is acceptable to Him is

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

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

Many make the fatal mistake of believing that any kind of suffering endured manfully is bearing the cross for Christ. Not so. This acceptable suffering, or the bearing of His cross, can be experienced only in connection with the trials and sufferings encountered upon the pathway of service for Christ. In making possible the salvation of mankind, Christ bore His cross. We take up His cross only as we suffer in the same ministry of soul winning. All other sufferings may be considered as crosses, but "His cross," which He invites us to bear if we would be His disciples, is borne only in the way of rescuing a lost world.

Paul understood this when he wrote Galatians 2:20. (Read.)

Christ again made Himself clear upon this point of acceptable sacrifice when He said what is recorded in Luke 14:26, 27, 33. (Read.)

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

After all, the Christian life savors of the greatest of all adventures. The apostle declares that our faith "overcometh the world." 1 John 5:4. The New Testament writers frequently use such a metaphor of combat and victory. They invariably conceive of the Christian life of service as being a conflict. Christ Himself joined in this

picture when He said: "Be of good cheer; I have overcome the world." This was His statement an hour before Gethsemane. The story of the advance of the gospel forces around the world and into the strongholds of the enemy, has taught us the meaning of His words.

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

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

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

Such a sacrificial, adventurous faith possessed the soul of Paul and dictated the course of his life. The voice of Macedonia is brother to every voice that has called man into strange lands and to stranger tasks. David Livingstone, William Carey, Martin Luther,

John G. Paton, J. N. Andrews, and many others were of this sort—adventurers of faith, heralds of God, battlers for the truth.

We should study these lives, and familiarize ourselves with their characteristics of strength, that we may catch the impulse of their courage, hear the echo of their fearless voices, and know that the Spirit of the Master conquered them, because He captured their imaginations and ambitions and commanded their wills. Towers of strength were these men, no weaklings—men born to find new lands and make new paths—men who, in the call of God, found tasks most worthy and supremely alluring. They did not cling passively to the cross of Christ, but took passionately their own cross and carried on for His sake.

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

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

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

Now the cause of God waits for men and women of adventurous faith. The international chaos that feeds the beasts of famine, anarchy, war, and superstition will yield to no vacillating and uncertain ministry. Statesmanlike leadership is called for in all the work of God at this great time of deception. The advice of fear and trembling can do no good now in ushering in the day of the Lord and

the finishing of the work. To finish the work of Christ in the earth will be a greater achievement than to conquer in the World War. When we think of the great cities, how often we tremble for the future of the work of God. How helpless we are, unless God's Spirit is with us in His fullness, enabling us to gain the ears of the masses. They do not contend against us; they do not despise us; they do not ignore us; they are simply unconscious of us. In this respect they are worse than the heathen. What a challenge to every young person—every adventurer of faith! This is the most stupendous challenge that has ever come to the church of God. What are we doing about it? What will your answer be now?

#### THURSDAY, MARCH 14

##### Prepared for Service

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

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

Moses also went through the same process of long training through varied experiences which tested him

frequently and severely, and which finally fitted him for the leadership of Israel in a time of great crisis for the work of God. Here was definite training and guidance by God for a specific work, although these men knew not whither they were going. Can and will He not do the same for each one who will stand the tests of everyday life?

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

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

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

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

within us to attain God's high ideal for our individual lives. What joy there is now in the battles of life—those guiding experiences which lead toward God's choice for us.

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

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

He is our example. 1 Peter 2:21.

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

#### How It Is Done

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

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

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

He heard the wail of the oppressed, and the murmur of woe became a bugle call to his divinely awakened soul. He stripped himself of rank and privilege and high prerogative. He laid aside his right as a prince. He turned away from all the gathered treasures of power and ease. And what a road it was which he chose! Besides having to meet the ordinary difficulties and the tendencies of his own nature, Moses had to cope with the murmurings and complainings of an oppressed people with their frequent outbreaks. The value of their liberty began to shrink in the face of the continual menace of want and privation. Ideals lost their glamour in the presence of seemingly greater necessities. Moses surely wondered now and again if the fight was worth while. Doubtless he had to call out all his moral and spiritual reserves to maintain the program upon which he had centered his life. How did he do it? "He endured, as seeing Him who is invisible."

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

This loss of the presence of God is the greatest menace of our lives and times. The restoration of this sacred sense to each one of our lives is the hope of our victory over sin, the flesh, and the devil. The apostle agrees by saying, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2.

If we keep our eyes fixed upon Him, this world grows dim, and the obstacles which frighten us will vanish before His glorious presence. The psalmist alludes to this very experience when he says: "They looked unto Him, and were lightened." Ps. 34:5. Their lives were brightened and their loads were lifted. All this means reinforcement of the Spirit, by keeping ourselves under the power of the presence of Christ.

To remain under this influence we must devote some time each day to the study of Christ and His teachings. There should be a stated and fixed

time each day for this. There is no better way to recover that lost sense of His presence than to cultivate the practice of being alone with Him. (Read Ps. 16:8.) The Courage which such a habit brings in times of loneliness and great danger is well illustrated by the following experience, as told by D. L. Moody:

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

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

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

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

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

Jacob alone—changed from supplanter to Israel the prince.

Joshua alone—nerved for battle.

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

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

Peter alone—forgiven for wanderings.

John alone—saw the golden streets.

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

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

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

"The youth especially should feel that they must train their minds, and take every opportunity to become intelligent, that they may render acceptable service to Him who has given His precious life for them. And let no one make the mistake of regarding himself as so well educated as to have no more need of studying books or nature. Let everyone improve every opportunity with which in the providence of God he is favored, to acquire all that is possible in revelation or science. We should learn to place the proper estimate on the powers that God has given us. If a youth has to begin at the lowest round of the ladder, he should not be discouraged, but be determined to climb round after round until he shall hear the voice of Christ saying, 'Child, come up higher. Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"—*Fundamentals of Christian Education*, p. 218.

(Read "Messages," p. 204.)

"Young men and women, God calls upon you to work, work for Him. Make an entire change in your course

of action. You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect."—*Testimonies*, Vol. 1, p. 513.

## FRIDAY, MARCH 15

### Sensational Lives

(Read Isa. 60:1-3, and chapter 62.)

THE world missionary task is to be completed in a wonderful and glorious way, by lives that amaze and astound through the sensational transformations wrought in those who bear the message of salvation.

This program was followed on the day of Pentecost. (Read Acts 2:1-7, noting particularly verses 6 and 7.)

The apostles' task to arrest the attention of the world was superhuman, and God gave them an experience which would measure up to the need. Nothing less will arrest this present generation and cause it to come to us with wonder and awe. The youth of the remnant church are to be the center of similar interest and wonder. There must be awed rumor breathing from one to another, through the streets and lanes of the world, stirring indifferent hearts into eager questionings. In the closing of the work of God in the earth the remnant church claims immediate kinship, and direct and vital lineage, with that primitive fellowship in the upper room. The power of the early church must be manifest in the individual lives of her people.

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

Must we confess, even the most optimistic of us, that the general tendency is undisturbed, that we do

not generate force enough to stop the drift in our own lives, and that the surrounding multitude remains uninfluenced? (Read "Messages," p. 206, par. 1.)

Young friends of the remnant church, shall we not count this as a mighty challenge to us to possess more sensational lives? What a pity that we, whom God has called to lead others out of their lethargy and indifference, should need a message like that. God calls us to make an entire change in our course of action. The wonderful life of Jesus must be seen in us. To this fact the apostle Paul alludes. (Read 2 Cor. 4:10.)

Jesus refers to this wonder and amazement at the sensational life of the true Christian and its results, in John 13:35.

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

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

Brotherly kindness which is past understanding must be found in us. Let it never be said that one can receive better treatment in the world than in the church. Our actions must be superlative actions. Broken things, which nobody could mend, must be seen to be whole again. Lives which were broken and defiled by passion must walk along the streets whole and pure again. Broken wills must be restored; men who were like bending reeds must become like iron pillars. This is the kind of sensational spectacle made by young men and young women who were once paralyzed by sin, but who now march along the streets in perfect order, possessing the triumph of Christ. Men and women who were easily hurt by the least little thing in opposition to their own selfish wills, must manifest the sensational change to the place where they cannot be hurt, regardless of the cause, until others exclaim in amazement and wonder, "How did it happen? What is this we see?" These are the transforma-

tions the apostles wrote about in Titus 2:12-14 and in 1 Peter 2:9.

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

#### LET US SHOW THE WORLD—

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

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

Youth who were careless, but who now are careful.

Youth who were prayerless, but who now are prayerful.

Youth who were selfish, but who now are kind.

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

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

Youth who were greedy and avaricious, but who now are generous.

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

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

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

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

Are these great words of promise in any high degree descriptive of your life? Is this your distinctiveness as you mingle with the world, the church, and the home? If it is not, it should be. This is to be the distinction between the Christian life and the worldly life. This is to form the clean separation. This alluring wonder must now be restored. It is this great salvation which we are admon-

ished to guard carefully and not neglect. Heb. 2:1. The Revised Version of this text reads: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

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

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

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

#### SABBATH, MARCH 16

##### Consecrated Instruments

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

Because this is the greatest commandment, the transgression of it must of necessity be the greatest sin.

A divided heart, an unconsecrated life, is sinful above anything else in the sight of God.

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

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

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

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

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

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

We are debtors, said Paul, who stands out in bold relief as an example of true Christian service. An overwhelming obligation, immeasurable in its extent, rests upon every blood-bought soul. We may analyze this in a thousand ways. We are debtors to the faithful of all the ages gone by—the past. Let your mind wander backward to the ancients, men of faith and prayer. To them we owe the purity of the church, and to them we are debtors.

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

We are debtors to each stake at Smithfield.

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

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

We are debtors to the murdered myriads of paganism.

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

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

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

Yes, Paul caught this vision. He emptied himself as did his Lord. This is true consecration. Read Paul's own modest epitome of his consecrated service, and to what it led him. (Read 2 Cor. 11:23-31.)

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

Someone has said that dying millionaires usually give away their mil-

lions only when death, the grim archer, sends his arrow to their hearts and the rigors of death loose their grasp upon their treasure. But Jesus spent His life giving Himself.

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

#### GOD CALLS FOR THE CONSECRATION OF COURAGEOUS LIVES

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

Gideon, also, was instructed at a later time to send home all his cowards before he went to battle. (Read Judges 7:3.)

Here we discover what God thinks of cowards. He considers them not only of no use in a fight, but also dangerous people to have in any army. Cowardice is not weakness, but positive sin. Its evil lies in the fact of its discouraging and disheartening influence upon others. It is very contagious. A soldier in the army was court-martialed for acting as a discourager. It is said that the man went along the picket lines saying disheartening words to the men on duty. He struck no blows for the enemy; he was not disloyal to the country; but he was a discourager. It was a critical time; the fortunes of the town and its brave garrison were trembling in the balance. Instead of encouraging the men on whom the defense depended and making them braver and stronger, he put faintness into their hearts and made them less courageous. The court-martial adjudged it a crime to speak disheartening words at such a time.

At some points in the Alps the guides warn tourists not to talk, to sing, or even to whisper, lest the reverberation of their words in the air start an avalanche from its poise on the mountains, and send it down upon the villages of the valley. There are men and women who are carrying such loads of duty, anxiety, or sorrow that the slightest addition to the

weight would crush them. They are battling bravely against odds. They are holding out under pressure, sustained by a trembling hope of getting through at last successfully. Then along comes one of those gloomy discouragers—those tempters to disheartenment.

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

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

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

Let us say to ourselves: "Away with dwarfed spirituality and passionless service for Christ! Away with compromise, and ease or indolence! I give my all to the service of my Saviour, where and when He pleases."

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

"Behold this mighty host that has no  
 night;  
 That bears the heat and burden of no  
 day.  
 An army? This disorderly array?  
 An army is a noble, heartening sight.  
 These have no battered weapons, battle-  
 bright;  
 They move, not march, each man in  
 his own way.  
 Are any wars afoot? They cannot  
 say:

They've heard of none; they keep no  
 watch at night.  
 Leaderless, listless, creeps this sorry  
 host.

Never had soldiers fewer scars to  
 show;  
 Never had army lesser cause to boast  
 Of hard-fought fields, of given or  
 taken blow.  
 Trophies have they neither won or lost.  
 Embattled youth? Today? Who calls  
 it so?"

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

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

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

Again, think how absorbed people are. What is going to break this strangle hold of Satan? They are absorbed in money-making and greed, absorbed in pleasure seeking, power seeking, fame seeking. How, under conditions like these, can we expect God to finish the work unless we give Him our unreserved consecration, and

let Him use us as instruments to fulfill His words: "I, if I be lifted up from the earth, will draw all men unto Me"? No matter how absorbed they are, there is that about Me, as I abide in you, that will, as a great magnet, break people out of their setting, out of the network of the downward tug, and lift them up.

"All are yours; and ye are Christ's; and Christ is God's." There is a great deal that we must be laying hold of and claiming for our Lord in this great day of His power. (Read "Messages," p. 309.)

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

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

❖ ❖

Your education is no more than a chest of tools—only through use does it possess value.—*Herbert Kaufman.*

❖ ❖

Your value is limited before you have been smelted, and you must stand the cost both in time and in sacrifice for removing the slag from your ideas.—*Herbert Kaufman.*

❖ ❖

GIVE me a man so trained in mind that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of.—*Thomas Huxley.*



## Lessons for Junior Missionary Volunteers

By ELDINE W. DUNBAR

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

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

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

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

### MONDAY, MARCH 11

#### Fighting Christian Battles

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

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

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

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

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

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

God is a God of order. Everything connected with heaven is in perfect order; thorough discipline marks the movement of the angelic host. It took organization to march the millions of

Israelites across the deserts of Egypt. Napoleon is the only other person who has ever attempted such a thing. His was an army of strong men with haversacks of food and canteens of water, but Moses' army was comprised of old and young with flocks and herds. Jesus expects us to be systematic and orderly today. Every Christian soldier is "to be assigned his post of duty. Everyone should be willing to be or to do anything in this warfare."—*"Testimonies,"* Vol. VII, p. 30.

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

### TUESDAY, MARCH 12

#### The Warfare Against Self

John 5:30. I can of my own self do nothing. We are so weak through sin that it is impossible in our own strength to resist the power of evil.

Study "Steps to Christ," pp. 17, 18, pocket edition.

"What we do not overcome, will overcome us, and work out our destruction."—*"Steps to Christ,"* p. 33, pocket edition.

Ps. 27:11; 86:11. Not *my* way, but the Lord's.

Ps. 119:37. Quicken me in Thy way.

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

John 14:6. Jesus is the way.

Prov. 14:12. The end of the self-ish way.

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

"The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."—*"Steps to Christ,"* p. 43, pocket edition.

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

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

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

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

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

Juniors, decide that you will take Jesus, the all-powerful soldier, by your side in your daily conflict with sin. Then grapple with the first difficulty that comes up. With Jesus by your side, wrestle till you down it, if it takes till the break of day. Get on

top of it with both feet. First the bear, then the lion, then Goliath. David worked up by degrees to the giant. Master the problem in arithmetic, and know the joy of victory; conquer the hard things in your other studies, and see what a tonic it is to the mind; produce a smile when you lose on the playground, and see how strong you will be for the next day. Meet your temptation with Jesus, your friend, by your side, and feel the joy of deliverance.

### WEDNESDAY, MARCH 13

#### The Battle With Evil Habits

John 4:34. Jesus' habits.  
Ps. 16:8. David's habits—his strength.

Ps. 119:29, 30; Eph. 4:25. The habit of dishonesty.

Ps. 19:14. The habit of good words.

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

Rom. 12:21. Overcome evil with good.

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

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

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

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

A young man, leaving his home for his first year in the university, promised his Christian mother, who was very anxious that her boy's habits should always be clean, "No, mother, I will never form the tobacco habit." When he saw his mother next, a few months later, he was smoking an oc-

casional cigarette. He assured her, "Never fear, mother; when I find myself getting to the place where I cannot get along without cigarettes, then I will quit." What a foolish thing to say! He has long since passed the place where he thinks that he cannot get along without tobacco, and probably nevermore will he be able to write with a steady, unshaking hand.

"The habits you form in youth, my lad, Will grow with your growth till, at last,  
Whether good or ill, they will form a chain  
That will bind and hold you fast.

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

A scholar one time had a carpenter living on one side of him and a blacksmith living on the other side. The scholar complained that the noise made by these neighbors disturbed his thoughts, and he paid them both to move. They moved.

The next day the scholar was surprised to be annoyed by the same sounds. He discovered that the two men had exchanged places. The carpenter now occupied the blacksmith shop; and the blacksmith, the carpenter shop. The scholar had been concerned about those persons who had moved out, but he had not taken the trouble to see who was moving in.

Often our attempts to change our habits are like this man's attempt to get rid of the neighbors who disturbed him. If we cultivate good habits, we will assure ourselves of freedom from bad habits. If we fill the mind with beautiful thoughts, they will crowd out impure thoughts. (Quote Philipians 4:8.)

Let us begin this week to form good habits: good reading, no movie theaters, good language, honesty, obedience, kindness, etc. Have your habits fighting for you, not against you. And



#### The Boy I Know

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

—Presbyterian Record.

remember that the chains of habit are too weak to be felt till they are too strong to be broken. A habit, good or bad, is like a stone that a child might roll from a mountaintop, but that a giant could not stop.

### THURSDAY, MARCH 14

#### The Need for Christian Soldiers

John 15:16. Every soldier's purpose.

Matt. 25:15-30. A task for all.  
1 Samuel 3. A call to service.

Why do soldiers enlist to serve their flag and country? (Let the Juniors mention some reasons.) The real reason and the greatest reason should be that the soldier loves his flag, and the principles for which it stands, and his native land. That is why we are Christian soldiers—we love our Commander, Jesus; we love His law; we love His kingdom.

The great Commander has a set of orders for every Junior who will become a soldier of the cross. His orders are written in Matthew 28:19. (Read.)

This gives each of us, wherever we are, a share in the task of saving people for God's kingdom. A foreign missionary is sent to his distant place of labor to save souls because he has proved that he is a good soldier for the Lord Jesus right here at home.

In a city near Chicago, Illinois, a Junior boy distributed Adventist tracts to a group of houses every Sabbath afternoon. One day he suggested to his mother that she go and call on a certain woman who was especially kind to him. The mother did so, and asked the woman if she would like to have a minister come and study the Bible with her. She said, "I would be delighted for the privilege; and may I invite in some of my friends?" "Of course," said the boy's mother. When the minister called at the appointed hour, he found fifteen families represented in the kind woman's home, all ready to study their Bibles. They came week after week. Now, if these mothers give their lives to Jesus, who will the Saviour say first discovered them?—That Junior Missionary Volunteer boy, of course. Juniors can surely work for the saving of souls. People are hungry and thirsty for the words of Jesus to tell them the meaning of all the unusual things which are now happening in the world.

"There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the Great Teacher. . . .

"Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Can't you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-entrusted capabilities to His name's glory. Will our young men and young women who believe the truth become living missionaries? . . . As your experience grows, you will have increased ardor of soul and warmer love for the service of God."—*Messages to Young People*, pp. 197, 198.

Two brothers, Ahmed and Omar, wished to do something to perpetuate their memory. Omar cut from the quarry a great obelisk, and lifted it up beside the highway and carved his name upon it, with many other inscriptions. And there it stood for ages, a splendid monument, but of no use to the world. Ahmed dugged a well beside the desert highway, and planted palm trees beside it. In the course of time the spot became a beautiful oasis where the weary traveler stopped to quench his thirst and to feed upon the fruit and to rest beneath the shade of the tall palms. All who passed that way blessed the name of Ahmed, the good.

The story illustrates two plans of life. One is to make for yourself a great name, as high as the obelisk of Omar, and as useless. The other is to make your life like an oasis where the weary may find rest and comfort and refreshment.

May the Master help us to get a vision of the enormous need in the world for the service of loyal, earnest Christian soldiers.

#### FRIDAY, MARCH 15

#### A Call for Volunteers

1 Cor. 7:24. Everyone is called.  
1 Thess. 5:24. The One who calls is faithful.

Gal. 5:13, 14. Called to serve one another.

Rev. 19:9. The last and most blessed call is to the marriage supper of the Lamb.

Let us recognize today that God is calling us to forsake our sins and then battle for the right. Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

The Master is also calling us to active, wide-awake service for Him. Work is a blessing; idleness, a curse. The spirit of helpfulness is most honorable in a Junior boy or girl.

"The Master calls for gospel workers. Who will respond? Not all who enter the army are to be generals, captains, sergeants, or even corporals. Not all have the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels; some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army."—*Christian Service*, p. 74.

#### HELP ONE ANOTHER

"Help one another," the snowflakes said.  
As they settled down in their fleecy bed.  
"One of us here would never be felt,  
One of us here would quickly melt;  
But I'll help you, and you help me,  
And then what a splendid drift there'll be."

"Help one another," the maple spray  
Said to its fellow leaves one day:  
"The sun would wither me here alone,  
Long enough ere the day is gone;  
But I'll help you, and you help me,  
And then what a splendid shade there'll be."

"Help one another," the dewdrop cried,  
Seeing another drop close to its side:  
"The warm south wind would dry me away,  
And I should be gone ere noon today;  
But I'll help you, and you help me,  
And we'll make a brook and run to the sea."

"Help one another," a grain of sand  
Said to another grain close at hand:  
"The wind may carry me over the sea,  
And then, oh, what will become of me?  
But come, my brother, give me your hand,  
We'll build a mountain, and then we'll stand."

And so the snowflakes grew to drifts;  
The grains of sand to a mountain;  
The leaves became a summer shade;  
The dewdrops fed a fountain.

—A. F. Hunting.

Doing good is the only course that brings real happiness. The only way to keep some things is to give them away.

David Livingstone said, "I will place no value on anything I have or may possess. If anything will advance the interests of Christ's kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity."

Loving service to others should be our constant goal. The story is told, as an instance of Oriental humor, of a little Chinese girl who was carrying her brother on her back. "Is he heavy?" she was asked. "No," she replied; "he is my brother."

Jesus' love to us causes us to love those who need our help. "What else could I do?" So said a frail young girl of seventeen. The home of this young heroine, Miss Esther Fuller, is in Corpus Christi, Texas. The flood came in the fall of 1919, and she and her brother, a lad of eleven, found themselves in the water. The boy became unconscious, and for five hours before being rescued, the girl swam about in the surging water, supporting her little brother. Happily, she was a good swimmer, and it had been her favorite sport.

"I couldn't leave him, could I?" was the expression of the girl when her heroic conduct was being commended.

What a motto for those who are seeking to win others for their Master's service. The Juniors who endeavor to "rescue the perishing" will find that the Lord will provide strength for their task. Pluckily and hopefully they may continue their labor of love. The love of Jesus will lead us to exclaim, "I couldn't leave him, could I?" Because of such holy daring, many will be reclaimed from the ways of sin.

Juniors, if you were sailors on a ship, of course you would know how to operate the lifeboats. If in a time of danger the captain should cry out, "Man the lifeboats!" what would it be your duty to do? To lower the lifeboats at once! We are living in a time of extreme danger to those who are facing Jesus' coming unprepared. The Captain calls you to spring into action and save them.

How many at the close of this Week of Prayer will answer the call for volunteers, and place your lives in the Saviour's hands and thereby dedicate yourselves for unselfish service?

## Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

### In Malakula and Papua

**V**ICE-PRESIDENT A. G. Stewart, of the Australasian Island Missions, recently reported new territories entered and in prospect in this very interesting portion of our world overseas mission fields. He relates:

"An old call has recently been revived from West Malakula in the New Hebrides. Certain of the Big Nambus people, who for a time have been living as refugees on the Aore Training School property, have returned to west Malakula, there to establish a Christian village; and they are now calling urgently for a European missionary. Speaking of the prospects, Pastor G. H. Engelbrecht writes as follows: 'We are looking forward to hearing what is going to be done about Malakula. There is just as much need for a missionary to be stationed in that district as in any other in the New Hebrides. I believe that the work will grow in that field just as surely as anywhere else if it is given the right leadership.'

"While speaking of revived interests, I am reminded of the very encouraging word that has recently come to hand from Pastor W. N. Lock, superintendent of the Papuan Mission field. These observations were made subsequent to a visit that he and Brother Ken Gray made to the inland. Of this interest, Brother Lock writes as follows: 'Shortly after you passed through here on your way to New Guinea, we made our trip to Efogi, and had a most interesting time. We had about one hundred people present on Sabbath, and Faole told me that the church is full every Sabbath. We were pleased to find that the people had come together into two villages about a quarter of a mile apart. There must have been about 250 people there.'

"The policeman from one of the large villages up the Naora Valley was anxious that we send him a teacher, and we must do so. The Spirit of God is working among these people, and if we could only give them the attention they need, we would see very definite results. My heart went out to these people, and I wished I were a younger man and could devote my life to them, with a number of teachers to place in the villages.

"Mrs. Lock and I have just spent a week at Bisiatabu, and it was like old times to be back there again. The Spirit of God is surely working on the hearts of the people there. The whole situation is changing, and we must do something for them. There are four villages that are planning to move closer, so that they can come to meetings and receive the benefits of the mission. . . . I feel that this awakening is a call to us to do something more definite, for much will be lost if we neglect to do so. We are praying very earnestly that the Lord will open the way for something to be done before it is too late."

News of another very interesting opening into new territory, and one probably freighted with the most far-reaching results, is that which comes to us from New Guinea. A letter recently received from the superintendent, Pastor E. M. Abbott, reads as follows:

"You will be glad to know that I have made application, through the district officer at Madang, for permits for the Brennan family to locate at Omaura, the proposed site of our training school for inland New Guinea. I asked Pastor Campbell to come with me to see the secretary for native affairs. He is very favorable to our work and workers in the inland. We had a good, long chat with him, and he said that when the permit finally comes to his office from Madang, he will look upon it with much favor. I am sure our request will receive favorable consideration.

"In the course of our chat, the secretary asked me a question which we should keep on record. He said, 'Mr. Abbott, would you consider establishing mission work in the area around Chimba and Mount Hagen? There is excellent territory there, and there are some of the best types of natives. And I want to ask you, would your principals in Australia consider such a move?' I told him that I appreciated his question, and that I felt our union conference would give the proposition every consideration. I did not want to commit the union in any way, but I dared not say we were unable to do anything. In talking it over afterwards, Pastor Campbell and I felt that he was opening up the way for us, and as far as he was able, was inviting us to go in there."

### God Spoke Peace Through the Radio

It was in a hotel lobby over in Hawaii. Arthur Delafield was used as the messenger, while God's Spirit sent home to the heart of a lost man the call to repentance. After the talk on "The Coming King," the telephone rang, and this is what was said:

"This is Mr. S—. I just heard your radio message. I must see you at once."

"Yes, Mr. S—."

"Where do you live? I am in trouble. Could I come over? Will you talk to me?"

"I gave him my address. He was an utter stranger. After inviting him over, I sat waiting. This was to be a blessed experience. Soon he was there, a Caucasian, middle-aged, his face swollen and red with weeping and lined with worry and remorse. He talked roughly:

"Nothing I ever heard got under my skin like your message this morning. I've been throwing my life away gambling and drinking and smoking. I sat down this morning near the radio in the lobby of my hotel. Your program came on. Somebody wanted to listen to the World Series. I told them that they couldn't, that I was busy. They thought I was crazy, listening to religion. But God spoke to me this morning. I needed help, and after the talk I just had to telephone and get over here and talk to somebody."

"I read Isaiah 1:18, 19, and assured him that Jesus would forgive his sin and set him on his feet again, and that if he would will to give up evil, God would save him. Then I suggested prayer, and we prayed. He rose from his knees very different in spirit. He had gained the victory. Jesus had spoken peace and pardon to his soul. He gave me a package of cigarettes to throw away, and promised to surrender drinking and gambling. He left a changed man. Arrangements were made for weekly Bible studies. He occupies an important position in the largest cannery on Oahu, and is ready for the truth. We believe this man will find an entrance into God's kingdom at last. Pray for him."

### Among Our Own Indians

We rejoice in the progress of the message among tribes of Indians in other lands. Here is an item reported by Missionary Orno Follett, director of our Indian Mission in the Arizona Conference:

"Brother David Blackhoop (Sioux) writes of some very interesting experiences which he has had since returning to his people. He has been studying the Bible with several prominent members of the tribe, including native ministers of another denomination, and others. He tells of finding

a Mr. John Gates, formerly a Catholic, but now a faithful Seventh-day Adventist. Mr. Gates, he writes, is chief counselor of the Sioux tribal councils. This man travels seventy miles to attend Sabbath services—surely a good example for others who do not need to go so far to attend divine services."

### He Prayed in His Melon Patch

HERE is an experience which came to one of our brethren in China. A Bible woman told it at a general meeting, and Missionary D. E. Rebok passed it on:

"An old brother living on an island had a melon patch. That year a disease attacked the vines of all that region. One day our brother found the blossoms on his vines drying up and falling off. He thought his crop was gone. The old brother knelt down right there in his melon patch, and prayed for help. He promised his tithe on all the melons. A little later, the vines put forth new blooms, and in due time produced melons. When his neighbors came to see the strange thing that had happened, this brother told about the Lord's plan in the tithing, and of His promise in Malachi. When his crop was harvested, he sold about \$48 worth of melons from this patch, and, as promised, paid his tithe."

### Where Motor Roads Traverse Many a Wild Region

MISSIONARY R. P. ROBINSON, superintendent of the Chimpempe Mission, in southern Belgian Congo, near the Northern Rhodesia border, tells us of interesting experiences in his part of the great continent of Africa:

"While it is true that Africa is being opened up by motor roads in all directions, yet the old continent is so big that there are many great tracts here in Central Africa that are as wild as they ever were. Take for instance this section right here, which has a very good motor road running through it five miles from the mission. Only last week at the village of Kobanda, five miles the other side of the motor road, where we have a large outschool, two leopards attacked the village goats about five o'clock in the afternoon, killing two or three. When the people went to drive the leopards off, the big male sprang upon a man and bit him so badly in the throat that he died three days later. The man's son speared the leopard to death, but the other one got away.

"One evening last month the headman of a village three quarters of a mile from the mission, came here and asked me to put poison in meat, as a leopard had killed two goats early in the afternoon that day. So I took my bottle of strychnine and put a good dose in the head of each goat. The next morning they found the

leopard lying dead about one hundred yards away.

"We often see leopard tracks about the mission here, but we do not spy the leopards. However, we keep our two dogs inside the screened veranda every night, and mind our own step when we go out after dark by always taking a light.

"Last January, six miles up the river, a boy about thirteen years of age was killed by a crocodile; and six miles down the river a man went alone to the river to look after his fish nets. He was working with his hands and arms under the water, when a big crocodile caught his left hand and started pulling him into deep water and to sure death. The man said he pulled toward a tree and held to it for an hour before his hand gave way, and his life was saved. They brought him to us that evening. The first three fingers were bitten off well back into the hand. The thumb hung dangling, but the index finger seemed to be in place. The doctor amputated the arm at the elbow.

"Mrs. Robinson and I were transferred here two years ago. We came to an old, established work. However, in all our twenty-five years of mission work in Africa, we were never on a mission which was so greatly isolated. We are 350 miles from the railway station and thirty-four miles from the post office. We spend many, many days and months without seeing another European. In trying to do the work of two or three families we are so fully occupied that we have no time to be lonesome.

"In our main station school we have more than eighty students. Thirty-three of these are boarding students. Mrs. Robinson has three well-trained certified native teachers assisting her. We have eleven outschools, two of which are 200 miles south. The other schools range from ten to 120 miles distant. These I superintend on bicycle.

"The interest down at Lake Mweru, where I killed the man-eating lion last year, is very, very good. I hope to visit them again soon."

### How the Mohammedan Boy Was Won

MISSIONARY VERA CHILTON, long in service among the women of India, sends the translation from the Urdu of the story of how a Mohammedan boy found Jesus. It was related by his converted sister:

"When Jesus sent His messenger to me, engulfed as I was in the darkness of Mohammedanism, then it was that I found the Pearl of great price, the like of which I could not have found even though I had spent my whole life in searching.

"When I became a Christian and began to go to the Seventh-day Adventist mission school for my education, all my friends and relatives were angry at me. My dear old father

said that he would never look upon his only girl's face again, and my big brother became my enemy.

"I had another brother about eight years younger than I, whom I loved intensely from my heart. He kept saying to everyone, 'If you do not wish to see her again, that does not affect me. I will never, never leave my sister, even though you should east me out, too.'

"He kept coming to where I was staying, and one day he said to me, 'Oh, my sister, have you really become a Christian?'

"I listened attentively and replied, 'Of a truth, Syed, dear, I am trying to be a true Christian. I love the Bible with my whole heart. Syed, dear, I long for you to read the Bible or listen to it, for I know that if you do so, of a truth the love of Jesus will be born in your heart, and you will accept Him as your Saviour and Redeemer.'

"Then my precious, darling brother began to say, 'My sister, why not teach me the Bible? You have accepted the Christian religion, and I want to be a Christian, too. Can you not, this very hour, read from the Bible to me or repeat something from memory?' So I immediately began to repeat some verses from the Psalms, and also read from the Gospel according to Matthew about the crucifixion of the dear Saviour.

"When darling Syed was listening to me reading about the crucifixion, his eyes were filled with tears, and he said, 'My sister, as I listen my heart is strangely stirred with deepest sorrow, and yet with a mingled joy.'

"The next day he came to me and said, 'My sister, the night long I could not sleep. Every moment those words you read from the Bible kept coming to my mind. Give me the Bible, and tell me how to read it.' I gave him Matthew's Gospel and pointed out special passages to him. In fifteen short days the love of Christ filled that boy's heart.

"Everyone was angry with him and scolded him, but he continued coming. After a little while he began to live with me. Alas, alas, a thousand pities! My brother contracted a bad cough and high temperature and became very ill, but he would not leave me. His condition became worse, and by reason of his hacking cough the poor boy could not sleep. There was no one in the room but my brother and me, and every evening he used to wake up, saying, 'My sister, rise and read the Bible to me; my heart feels so strange tonight.'

"Then I would rise and read the Bible to him, and when I prayed he used always to pray with me. Then he would say, 'Sister, see how much better I am. When you read the Bible and pray, I feel so much better. If I get well again, let us surely be baptized.'

"But the Saviour first wooed him, then soothed him, and laid him to rest."

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