

# The Church Officers' Gazette

Vol. 28

MARCH, 1941

No. 3

## When Christ Stepped Down From His Father's Throne

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:5-11.

### Why the Son Laid Aside His Heavenly Glory

This scripture sets forth that Jesus' act of laying aside the glory that He had with His Father before the world was, was voluntary. When He beheld our lost estate, and saw that the only way by which man might be saved, redeemed, was by the sacrifice of Himself, *He made Himself* of no reputation by taking upon Himself the nature of man. The broken law proclaimed only our death—and the law could not be set aside or changed. The following is a vivid description of the scene in heaven when the plan for our redemption was first made known to the heavenly host:

"Sorrow filled heaven, as it was realized that man was lost, and that the whole world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with His Father. The anxiety of the angels seemed to be

intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, *and had offered to give His life a ransom*, to take the sentence of death *upon Himself* [italics ours], that through Him man might find pardon."—"Early Writings," p. 149.

### Angels Amazed That Christ Would Consent to Die

What amazing condescension! The angels could not rejoice in thus losing their beloved Commander. They offered to give their lives instead.

"But Jesus said to them that . . . *His life alone could be accepted of His Father as a ransom for man*. . . . Satan and sinners should be destroyed, never more to disturb heaven or the purified, new earth. Jesus bade the heavenly host be reconciled to the plan that His Father accepted, *and rejoice that through His death*, fallen man could again be exalted to obtain favor with God and enjoy heaven. Then joy, inexpressible joy, filled heaven."—*Id.*, pp. 150, 151.

And was it only the angels who were saddened by Jesus' offer to give Himself a ransom for man? Listen:

"Said the angel, 'Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His beloved Son to die for him.'"—*Id.*, p. 151.

### The Son of God—The Son of Man

When Jesus came to earth to make His tabernacle with men, to become of near kin to us, and thus earn the

title of man's Redeemer, His place in heaven was left vacant. He left behind His heavenly glory as Son of God, and became the Son of man. He made this sacrifice for us; yet with what shame to earth is the record made of how He was treated by us as He came among us.

In rebuking us for manifesting a spirit of self-exaltation, strife for supremacy, too often seen among church members, church officers, and leaders, the Lord's messenger presented some touching and enlightening statements concerning the Son of God as He walked among us as the Son of man, found in the *Review and Herald* of September 4, 1900:

"He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. . . . He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. . . . He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. . . . The very greatest of the nation passed Him by with disdain. . . .

"As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain [in Gethsemane] upon His divine soul. He yielded up His life a sacrifice, that man should not

eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.

"Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature [which He had obtained by inheritance as the only-begotten Son of God] vitality and undecaying vigor to the human. But He humbled Himself to man's nature. . . . What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in."

#### And Let Us Not Forget

In view of this condescension and sacrifice for us, let the following questions put to every one of us by the Lord's messenger come home to our hearts:

"In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. . . . Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. . . . Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain."—*Ibid.*

How true is the scripture: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." And why did the Father deny His Son's thrice-expressed petition to let "this cup pass from Me"? "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

T. E. B.

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#### "This Do in Remembrance of Me"

On the last night of His earthly life, Jesus instituted an ordinance which was to be commemorated by His followers until time is ushered into eternity. "As often as ye eat this bread, and drink this cup," said Paul, "ye do show the Lord's death till He come."

These two symbols, the bread and the wine, the Saviour used to represent His body and His blood, which He gave as a ransom for humanity. While we are not instructed in the Scriptures just how frequently we should partake of this ordinance, yet we should embrace every opportunity which is afforded us of enjoying the communion service, for it is at such times that the Lord comes very near to His followers. During this service the great sacrifice which the Saviour made for us on Calvary is brought before our minds in all its fullness. It is on such occasions that our senses are quickened to lay hold of "the mystery of godliness," and we are enabled to comprehend more fully the expiatory sufferings of Christ, and what our sins cost the Son of God.

#### Special Appointments for March

Home Missionary Day,  
March 1

Foreign Missions Offering,  
March 8

Missionary Volunteer Day,  
March 8; and Week of  
Prayer, March 8-15

Elementary Schools Offer-  
ing, March 29

As the children of Israel were taught to look to the uplifted serpent in the wilderness in order to be saved from the ravages of the plague, so the Christian is exhorted to look to the uplifted Saviour for salvation from sin. Looking at the cross of Calvary and meditating upon the sufferings which the Saviour bore for our sins, will enable us to understand something of the sinfulness of sin, and at the same time the love of God for sinners.

By partaking of the emblem of His broken body and of His shed blood at the communion service, we are brought into closer fellowship with those of like precious faith; and as we behold the matchless love which the Saviour manifests for us, our thoughts are elevated, our hearts are purified, and our characters are transformed.

Can we afford to miss any opportunity for such a work to be

wrought in our sinful nature? Should we not embrace every opportunity to come into closer contact with the Lord at His table, and to commemorate His death "till He come"?

"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." John 6:53-56.

Christ is "the living bread which came down from heaven." This "living bread," Jesus declared, is His flesh which He gave for the life of the world. When He made this marvelous announcement, the Jews said, "How can this man give us His flesh to eat?" They regarded Jesus as merely the son of Joseph and Mary, and could not understand the astounding statement that Jesus was "the living bread which came down from heaven." Their hearts were so filled with unbelief that they could not accept the great truth of the deity of Jesus and His preexistence with the Father.

To the disciples these great truths were made plain at the Lord's table on the night that He was betrayed; and as we engage in that holy service and keep the ordinance which the Lord

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## PURPOSE AND POWER OF THE PRINTED PAGE

### Suggestive Program for Sabbath Service, March 1, 1941

OPENING SONG: "Where Are the Reapers?" No. 548 in "Christ in Song."

PRAYER.

MISSIONARY SECRETARY'S REPORT.  
OFFERING FOR MISSIONARY PERIODICALS.

SONG: "What Are You Doing for Jesus?" No. 542 in "Christ in Song."  
READINGS: Articles furnished, in whole or in part.

TALK BY CHURCH MISSIONARY LEADER:  
"The Literature Program in Our Church."

OFFERING AND PLEDGES FOR ENLARGING THE LITERATURE BUDGET.

CLOSING SONG: "Bringing in the Sheaves," No. 583 in "Christ in Song."

BENEDICTION.

#### Note to Leaders

The inspiration and the practical results of this important literature ministry service rest largely with the pastor and the missionary officers of the church. The missionary leader should be well prepared to present a live program of literature work that is waiting to be put into operation, and to enlist the full cooperation of the church—perhaps to a larger extent than at any previous time. The articles, furnished by leading writers, present the importance and the place of small books, periodicals, and tracts. The best methods of using this missionary literature should be carefully studied with a view to adaptation to the local situation and the talents of the church members. The field of literature ministry is so broad and wide that every church member may be given a definite place in it. The Home Bible Study League plan should be operative in every church; the Community Circulating Library plan is also a very important phase of church work; the sale of weekly and monthly periodicals by house-to-house delivery should be urged, public libraries should be supplied, subscriptions should be provided for officials in government affairs throughout the

world as well as for influential men and women in all walks of life. A much larger scattering of tracts should become immediately operative. No missionary theme throughout the year is more vitally important in its application to the individual church member and the church as a whole. Every pastor and missionary leader will understand how great consequences are involved in the presentation of this theme, "The Purpose and Power of the Printed Page," and will have additional matter of a forceful nature to present. The following arousing appeal of our inspired leader should urge us to unprecedented diligence at this time:

"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 people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost. . . . 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."—*"Christian Service,"* p. 147.

GEN. CONF. HOME MISS. DEPT.



#### "Colporteur's Paradise"

(Report of the literature work in the Columbia Union Conference, as presented by Elder H. J. Detwiler, union president, at the Fall Council, St. Paul, Minn.)

We have in the Columbia Union 1,900 cities and villages, with a population ranging from 1,000 to 2,000,000. In this territory we have more than 27,000,000 judgment-bound souls. Among this large population we have 205 book and magazine salesmen, 16 leaders and associate leaders, and 189 regular colporteurs. Last year they delivered \$110,000 worth of our subscription books and magazines. Our

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### Harvests Are Reaped Where Seed Is Sown

BY H. M. BURWELL

THE Creator alone understands the inherited and cultivated tendencies of human hearts. He best knows how to reach them just now. He who ordained the twelve, and afterward the seventy, and who has been pleased to bless men in preaching the word throughout many centuries, has called forth another agency to strengthen the personal ministry in this last generation.

He stipulates that this agency shall be one of the greatest evangelizing instrumentalities during earth's closing hours. Note that "the same ministry of angels attends the books that contain the truth as attends the work of the minister," and "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*"Christian Service,"* pp. 145, 148.

Is the divine plan working? Can we depend on it? To what extent is it effective? These are vital questions to consider. An old Chinese proverb states that one look is worth a thousand words. Let us take a look at an illustrative, though by no means isolated, experience. The industrialized, socially glamorous, and extremely active community life of the section from which this information comes would hardly offer the greatest prospects for finding a quiet, religious reading public. The following facts, as taken from the permanent files of the office, are, therefore, impressive:

### 1. Literature circulated.

The literature distributed during the quadrenniums 1930-33 and 1934-37 was 2,989,527 and 6,592,547 pieces respectively; and for the 1938-39 biennium it was 3,697,814. The 1934-37 distribution reached the total of 120 per cent more than for 1930-33, while the average annual distribution during the biennium 1938-39 was 12.2 per cent still above the previous quadrennium. Notice also the fact that the average annual circulation of literature during the 1938-39 biennium was 147.2 per cent more than the average for the first four years of the decade.

### 2. Conversions attributed wholly or in part to literature.

The number of actual conversions directly or indirectly traceable in whole or in part to literature during the above-mentioned decade is as follows: 715 for the period 1930-33, 1,637 for the 1934-37 quadrennium, and 887 for the 1938-39 biennium. The gain in conversions during 1934-37 was 129 per cent more than in 1930-33. During the biennium 1938-39 the average annual increase over the previous four years was 8.2 per cent, while the average annual conversions during 1938-39 exceeded those of 1930-33 by 148.1 per cent.

### 3. The unescapable conclusion.

It is of more than passing interest that while the literature distribution in 1934-37 was increased over the previous four years by 120 per cent, the conversions resulting from that literature (wholly or in part) also increased 129 per cent. Further, while literature circulation was pushed to another 12.2 per cent gain annually during the next biennium, the conversions responded with an 8.3 per cent gain. Is it a mere coincidence that while the average annual literature distribution reported for 1938-39 was 147.2 per cent above the first quadrennium of the decade, conversions contributed to show a corresponding—almost exact—gain of 148.1 per cent—within nine tenths of one per cent fluctuation covering the ten-year period? Such parallel facts are not accidental. Effects follow causes. Harvests are reaped where seed has been sown.

I am confident that the Lord rightly evaluated "the purpose and

power of the printed page" when He directed that "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."—*Id.*, p. 145. He knows the converting power of His word and the best methods to employ in the present interests of human hearts.

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## Periodicals Accomplish a Mighty Work

BY J. R. FERREN

OUR Seventh-day Adventist periodicals! What would we do without them in these days when a great soul-saving work is to be done for the people of earth? Never were they so needed as now. Never has their influence been so great. Our faithful pioneers who in the early days sacrificed to gather facilities for printing missionary papers, were, without question, providentially led. Their prayers were offered over the copies prepared and sent out on their missions of mercy. The story is that letters at once began coming from readers; people accepted their unpepular message, and thus the movement was greatly strengthened. During the years since then these periodicals have grown to be a mighty factor in our work. They have multiplied in many languages, and everywhere they are depended on as pioneer agencies in opening the way for the gospel.

You have only to observe people grabbing for magazines at the ordinary newsstand today to recognize that we are living in a periodical-reading age. Literature in periodical

and serial form is the molding influence, whether for good or for evil. A magazine is picked for a certain article on a certain subject. If the subject is continued in the next issue, that number is watched for.

How timely are the titles of our periodicals in these days when people are looking for help. The name "*Signs of the Times*" must have been divinely given with the thought of fulfilling prophecy. "*Present Truth*"—what an appropriate title when every wind of doctrine is blowing. "*Good News!*" How often when we knock at a door and hand out this little sheet, with the greeting, "Good morning! I have *Good News* for you!" comes the reply, "Well, I get so much bad news over the radio and in the newspapers these days, if there is any 'good news,' I surely need it." Go over the names of our other literature in periodical form, especially that designed for use among non-Adventists, and you are impressed with their appeal and significance.

Our periodicals are indeed accomplishing a mighty work. They fit into the modern program; they supply the spiritual lessons in installments, so to speak. They tell the story briefly, with striking and impressive illustrations.

There is abundant evidence that today our periodicals are being sought for and appreciated as never before. At home or in a foreign land, our periodicals are winning victories for the Lord. From British Honduras comes the story of a sister who uses five *Signs* a week among the businessmen. One store manager had never made a donation for Harvest Ingathering until after he had become interested through reading the *Signs* of



Magazine Workers in Argentina

Eight hundred copies of the Spanish magazine, "*El Atalaya*," are sold by this literature band in South America each month.

the *Times*. He now gives \$10 regularly. Another worker had the joy of witnessing the conversion of the wife of an American businessman, and her two sons. This worker had sent the *Signs* to the family, and later sold them a Bible, a "Christ in Song," and a copy of "The Great Controversy." The wife is a faithful Sabbathkeeper and tithepayer, and the oldest son, now fifteen years old, is contemplating going to one of our secondary schools to continue his education.

The missionary secretary of a church in Rhode Island cites the following encouraging experience, which is typical of the work of many of our churches in the homeland: "We have a club of eighty-two *Signs* coming each week. The larger number of copies are remailed and the others are used in personal work. One member gave her copy to a friend, which helped to lead her to accept the truth. One other friend has also decided to keep the Sabbath. Many encouraging replies have been received to our letters. One Lutheran family to whom the *Signs* was sent said that the paper is the finest that ever came into their home. One woman sent money to pay for the *Signs*, and asked our advice as to what to send to her nieces, with the result that she sent them the *Youth's Instructor*."

Yes, our periodicals are doing a great work. Now is the time to use them in a larger way than ever before. This is true not only of our missionary periodicals like the *Signs of the Times* and the *Present Truth*, but also of our papers for the children and youth, *Our Little Friend* and *Youth's Instructor* and others. These can be used with wonderful effect, as can also our periodicals that deal with health and other special subjects. In these times of strain, perplexity, and confusion, Seventh-day Adventist periodicals stand out. They fill a particular need. The Lord will give them power to interest and influence the people. Let us introduce them into many thousand more homes during 1941.

## The Use of Tracts

BY J. D. SNIDER

**F**EW people have any conception of the possibilities of soul winning to be achieved by the distribution of tracts. The gladdest word that man was ever commissioned to carry to his fellow men—the word of a soon-coming Saviour—can be spoken as winsomely and effectively from the pages of a tract as from the most pretentious volume bound in tooled morocco. Not all can preach, but all can witness for Christ and proclaim the advent truths with eloquence and persuasive power through the distribution of these smaller units of literature.

By both precept and example Christ placed every one of His followers under obligation to do personal work. Manifestly every disciple is to go at least to those within his reach. There is no command in the Bible to unconverted people to come to church to hear the gospel. The command is to believers to go and preach the gospel to every creature.

There was a time when evangelism meant *preaching* the gospel. At mention of the word there arose in our vision a man standing in a pulpit addressing those who had gathered to hear him. But this is by no means the only way to preach the gospel. Today evangelism means *spreading* the gospel, and that more inclusive definition includes literature evangelism.

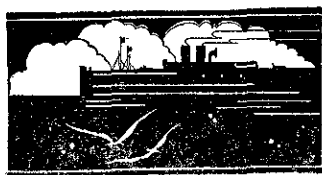
The potential power of tracts as an effective factor in evangelism was recently well stated by a Christian worker in these convincing words: "For simplicity, economy, and adaptability to all classes and ages of gospel workers, there is no other form of evangelism that ranks quite so high as the ministry of tracts. Even the simplest and humblest follower of Christ may in this field deliver the most powerful message which a master mind can frame. Any number of Christians may be engaged in the work at the same time or in successive portions of time. Women, as well as men, may make discreet use of tracts. Children and new converts may function well in giving out tracts, and, once in the hand of the reader, the tract is the most patient preacher in the world. It will admit of a partial reading now and completion later, or it will allow itself to be questioned

for its exact meaning any number of times with never a word of rebuke or chiding. It will say the same thing over and over all its life. It tells the truth with unvarying accuracy day and night, on land and sea, and it can be made to speak in any language. The cost of a thousand tracts is not great, and even one tract may save a soul.

"Thoughtful people can think of a variety of ways to evangelize with tracts. A tract on or akin to the evening sermon of the gospel meeting can be handed out at the door to strengthen the oral message or to send the gospel back to the home, where it may reach a shut-in or some person too indifferent to go to hear preaching. Or the tract given out tonight may be along the line to be discussed tomorrow night, to give advance preparation and arouse interest. Some tracts make a good sermon when taken apart and amplified. A group may be in front of the city church early in the evening and distribute tracts to the passers-by and engage in conversation, with invitations to the meeting tonight or in the near future. The gospel can be sent to many homes by handing tracts to children as they leave their schools.

"Christian merchants may include a tract in each package of goods. They may be discreetly handled on trains, ships, and buses. Tract boxes, regularly replenished, in depots and like places of concourse are other forms of tract evangelism. Hospital wards are fine fields for this work, as the invalids must do something to put in the time and may give your ministry much more consideration in illness than they would in sound health.

"It is highly needful that the church, the whole church, understand its obligation to make Christ known to the Christless. The membership should develop a passion for the lost, for the saving of their souls. The day is far spent; the night is at hand. A vast multitude, like Niagara's enormous tide, is flowing into the regions of those eternally lost. This great, unceasing stream carries as many to eternal doom in your sleeping hours as in your wakeful hours. Surely such a vast volume of lost humanity should claim our attention, challenge our honesty, stir our hearts, and set us to active, useful, prayerful



service daily. And while evangelism has many sides, and may be done Scripturally in many forms, including the living of a decent and proper life, there is perhaps no other form of outward service in which so many Christians may successfully engage at such low cost as that of tract evangelism. Use good, well-selected tracts and prayerfully distribute them unto the many thousands—even to uncounted millions."—*Don Carlos Janes, "The Christian Standard," Oct. 12, 1940.*

### The Crisis Series Books

BY STEEN RASMUSSEN

AT the inception of the advent movement we were told that literature would be one of the greatest agencies through which God would give the last message of warning and salvation to the world. While the literature ministry was to start in a small way, it was ultimately to be like a stream of light that would go around the world. So it has proved to be, and today more than four million dollars' worth of our books, magazines, periodicals, and tracts are distributed annually. A large part of this literature is taken from home to home by the lay members in our churches who sense their responsibilities and opportunities in giving the message, and who have found this the best way to contact people and interest them in the truth and bring them to Christ.

The literature which comes from our presses is different from all other literature. It contains the message which calls men and women out of darkness into the light of the gospel; it thrills human hearts; it changes lives. Distributing literature is the most economical way of heralding the truth which must go to every nation, kindred, tongue, and people in this generation. This literature can be taken by every member of the church and either sold, lent, or given away to relatives, friends, neighbors, or to total strangers. More than thirty-five years ago this challenge came to us:

"Let every Seventh-day Adventist ask himself, 'What can I do to proclaim the third angel's message?' Christ came to this world to give this message to His servant to give to the church. It is to be proclaimed to

every nation, kindred, tongue, and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."—*"Christian Service," p. 145.*

The place of our periodicals and tracts in missionary endeavor is clearly presented in the articles written by experienced literature workers. We shall in this brief write-up call special attention to our small twenty-five-cent books, also called the "Crisis books." We have an excellent assortment of such volumes covering every phase of present truth. Eight books are now combined in a special set called the Community Circulating Library. The eight books are:

1. "Europe Marches Where?"
2. "What Next?"
3. "Steps to Christ"
4. "Health at Home"
5. "The Other Side of Death"
6. "The Marked Bible"
7. "Your Bible Says"
8. "Our Paradise Home"

These books are handled by our Book and Bible Houses, and cost only \$1 for the entire set.

It is in response to the challenge of the Spirit of prophecy and to the repeated requests for a set of inexpensive books which could be used in systematic distribution, that the Circulating Library plan has been formulated and is being put into use. This plan is meeting with excellent results in many parts of the country. In order to fully understand and set the plan into operation, the literature leader and literature group of each church should secure a copy of home missionary leaflet series number 22, entitled, "The Community Circulating Library," which explains the entire

plan. In a number of churches where from five to thirty sets of these books have been in use, a large number of new members have been brought into church fellowship. In one church as many as thirty-seven members were brought in during one year.

We therefore appeal to our church members to give this plan very careful and thorough study, and then to secure sets of the Community Circulating Library to be used as follow-up literature after tracts and smaller periodicals have been used to create an interest. The books, however, can also be used to start and follow up an interest without the use of other literature. In addition to the eight books in this set, there are many other small books of the same nature which also can be used to good advantage in house-to-house work and in connection with Bible studies and cottage meetings. The Book and Bible House, as well as the home missionary secretary of each local conference, will be more than pleased to supply information regarding the books available, price, their use, etc.

Large volumes could be written of the power of the printed page and the miracles of salvation through gospel literature. Constantly thousands and tens of thousands of people are being brought face to face with God's special message for these last days by reading the printed page. We feel that our army of literature workers during 1941 should be greatly increased. Where we have one engaged in this line of work, we should have ten; where we have ten, we should have a hundred. While it is true that we are living in the harvesttime, we must still continue to sow the gospel seed. Under the influence of the Spirit of the Lord, this seed will rapidly mature and bring forth a glorious harvest. We believe that in every church there are a number of people who could become successful workers with this type of literature.

We therefore send a new appeal to our church members to enlist as workers in the ministry of the word through our truth-filled literature. Do not put this matter off. Secure a supply of the books here referred to. If we will do our part in sowing the seed, the Lord will do His part in giving the harvest. His promise is that "in due season we shall reap, if we faint not." Gal. 6:9.



### "Colporteur's Paradise"

(Continued from page 3)

book work and our magazine work are moving forward with excellent success. Last year our magazine workers sold more than \$400,000 worth of single copies of *Life and Health*, *Watchman*, *Liberty*, and the *Message Magazine*. Each conference president in the Columbia Union is back of the book and magazine work. That accounts in a large degree for the excellent success that has attended the work along these lines. No single factor among us, we believe, is more powerful for bringing men and women into the truth.

One leading evangelist opened an effort in January of 1940. At the entrance of the hall he placed a table full of books. Before closing his series of meetings he sold from that display table \$2,500 worth of our truth-filled literature. Many copies of that wonderful book "The Great Controversy" were sold, 5,000 Crisis books were sold, and 2,000 copies of "Gospel in Song." Already he has baptized 356 persons.

Twenty years ago a colporteur sold a copy of "Patriarchs and Prophets" to a man who lived in a small rural district. After purchasing the book the man became ill. During his sickness he spent much time studying the book. The truths were discussed and fixed in the minds of the children, who grew up and established homes of their own. About a year ago an effort was held in that place, and at its conclusion the wife of the man who purchased the book twenty years before led the way into the baptismal pool, and thirty-two children, grandchildren, and relatives followed in the sacred rite of baptism. Since then five more have been baptized. Altogether, eighty-one converts have been baptized in this one effort, forty-eight of whom had their first conviction of duty through the mighty influence of "Patriarchs and Prophets."

A sister solicited a man on the street for Harvest Ingathering. He asked what denomination she represented. He told her he had been observing the Sabbath, but had never yet met a Seventh-day Adventist. He gave her a contribution, and the next Sabbath he attended one of our churches. While the mission offering was being received, he inquired for what it was to be used, and then

contributed an additional \$5. He said, "I have read the *Signs of the Times* off and on for thirty-five years. During that time I hid my light under a bushel of fear, but about a year and a half ago I made up my mind to walk according to the light, even though under severe persecution. I have an Adventist library of books. I am so thankful to be here." This man further explained that forty years ago he came in contact with a book entitled "Bible Readings." The minister in charge wrote that this man's testimony electrified the whole church. This was a church that was brought into existence as a result of colporteur work. We have organized three

churches of that kind in the last two years.

A young man, a graduate of the theological course, held an evangelistic effort, and the conference president baptized ninety-eight as a result of that effort. Among them was a salesman. He and his wife went out into the colporteur work, and in two and a half years they had led forty-two souls into the truth. In addition they have sold thousands of dollars' worth of our literature. It has been said that the Columbia Union is the colporteur's paradise. I hope that this will be true not only in the Columbia Union, but in every other union.

## Missionary Leadership

### The Soul Winner's Library of Twenty-six Volumes

OTHER things being equal, the larger success comes to the leader who is best informed. Information plus inspiration equals realization of aspiration and coordination of strength. But inspiration minus information equals complications. There can be no growth where there is no vision, and there can be no vision where there is no information.

Realizing the importance of having an informed leadership in our churches throughout the world, the Home Missionary Department of the General Conference has, from the beginning of its organization, endeavored to provide church officers with an up-to-the-minute library on soul-winning procedure. Year by year a constant flow of little volumes on methods, manner of organization, and inspirational material has continued to flow into the field, until at the present time we have a total of twenty-six volumes.

But this is not all. Conference organizations have gladly cooperated with the Home Missionary Department in providing this literature for their church officers, and in most cases it has been furnished free of charge. These leaflets of the Home Missionary Series have usually been free for the asking, so that church officers are without excuse if they fail to secure this literature which explains

the duties of the missionary officers.

For the information of all church officers serving in 1941, we list herewith the entire twenty-six volumes, in the hope that every missionary leader, band leader, and officer among us will see that he is supplied without delay, so that he may have in hand the information needed to make each phase of leadership what it should be—a success and a strength to the church.

Series No. Title

1. "Relation of Church Members to the Finishing of the Work"
2. "Organization of Churches for Work"
3. "Missionary Services of Church"
4. "Why Report?"
5. "Church Missionary Secretary"
6. "Cottage Meetings"
7. Tracts (In process of revision)
8. "Home-Foreign Mission Field"
9. "An Appeal"
10. "The Dorcas Society"
11. "Home Bible Study League"
12. "Inside Prison Walls"
13. "Missionary Pioneers"
14. "The Time and the Work"
15. "Church Missionary Leader"
16. "Service Companies and Class Bands"
17. "Art of Giving Bible Readings"
18. "Remove the Barriers"
19. "Our Magazines"
20. "Win One"
21. "Society of Missionary Men"
22. "Community Circulating Library"
23. "Dorcas Federation"
24. "The Bible Service Training School"
25. "The Band Leader" (In preparation)
26. "Welfare" (In preparation)

W. H. BERGHEM.



## Departmental Activities

### How We Raised Our Literature Budget for 1941

FOR many years strong and constant effort has been put forth by our church missionary society in sending literature through the mails, and following it by missionary letters and, whenever possible, personal contact. We have had the joy of seeing rich harvests of souls, and we are of good courage to keep up the good work.

Our budget for literature to use in 1941 called for \$120, and I was asked to present the matter to the church on Sabbath. I spoke for about ten minutes, referring to Revelation 22:12 and emphasizing that works as well as faith are essential for the reward, and that a supply of literature must be provided for the missionary society. One of the officers of the church was sitting by my side, and he immediately followed with a brief appeal. In connection with his appeal he produced a blackboard and headed the list with a \$10 donation toward the literature budget. This started the ball rolling, and soon we had \$60 pledged. By the time the call was finished, we had \$180 instead of the \$120 asked for. The missionary leader informs me that they now have \$200 on hand, and we are planning to carry on a greater work than ever next year. In connection with current missionary literature, we make use of a great deal of literature gathered up in the homes of our people. As soon as people accept the truth through reading the literature, we urge them to contact their relatives and friends with literature, and thus the extent of our work is ever increasing, and more and more souls are being won to this precious truth.

H. D. MIDDLETON.

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### Bait for Fishermen

WE visited the aquarium some time ago and noticed the interest that people evinced in the fish there. The people stood around in little knots, carefully watching the movements of the fish. They discussed their habits, color, and size. *But there were none fishing.*

It occurred to us that some churches resemble visitors at aquariums. They observe the movements of the lost souls all about them; they talk about the need of saving souls; they discuss the bad habits of worldly people, deplore the existing conditions, and express sympathy for those in darkness and despair—but, how many are “fishing”?

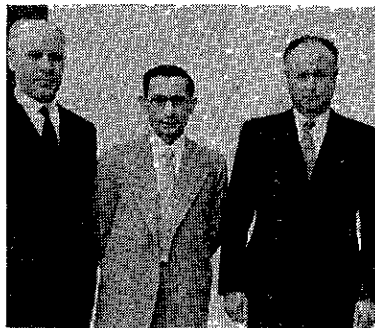
Jesus did not say, “I *can* make you fishers of men,” but, “I *will* make you fishers of men.” That implies that when we have accepted the call, “Follow Me,” we *are* to be fishers of men. If we are not fishers, it is because for some reason or other, we are afraid to go fishing, and not because it is impossible for us to be fishers.

The printed page is fine bait for fishermen. Is it being used in your church to the fullest extent, dear church leader? How about the *Signs* and the *Watchman*, or *Present Truth*? Is your church using the largest possible club? Are your members engaged in taking subscriptions for them? We just pass along these few thoughts to you with a hope that you will lend your assistance in making use of our literature to the greatest extent possible.

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### Tracts in Every Home

PASTOR E. M. DAVIS, home missionary secretary of the South American Division, refers to Pastor Juan Ferri and two lay preachers in Argentina, as follows: “I wish to call your attention to the photograph of two lay preachers, one on each side of



Pastor (center) and Lay Preachers, Bahai Blanca, Argentina

their pastor. (See cut below.) These lay preachers are strong believers in tract work and in branch Sabbath schools. Within three weeks after hearing of the branch Sabbath school plan in our convention, they had two Sabbath schools started, and soon ten persons were keeping the Sabbath as the result. Brother Macheranz, standing to the right in the picture, has raised up a company of six baptized believers. They live in a city of 16,000 inhabitants, and they have set as their goal the placing of twelve tracts in every house in the city before the end of the year. In the year 1939 they distributed 40,000 tracts. This brother and his wife and twelve-year-old son deliver 360 tracts every week. If we could supply this brother with a projector and a set of films, he would probably bring in as many members during a year as any of our evangelists.”

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### Winning Souls Through the Community Circulating Library

AMONG those plans set forth for the effectual distribution of our literature, we believe none has greater soul-winning possibilities than the Community Circulating Library plan. There are four good reasons why this statement is true, and it is because of these reasons that more and more of our people are using the plan today. These four reasons for the success of the plan are:

1. *Economy.*—Here are 768 pages bound up in eight different books for one dollar, covering so wide a field as to present the full message and do the work of 64 books. (For names of the set of eight books see page 6.)

2. *Attractiveness.*—Many whose attention would not be attracted by a tract will accept these beautifully illustrated books and will feel indebted to the one who is kind enough to place literature of this type in their hands. It is a privilege to distribute these books.

3. *Thoroughness.*—The 768 pages of literature cover all phases of our faith. But they do more—they provide the personal contact that is so essential in all successful missionary work. It is often easier to get into the home with a free book than it is with a free tract or magazine.

4. *Fruitfulness.*—The fruitfulness



of the plan has been fully demonstrated. Here is but one example selected from many: Some time ago a sister in North Carolina purchased a set of the Community Circulating Library books and began to distribute them according to the plan recommended. Now, some weeks later, the word has been received that eight persons have been baptized. It is no wonder that the pastor of the church is very enthusiastic about the Community Circulating Library plan. Eight precious souls from an investment of one dollar! It would be difficult, indeed, to invest a dollar in a better way. We hope that many more dollars will find their way into the Community Circulating Library plan.

W. H. BERGHERM.



### The Ministry of the Fragments

JESUS commanded His disciples to "gather up the fragments that remain, that nothing be lost." John 6: 12. The Bible does not record what the disciples did with the twelve basketfuls of fragments, but it is quite certain that they did not keep the "fragments" for souvenirs, but utilized them in such a manner that "nothing was lost."

It takes a little consecrated imagination to figure out ways to use every page of our truth-filled publications; but results justify the effort. It is nothing short of soul murder to allow papers or books to be carelessly soiled, rumpled, or torn, stored away to become firetraps, or put to secular and irreverent uses. Perhaps a few personal experiences in the "ministry of the fragments" may lead to finding new opportunities for making larger use of our literature.

### Watching for Opportunities

As librarian of one of our publishing houses, I handle copies of a large number of foreign-language periodicals. They serve a transient use in the editorial department, but are not permanently filed. I see to it that they are not thrown away. By a number of means I have secured addresses of our people who can use them in their missionary work. A Chicago newspaper runs an exchange department conducted by "Sally Joy Brown." In this column anyone who has something someone else might use, or who needs something someone else might give,

can make his offers or his needs known. My little note to "Sally Joy Brown," care of the *Chicago Tribune*, saying that I had periodicals in certain European languages to give to anyone who wanted them, was printed. A regular sheaf of interesting requests followed. Similar departments are to be found in other big city papers, through which, by only the cost of postage, our duplicate books and used periodicals may be placed in the hands of those who will read. This is a service open to the timid, the shut-in, or the isolated.

Once I noticed an Oriental young woman, in national costume, presiding over a counter of imported handkerchiefs in a dime store. I had a few words of personal conversation with her, and now for months the Korean paper which comes to my hand has been mailed to this young woman, and interesting replies have been received. Our Philippine papers go to an address in Hawaii. (*Can anyone give me the address of a native of Madagascar to whom I can pass on the Malagasy literature for which I now have no outlet?*)

It costs something, of course, to remail these papers, but less than the upkeep of a chewing-gum habit.

### Finding and Utilizing Secondhand Books

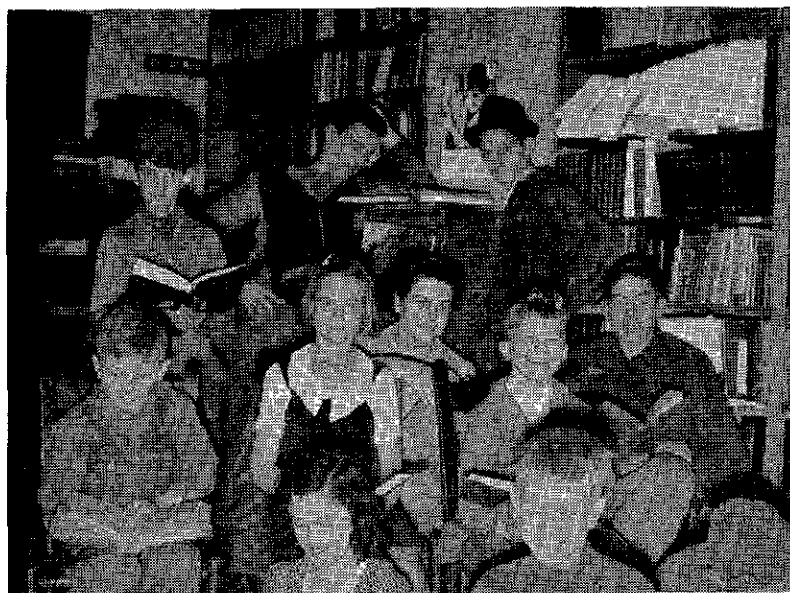
Many of our people, especially new believers, desire to build up an Adventist library, but often they do not

have the means to purchase the higher-priced books. If such would search the secondhand bookstores, they would find bargains to rejoice over. Nor need it be only those who buy for themselves. Books to give away, books to lend, I am constantly finding that way. I myself buy the books I find in such stores, add a nickel to the price I pay, find a resale among our people, and have five cents for my Sabbath school investment jar. I recently bought for fifty cents a beautiful, perfect copy of "Education," and resold it for fifty-five cents. All that is needed to take up this ministry of the secondhand books is a little time, a vision, and the willingness to spend the small amount required.

### Packhorse Libraries

The Packhorse Libraries of the mountains of eastern Kentucky offer a new field for circulation of our literature. In the last two years the WPA has sponsored this form of public service to provide employment for some and to bring educational privileges to the many. Every county seat of the mountain counties of Kentucky now has one of these libraries, with headquarters in a building in town and riders who carry books and periodicals in saddlebags to the remotest mountain cabin.

The literature for all these libraries is donated and is in demand. The headquarters are willing to take dilapidated books and rebind them. And



A Corner in One of the Packhorse Libraries

religious literature is in great demand, as are also children's books. Picture books which your children have wearied of would bring great joy to the children of the mountains. Our Adventist literature is welcomed in these libraries. *Little Friends* and *Youth's Instructors* are stitched together by headquarters workers into "Bible Story Books," of which there are not enough to fill the demand. *Reviews* are much wanted; also health magazines, the *Watchman* and the *Signs*, and *Crisis* books.

Some Packhorse Libraries employ twenty riders. The largest library has 15,000 bound volumes and 18,000 single copies of magazines. One such library serves a population of about seventy-five thousand miners. Use of the libraries is available to the towns as well as to the rural population.

### Gather Up the Fragments

Would it not be worth while to begin to gather up all papers and books stored away in our attics and cupboards and send them on to the nearest Packhorse Library? It is also a good plan to solicit in the neighborhood for good books and magazines for these libraries. Such a drive will make a favorable impression on the public, and will scatter the printed pages of truth far and wide.

For further particulars regarding location of headquarters of Packhorse Libraries, write the conference home missionary secretary. And do not overlook the local public library, where gifts of books are often appreciated. The libraries of public institutions—jails, reform schools, county relief institutions, hospitals—are always in need of books. Give your own duplicates, or buy them from secondhand bookstores to give away. The book or paper stored away on the shelf is dead. You can make it become alive by using a piece of wrapping paper and a postage stamp; and a rich harvest of souls will result.

"God's truth as it is passed out, will multiply greatly. And as the disciples, by Christ's direction, gathered up the fragments, that nothing might be lost, so we should treasure every fragment of literature containing the truth for this time. —*Christian Service*," p. 154.

MARY MOORE.

Nashville, Tenn.

## Training Lay Bible Workers to Become Successful Soul Winners

LAY BIBLE WORKERS' TRAINING CLASSES have been conducted in many churches. If the teaching of the class, or the finding of the people who will join the class, was the sum total of our objective in the training of lay Bible workers, we might boast of a good work along this line in many of our churches. But to say that through our Lay Bible Workers' Training Classes we have developed a host of successful soul winners, is perhaps stating the matter a little too strong. To my knowledge, certain churches have conducted such classes where it seemed that little was done by members of the class in putting into actual practice what they had learned, and but few souls were won as a result.

The question before us is not only, "How can we train more lay Bible workers?" but, "*How can we train a larger number of these lay Bible workers to become successful soul winners?*" Surely, no teacher of a Lay Bible Workers' Training Class should be satisfied until not only are the members of his class giving regular studies to those outside the fold of Christ, but until some of these people are baptized and established in the faith.

There are other things to consider aside from getting class members and teaching them how to give Bible studies. Along with the conducting of a Lay Bible Workers' Training Class, there should be a well-planned literature campaign or evangelistic effort, or both, to bring people to the point at which they ask for Bible studies. Then it is very important that the members of the Bible training class be encouraged to respond to these calls. The instructor should see that the student has the benefit of actual field demonstration, so that he can observe just how the whole procedure is carried out, from the knock at the door to the close of the Bible study in the home. When the instructor introduces the student as the one who will give the remaining lessons, there will be no hitch in the program, for the ice is broken, and this new lay Bible worker can proceed with confidence. I am constrained to believe that in the training of lay Bible workers it is right at this point that

the instructor of the class has many times failed, and as a result, little has been done by the class members in putting their training into practice.

Another important phase of the instructor's success in training lay Bible workers is his own example—demonstrating the very thing he is training his members to do. One pastor who has been quite successful in training lay Bible workers followed this method: Aside from giving the first study accompanied by his students, he had his own list of homes in which he was giving studies, and on nights when certain members of his class were not giving studies, he would assign two or three of his lay Bible workers to come to his Bible study and sit with the family as a part of the group taking the study. To avoid confusion and overcrowding, he would assign only two or three of his class to each study he conducted, but he arranged for his entire class to get the benefit of such practical demonstration of methods and procedure.

In considering the question regarding what plans may be suggested for the training of the largest number for successful soul winning, it is well to give thought to the type of campaign which will open up the greatest field of endeavor, for this surely has a bearing on the question. There are two different methods in the use of literature and securing of names of interested people to whom Bible studies are to be given. One plan is known as the "Bible School of Evangelism," and the other as the "Bible Study League" plan. In brief, the Bible School of Evangelism operates successfully under the direction of a pastor or an evangelist, and requires the services of the most select talent of the church. With this plan, only a few may qualify for the Lay Bible Workers' Training Class, while the Bible Study League can function in almost any church and opens the way for all, from the youngest to the eldest, to take part by enrolling in the Lay Bible Workers' Training Class, as conducted in the churches. Those who are acquainted with the two plans understand the reason for this, but as some may not see the difference, a brief explanation may be helpful.

In the *Bible School of Evangelism* only those selected by the pastor and those who have taken or are to take

the Bible training class are allowed to distribute the six or eight numbers of literature. The same identical group does both. The one who finds the reader is the one who is to teach him. In the *Bible Study League* everyone in the church can be used in giving out the four or six papers.

With the *Bible School of Evangelism* the lay Bible worker goes down the street with his literature looking for someone with whom he can start studies or hold a community Bible school. In the *Bible Study League*, after the first few numbers are given out in person, the literature is distributed, generally by mail, until interested ones ask for a teacher.

In the *Bible School of Evangelism*, the one to whom the study is given knows nothing of the truth, and in most cases does not even know that the study is conducted by a Seventh-day Adventist. Therefore, the most tactful lay talent is needed for this work. On the other hand, with the *Bible Study League* plan, the one to whom the study is given has been informed through the literature concerning the main points of doctrine, and has asked for someone to explain the subjects more fully. With the reader having his advance knowledge of the doctrines, well-informed Seventh-day Adventists can enter such homes and conduct Bible studies successfully.

Under this plan the call is made for Bible workers to go out and find people with whom to study, and also the appeal comes from the very people who are hungering for more light on the truths of our message. Under these conditions it seems certain that more of our members will respond for lay Bible work. A wider range of talent can be used, and more candidates for membership can be brought to a decision for Christ and the third angel's message. This has reference to the work of lay Bible workers who are not connected with an evangelistic effort. Where an evangelistic effort is carried on, it may be that a more select group of lay Bible workers will win more souls through their community Bible schools in connection with the *Bible School of Evangelism* plan.

In summing up the matter of how to train lay Bible workers successfully, it would be well to keep the following points in mind:

1. Promote the type of campaign that will attract and interest the greatest number of people who know not this message.

2. Promote the kind of campaign that will open the way for the greatest number of our people to enter the lay Bible work.

3. More thorough field work should be done by the instructor, even to the point of going with the student into the home for the first time and giving members of his class the privilege and inspiration of visiting his own evangelistic Bible studies from time to time.

H. E. LYSINGER,  
President, Carolina Conference.



### Literature for the Hill People

IN some of the remote mountain sections of the United States, where the people are far away from public libraries and are not financially able to purchase books for themselves, very commendatory endeavor is being put forth by some Seventh-day Adventist church members in gathering up books, magazines, and periodicals and keeping them in circulation through what is known as the Packhorse Library. From a central headquarters "carriers on horse or muleback, with some sort of saddlebag, ride up the creeks and over the mountain ridges, carrying literature and endeavoring to reach each home once or twice a month. Literature which is left at one time is picked up on the next visit and exchanged for other literature."

This work is bringing a new vision to these isolated people, and is regarded with highest favor by people who have the welfare of the mountaineers at heart. The principal of a high school refers to the work being done, as follows: "Nothing gives me more encouragement than to see the work which is being carried on in the community. Since the opening of the Packhorse Library I can witness to the good effect of wholesome literature weaving its influence into the minds of the boys and girls who comprise our school and community. This library affords to our parents and children an opportunity which they have never before enjoyed."

The brother who is promoting this work writes: "It is interesting to see how eagerly these people accept our publications, especially the *Little Friend*, *Signs of the Times*, *Watch-*

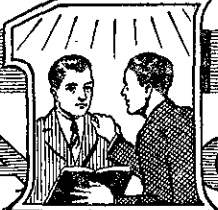
*man*, *Life and Health*, *Liberty*, etc. The *Youth's Instructor* is also called for. We could use many more such papers and magazines than we are able to obtain at present. The literature should be clean and whole. Of course, the recent issues are preferable, but this is not so important as that they be in good condition. Among our most urgent needs are good books for children. If necessary, the libraries will repair such books, and keep them in good condition. In the homes of our people there are doubtless many such books which have served their purpose and been outgrown. If they could be gathered up and sent to the proper place for circulation through the Packhorse Libraries, they would be a great blessing. Bound volumes of our periodicals or magazines would also be very acceptable."

Another brother who is engaged in the same line of missionary work, writes as follows: "It is interesting to note that the young people's literature put out by our own people is most highly commended and sought after. Our difficulty is the scarcity of a variety of such books. We could use a reasonable number of duplicates of some books, exchanging them from one library to another. Here is a great opportunity to place the message of truth in the hands of hundreds of people who could not be reached in any other way. It is the means of breaking down prejudice. We have a setup by which we can expand this rural-delivery service over a territory limited only by the amount of literature which we receive. If our church members will gather up the books and papers which are not in use, and donate them for the library service among the hill people, we can accomplish a world of good for the message of truth."

Every effort should be made to keep our good literature in circulation. There is no doubt a large amount stored away in hidden nooks, having served its primary purpose for our own edification. Would it not be well to see that this message-filled literature is sent on its way to the hill people who are so efficiently served through the facilities of the Packhorse Library? For particulars, write to your conference home missionary secretary or to the—

GEN. CONF. HOME MISS. DEPT.

# WIN ONE LEAGUE



## Win One—My Aim for 1941

If one we dearly love were under sentence of death, and we received from the governor a pardon for him, we would neither rest nor sleep until we had placed it in the proper hands, to secure his release. No secular affairs would be allowed to hinder us. We have in our hand a pardon for a man condemned, and we are his debtor until we put it into his hand. "Believing that the days of human probation are almost over, we have a great responsibility resting upon us. It has been truly said, 'We owe a great debt, and it is long overdue.'"

If we saw our neighbors or friends or kindred in a burning building, in great danger of being consumed by the angry flames, we would put forth superhuman efforts to save them from destruction. No earthly thing would be allowed to hinder us in the work of rescue. But a fate more terrible than that awaits those in our homes and neighborhood who are unconverted. Can we sit unmoved and indifferent? The hour has fully arrived for everyone who believes that Christ is soon coming to begin to do earnest missionary work.

We believe that many accomplish very little because they attempt little. Definite aim is lacking. And so, as a definite objective for 1941, we suggest that every member aim to win at least one person for the Lord.

If we take hold of this "Win One" plan wholeheartedly, what joy it will bring into our experience! Charles Spurgeon, that great soul winner, said, "Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose, if I might, under God, to be a soul winner; for never did I know perfect, ever-flowing, unutterable happiness of the purest, most noble order until I first heard of one who had sought and found the Saviour through my means."

"We who have been won to God ought to be the pathway for others who are still lost." We have been saved, not merely to get to heaven

ourselves, but to win others, and to be God's messengers by lip and by life to a careless and unbelieving world. If only we could visualize the world's need, how much quicker we would obey the command of our Lord to "go ye." If we could get a clear understanding of the task which confronts us, we should be stirred to unrelenting action.

## Where Can I Begin?

"How are we to begin to try to win a soul?" someone may ask. One writer has said, "There are two component parts in the work of soul winning. The first is going to God for sinners, and the second is going to sinners for God." We are not to wait for souls to come to us; we must seek them out where they are. The work of Christ was largely made up of personal interviews. And so by personal labor we may reach those around us. Have we put forth definite, prayerful, persistent efforts for our loved ones, our friends, and our neighbors, and for those we meet in business relationships? Your mind will doubtless turn to someone for whom you could immediately commence to pray and to work.

"In Christlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root."—"Christ's Object Lessons," p. 57.

The distribution of our literature is one means by which the message is to be proclaimed. The Holy Spirit will impress the minds of those who read our books and papers, just as He impresses the minds of those who listen to the preaching of the word. Why not begin the new year with the circulating-library plan, and earnestly en-

deavor to do personal work as you visit the homes week by week? Have a supply of tracts on hand with which to follow up particular interests, and watch for openings for Bible study.

The devil will try to make us postpone this work to some more convenient season, for he knows how effective individual work is; but let us enter into this joyous work with the commencement of the new year, and resolve that by the help of God we will try to win at least one soul for the Lord during 1941.

"When we contemplate the cross we begin to understand the value of the souls He [Christ] died to win." We must have that vision if we are to be soul winners.

"The great danger which comes to us all is that, having received salvation ourselves, we become content and satisfied. We forget that God has saved us for the definite purpose of letting His love flow through us, and overflow from us to others, that they, too shall be blessed. You have been saved to save. Only Christ can save souls, yet He uses us as instruments in the accomplishing of that work."—*Australasian Record* (Adapted).



## Lost Opportunities

A MINISTER, passing a big department store, followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said, "Mr. E., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament, and preached unto him Jesus. After some conversation the storekeeper said to the minister, "I'm seventy years of age. I was born in this city, and more than five hundred church officers have known me as you have, but in all these years you are the only man who ever spoke to me about my soul."—*The Watchman-Examiner*.

## Weekly Church Missionary Services

(The suggestions for missionary services this month are furnished by W. H. Bergherm, associate secretary of the General Conference Home Missionary Department.)

### March 1—Power of the Printed Page

KEY TEXT: Psalms 126:6.

The power of missionary literature is the power of the divine word. Just as there is living power in the word of God, so there is power in the tract or the magazine that contains the word. The promise is: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

A frail and humble little woman, as she read this text, wondered how it could be possible that the joy of bringing in sheaves of precious souls might be her experience. She reasoned that if she had an education or leisure time, as did others, she might gather in a few sheaves; but her time and talents were limited, and she was obliged to earn her living over the washtub. Suddenly the suggestion came to her mind that one thing she could do would be to slip a tract inside the cuffs of the shirts she laundered. So she secured a few tracts for use in this way, scarcely daring to hope that the venture would accomplish good results. But she faithfully persisted in scattering seeds in this unusual manner.

Some years later there was a baptismal service in her church, and as the candidates were receiving the final examination by the pastor, one man asked for the privilege of speaking to the entire congregation. He rose, turned to the people, and said, "I want to say a word for the encouragement of a faithful but humble sister in this audience this morning. Your pastor does not know what I am about to say, and I do not believe I have ever mentioned it to any person in this room. But now I desire to state that, helpful as the pastor's sermons have been in winning me to Christ, it is not because of them that I am here. Rather, I am here as a result of a little tract which my washwoman placed in my laundry each week. I

read each tract, and could not get away from its message. Today I am here asking for baptism as a result of the thoughtfulness and faithfulness of a Christian woman who served God as best she could while confined to her home taking in washings for a living."

There is power in the gospel seed scattered by the wayside and watered with tears of prayer and faith.

### March 8—Sowing Beside All Waters

KEY TEXT: Matthew 13:3.

In the parable of the sower we find that notwithstanding the stony ground and some thorny places, the seed was sown everywhere. The field represented in this parable is the world; the seed is the gospel literature, and we are the sowers. There are many thorny wayside places which must be covered, some of them occupied by jails, camps, and hospitals. Too often in our "systematic distribution" of truth-filled literature, our "system" has not been large enough or perhaps our funds have not been sufficient to enable us to include these places. Yet there is much good soil even here, in which the seed will eventually find root and spring up.

A recent report tells of jail work that is being carried on in the island of Puerto Rico. As the result of tracts distributed, letters written, and personal work done in behalf of the prisoners in the federal prison, there are now in our ranks a colporteur, a church treasurer, and an elder of a church, who is also a lay preacher. These Christian workers first heard the message of truth while in prison. Similar reports might be cited concerning hospital and training-camp work. It pays to scatter seed in the hedges as well as in the highways, in the thorny and stony ground as well as in the cultivated fields, for God will give the increase, and we know "not whether shall prosper, either this or that, or whether they both shall be alike good."

### March 15—Missionary Experiences

KEY TEXT: Acts 4:33.

A contributing factor in the power of the early church is found in its fellowship. The multitude of those who accepted the Christian faith were one in heart and purpose; in all things they shared alike; and, as our text states, "great power . . . and great grace was upon them." The word "fellowship" occurs nineteen times in the New Testament, and it has a very broad meaning. The Christian fellowship which characterized the early church was the outgrowth of Pentecostal blessing. In contact one with the other, brother encouraging brother, lay the richest possession of the apostolic church. The same privilege of fellowship may be ours today, and great is the loss to any church which does not avail itself of it. This is the day for an exchange of experiences in service for God. Let us share our blessings and our experiences to the honor and the glory of the One whom we serve.

### March 22—Getting Results in Literature Distribution

KEY THOUGHT: "Some will be reached by our literature who would not be reached in any other way. From our books and papers bright beams of light are to shine forth to enlighten the world in regard to present truth."—"Testimonies," Vol. VIII, p. 87.

Seventh-day Adventists are diligent in the distribution of literature because of the results it brings. There is no virtue in the distribution alone. Unless the papers and magazines produce results, they labor in vain who distribute them. It is, therefore, of highest importance that the very best approved methods be followed in the distribution of our literature, and that divine wisdom direct in this work. Never will our heavenly Father fail those who look to Him.

A church in the Middle West purchased 1,400 sets of contact literature at a cost of \$16. As a result of systematic distribution, one hundred and sixty-nine homes were opened for Bible study, twelve people are now keeping the Sabbath, and from a third to one half of the Sunday night congregation recently testified to being present because of the literature left in their homes. Literature will bring

results, and it should be distributed for that purpose.

### March 29—Missions Extension Literature

**KEY THOUGHT:** "*Part of the money that comes in from the sale of our publications should be used to increase our facilities for the production of more literature.*"—*Testimonies*, Vol. IX, p. 62.

The Missions Extension plan came into existence under divine guidance for a specific purpose, and during the last two decades many hundreds of thousands of dollars have thus been raised and sent abroad to build publishing houses, hospitals, and schools, to help translate literature into many foreign languages, and to

purchase printing presses and other equipment. This year two excellent books are to be sold for the Missions Extension work. One of these books, written by C. B. Haynes, deals forcefully with the prophecies that pertain to our day. The other is a book for youth, written by A. S. Maxwell, editor of *Signs of the Times*. The books, which are attractively illustrated, contain a vital message of present truth, and are readily sold at the small price of 25 cents each. The date of the Missions Extension "Big Week" is April 12 to 19, and the Missions Extension Offering will be taken on April 19—three weeks from today. Let all begin now to definitely plan to take part in this far-reaching enterprise.

printed, over his protest, a humorous bit of verse with the name of C. L. Magee attached. But you couldn't know him as we do.

When the list of good men is posted in heaven, we expect to see "Mac" crawl under a bench to avoid notice; and the recording angel will have a hard time finding him if he wants to pin on a medal. But if by the grace of God any poor newspapermen get up there, there'll be a hand or two outstretched to drag him forth for proper credit.

"Mac" isn't a Methodist, and once in a while we have imagined that we saw a glint of questioning in his eye as he looked over some of our editorials. We wouldn't agree on theology, but we have no trouble in agreeing on religion. He never argues "Scripture" in the shop, but the best argument he has is his unwavering adherence to his faith.

Scrupulously keeping his Sabbath on Saturday, he is compelled to lose money by observing his employer's Sunday also. But he never grumbles at that.

One night his pastor made a short call upon the editor. Not knowing who he was, the pastor asked if he might leave some tracts which told of the work of his church. We invited him in and took the literature, and then we told him our name and our job. "You don't need to leave us literature, but you've made a friend already. Your Mr. 'Mac' has shown us that your church produces results in character," we said.

Next week he will be headed west, in a homemade trailer. His wife and son await him there in New Mexico, and it is because of her health that he has left his job and his friends. He hasn't a job out there—but it will be provided.

He asked us, rather timidly, for a recommendation. This is what I'd like to say, but I suppose it wouldn't mean much to the average printshop boss. I'll have to say in a few words what they want to know about his work as an operator. I can in all truth say that he is one of the very best in the business—careful, speedy, and accurate. But the best of all recommendations is that he is a real man and a real Christian.

God bless you, Mr. "Mac."—*Editorial, "Christian Advocate," Florida, March 28, 1940.*

## Daily Life Testimony for Truth

### "Weigh It Like an Adventist"

Our daily life will have a greater effect upon our neighbors than our words. We should live the message. We should be what we profess. Our neighbors and acquaintances should be able to see in us the truth which we believe. Of all people, Seventh-day Adventists should be honest; they should be sincere and upright in their dealings with others. This attitude may be more effective in leading others to become interested in the truth than is the preaching of the pastor. We should live the truth.

The following illustrative experience comes to us from Panama. We have a Brother Haight up in Chiriquí who operates a soap factory. One day a man came with a large amount of tallow to sell to him. He dropped it down and said, "I'll be back for the money later." Brother Haight then said, "Wait, and let us weigh it." But the man said, "No, I'm in a hurry. I want to go to town." Then Brother Haight insisted and said, "Don't you want to watch us weigh it?" But the man replied, "No, just weigh it like an Adventist would weigh it, and it will be all right." The man who came there with the tallow was a Catholic, but evidently he was acquainted with the Adventists and believed that they were honest.

Our neighbors may not believe the truth which we believe. They may even be prejudiced against the truth and refuse to study it. They may refuse to read our literature that presents the blessed message. But they will see and read the lives of the Adventists who profess this truth. Now if they can see that we are truthful, kind, and honest, their prejudice may be broken down, and an avenue will be opened whereby we can reach their souls with the message. Let us live the message!

N. P. NEILSEN.

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### Mr. "Mac" Goes West

WE'LL have to get someone else to put this editorial into type. The modesty of our linotype operator will not let him set this, it is feared. But it must go into the paper this week.

Our good friend, and yours, is leaving us. For five years Mr. "Mac," as we call him, has been putting into type the things which you have read on this and other pages of the *Advocate*. During that time he has never missed a day and has never lost his temper. For a newspaperman, that's a major miracle!

You don't know him as a person. Often we have wanted to introduce him to you. Once or twice we have

# Missionary Volunteer Department

## OFFICERS' NOTES

### March

#### M.V. Week for 1941

**M**ISSIONARY Volunteer Week has been set aside by the church as a time when special effort is to be put forth for the youth of the church. In these days of perplexity, every young person is in need of a deeper experience.

Read carefully the Suggestions for Missionary Volunteer Week, March 8-15, given on page 31, and plan and pray that this special week may be the best that our youth have ever experienced. M. W. M.

### March 15

MARCH 15 is the first week end of the year for which no topic has been chosen and no material prepared for your Missionary Volunteer Society meeting. In one month of each quarter in the year there are five Sabbaths, and the extra Sabbath is left open. You are privileged to prepare for the society meeting for that open date a topic which is needed by your society and which has not been cared for during the year. If you will refer again to the Officers' Notes in the January issue of the GAZETTE, you will find the schedule of topics for 1941. Plan early for these open week ends—one in March, May, August, and November. M. W. M.

### New M.V. Leaflets

SEVERAL new M.V. leaflets have recently come from the press. Have you obtained copies of them and made the best possible use of them? Order through your Book and Bible House.

*M.V. Leaflet 25*—"A Reading Program Correlating the Conflict of the Ages Series of the Spirit of Prophecy With the Bible." The information in this leaflet will bring new meaning and zest into the reading of the Conflict Series. Every young person, and adult, too, should have a copy. Price, 3 cents.

*M.V. Leaflet 31*—"Shall the Christian Bear Arms?" This leaflet is an examination of the teachings of the Bible regarding the matter of bearing arms. Every young man, and every young woman also, should have definite, well-grounded convictions on this subject. Price, 5 cents.

*M.V. Leaflet 32*—"The Spirit of Prophecy Reading Course." Contains information regarding the course, books included, time allowed, and awards. A leaflet to be used for

promotion in the local society. Price, 1 cent.

*M.V. Leaflet 43*—"Who Hath Woes?" This is a reprint of that remarkable chapter on temperance in "Ministry of Healing." It should be read by every Junior and Senior and circulated by the thousands. Price, 3 cents.

*Special Leaflet*—"Suggestions and Materials for the Use of Prayer Band Leaders, No. 1." You should obtain at least enough copies to supply each of your prayer band leaders during Missionary Volunteer Week. Contains text, quotation, poem, and suggestions for reading in the Spirit of prophecy on twenty-one topics, besides suggestions on organization, etc. Price, 5 cents. M. W. M.

### When You Face an Audience

WHEN you get up to make a speech, *stand still*. Remember that no audience can know you are scared to death unless you yourself divulge that secret, and the way you can do that is to make little nervous movements. You play with your watch chain, or pull at your collar, or fuss with your hands. You sway right and left, or teeter up on the tips of your toes, or slouch first to one side and then to the other. The audience immediately realizes that you are frightened, and ultimately loses confidence in you. So long as you stand still—absolutely still—no audience can tell whether you are terrorized or at ease.

There is a still more important

reason for standing still—the effect it has upon you, the speaker. You make these meaningless movements because you are nervous, and psychologists will tell you that you set up a vicious circle. Because you are nervous, you fidget, and the more you fidget, the more nervous you become. As a result, unless something is done to break up the deadly process, you are likely to break down completely.

This does not mean that you will always stand absolutely still. Later, when you have learned to control stage fright, you will make gestures, but only when they help to drive home the point you are presenting. Never make a movement that does not add force to your thought. A meaningless movement draws the attention of the audience away from your speech and centers it upon you, and that is always bad, for speaking is communication.

When you get up to speak, *breathe deeply*. There was a time when deep-breathing was brought forward as a cure for many ills. Many of those extravagant claims have been discounted, but authorities agree upon one thing—deep breathing has a quieting effect.

You can use it in overcoming stage fright. Indeed, it is closely akin to the first part of this prescription—"stand still." Because you are nervous, you tend to take shallow breaths. That means that you take many breaths to the minute. When you take deep breaths, you take fewer breaths, so that in addition to whatever chemical effect there may or may not be, you have set up a slow and steady rhythm, which makes for calm.

Third, when you get up to speak, *speak a little more loudly than usual*. This again helps you in two ways. There is first of all the effect upon the audience. When you speak loudly, it tends to give the audience the impression that you are a positive person, one in whom it can have confidence. Audiences, even more than individuals, seem to base a large part of their estimate of a speaker upon his voice. If he speaks in a thin voice that carries only faintly to the back of the hall, the audience immediately and unconsciously forms the opinion that the speaker lacks force. And the idea that he lacks ability may result.

And then there is the effect that your speaking in a fuller voice has upon you. The man who goes around talking in a weak voice may at first be a lion at heart, but he will probably degenerate into a timid soul. Happily, everyone can increase his

(Please turn to page 30)







## Senior Meetings

March 1

### Building Friendships

BY MRS. D. A. OCHS

SONG: "Jesus Is a Friend of Mine," No. 128 in "Gospel in Song."

PRAYER.

REPORTS.

OFFERTORY.

SPECIAL MUSIC.

LEADER'S REMARKS.

TALK: "The Foundation for Friendship Building."

TALK: "A Test for Friendship."

TALK: "Helping Friendships Grow."

TALK: "The Best Friend."

POEM: "A Faithful Friend."

DISCUSSION.

SONG: "I've Found a Friend," No. 240 in "Gospel in Song."

PRAYER.

#### Note to Leaders

It is during the age of the Senior Missionary Volunteer that special friendships are formed. These special friendships, which may be lifelong, are formed from friendships in general. It is, therefore, doubly necessary that the Senior young man or young woman should know the qualities which build a firm, solid foundation for such friendships. Endeavor to instill in the heart of each member a desire to become better qualified as a friend.

### The Foundation for Friendship Building

FRIENDSHIP is an adventure with lives. One individual attracts another; a second repulses. What makes the difference? Perhaps there are many theories as to why certain personalities captivate and others repel, or why some individuals have the ability to draw friends and others withdraw into a reserved shell of their own with but speaking acquaintances. Whatever the theories may be, it is a recognized fact that there are certain qualities which a person should develop in order to have a good foundation for building lasting friendships, for it may be said of friendship as well as of buildings that a "structure stands no longer than its foundation."

Some say, "Be clever and you'll have friends." Others say, "Have money

and you'll have friends;" "be smart;" "be humorous;" "be fascinating;" "have a car;" etc. To these so-called foundations could be added others. But are these really good foundations? Not necessarily. They might be included in more or less degree in other fundamental qualities, but if permitted to be the basis of friendship, there is bound to be a downfall of the friendship structure.

The girl who chooses her boy friend because he has a car or because of the amount of money he can spend on her, is doomed to disappointment; the girl who chooses her friends because of the "upper-crust" social circle into which she might be ushered, is doomed to failure; the young man who makes numerous friends merely for the sake of appearing popular will find his friends vanishing in time of trouble. Yes, and the one who makes friends with the ungodly for the sake of worldly gain and interest will find that he is doing a dangerous thing.

"Christians too often yield to the influence of the world, and conform to its principles and customs, in order to secure the friendship of the ungodly; but in the end it will be found that these professed friends are the most dangerous of foes. The Bible plainly teaches that there can be no harmony between the people of God and the world. . . . Satan works through the ungodly, under cover of a pretended friendship, to allure God's people into sin, that he may separate them from Him; and when their defense is removed, then he will lead his agents to turn against them, and seek to accomplish their destruction."—*"Patriarchs and Prophets,"* p. 559. (See also Deut. 13:6; Prov. 22:24; 25:19.)

The foundation for friendship must be built of those time-tested qualities which will stand through poverty or wealth, sickness or health. It must be built upon those characteristics which represent the graces of the spirit. (See Matthew 7.) And what are these qualities? Let's enumerate some of them.

1. *Kindness* (Gen. 24:17-27).

Kindness—good deeds, benevolence—the spirit that actuates one to be helpful, the spirit that keeps one from unnecessarily hurting another. Great results often come from the giving of a loaf of bread to a neighbor, or flowers or a card to the sick. In 1 Timothy 6:17, 18, we read in connection with a charge that is being made to people to be better in all things, "Charge them . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate."

2. *Helpfulness* (Acts 9:36-42).

How much more there is to friendliness than merely saying, "How do you do?" or inviting someone to an evening's entertainment, or oft repeating, "You are my friend." Friendship is deeper than mere words. It shows itself in actions. There is much to do to help others to be happier and more comfortable. And the giver of good is more beloved because of his helpfulness.

3. *Cooperation*.

To gain something in friendship, one must give something—something of self, time, and effort. The one who is not agreeable, who does not give up some of his own cherished desires and inclinations once in a while, is soon left alone.

4. *Pleasantness* (Phil. 4:6-8).

It has been said that some "people pride themselves on their truthfulness, when they are only insulting; on their candidness, when they are only rude; on their willingness, when they only get in the way."

The mouth speaks from a full heart; so does the face reveal what is in the heart. So to have a cheerful mind, a happy face, and pleasant speech, one must have a glad heart, a heart filled with the love of Jesus.

No one likes to have people around who belong to the grouchy club, or who can talk of nothing but their ailments, or who look only on the dismal side of life, or whose temper is like a hair trigger. These people must have a change of heart. "Out of the abundance of the heart the mouth speaketh."

5. *Consideration*.

Everyone has thoughts that he wishes to share with another and some that he does not care to share. Friendship has a limitation, and the quality of being considerate instead of prying into the innermost recesses of another's thoughts shows in one way that limitation. The phrase, "everything goes," is untrue in relation to true friendship. Ideals and standards must be respected. One always gets into trouble, and sometimes tragedy results, when the boundary is overstepped. Be considerate in action and speech. Respect another's standards, and association will strengthen instead of becoming a bewildering maze.

(NOTE: Other qualities may be used for discussion. Suggestions are: honesty, courtesy, encouragement, truth, respect.)

## A Test for Friendship

"Choose your friends wisely;  
Test your friends well.  
True friends, like rarest gems,  
Prove hard to tell.  
Winter him, summer him,  
Know your friend well."

Why should friends be tested? If they are friends, isn't that sufficient? No. Decidedly, no! The very fact that they are friends is a proof that they are very close in companionship. One is almost the other's self—generally speaking. Each exerts a great influence over the other, and helps to determine the attitudes, ideals, and standards of life of the other.

As a Missionary Volunteer, you are aiming toward a full development of a Christlike character. Your friends should help you to attain that character. A test you can make as to whether your friends are true friends, might be: Does this so-called friend interfere with the doing of my duty to God? Does he laugh at my ambitions to be a worker for God? Does he belittle my desire to be pure and Christlike? Does he help me to have purer speech, cleaner thoughts? Does he increase the respect of older people for me through our association? Does he have high standards, or does his influence lead to lower standards?

"If we place ourselves among associates whose influence has a tendency to make us forgetful of the high claims the Lord has upon us, we invite temptation, and become too weak in moral power to resist it. We come to partake of the spirit and cherish the ideas of our associates, and to place sacred and eternal things lower than the ideas of our friends. We are, in short, leavened just as the enemy of all righteousness designed we should be."—*Testimonies*, Vol. V, p. 543.

Other tests in our personal relationship might be: Does he hold confidences sacred or does he soon "secretly" pass along what he has heard? Does he demand all my attention and become jealous when I recognize other friends?

Young people, let us test our associates carefully—not merely one time, but all the time. Let us not choose our friends from the siftings of society. Let us choose our friends wisely from among those who will help us to follow Jesus Christ more closely.

## Helping Friendships Grow

SOMEONE has said that friendships do not just happen; they grow. On what do they grow? There are many things. Let's mention just a few.

### 1. Common interest and experiences.

Friends should have at least a few mutual likes and dislikes. Common interests and experiences should be shared. Friends should do things together, play together, work together. Plans for small daily joys, such as walks, letters, small gifts, books to be read together, all help to bind the bond of friendship closer.

### 2. Knowledge about the other.

Impressions are gained from first contacts with an individual. As one learns more about the likes, dislikes, ideals, ambitions, etc., of the other, he decides whether or not a friendship with him would be interesting and helpful. In the personal association, with due respect for feelings, an appreciation of the other's personality, a consideration for his faults, and a feeling of kinship and brotherhood develop.

### 3. Refrain from distasteful characteristics.

Quite a list could be mentioned of those harmful characteristics which warp or kill friendships. Among them should be mentioned selfishness, unkindness, bad manners, too much criticism, boastfulness, temper, dishonesty, unfaithfulness, jealousy. A good rule to follow is to overcome the things in your own nature which you detest in another.

### 4. Loyalty.

To be loyal does not mean that we are to uphold wrong attitudes in our friends. If a high-school boy refuses to report on a classmate, but, rather, lets an injustice be done in the school, is that loyalty? If a chum refuses to tell of the wrongdoings of her pal, but, rather, lets the blame rest upon the innocent, is that loyalty? Yes, but unworthy of the name. True loyalty goes higher. It reaches above the self-interests of either and involves ideals and precepts which are shared in common.

### 5. Keep pace with friends.

While you are spurring your friend on to fuller development, keep pace with him. Study good books; cultivate the graces of the spirit. Never get to the place where you feel you've reached your pinnacle of development or progress. Continue to reach out, gaining new interests, and then go hand in hand with old friends, catch up new ones on the way, and move forward from one stage of development to another.

### 6. Show appreciation.

Thomas Hughes wrote, "Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of oneself and appreciating whatever is noble and loving in another." And

not only must you appreciate the individual, but you must show signs of that appreciation. Always express your appreciation for acts of courtesy and helpfulness. Be generous with "Thank you," "You are kind," etc. Be appreciative of the possessions of another. If he has something of unusual interest or beauty with which he is pleased, enter into his feelings, comment upon it, be joyful and glad with him.

## The Best Friend

### (Outline)

(NOTE: This may be told in story form, or carried out as a discussion or study, with the society taking part. The abbreviation "D.A." is used for "The Desire of Ages.")

### I. Jesus, our Friend.

1. D.A., p. 662.
2. Mark 2:13-17 (had many friends).

### II. Characteristics of a friend found in Jesus.

1. Compassion: Isa. 40:11; Matt. 15:32; D.A., p. 329.
2. Sympathy: D.A., pp. 74, 87, 91, 144, 150, 151, 254, 318.
3. Social kindness: D.A., pp. 150, 151, 274.
4. Shuns dissension: D.A., pp. 181, 253, 434, 498.
5. Appreciation: D.A., pp. 364, 365.
6. Knows individually: D.A., p. 479.
7. Merciful: Heb. 2:17; D.A., pp. 563, 655.
8. Good: Matt. 19:16.
9. Faithful: Isa. 11:5; 1 Thess. 5:24; Prov. 18:24.
10. True: John 1:14; 7:18; 1 John 5:20.
11. Benevolent: Matt. 4:23, 24; 9:35.
12. Helpful: Luke 8:26-56; D.A., pp. 163, 483.
13. Always available: John 6:37.
14. Peace lover: D.A., p. 111.

### IV. Jesus—A Friend of sinners.

1. Luke 7:34; John 15:12-16; D.A., pp. 194, 393.

### V. Jesus—A Friend to the disciples.

1. John 15:12, 21.

## Thought Questions for Discussion

1. EMERSON wrote: "We talk of choosing friends, but friends are self-elected." What do you think he meant?
2. Explain Proverbs 18:24, first part.
3. "A complete friendship is like the two blades of scissors. Each is incomplete and well-nigh useless without the other." Explain.
4. What is friendship?

### A Faithful Friend

If you can see my faults and tell me of them,  
And when I need you, lend a helping hand;  
If you can trust me still when others doubt me,  
Because my life they do not understand;  
If you can act the same through changing fortunes,  
Though I be rich or poor or high or low;  
If you can stand unchanged through idle gossip  
And count it all false until it's proven true;  
If you can trust me as you'd be trusted  
Were you to take my place, and I were you;  
If you can be the same when I am absent  
As when we talk together face to face;  
If I can count on you when others fail me,  
And know you will help me win the race;  
If you can always be to me a comrade,  
Aye, fighting by my side for what is right;  
If you can lift me up when I fall wounded,  
And as a brother make my burdens light;  
If you can be a Jonathan to David,  
As true as steel through life until the end,  
Then you will stand the test that proves true friendship  
And be to me, indeed, a faithful friend.

—Author Unknown.

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March 8

### The Ruins Speak

BY BENJAMIN FRANKLIN ALLEN

OPENING SONG: "I Sing the Power of God," No. 330 in "Christ in Song."

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS.

SCRIPTURE: Genesis 7:21-23; Job 12:7-10.

LEADER'S INTRODUCTION OF SUBJECT: "Earth's Most Terrible Catastrophe and Why It Is Important Today."

TALK: "My Two Favorite Bible Statements About the Flood, and Why."

TALK: "My Two Favorite Spirit of Prophecy Statements About the Flood, and Why."

TALK: "The Evolutionary Theory Vs. the Deluge Formation of Coal."

TALK: "Describing the Deluge Geology Museum."

OPEN DISCUSSION, Reports of local evidences of the flood, and planning for a field study trip.

CLOSING EXERCISES.

#### Notes to Leaders

Arrange, if possible, to have the Juniors present.

Begin some weeks previous to announce, make inquiries concerning, and arrange a display of fossils of all kinds, including petrified wood, coal, crude oil, etc. Advertise it as "The Deluge Museum." Use placards and give information about specimens. Public museums of natural history will generally lend specimens, if approached by responsible persons.

At this meeting announces a field study trip to some local place where fossils can be obtained. Some person

in each society should lead out permanently in this line, as it can easily become one of the most pleasant and profitable Senior Missionary Volunteer enterprises. All other lines of field nature study can be combined with field deluge study.

*Books you will need for today's study.*—"Principles of True Science," compiled by Marion E. Cady from the writings of the Spirit of prophecy; "The New Geology," by George McCready Price; "Patriarchs and Prophets," and "Acts of the Apostles," by Mrs. E. G. White. These books will doubtless be found in your church library or in the homes of some members, or they may be purchased through your Book and Bible House. Each Missionary Volunteer Society library might well possess a copy of each book.

(The writer of this program suggests that if the leaders will send to him a report of today's meeting, with suggestions, and a list of adults of his church or community who are anxious to gain further knowledge of deluge geology, he will send free to each address some information they have not yet seen. Address: 219 N. Grand Avenue, Los Angeles, Calif.)

### Earth's Most Terrible Catastrophe, and Why It Is Important Today

THE whole earth, almost as beautiful as it came from the hand of the Creator, was suddenly laid in ruins, became a vast graveyard of dead plants, animals, and men, at the time of the flood. Those ruins speak a message of striking forcefulness today as the second and still more destructive wrath of God draws near.

The beautiful forests were swept down, uprooted, and buried in places where the rushing tides swirled in eddies. Have you seen their marvelous remains in the form of our great coal beds and all manner of petrified wood? Deep and detailed studies of these are being made now, and they offer the simplest and most positive proof of the flood as it is recorded in the Bible and the Spirit of prophecy.

The entire ground, the hills, the mountains, and the ocean bottom, were broken up and made to heave and wave in great swells many times worse than in our most severe modern earthquakes. The whole crust of the earth was in convulsion as the over-dashing waters swept all before them. Have you seen layers of earth, hill-sides, and even whole mountain chains which show that they were tilted up on edge or waved like billows? Have you seen the bones of flood-buried animals and the shells and remains of ocean life as they now speak their mute but eloquent message, "Beware the wrath to come?"

To give the unbelieving and scoffing world that message is the object of deluge study. It is hoped that this

study will accomplish the following: (1) Corroborate the Bible and thus convict the world and strengthen the faith of God's people; (2) Blast the supposed rock foundation from under the so-called "geologic ages" (during which evolutionary philosophy supposes that the earth and all in it were slowly "creating" themselves), by proving that those same layers thus used as the false "ages" are only the layers left by the waters of the flood; (3) Defend the Sabbath and the literal creation week by thus disproving this geologic-age system of self-creation; (4) Establish the God of the Bible as the Creator, and therefore the Lawgiver, as revealed in the fourth commandment, and therefore the Judge in rendering final judgment; (5) Give Bible believers a well-established science of the origin and history of the earth and its life as the physical basis of their faith; (6) Hold the flood up as a terrible and convincing warning of the soon-coming wrath of God upon the earth at the second coming of Christ; and (7) Lay the proper physical foundation for the prophecies of the Bible concerning the earth's final destruction and the reality of the new earth.

### Bible Flood Statements Outside of Genesis Account

Ps. 18:7-16 (margin); Job 14:18, 19 (margin); Job 12:15; Isa. 54:9, 10; Hab. 3:6, 10-12; Ps. 77:16-19; 104:5-9 (margin); Isa. 64:1-3; 2 Peter 3:3-7; Matt. 24:38, 39.

### Spirit of Prophecy Flood Statements

1. COAL, the origin of. "Principles of True Science," compiled by Marion E. Cady, p. 87.
2. Animals buried, entire surface changed. *Id.*, pp. 31, 32; "Patriarchs and Prophets," pp. 107, 108.
3. The long geologic age of earth denied. "Patriarchs and Prophets," p. 112; "Principles of True Science," p. 60.
4. Evidence of flood seen by John on Patmos. "Principles of True Science," p. 206; "Acts of the Apostles," pp. 571, 572.
5. Lightning at time of flood. "Principles of True Science," p. 207; "Patriarchs and Prophets," p. 99.

### The Evolutionary Theory Vs. the Deluge Formation of Coal

1. FROM "The New Geology," by George McCready Price, pages 454-470, give two or more reasons why the swamp theory of coal formation is not true.

*Example* (from pages 458, 459): If coal cannot form in tropical swamps today because of the rapid decay of material in such warm water (yet most coal is of tropical swamp

life), how could it ever have formed in tropical swamps?

Another example (from page 460): If the land or the ocean had been raised and lowered during long ages for each seam of coal to form, the encroaching and retreating waves would have obliterated the accumulations of swampy material completely, thus wasting it away and preventing any coal from being formed.

2. Give two or more reasons why the flood seems the better cause for coal formation.

Example (from page 461): Since the kinds of trees change in forests perhaps more than once in the life of a man; but all the seams of coal in one coal field are of the same kinds of trees, the flood seems the only possible agency of burial, and the "ages," so called, impossible.

(Evolution estimates that the formation of carboniferous coal required from 60 to 85 million years.)

Another example (from page 462): Since we find so very many kinds of trees in all coal which have to grow in actual soil rather than in peat mud, and so many of these coal seams were several hundred feet thick in the raw, unpacked state, they would have had no soil in which to grow, and the flood seems the only possible manner of burial.

(There are scores of other proofs. You will enjoy seeing how many of both positive and negative proofs you can find.)

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March 22

## Adaptability to Mission Environment

BY O. MONTGOMERY

### Notes to Leaders

SCRIPTURE: Psalms 111 or Proverbs 16:3-9, 16-20.

SONGS FOR TODAY: Nos. 40, 32, and 37 in "Missionary Volunteer Songs."

The five talks for today on various phases of the general subject of the adaptability of the missionary to the mission environment are very important. We hope that each point will be made emphatic and that the young people may realize as never before the importance of developing this trait of character.—ED.

## Adaptability to Mission Environment

### Talk I

THAT word "adaptability" is large with meaning, as it relates to the success or failure of the foreign missionary. A returned missionary leader of wide and long experience, when asked to state the three most essential qualifications for foreign mission service, replied, First, adaptability, second, more adaptability; third, still more adaptability.

Adaptability—the quality of being

adaptable—enters into every phase and feature of the missionary's life and labor. To possess it in large degree makes for contentment, happiness, and success in service. To lack this most essential qualification has much to do with the disappointment, sorrow, heartache, discouragement, and failure of some who have accepted foreign mission appointment. It is a matter of deep regret and disappointment to the leadership of a foreign field, and to the staff of workers in service there, to discover that the new recruit is unable to adjust himself to his new conditions and associates. One who is lacking in this sterling quality should never be sent out in foreign mission service.

But let us consider a few specific features of this important question. There is the matter of adjusting oneself to new, changed living conditions. The houses are generally very different from those in the homeland. In many countries there is no provision for heating the houses when the weather is cold. There is a vast difference between a gas or an electric range for cooking, or the good old coal or wood range at home in mother's kitchen, and the little open charcoal pot, the only cooking facility found in some mission fields.

A good mattress on a coil-spring bed is far more comfortable to sleep on than the beds one is likely to find in some mission lands.

To be sure, these conditions are not always the case, but they serve to emphasize the fact that the new recruit must be prepared to find that things are different in his new field, and be willing and able to adapt himself to the changes philosophically, sweetly, and successfully.

Then there is always the question of foods. How shall he be able to get along in lands where the products are so very different from those of the homeland? Should he try to live largely on tinned foods shipped into the country under high import duties? This is expensive. The missionary's salary will not allow such luxury. There are a few remote stations where this is the only thing the missionary can do. In such cases the division committee gives advice and helps the worker in solving his living problem. But these are the exceptions, and should not be taken as the rule. Happy is the missionary who can learn to enjoy the fruits, vegetables, and other products that are native to the country in which he is. This is by far the most economical solution, and usually makes for health and happiness.

A word of caution should be thrown in here. By all means, the missionary should be very careful to avoid trying to live on an impoverished diet. Efficient, successful service depends on health and vigor. Health depends largely on how one lives. To maintain strength, one should eat plenty of good, nourishing food, well and appetizingly prepared.

A bit of good advice for the new missionary to follow is, from all the foods obtainable, choose the very best that will maintain health and strength to carry on and do the work he is sent out to do. Avoid extremes in diet. Keep in the middle of the road. Eat for health. More than one missionary has lost his health and courage, and returned to the homeland because of extreme or finicky notions about eating. In this matter of diet in a foreign land, *adaptability* plays an important part.

### Talk II

Yes, things are different in different lands. The moment the new recruit steps off his steamer onto a foreign shore he must at once begin to adjust himself to his new surroundings. And remember—he is the one to be adjusted. All the adapting must be in and of himself.

As he walks down the pier, or takes a conveyance to a hotel, he discovers that in many countries all traffic passes to the left. Therefore, he passes to the left, too, and so takes his first lesson in readjusting himself to life in another land. At every step, at every turn, with every contact, he discovers that *adaptability* is the key word of his life.

The people are different, so different. Their dress is different. Their customs and manners are different. Their habits and ways of living are different. Their ethics and standards are different. There are so many strange, queer things. Why do they do things so awkwardly? Why do they do this, or why do they do that? But wait a moment! These people are not different. They are at home in their own native land, living their own lives among their own kind. Their ways are the ways of all those about them, and they are not strange or queer ways at all. The missionary is the stranger. He is the foreigner. He is the queer one. He it is who is different. This he must ever realize and keep in mind as he struggles to adapt himself to his new surroundings.

The ambassador of Christ should be well balanced, sensible, not extreme in his ideas. He should be kind, considerate, sympathetic, helpful. He must ever remember that it is the love of Christ that constraineth men.

"You can take nothing greater to the heathen field than the impress and reflection of the love of God upon your own character. That is the universal language. It will take you years to speak in Chinese or in the dialects of India (or any Eastern language). But from the day you land, that language of love, understood by all, will be passing forth its unconscious eloquence. It is the man who is the missionary, not his words: his character is his message."

—Drummond.

If he would be a soul winner, the missionary should meet the people where they are. He should begin at

once to make friends with them. He should visit the people, ministering to the sick and needy, and bringing the word of God to all. He should love them as he would a brother, and in turn they will love him.

He should be very careful not to grieve or offend the native people in any way. He should take time to learn their ways, their viewpoint, their manner of reasoning, before passing judgment. Really to know a people, one must be able to speak their language and read their literature. Language study, therefore, is of prime importance, and should be pursued with diligence until one can speak freely and correctly with the people. The missionary is at a decided disadvantage until he comes to know and understand the people among whom he lives and for whom he labors. To come to know and understand a people is to admire and esteem them.

Criticism (unkind judging) withers and dies in the heart in which sympathy blooms. True sympathy has its roots deep in understanding. An open mind, a kindly, cordial interest, a largehearted, sympathetic attitude—these are indispensable in adapting oneself to mission environment.

### Talk III

RECENTLY a missionary at home on furlough was asked, "What is the hardest thing that a missionary has to meet in foreign service?" Without hesitation, the answer was, "The most difficult and perplexing thing to which a missionary has to adjust himself is his association and labor with other missionaries on the same station." There is something about the close, intimate association of families together in an isolated environment, day after day, month after month, perhaps year after year, with only an occasional visitor to break the monotony, with no way of escape, no open road to relief, that wears down the nerve and tries to the utmost the patience of any missionary. It is under such circumstances that one's character is tested to the limit. It is here that forbearance, consideration, and a charity that covers a multitude of sins, are needed. Largeheartedness, a nobility of character, a willingness to consider others before oneself—these sterling qualities are indispensable in station life. The grace that will enable one to overlook and minimize the faults and failures and the little petty objectionable things in others is needed in very large degree. Here one's adaptability meets its greatest test in mission-station life.

A missionary of long experience stated that the most valuable lesson he ever learned came to him early in his foreign mission experience. He found himself in a field many thousands of miles from home, associated with workers, both foreign and na-

tional, whom he had never seen before, and whom he had had no part in choosing or calling. He discovered many fine, noble men and women among them. But he discovered also those who were far from his ideal, who were a constant source of trouble and anxiety of one kind or another. He found himself up against the proposition of making the best of an unhappy combination and situation.

After much study and prayer and viewing the matter from the standpoint of his own feelings and his personal relationships, he came to the firm conclusion that there was something good in every worker, something commendable, some trait, some quality that he could admire and in which he could have confidence. He resolved in his own heart that he would search until he found the good in every worker—the commendable traits, the redeeming qualities—and that he would tie to them and build his confidence in the individual on those things. He resolved also that he would overlook the objectionable traits, the weaknesses, the unlovely things, and do all in his power to help each worker to succeed. This experience, he stated, was the greatest, the most valuable, lesson he had ever had in adaptability.

### Talk IV

THERE is nothing in mission life and service today that will more surely and severely test a missionary's ability to adjust himself wisely, kindly, and correctly to his new field and associates than the way he relates himself to the spirit of nationalism that is sweeping the world.

Since the close of the World War in 1918, nationalism in an extremely radical form has swept the world. In many countries it is endangering the cause of God. Serious and perplexing questions grow out of it. Deep-seated prejudices and intense hatreds are some of its fruits.

Nationalism has no place in the church of Christ. It is not found in the gospel of God's dear Son. It is foreign to the spirit and purpose of the third angel's message. Our missionaries are not sent out into foreign service to encourage or to promote nationalism in any form or in any degree. They are not to promote Americanism, or nazi-ism, or fascism, or any other political propaganda. They are not sent to Westernize the East or to Americanize the islanders of the South Seas. They are not sent to change the habits of dress or the customs of peoples of other lands. They are sent to take to them the gospel of love and salvation in Christ Jesus that will enable them to live clean, noble, godly lives in their own surroundings.

Our great commission is to preach the gospel. We are the ambassadors of peace. We are to proclaim, "On earth peace, good will toward men." This message of the everlasting gospel

in the setting of the judgment hour is to go "to every nation, and kindred, and tongue, and people." It is world wide. It gathers, and sanctifies, and unites in one blessed fellowship those of every race, tribe, and people who are saved by His grace, washed in His blood, adopted into the family of God. The advent people are one people in all the world.

It is obvious that the missionary never should engage in any kind of political propaganda or take sides in any political dispute. In fact, he should not discuss political questions. In all these matters, silence is golden.

Race prejudice is another evil that has no place in the things of God. It was never begotten in heaven. It is not of the Lord Jesus Christ. The gospel worker must beware of his human weakness. God "hath made of one blood all nations of men for to dwell on all the face of the earth." In Christ Jesus "all ye are brethren." Paul, the heroic, a missionary without a peer, said, "I am made all things to all men, that I might by all means save some." The white, the black, the yellow, the brown, folk of every shade and hue, are the purchase of the blood of Christ. He died for the one the same as He died for the other. With Him all are equal. He loves one the same as He loves the other. In His heart of love there is no race prejudice. We are to be like Him.

### Talk V

THE superiority complex, that know-it-all spirit, is a definite handicap to the missionary. Egotism is a common trait with many young people. The encouraging thing about it all is that most of them, sooner or later, make a good recovery. Experience is a wonderful reducer. But those who do not recover are liable to make many blunders in the foreign field. Some such have, upon reaching their field of labor, felt that they knew better how things should be done than the leaders of the work who had had many years of experience in the field.

It is well to remember that Moses, the greatest leader, lawgiver, educator, and administrator the world has ever known, the man who talked face to face with God, was not above taking counsel from a desert chief. Moses, with all his greatness and ability, was a very meek man. He esteemed the opinions of those less favored than himself.

The wise missionary recruit will highly esteem the leadership of the field. He will eagerly seek the counsel, and profit by the advice of, those about him. He will respect the talent, the judgment, and the experience of the native ministers and workers of the field. Many of them have outstanding ability, and their advice is valuable.

One should always remember that there is more than one right way to do a thing. After all, your way may

not be the best way. Go slowly. Keep your eyes open. You will learn many valuable things from the people of any land.

This is an age of specialists. Large numbers of our young people are specializing in some branch of learning. That is good. This cause needs some good specialists. But it should be borne in mind that the missionary must be an all-round worker. He must know how to do more than one thing well. If he has specialized in any one line, he should by all means see to it that he has a background and some training in general all-round work. Dr. E. G. Marcus in Africa was not only a first-class physician and surgeon, but he was able to build the mission buildings and act as mission director of the station he pioneered.

One may have specialized as a teacher of mathematics, but when he reaches the foreign field, he may be asked to teach English, or some other subject. He may be asked upon arrival, or at some later time, to connect with city mission work, or perhaps take up work at some remote mission station. Or he may be asked to take the superintendency of some local mission field. He should be prepared and willing to fit in anywhere at any time. He should be more than a specialist.

The lines are far flung in our world mission work. Stations, and many times mission families, are far separated. Workers are few. Whatever is needful must be done by the man on the ground. Then, too, many times the committee in charge must make shifts and change workers in order to meet emergencies and plan strongly for the work in all parts of the field. These possibilities place a strong emphasis on the fact that the appointee should be prepared for all-round service. Not only should he be able to fit into any need, but he should be able to fit in cordially with others in service. He should be able to do teamwork. The single-harness worker is always at a disadvantage.

In closing this very brief study on "Adaptability to Mission Environment," this final word should be heeded: Avoid exclusive groups. Do not become one of a little clique. Avoid becoming so chummy with one person that all others are excluded. Such exclusiveness tends to separation, division, jealousy, misunderstandings. Be as broad, impartial, and kindly considerate as possible in all your contacts and relationships. Remember that *adaptability* is the key word in foreign mission life.

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UNLESS we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world.—*The Desire of Ages*, p. 324.

March 29

## In Contemplation of Christ

BY ALFRED W. PETERSON

SONGS: Nos. 299, 289, 345, in "Christ in Song," or Nos. 11, 6, 44, in "Missionary Volunteer Songs."

OPENING EXERCISES, SOCIETY REPORTS, ETC.

SCRIPTURE READING: Ezekiel 1:26 to 2:2, and the portion of the first sentence of the third verse closing with the words, "I send thee."

INTRODUCTORY STATEMENT BY LEADER.  
SYMPOSIUM: "The Christ—Preparing for Service."

TALK: "The Youthful Master."

SPECIAL SONG: No. 128 in "Christ in Song."

TALK: "Youth's Mediator."

TALK: "Youth's Conquering Christ."

READING: "The Many-Sided Christ."

QUESTIONS FOR DISCUSSION.

CLOSING EXERCISES.

### Notes to Leaders

This is the third of the series "Making Christ Real."

The world with its problems, its opportunities, its allurements, tends to obscure the reality of Christ. Sin destroys the sense of His presence. People do not leave the church or apostatize from the truth so long as Christ is real to them. The awareness of His presence, that He goes with us and shares life's experience with us, holds us steady in temptation, comforts us in disappointment and grief, and strengthens us for life's duties.

The purpose of this meeting is to help our young people to make Christ real, to see Him as the young man's and young woman's Christ, vigorous and strong, who comes to them with a glorious challenge. There are many things that contribute to making Him real. Today let us think of Him as He was, as He is, and as He will be—the young man's and the young woman's Christ.

Have different ones ask the questions in "The Christ—Preparing for Service," and have others answer. Plan to have as many take part in this meeting as possible.

### Introductory Statement by Leader

To make Christ real and to understand His ministry during the three and one-half years before His crucifixion, and to understand His work as our Mediator and High Priest in heaven, we need to know something about His experiences in childhood, in youth, in young manhood. There are many ways of viewing Christ today. Let us think of Him as a growing body, and see how He related Himself to life's problems.

## The Christ—Preparing for Service

1. Did Jesus follow the same laws of growth that all normal children follow?

"In both His physical and His spiritual nature He followed the divine order of growth illustrated by the plant, as He wishes all youth to do. . . . He became a babe in Bethlehem, and for a time represented the helpless infant in its mother's care. In childhood He did the works of an obedient child. He spoke and acted with the wisdom of a child, and not of a man, honoring His parents, and carrying out their wishes in helpful ways, according to the ability of a child. But at each stage of His development He was perfect, with the simple, natural grace of a sinless life."—*Christ's Object Lessons*, p. 83.

"The powers of mind and body developed gradually, in keeping with the laws of childhood."—*The Desire of Ages*, p. 68.

2. Did He, the Creator, have to study the things of nature and of life which He had created, as we must study them?

"Jesus studied the book of nature, finding delight in the beautiful things of His own creation."—*Counsels to Teachers*, p. 178.

"He who made all things studied the lessons which His own hand had written in earth and sea and sky. . . . He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man."—*The Desire of Ages*, p. 70.

3. Did He have to study the Bible as we study it?

"The very words which He Himself had spoken to Moses for Israel, He was now taught at His mother's knee."—*Ibid.*

"As He grew older, He continued to increase in wisdom. He applied Himself diligently to a study of the Scriptures; for He knew them to be full of invaluable instruction. He was faithful in the discharge of His home duties; and the early morning hours, instead of being spent in bed, often found Him in a retired place, searching the Scriptures and praying to His heavenly Father.

"All the prophecies concerning His work and mediation were familiar to Him, especially those having reference to His humiliation, atonement, and intercession. The object of His life on earth was ever before Him."—*Counsels to Teachers*, p. 260.

4. In what kind of home did Jesus grow up?

"The parents of Jesus were poor, and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation."—*The Desire of Ages*, p. 72.

"Born amidst surroundings the rudest, sharing a peasant's home, a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying Himself with the world's unknown



toilers, . . . His education was gained directly from the Heaven-appointed sources; from [1] useful work, from [2] the study of the Scriptures and [3] of nature, and [4] from the experiences of life,—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart."—*"Education,"* p. 77.

"Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfill His word; now He was a willing servant, a loving, obedient son."—*"The Desire of Ages,"* p. 72.

5. Did He learn a trade and work with His hands?

"In His earth life Christ was an example to all the human family, and He was obedient and helpful in the home. He learned the carpenter's trade, and worked with His own hands in the little shop at Nazareth. . . . As He worked in childhood and youth, mind and body were developed."—*"Counsels to Teachers,"* p. 147.

"He was the Son of the infinite God, yet He worked at the carpenter's trade with His father Joseph. His trade was significant. He had come into the world as the character builder, and as such all His work was perfect. Into all His secular labor He brought the same perfection as into the characters He was transforming by His divine power."—*"Christ's Object Lessons,"* p. 345.

"He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work. He did not employ His divine power to lessen His burdens or to lighten His toil."—*"The Desire of Ages,"* p. 72.

6. What kind of workman was He?  
"He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable. The exercise that teaches the hands to be useful, and trains the young to bear their share of life's burdens, gives physical strength, and develops every faculty."—*Ibid.*

7. Did He have problems and conflicts, even as you and I?

a. There was dissension in the home, and His brothers often sided against Him and tried to dictate to Him. ("The Desire of Ages," pp. 86-b, 87-d.)

b. Some of His brothers were jealous of Him. (Id., p. 87.)

c. People sneered at Him and cast contempt upon Him because of His birth. (Id., p. 88.)

d. He was called a coward because He was kind and forbearing, and be-

cause He would not join in wrongdoing. (Id., pp. 88, 89.)

e. He was ridiculed for being narrow, strait-laced, and singular. (Id., p. 89.)

f. His work was often made unnecessarily hard because He was willing and uncomplaining. (Id., p. 89.)

g. His parents did not understand Him, and often rebuked Him unjustly. (Id., p. 86.)

h. He was misunderstood and sneered at because of His standards. (Id., p. 88-b.)

i. He struggled with temptation. "Never another of woman born was so fiercely beset by temptation."—*"Education,"* p. 78.

Yes, Jesus faced life's conflicts and problems in the home, among His playmates, and at His work, even as you and I must face them.

## The Youthful Master

1. How shall we view Him during the period of His ministry?

a. Vast multitudes were charmed with the message and personality of this young man. "He plucked the beautiful lily, and placed it in the hands of children and youth; and as they looked into His own youthful face, fresh with the sunlight of His Father's countenance, He gave the lesson, 'Consider the lilies of the field, how they grow.'"—*"Counsels to Teachers,"* p. 179.

He was young and straight and strong. Every movement indicated lithe, robust health. His eyes glowed with the light of one who faced a difficult, yet happy and challenging, task.

b. He was a youthful leader and teacher who drew to Himself men of all kinds, but young men were especially drawn to Him, and gave up their prospects of positions of wealth and worldly friends. "At the marriage feast she [His mother] meets Him, the same tender, dutiful son. Yet He is not the same. His countenance is changed, . . . and a new expression of dignity and power gives evidence of His heavenly mission. With Him is a group of young men, whose eyes follow Him with reverence, and who call Him Master. These [young] companions recount to Mary what they have seen and heard."—*"The Desire of Ages,"* p. 145.

In order to be near Him, these young men followed Him through hardship and danger with touching devotion. This devotion expressed itself in the cry, "Let us also go, that we may die with Him." John 11:16.

2. What was the secret of this young man's power?

"The life of Jesus was a life of constant trust, sustained by continual communion. . . . As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He

imparted life to men."—*"Education,"* pp. 80, 81.

"And the grace that He received is for us."—*"The Desire of Ages,"* p. 73.

3. This was the young man who went to Calvary.

Even there His face arrested the attention of men. For in spite of determined struggle in Gethsemane, the appalling cruelty of Pilate's judgment hall, and the heartbreak of Calvary, His face, weltd, swollen, and bloodless in the repose of death, had a singular charm, the grace and kindness of God-touched youth which drew all men to Him.

## Youth's Mediator

Forty days—less than two months—after His resurrection, the young Christ ascended into the heavens to serve as your Mediator and mine.

But look at the youthful Mediator as He began His work in heaven.

"His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: . . . and His countenance was as the sun shineth in His strength." Rev. 1:14-16. His eyes still glow with the love light that captivated the multitudes of Galilee. His feet and His hands are still scarred with Calvary's spikes, but are bright with beams of glory. Hab. 3:4.

He is still the young man's Christ, always young in heaven, where "none will need or desire repose. . . . We shall ever feel the freshness of the morning, and shall ever be far from its close."—*"The Great Controversy,"* p. 676. He is the young man's Christ forevermore.

## Youth's Conquering Christ

THIS Christ, ever young in the eternity of heaven, is coming again. See Him as He comes. (See Rev. 19:11-16.) He is coming as conqueror, and this is not the first time the armies of heaven have followed Him. (Joshua 5:13-15; 6:2. "Patriarchs and Prophets," pp. 487-d, 488.) This is the Christ who says to you, "Ye are My witnesses, saith the Lord, and My servant whom I have chosen" (Isa. 43:10), and who says, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:1, 2.

Let us make Him real to our own hearts.



THE only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. —*"The Desire of Ages,"* p. 324.



## The Many-Sided Christ

WHAT think you of Christ? Who say you that He is? This Christ challenges the attention of the world by His many-sidedness. He meets the need of all classes and conditions of men. As deep answers unto deep, so does He respond to the movings of each soul. If we were to call the roll of the world's workers this morning and ask them, "What think ye of Christ?" their answers would be something like this, and they would amaze us by their revelation of His many-sidedness:

To the artist He is the One Altogether Lovely.

To the architect He is the Chief Cornerstone.

To the astronomer He is the Sun of Righteousness.

To the baker He is the Living Bread.

To the banker He is the Hidden Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the carpenter He is the Door.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the engineer He is the New and Living Way.

To the farmer He is the Sower and the Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages.

To the horticulturist He is the True Vine.

To the judge He is the Righteous Judge, the Judge of all men.

To the juror He is the Faithful and True Witness.

To the jeweler He is the Pearl of Great Price.

To the lawyer He is the Counselor, the Lawgiver, the Advocate.

To the newspaperman He is the Good Tidings of Great Joy.

To the oculist He is the Light of the Eyes.

To the philanthropist He is the Un-speakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the statesman He is the Desire of All Nations.

To the student He is the Incarnate Truth.

To the theologian He is the Author and Finisher of our Faith.

To the toiler He is the Giver of rest.

To the sinner He is the Lamb of God that taketh away the sin of the world.

To the Christian He is the Son of the Living God, the Saviour, the Redeemer, and Lord.—*Melvin E. Lederer.*

## Questions for Discussion

1. In studying and solving our problems today [1941], can we apply the question, "What would Jesus do?"

2. What do we mean by the statement, "We may have Jesus with us in this or that experience"? Is Jesus actually with us?

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I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—*Abraham Lincoln.*



## Junior Meetings

March 1

### Building Friendships

BY MRS. D. A. OCHS

SONG: "What a Friend We Have in Jesus," No. 284 in "Gospel in Song."

PRAYER.

REPORTS.

OFFERTORY.

SPECIAL MUSIC.

LEADER'S REMARKS.

BIBLE LESSON: "Friendship."

TALK: "Choosing Friends."

STORY: "A Queer Classmate."

TALK: "Tips on Building Friendships."

POEM: "Friendship."

SONG: "Others," No. 64 in "Gospel in Song."

PRAYER.

### Notes to Superintendents

Show the real spirit of friendship in this meeting. See that those who seldom come are especially invited; and then when they do come, put forth a special effort to show them that they are welcome.

The group may be asked to bring poems or articles which express their ideas of friendship. Emphasize the fact that Juniors can make their friendships known by doing deeds of kindness. Attempt to make the program practical by instilling a real desire in the hearts of the boys and girls to be true friends after the pattern of their Saviour.

### Friendship

REPEAT the text from memory and give a few words of explanation regarding its relationship to building friendship. Quotations from the Spirit of prophecy may also be used.

Kindness—1 Peter 3:8-11.

Christian graces—Phil. 4:8.

Charity—Matt. 7:1-5; 1 Corinthians 13.

The golden rule—Matt. 7:12.

### Choosing Friends

Do you want a friend? Of course! More than one friend? Surely! Everyone likes to have someone special with whom to chum or pal—someone who sticks by, who thinks he is just right. But how does one find such a friend?

There was Jack. His mother was dead. His father traveled. Jack, after school hours, wandered around the neighborhood and talked to everyone who showed him any attention. One of his heroes was the saloon-

keeper, a jolly man. Others were shiftless men and boys. How did Jack make these friends? They were the result of environment; they were the people he just happened to meet. There was no one to lead Jack in choosing good friends, and so he happened onto his friends as he drifted about.

Then there was Buddy. Buddy's parents were eager that he should have good friends, for they knew what a great influence upon one's character association makes. They knew that chums among the careless, the non-Christian, the scornful, the rude, would cause Buddy to become the same way. He could not grow into the real man that they wanted him to be if he were pulled downward by friends. So when Buddy was ready for advanced schooling, he was sent to an academy where he was given a Christian roommate who had high standards. Older people among the teachers became his friends. His associates among the students he chose as the result of good counsel from his parents. Why did Buddy have such friends? Did he merely "happen" onto them? No. They were the result of choice. He had ideals of his own, and his parents helped him to look for high ideals in those he would make his companions.

How else are friendships made? Sometimes friends come through means which God chooses. The Lord sometimes brings people across our paths so that we might have them for friends, but each one should be tried out before he is trusted with our most intimate confidences. The Lord expects us to use good judgment in choosing our friends from those people we meet.

It takes time for friendships to ripen. Therefore, we should always be on the lookout for acquaintances who may become real comrades. Someone has said we must keep the "approachable" side turned out. In other words, we must be kind, helpful, thoughtful. A good way to repel friendship is to be cross and hateful, or say unkind words. George Washington wrote to his nephew, Bushrod,

"Be courteous to all, but intimate with few; and let those few be well tried before you give them your confidence."

Some boys and girls, and older ones, too, deliberately choose friends selfishly. I knew a girl who liked to chum with a certain classmate because this classmate had plenty of money to spend for candy every noon hour. Some Juniors choose certain companions because they can help with arithmetic or English assignments. Are these good motives? No. We should not select *only* those who can be of use to us. This is just as wrong as to include anybody and everybody on our list of friends. Both are extremes.

Juniors, we must keep in the middle of the road. We must be friendly to everyone, but that does not mean that everyone will be a particular friend. You see, a Junior can always greet those he meets, and talk to them, without telling each one all his secret thoughts, desires, and ambitions. There are some boys and girls whom we want to invite to our homes, with whom we want to have good times. Those boys and girls are those who have good characters, are truthful, honest, trustworthy; they sympathize with our highest ideals and thoughts. These Juniors who are to be our friends are those who love God and who will cooperate and do their best in Investment, Sabbath school goals, schoolwork. Then there are boys and girls whom we do not want to have around us very often. These are those who delight in doing things that are wrong, who think that it is fun to disobey, who ridicule and laugh at Sabbath school or the things of God. They are neither loyal nor dependable. These boys and girls will not make good friends.

### A Queer Classmate

A NEW girl had just begun to attend the school to which Helen White and her friends went. She was tall and awkward and very shy. Her clothes were queer, and she attracted a great deal of attention. When called upon to recite, she would blush and stammer and look so distressed that many of the pupils laughed.

At recess Helen and her mates were talking about the new girl. "Her name is Jane Braley," said Maud. "She has just come to live with her aunt, that queer Miss Braley on Oak Street. She's as funny as the aunt

is. I, for one, shan't have anything to do with her."

"She certainly is odd," said Janet Moore. "How anyone can dress the way she does is more than I can understand."

"She'll not be any addition to our room," said May Saunders. "We've always had such a grand set of girls in this class that it's a pity to spoil it with such a frump."

Just then the teacher, Miss Clark, came toward the group of girls, leading the stranger, and proceeded to introduce her to them. Janet Moore just nodded her head and turned to Maud and began talking. May Saunders turned and walked away before Miss Clark had an opportunity to introduce Jane Braley to her. As she went, she pulled Helen White's sleeve for her to go along with her. At first Helen started to go with May, and then suddenly she stopped; and when she was introduced to Jane, she held out her hand and welcomed the new girl.

Three months later Helen and Jane had become the best of friends and were together most of the time. One day Helen said to her mother: "Do you remember the day Jane first came to school? I told you how the girls treated her. They were very unkind and really rude. I never told you that I started to follow their example, and then something inside of me seemed to make me do differently. Just think how different everything would be if I had not obeyed that impulse! There is no one else I like so well as I do Jane. She helps me in every way. She has made the lessons seem so much more worth while and so much easier. I heard Miss Clark tell someone that Jane is the most cultured girl in the class, and I am sure that she is right. It is wonderful to have her for my friend. I should have missed a great deal if I had not acted on the right thought that prompted me to be courteous."

"That is so," answered her mother, "and I think you have been able to help Jane, too. She has learned from you how to make her clothes look like those of other girls, and she is not so self-conscious as she was."

"I'm glad if I have helped her any," said Helen, "because she has done so much for me. I can't begin to tell how much she has helped me. It would have made the greatest difference in my life if I had been unkind to her. I should have missed so much in not having her for a friend. I am so glad and grateful to God for giving her to me for a friend."

"That is one great advantage of always responding to the best in us," answered her mother. "We form the habit of doing what is right, of following the instinct God gives us, and that makes it easier to do right the next time. That is God's way of helping us. He is like that. He puts the right thoughts into our minds, and the more we follow those right

thoughts, the more natural it is for us to do right the next time."

"Well, I certainly am thankful that God gave me Jane for a friend," concluded Helen.—*Ruth M. Brown.*

### Tips on Building Friendships

DID you ever have a dog? One whose liquid brown eyes followed your every move with adoration, one whose tail wagged furiously at every kind word or action from you?

A little fellow trudged home from skating carrying a mongrel pup. The puppy had sore feet and could not walk. And so, though tired, the little fellow lovingly carried his puppy amid teasing remarks of his comrades. Finally he retorted to the jibes, "A pup is about the only thing what thinks a kid is all right. Everybody else thinks a kid don't know nuthin'; but Pal here looks at me like I was a king or sumpin'."

The friendship of dogs! You've read stories about their heroic acts of saving life, protecting from danger, keeping watch over their little masters. But have you ever stopped to think that the dog is a friend because the master is a friend? Does a dog stick by a master who scuffs, kicks, and scolds? No. He will slink away. A mistreated dog does not lie at his owner's feet and lovingly lick his hand. It is only the dog who receives affection, kind attention, and good care, that will return such things with the faithfulness that is characteristic of a dog. And the same thing is true of people. No individual cares to be around the one who continually criticizes, says cutting words, belittles. He wants considerate attention, affection. And that brings us to one of the first tips in making a friend: TO HAVE A FRIEND, BE ONE.

Do you recall the story of Ruth and Naomi? (Leader, ask someone to tell the story.) Do you know what tip in making a friend can be learned from this story? Here it is: BE HELPFUL; BE WILLING TO GIVE OF YOURSELF TO MAKE OTHERS HAPPY.

Then there is a tip to be learned from the story of Jonathan and David. (Assign this story to someone.) This tip is: SACRIFICE. Sacrifice in friendship does not mean that everyone must sacrifice in the same way that Jonathan did. It does not necessarily mean that you will have to sacrifice your life to let another live. But it does mean that you will be called

to sacrifice your own pleasures, desires, and plans occasionally for your friends. Yes, even your time may need to be sacrificed. Perhaps you are very busy working on some project of your own. You don't want to stop until it is finished. But your friend, Sammy, needs your help right at that time. Will you sacrifice your own time to help Sammy? Of course. You may want to play a particular game ever so much. But friend Bob wants to play another game just as much. Will you always have your own way about which game to play? No, you must sacrifice your desires and pleasures at times in order to fit into your friend's program.

Jesus said, "I have called you friends." Do you know why He can say that? Because He helps, counsels, directs, gives us blessings, etc. Yes, He even gave His life for us. You may not be called upon to give your life for a friend, though many people have given their lives in trying to save another from drowning or burning. But you will need to be willing to give of yourself to do things that need to be done for a friend. You must play fair, keep your vows. You must help your friend to a higher plane of living. In other words, a fourth way of making friends is: **BE WILLING TO WORK FOR FRIENDSHIP.**

There are many, many other things that might be mentioned which help us to make friends. How many can you think of?

(NOTE: Give opportunity for free discussion. Suggestive helps—appreciation, consideration, thoughtfulness, kindness, loyalty, similarity, friendships anchored in Jesus.)

### Friendship

ONE whose grip is a little tighter,  
One whose smile is a little brighter,  
One whose deeds are a little whiter,  
That's what I call a friend.

One who'll lend as quick as he'll borrow,  
One who's the same today as tomorrow,  
One who will share your joy and sorrow,  
That's what I call a friend.

One whose thoughts are a little cleaner,  
One whose mind is a little keener,  
One who avoids those things that are meaner,  
That's what I call a friend.

One when you're gone, who'll miss you sadly,  
One who'll welcome you back again, gladly,  
One who, though angered, will not speak madly,  
That's what I call a friend.

One who is always willing to aid you,  
One whose advice has always paid you,  
One who defends when others flay you,  
That's what I call a friend.

—John Burroughs.

March 8

## The Ruins Speak

BY BENJAMIN FRANKLIN ALLEN

OPENING SONG: No. 330 in "Christ in Song."

PRAYER.

ANNOUNCEMENTS.

REPORTS.

OFFERTORY.

SCRIPTURE: Genesis 7:21-23; 11:1-9.

LEADER'S INTRODUCTION: "The Ruined Earth Speaks."

TALK: "Flood and Babel Folklore and Archeology."

SYMPOSIUM: "Folklore of Creation, Flood, and Babel."

TALK: "The Spade Finds Babel's Tower."

OPEN DISCUSSION, questions, plans for field study trips, and the showing of the Deluge Museum, if arranged.

CLOSING EXERCISES.

### Notes to Superintendents

If possible, have the Juniors attend the Senior program, but not as a substitute for this program. If not possible, and the Seniors have the Deluge Museum, endeavor to have that part repeated at the Junior meeting, suiting the discussion to their understanding. Also, it is well to include the Juniors in the shorter field geology trips. Remember, they learn far more than they can tell just now, and deep lines of thought are stimulated for the future.

### The Ruined Earth Speaks

THE surface of the earth is one vast ruin, and it speaks a mighty message to all who will listen and learn. It is more than a ruin of the beautiful earth as it came from the Creator; it is a vast graveyard, a world-wide burying ground for the men who lived before the flood and who were destroyed by its raging waters, and for the plants and animals also.

The main message which these ruins speak is a warning to the present world not to suffer such a fate. The voices of uncounted billions of buried plants and animals cry up from the depths of the ground: "*Be-ware the wrath of God.*"

Have you seen the remains of shellfish and other ocean life in the rocks in many parts of the land? Have you seen common coal? Have you seen the bones and skeletons of animals which were drowned and buried by the flood?

As these remains are being carefully studied by Bible-believing scientists, the fact that the flood actually happened is being demonstrated in many ways which are very interesting. This helps people to believe the Bible who have been taught that its story of creation and the flood is not true. If they believe in creation, then they can believe in the living God and in the fourth commandment and the Sabbath, for belief in God and in the

Sabbath is closely linked with belief in creation.

Modern unbelievers have invented a false account of the origin and history of the earth. It is that the earth and all living things gradually created themselves during billions of years. They assert that this great amount of time was necessary to form those layers of earth and rock which were formed by water. They believe that those layers were formed at the extremely slow rate that river mouths, lakes, and oceans are being built up today by the sediment and other materials which the rivers carry.

But Bible-believing scientists are proving in many ways that those layers were formed very rapidly by the flood, almost entirely within one year. These facts disprove, therefore, the false story of the origin and history of the earth on which most of the infidelity of today is based. By proving the facts about the flood, what the flood did, people are brought back to a belief in the God of the Bible, in the record of creation as given in the Bible, and in the Sabbath. In other words, when the ruins of the flood are allowed to speak, they corroborate the Bible record.

But why do these ruins warn: "Be-ware the wrath to come"? Because the prophets of the Bible foretell still more terrible wrath of God to be visited upon the earth at the second coming of Christ, and they compare it to the flood tragedy. Proof that the flood actually happened is, therefore, direct proof that the warnings of God's prophets are to be heeded as this great event draws near. It is thus a very important part of God's last message to the world.

### Flood and Babel Folklore and Archeology

IMPORTANT and interesting as are the proofs of the flood by the changes it made in the surface of the earth, there are many other proofs. There are perhaps more than two hundred folklore accounts of the flood, from practically every kindred, tongue, and people on earth. These accounts are extremely interesting. There are also many accounts in writing on clay and stone tablets which have been dug up. But there is no more striking proof than the actual finding of the ruins of the Tower of Babel. Many folklore and written accounts of the flood include the Babel story, and thus they are joined together much as the Bible joins them.

Another proof that the Babel event did actually scatter the peoples to all parts of the world is striking. The events given in the Bible from creation to the Babel event, all among

the folklore accounts which are formed in all parts of the world, are the only events that are common to all the peoples. That proves that the Babel experience was the last event which all the people of the world ever had together. And this fact tends to bind all the Bible folklore stories together and make them much stronger and more worthy of belief.

### Folklore of Creation, Flood, and Babel

#### Central America

In an ancient book of Guatemala, Central America, the "Popol Vuh," there is a long story of the creation, with the fall of man, the great controversy in heaven with Satan, the flood, and the confusion of tongues and man's dispersion afterward. But, instead of only one man's being created, four men were made, and made from white and yellow maize (corn). Then they were put to sleep, and four women were made, who became their wives. These four men and their wives (note the number) then went through a terrible ocean, or over it, and finally landed in Guatemala. They began to repeople the earth, but were given languages which prevented them from understanding each other. Then each tribe was given a certain portion of the earth in which to dwell. (See "Magic and Mysteries of Mexico," by Spense, pp. 240, 241, 248; and "Beginnings of History," by Lenormont, pp. 469-473. For a much fuller outline of this book, see the discussion by the writer in the *Signs of the Times*, January 23, 1940, beginning on p. 12.)

Bear in mind that no legends are found of any events after the dispersion from Babel. That event shuts off and ends all the united experiences of mankind.

#### Mexico

The great native Toltec historian, Fernando de Alba Ixtlilxochitl, was descended from the ancient Tezcucan kings. He lived at about the time the Europeans first entered Mexico. He searched out the most ancient records. The following is from him:

"It is found in the histories of the Toltecs that this age and the first world, as they call it [from creation to the flood], lasted one thousand seven hundred sixteen years; that men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without the exception of anything, and the high mountains were covered up and submerged in water fifteen cubits; and here they add other fables of how men came to multiply from the few who escaped from this destruction in a *topiltl-petlocali*, which merely signifies a closed chest [the ark of Noah]; and how, after men had multiplied, they

erected a very high *Zacuali*, which is today a tower of very great height, in order to take refuge, should a second world be destroyed. Presently their languages were confused, and, not being able to understand each other, they went to different parts of the earth." (See "Antiquities of Mexico," by Edward King, Vol. 9, pp. 321, 322, quoting Ixtlilxochitl's "Reacones;" "Atlantis," by Donnelly, pp. 103, 104; and "Voyages, Relation, and Memories of America," by Fernanx-Compans, Vol. 12, page 1, and following. Also see the writer's full discussion in the *Signs of the Times* previously referred to.)

#### The American Indians

The Apaches say: "The first days of the world were happy and peaceful days; then came the flood, from which Montezuma and the Coyote only escaped. Montezuma then became very wicked and attempted to build a house that would reach to heaven. But the Great Spirit destroyed it with a thunderbolt." (See "Native Races of the Pacific States," by Hubert Howe Bancroft, Vol. 3, p. 76.)

The Thinkets, as reported by Bancroft, had a legend that ran somewhat as follows: "There was a great flood. Many persons escaped drowning by taking refuge in a great floating building. When the waters fell, this vessel grounded upon a rock, and was broken in two pieces. In one fragment were left those descendants who speak the Thinket language. In the other remained those who employ a different language."

From Lake Tahoe, California, comes a legend that at one time those Indians "possessed the whole earth, and were rich, numerous, and strong. But they were enslaved by another stronger race. Afterward the Great Spirit sent an immense wave across the continent from the sea, and this wave engulfed both them and their oppressors. Only a few were saved. When the flood was over, the taskmasters forced the people to build a great temple, so that the masters could save themselves in case of another flood." (For a full discussion see the writer's article in the *Signs of the Times*, January 30, 1940.)

#### The Spade Finds Babel's Tower

DR. JOHN P. PETERS, a renowned Babylonian research expert and archaeologist (a man who digs out old cities and other works of ancient men), has practically settled the location of the Tower of Babel. It was the great Temple of Nebo, known as Ezida, the most striking ruin in all Babylonia. It is located in a suburb of Babylon called Borsippa, an older city than Babylon, or rather, the old part of Babylon, the whole having been one city.

Doctor Peters says: "In the form in which it has come down to us, this is a restoration by the great Nebu-

chadnezzar. Unlike the ordinary ziggurat [high tower] with which we are familiar, every stage of this was faced with kiln-burned bricks laid in bitumen [note the Bible account], the core of the structure consisting of sun-dried bricks. How so solid a mass was destroyed, we do not know. It looks today as though it had been blasted by a stroke of lightning from God. Whatever the catastrophe was that destroyed it, the bricks that faced this tower, which were glazed, each stage having a different color, were run into one whole at the catastrophe, the glaze fusing the bricks together [as though melted partly by lightning], so that they today constitute one great mass, split and riven above, as though by a thunderbolt, but so solid that only blasting can disintegrate it.

"We have Nebuchadnezzar's own account of how he happened to repair and rebuild this tower, and from that account we learn that long before his day it was the most conspicuous monument in all that region, and also that, enormous as it was, it was a work only partly completed, which had been begun but never finished."—"The Bible and the Spade," pp. 76-79.

#### The Most Amazing Babel Legend

The most amazing Babel legend comes from the Cheras, Central America, across the Atlantic Ocean. It says that men were returning from a long journey in search of a place where they could better view the sun, "but not finding the means of reaching the sun, enamored of his light and beauty, they determined to build a tower so high that its limit should reach to the sky. Having collected materials for the purpose, they found a very adhesive clay and bitumen, with which they speedily commenced to build the tower; and when they had reared it to the greatest possible altitude, so that they say it reached to the sky, the Lord of the heavens, enraged, said to the inhabitants of the sky: 'Have you observed how they of the earth have built a high and haughty tower to mount hither, being enamored of the light of the sun and his beauty? Come and confound them, because it is not right that they of the earth, living in the flesh, should mingle with us.' Immediately the inhabitants of the sky sallied forth like flashes of lightning; they destroyed the edifice, and divided and scattered its builders to all parts of the earth."—"Historia Antiqua de la Nueva Espana," by Duran, 1585, as quoted by Donnelly in "Atlantis," pp. 200, 201. (See the writer's final article on Flood Folklore in the *Signs of the Times*, February 13, 1940.)

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

March 22

## A J.M.V. Prepares for Service

BY MARION G. SEITZ

SONG SERVICE: Nos. 71 and 82 in "Missionary Volunteer Songs," or Nos. 70 and 218 in "Gospel in Song."  
 OPENING SONG: No. 83 in "Missionary Volunteer Songs," or No. 64 in "Gospel in Song."

PRAYER.

REPORTS.

OFFERING.

THOUGHTS BY THE LEADER. (See Notes to Superintendents.)

MEMORY VERSE: Luke 2:52 (repeated in unison).

BIBLE STUDY: "Wisdom."

TALK: "In Favor With God."

SPECIAL MUSIC: (Solo or unison) No. 76 in "Missionary Volunteer Songs."

TALK: "In Favor With Man."

SONG: "Smile, Smile, Smile!" No. 159 in "Missionary Volunteer Songs." One stanza.

TALK: "Growing in Stature."

POEM: "Growing Tall."

CLOSING SONG: "Ode to Health."

BENEDICTION.

### Notes to Superintendents

After the opening exercises the leader introduces the topic for the day, "A J.M.V. Prepares for Service."

Surely everyone present knows that the abbreviation "J.M.V." stands for "Junior Missionary Volunteer," but it may be that all do not know the real meaning of the words "Prepares" and "Service." The dictionary tells us that to prepare is to make ready or get ready; and service means helpful acts, aid, being useful to others, or performance of duty. A true Junior Missionary Volunteer will make himself ready to be useful to others, to do helpful deeds as did Jesus. We are told that He lived to bless others, and as He is our example, let us find what God's word says about how He prepared for service to others when He was a Junior.

Jesus' life as a Junior was well rounded out; He developed in four ways—in wisdom, or learning; in stature, or health; in favor with God, which meant spiritual growth; and in favor with man, which meant His daily contacts with people.

Leader, these four points have been covered with a Bible study and talks, and at the close of the last talk we hope that you will emphasize the importance of Juniors' growing in all four phases to prepare for service, and stress the need of keeping physically fit in order that the best service may be rendered to others. For this reason, "Growing in Stature" was purposely left as the last talk, and a health poem and a song were included in the program.

The service features of the Progressive Class work could well be emphasized today, as well as the missionary service bands.

## Wisdom

(Give out texts before meeting)

JESUS increased [became greater, or grew] in wisdom."

Many years ago when Solomon was called of God to be king of Israel, the Lord appeared to him in a dream and asked him what he wanted more than anything else in the world. Solomon asked for wisdom and understanding to judge the people in the right way. The Lord was so well pleased with Solomon's request that He gave him a wise and understanding heart, and later Solomon wrote three thousand proverbs, or wise sayings. Let us read what he wrote in the Bible about wisdom.

Proverbs 16:16. It is better than silver or gold or money.

Proverbs 3:13. It makes us happy.

Proverbs 1:7. The fear of the Lord, or a hatred of doing evil, is the beginning of knowledge and wisdom, but people who are foolish will not listen to God.

Proverbs 4:7. This means that it is important to have wisdom.

1 Corinthians 3:19, first part. We must guard against the wisdom of the world, for God calls this foolishness.

James 1:5. Where, then, should we go for true wisdom?

Jesus received His wisdom from His heavenly Father, and we, too, must look to God, the source of true wisdom.

A J.M.V. PREPARES FOR SERVICE BY GROWING IN WISDOM FROM ABOVE.

### In Favor With God

WE have just learned that if we lack wisdom we should ask of God, who will give it to us. We will then grow spiritually. This can be done by reading God's word and praying to Him daily.

Every Junior should memorize these words:

"Read the Bible every day  
 And meet Satan in Christ's way."

When Jesus was tempted by Satan, He answered, "It is written," and quoted texts from the Old Testament.

We are told that when George Mueller, who lived in England some years ago, and who did a great work for many orphans in his country, was asked the secret of his life of usefulness and service, he replied: "I know the Book, and I know the God of the Book." Knowing God and His word was the secret of his success.

Fanny Crosby lost her sight at an early age through the ignorance of a country doctor, but when she was ten years old, just a Junior, she knew many books of the Bible and could repeat them from memory. In

later life, God's word had become so dear to her that from her heart she could write hundreds of hymns and gospel songs.

We often find a Bible on the dresser in a hotel room. Probably this was placed there by a society known as the Gideon Bible Society. One day as I turned the front cover of one of these Bibles, I found these words: "This Book will keep you from sin, and sin will keep you from this Book." Someone had written that to help those who might open God's book. How true it is that the more we study the Bible, the less we want to sin; but when we neglect to read it, sin often overtakes us.

Bible study and prayer go hand in hand. Prayer is talking with God, and letting Him talk to us. The more we study God's word, the more we will want to be found in prayer. Someone has said: "Little prayer, little power; more prayer, more power; much prayer, much power." If you want to show others the right way, spend time in reading the Bible, and talking with God. Then you, too, will have much power to help your friends and neighbors to know the heavenly Father.

A J.M.V. PREPARES FOR SERVICE BY GROWING SPIRITUALLY.

### In Favor With Man

JESUS gained favor with people because He was helpful and kind. He was never rude or discourteous. He was willing and obedient, and happy and cheerful in the tasks He had to do. Whether in the carpenter's shop, with Joseph, helping His mother in the home, or as a Junior talking to the learned men in the temple, He was pleasant in His service to others.

A Junior today can gain favor with others by always having a cheerful smile and a willing spirit.

Billy Boy had a magic key. He carried it in his face. There was a secret about this key—it always opened doors into pleasant things. His mother had taught him that.

Billy Boy was playing in the yard one day when his mother came to the door. "Billy Boy, Billy Boy!" she called. "I want you to do some errands for me!"

When Billy Boy hurried up the steps, his mother handed him two baskets.

"One is to carry the groceries I've

ordered," she said; "and there's a cake for Mrs. Thomas in the other. You can leave it on the way to the store."

Billy Boy's face clouded, "I—I'd rather not go there, mother," he said. "Mrs. Thomas is so cross. That's what the boys say."

"That's because they tease her cat. Remember about the key, and you'll be all right."

Billy Boy picked up his baskets and marched off. Pretty soon, thump, thump, thump, went Mrs. Thomas's brass knocker.

The door flew open. "No," said Mrs. Thomas's loud voice, "I don't want—" Then she stopped. Billy Boy was using his magic key.

"I'm Mrs. Sheldon's boy," explained Billy, pulling off his hat. "Mother sent you a cake."

Mrs. Thomas could not resist that key. "Thank you, child," she said, smiling as she lifted out the cake. Then as Billy started down the steps, she called, "Wait a minute."

She plunged her hand deep down in her pocket and drew out a bright new nickel. "Here," she said, "this is for you."

The nickel was clutched tightly in Billy Boy's hand when he reached home. "Look what she gave me!" he cried. "And she wasn't a bit cross. It must have been 'count of the key."

And the magic key? Why, it was Billy Boy's own sunny smile, to be sure!

A J.M.V. PREPARES FOR SERVICE BY GROWING IN FAVOR WITH MAN.

### Growing in Stature

WHEN we speak of Jesus growing in stature, we mean that Jesus grew up physically. He kept Himself physically fit.

Our bodies are the temple of the living God, and they should be kept in a healthy condition, so that He may abide in clean, wholesome Juniors.

At the great Toronto Exposition a few years ago, a swimming marathon took place, and about one hundred people entered it. Those who were not physically fit for the race soon had to give up, but those who had trained for the hard task, who had prepared themselves, swam mile after mile in the cold waters of Lake Ontario without once leaving the water. Those who won the prizes had

to swim twenty-one miles, and out of the one hundred who entered there were several who arrived at the finishing point. Why? Because they had trained and prepared for the big event.

Juniors who wish to do real service for their Maker will endeavor to sit and think tall at all times. They will train their bodies in healthful living, so that they may be prepared to serve others.

The boys and girls in Massachusetts have a health creed which would be a help to all Juniors wherever they live.

"My body is the temple of my soul. Therefore, I will strive—

"To keep my body clean within and without;

"To breathe pure air and to live in the sunlight;

"To do no act that might endanger the health of others;

"To try to learn and practice the rules of healthful living;

"To work and rest and play at the right time and in the right way, so that my mind will be strong and my body healthy, and so that I will lead a useful life and be an honor to my parents, to my friends, and to my country."

And we would add—"to my God!"

By observing these rules we shall be able to grow tall physically, or in health; in wisdom, or learning; in favor with God, or spiritually; and in favor with man.

A J.M.V. PREPARES FOR SERVICE BY BEING PHYSICALLY FIT.

### Ode to Health

[Tune: "America."]

O BOON of perfect health,  
God's priceless gift of wealth,  
Teach us thy laws.  
The wish of God's good grace,  
The strength of every race,  
Hide not from us thy face,  
Teach us thy laws.

We own thy scepter's sway,  
Thy mandates we obey,  
Wise nature's laws;  
God's wisdom is thy throne;  
He makes thy precepts known,  
Proclaims in thunderous tone  
Wise nature's laws.

With hearts to God inclined,  
Let youth through virtue find  
Their sovereign right.  
Then men shall virile be,  
And women fair to see,  
From imperfection free,  
Their sovereign right.

And now we dedicate,  
These bodies consecrate,  
To Thee, our God.  
In living sacrifice  
Our service true shall rise,  
As incense to the skies,  
To Thee, our God.

—Adapted, with apologies to P. S. Bourdau-Sisco.

### Growing Tall

AN apple tree grows crooked,  
A poplar tree grows straight;  
In order to grow nice and tall,  
Which would you imitate?

Right now it may seem easier  
To slouch instead of sit,  
But when you older grow, my dears,  
You'll rue such lack of wit.

A building will not stand up long  
Upon foundations bent—  
Your backbone's yours, so straighten it  
To grow the way it's meant.

Correct posture simply means  
That you are really clever—  
To practice how to sit and stand  
Requires stiff endeavor.

—Author Unknown.

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March 29

### The Boy Christ

BY D. A. OCHS

OPENING SONG: "Stand Up for Jesus," No. 115 in "Gospel in Song."

SCRIPTURE: Luke 2:40-52.

PRAYER.

REPORTS.

ANNOUNCEMENTS.

OFFERING.

SONG: "I Would Be Like Jesus," No. 136 in "Gospel in Song."

LEADER'S REMARKS.

TALK: "The Holy Land Where Jesus Lived."

TALK: "Jesus, a Real Boy."

SPECIAL MUSIC OR SONG.

TALK: "Personal Appearance of Jesus."

TALK: "Characteristics of Jesus Revealed."

DISCUSSION.

SONG: "My Saviour," No. 126 in "Gospel in Song."

BENEDICTION.

### Notes to Superintendents

The Junior age is the age of hero worship. That is, the Junior naturally is drawn to the person who discloses a daring, rugged, and venturesome spirit. That is the reason he listens with interest to the recital of accomplishments, darings, and doings of heroism. The purpose of this program is to place before the Junior the life and exploits of the boy Jesus. Every effort should be made to give the Juniors a real understanding of Jesus not only as a good and obedient boy, but also as a practical and fearless boy—a real sturdy character. At the close of the meeting the Juniors should be given opportunity to recall some of the qualities and characteristics that made Jesus a worthy example to follow.

Those who present the topics today would do well to read chapters 7 to 9 in "The Desire of Ages," which deal with the child life of Jesus.

The meeting today might be varied by presenting the material in dialogue or in discussion, the content of the

talks being brought out by direct questions by the leader.

In the front of the room today display a picture of the boy Christ. Perhaps some of the Juniors in your society have received this picture as an award for reading five Junior M.V. Reading Courses. Mention this item, and encourage each Junior to obtain a copy of this picture of the boy Christ, printed in colors, for his very own. Applications for the gift award, stating the numbers of the Junior courses read and which have not been applied on any other award, should be sent through your society secretary to the conference M.V. secretary, and the awards will be made by the General Conference Missionary Volunteer Department. Each Junior can be proud of this attainment, and proud of the picture which he can hang on his wall, which we hope will inspire him to be a real follower of the boy Christ.

Have you seen the reverse side of the front cover of the 1941 Christian Home Calendar? This page gives interesting and unusual information concerning the lives of the twelve apostles; it also lists lakes, seas, rivers, brooks, mountains, birds, and botany mentioned in the Bible.

### The Holy Land Where Jesus Lived

THERE is no other land about which so much has been written or sung as the land in which Jesus was born and lived—Palestine.

**LOCATION:** Palestine is in the very heart of the Old World, with Asia, Europe, and Africa encircling it. It is a small country, less than two hundred miles long and seventy-five miles wide, lying east of the Mediterranean Sea. (See your Bible maps.) It is a little less than the size of Massachusetts and Connecticut, or about the size of Maryland or Wales.

**DESCRIPTION:** The country is quite high, forming a tableland on which there are mountains of considerable height. There are two lakes in Palestine—one to the north, the Sea of Galilee; and one to the south, the Dead Sea. The river Jordan flows between them through a deep valley eighty miles long.

**CLIMATE:** Except during the rainy season, which extends from November to April, the air is dry and clear, and on dark nights the stars seem to be almost within reach. Points many miles distant seem only a stone's throw away. Sounds are clearly heard great distances, and proclamations are announced to all in the village from the housetops. Within a distance of 100 miles are Mt. Hermon, rising 9,000 feet above sea level; the Sea of Galilee, 600 feet below sea level; and the Dead Sea, sinking 700 feet lower still. Jerusalem stands on the high Judean hills at an altitude of 2,600 feet. Three climatic zones can be distinguished: the temperate moun-

tain ranges, the warmer coastal and inland plains, and the subtropical Jordan Valley. But except for the heat of midsummer and the wet cold of February, the climate is mild, warm, and pleasant. Thus it was that multitudes could make the annual pilgrimages to Jerusalem on foot, and that throngs could follow Jesus into the wilderness and sleep in the open if need be.

**CITIES AND VILLAGES:** Palestine was densely peopled. Over all the land villages and towns were built with little farmhouses scattered between them. Note some of these villages and towns, especially those which were prominent in Christ's sojourn. (Consult a good geography.) Read Moses' description of this land. Deut. 8: 7-10.

### Jesus

HE was a boy like other boys,  
And played and sported with the rest.  
He had His troubles and His joys,  
And strove for mastery with the best.  
He was greathearted, tender, true,  
And brave as any boy could be,  
And very gentle, for He knew  
That love is God's own chivalry;  
And one thing I am sure about—  
He never tumbled into sin.  
But kept Himself, within, without,  
As God had made Him, sweet and clean.

—John Osenham.

### Jesus, a Real Boy

IN the Bible we do not find many verses that tell us about the life of Jesus as a child, but the few verses that are given tell a great deal. We know that He was a child just like us, that He was obedient to His parents, and that even as a child He was thinking about His heavenly Father and the work He was to do.

1. *Jesus was born in Bethlehem.*  
Luke 2:1-7. (See "The Desire of Ages," pp. 43-48.)

2. *He lived in a humble home.*  
(See Id., p. 72, par. 1, 3; p. 73, par. 1.)

3. *He grew up normally* and became an all-round boy.

Luke 2:40-52. (See Id., p. 68, par. 2.) Our own childhood will be complete if we grow mentally, physically, spiritually, and socially as He did.

4. *He studied many times.*  
"Jesus increased in wisdom." (See Id., p. 70, par. 1; p. 78, par. 4, 5; p. 79.)

5. *Jesus grew physically.*  
He increased in "stature." If we wish to be strong and healthy when we are grown, we must live right when we are Juniors. Jesus set us the example by using His physical powers in such a way as to keep them in health. (See "The Desire of Ages," p. 72, par. 4; p. 74, par. 2.)

6. *Jesus followed a devotional program.*

Luke 2:52—"Jesus increased . . . in favor with God." There is only one way to be in favor with God, and that is to do as He wants us to

do. (Read John 15:14.) There are certain things we should do if we want to please Him. We should attend church every week, read the Bible and talk with Him in prayer every day, love God and our neighbors, and work for Him. The record of Jesus' later life shows that he must have done these very things when He was a boy.

"His early years were given to the study of God's word."—"The Desire of Ages," p. 70.

"Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song."—Id., p. 73. (See also Id., p. 71, par. 1; p. 90, top.)

7. *Jesus was sociable.*

He increased in favor with man. Do not ever say or think, "What do I care if people do not like me?" Jesus cared, and you should care. You want people to love you. But Jesus never did wrong to make Himself more popular, and neither should you. To be in favor with man—Do a kind deed every day. Do unto others as you would that they should do unto you. Forgive others as you would want God to forgive you. (See "The Desire of Ages," p. 73, par. 1; p. 74, par. 1, 2; p. 85, par. 1; p. 86, par. 4; p. 91; p. 92, par. 1.)

8. *Jesus worked and toiled.*

Jesus was "perfect as a workman, as He was perfect in character." (See Id., p. 72, par. 3-5; p. 73, par. 2.)

9. *He was beset by temptation.*

Heb. 4:15, 16. (See "The Desire of Ages," p. 71, par. 2, 3; p. 88, par. 2, 3; p. 89, par. 1.)

### Personal Appearance of Jesus

THE Bible leaves us no facts regarding the personal appearance of Jesus. We must concede, however, that Jesus must have had the general appearance and features of other Hebrew boys and young people. He grew up as other boys. (Luke 2: 39, 40; "The Desire of Ages," pp. 68-74; 84-92.)

A few expressions found in the Spirit of prophecy indicate that Jesus was handsome. While in vision the messenger of the Lord beheld Jesus. She wrote: "The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with a holy reverence and an inexpressible love."—"Testimonies," Vol. I, p. 29.

We learn that recently there was discovered in the library of the Lazarist Fathers in Rome a letter written by Publius Lentulus, an officer of Pontius Pilate's court, to



the Roman emperor, Caesar. That letter is quoted as follows:

"I have learned, O Caesar, that you desired some information regarding this virtuous man called Jesus, the Christ, whom the people consider a prophet and His disciples regard as the Son of God, Creator of heaven and earth.

"It is a fact that every day one hears wonderful things told of Him. To be brief, He makes the dead rise and He heals the sick.

"He is a man of medium size, whose appearance indicates both sweetness and such an amount of dignity that one feels in looking at Him that he must love Him, and at the same time fear Him. . . . Everyone finds that His conversation is agreeable and attractive.

"If you wish to see Him, O Caesar, as you wrote me once, let me know, and I shall send Him to you.

"Although He has never pursued any studies, He is well up in every branch of knowledge. . . .

"Many people make fun of Him when they see Him coming, but as soon as they are in His presence they tremble and admire Him.

"The Hebrews say that they have never seen a man like Him, nor heard teachings like those He imparts.

"Many believe that He is a god, and others assert that He is thine enemy, O Caesar.

"These naughty Jews give me much trouble. They say He has never given trouble to anybody, but that, on the contrary, He tries to make everyone happy."—*The Real Christ.*"

### Characteristics of Jesus Revealed

(The page references are found in "The Desire of Ages.")

#### 1. IN HIS HOME—TO JOSEPH AND MARY.

Luke 2:51.

"The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things."—*Pages 69, 70.*

"Jesus . . . faithfully and cheerfully acted His part in bearing the burdens of the household. . . . He was a willing servant, a loving, obedient son."—*Page 72.*

"Jesus did not ignore His relation to His earthly parents. From Jerusalem He returned home with them, and aided them in their life of toil. . . . For eighteen years after He had recognized that He was the Son of God, He acknowledged the tie that bound Him to the home at Nazareth, and performed the duties of a son, a brother, a friend, and a citizen."—*Page 82.*

#### 2. IN HIS TREATMENT OF HIS BROTHERS.

His continual eagerness to be of encouragement to those in need and to help the suffering displeased His

brothers. "Jesus was misunderstood by His brothers."—*Page 88.*

"Being older than Josus, they felt that He should be under their dictation. They charged Him with thinking Himself superior to them, and reproved Him for setting Himself above their teachers. . . . Often they threatened and tried to intimidate Him; but He passed on, making the Scriptures His guide.

"Jesus loved His brothers, and treated them with unfailing kindness."—*Page 87.*

#### 3. IN HIS WORK—THE CARPENTER'S SON.

Matt. 13:55; Mark 6:3;

"He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work. . . . By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable. The exercise that teaches the hands to be useful, and trains the young to bear their share of life's burdens, gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others."—*Page 72.*

#### 4. IN HIS DAILY LIFE.

*Tact.* "He possessed a tact which none of them had."—*Page 87.* (See p. 73, par. 2.)

*Gentleness and Unobtrusiveness.* (See p. 85, par. 1.)

*Kindness.* (See p. 87, par. 2.)

*Cheerfulness.* (See p. 89, par. 1; p. 73, par. 2.)

*Purpose and Decision*—not unduly influenced. (See p. 86, par. 1; p. 85, par. 1; p. 90, par. 2; p. 89, par. 1.)

Frankly and openly Jesus replied, "It is written," to any influence and pressure brought upon Him to deviate from the path of rectitude.

### Thought-provoking Questions for Discussion

1. NAME some of the qualities Jesus possessed which many think are a sign of weakness; a sign of strength.

2. What are some of the things Jesus did which appeal to you?

3. If Jesus lived in your town and community today, would you enjoy having Him as one of your close friends? If so, why? If not, mention some of the reasons! May it not be that you need a change of attitude?

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### The Bible

B—Buy it.

I—Investigate it.

B—Believe it.

L—Love it.

E—Exemplify it.

—*Brookes Quarterly.*

### OFFICERS' NOTES

(Continued from page 15)

courage simply by speaking in fuller, firmer tones.

Any expert in speech can tell you of at least one client whose whole personality was changed when he discovered this fact. If you are timid, learn to yell—not yell all the time, but learn precisely how it feels to yell. Go out into the woods where nobody can hear you. It is amazing what it will do for a man when he discovers that he can, if he needs to, bellow as loud as the next fellow.

Last, when you get up to speak, pitch your voice a little lower than usual.

One reason that speakers break down—and most of them do so at the beginning of a speech—is that they hear emerging from their lips an unfamiliar voice, which seems to squeak.

Your vocal cords control the pitch of your voice. They can be stretched like two rubber bands. The tighter they are stretched, the more vibrations they produce and the higher pitched the voice is. The more relaxed they are, the fewer vibrations they produce and the lower the voice is.

Nervousness tends to tighten all the muscles of the body, including those that control the vocal cords. The chances are, then, that unless you do something about it, you will speak in a higher-pitched voice than usual, and this will tend to increase your nervousness.

To avoid this, just before your first sentence, say to yourself, "Now I am going to speak in a very low tone." You won't, of course, but here is what will probably happen. Your willingness to speak in a low-pitched voice will loosen the vocal cords just about as much as your nervousness has tightened them. The result: you hear yourself addressing your audience in what seems to be your natural voice. Two or three sentences spoken thus, and stage fright is under control.

It is controlled, but not conquered. When stage fright is conquered—that is, when you never experience it—then you had better begin to worry. It probably will mean that you have been forced to make too many speeches and are going stale. For that reason, welcome stage fright when it appears. It is generally a sign—when you know how to control it—that you are going to make a good speech.

And you can control it. Anyone, at any time, can stand still; anyone can breathe deeply; anyone can speak a little louder than usual; and anyone can pitch his voice a little lower than is usual.—*By Homer H. Nugent, condensed from Opportunity.*

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THE habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. —*"The Desire of Ages," p. 323.*

# MISSIONARY VOLUNTEER WEEK

March 8-15, 1941

Including Missionary Volunteer Day

## Suggestions for Missionary Volunteer Week

For years the church has looked forward to the days of trial and persecution which would precede Jesus' second coming. Today the church finds itself in an anxious hour. It must be watchful lest indifference and worldliness within destroy its power, and in its forward march it must face intolerance, hate, and bloodshed without. The present scene presents a heart-stirring challenge. Times like these call for courageous, intelligent, and Spirit-directed action. The church must marshal its forces for a kind of aggressive and sacrificial service not seen since the days of the Roman Caesars. With its message it will march forward through hardship and persecution to the uttermost reaches of earth, and it will march on the feet of its youth. Never before, perhaps, in its history has there been such need for rallying the youth to its banners. Certainly never before have there been so many conflicting forces to steal the youth away from the church.

If the church is to prepare its young people for the glorious opportunities which will come to it in the days of crisis before it, it must make a supreme effort to win and train its youth now. One short year ago we little thought of the kind of world in which the youth would find themselves today. No one can tell what our youth may be compelled to face before the next Week of Prayer. This Missionary Volunteer Week is a call to the church to win and train its youth for service now.

### Aims

The aims of the Missionary Volunteer Week may be summed up as follows:

1. To convert the unconverted.
2. To reclaim the backslidden.
3. To deepen the spiritual life of our Christian youth in the church.
4. To challenge the youth to be heroic witnesses wherever God may place them.
5. To stir the whole church with the urgency of saving our young people and training them for God's service in this hour of the world's need.

### Missionary Volunteer Day

Missionary Volunteer Day, Sabbath, March 8, is one of the most important days on the church calendar. Upon this day a direct challenge

should be brought to the church to arouse now as never before and undertake a definite work for the young people of the church to win their hearts to Christ, to train them in ways of service appropriate to their age and ability, and to lead them into service. Missionary Volunteer Day should be a time when a strong appeal is made to young and old for reconsecration. These closing hours of the judgment call for days of repentance and confession of sin and for firm resolution to be true to Christ, come what may.

### Suggestions

1. *Organize.*—Let the church board and the Missionary Volunteer Society executive committee organize themselves into Prayer and Personal Workers' Bands.

2. *Plan.*—Lay definite plans for this Week of Prayer far enough ahead so that these plans may work effectively. Plan for the meetings and plan for personal work. Take a census of all the young people of the church, and arrange for someone to interview each 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.

3. *Pray.*—"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 and then let it pray.

4. *Hold regular meetings.*—Let meetings be held daily if this is at all possible, in order that the effect of these meetings may be cumulative and may result in definite decisions for Christ. Every church officer and every parent should plan to be in the meeting and should encourage every young person to attend.

5. *Use M.V. leaflets.*—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.

6. *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. Nothing will take the place of a friendly interest in young people. Do personal work. "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	No. 51 Mother	\$ .02½
	No. 52 Father	.02
SUNDAY	No. 24 An Hour With Christ	.03
MONDAY	No. 30 Our Youth in Time of War	.03
TUESDAY	No. 38 Our Youth Called to Service	.04
WEDNESDAY	No. 36 The Lifework	.03
THURSDAY	No. 22 What We Promised Each Other	.01½
FRIDAY	No. 26 I Will Be a Christian Sometime	.02½
SABBATH	No. 28 Victory in Christ	.02

The church has come to a crucial, yet mighty, hour. The army training camps; the bivouacked soldiers await-

ing down and battle; the wounded and the dying in bombed cities or upon the battlefield; the long lines of wretched, hopeless refugees; the groping millions who ask what these things mean—all these present an unparalleled opportunity to the remnant church. To perform its task, the church needs the strength and warm enthusiasm of its youth; it needs a mighty outpouring of God's Holy Spirit; it needs a new awakening of faith. May God make this Missionary Volunteer Week of Prayer all that it should be in the experience of the church. A. W. P.

### Missionary Volunteer Day

SABBATH, MARCH 8

By C. LESTER BOND

*Associate Secretary of the  
Young People's Department  
of Missionary Volunteers*

### Walls of Protection

Isa. 54:13.

THE young people are the hope of the home, the school, the church, and the denomination. In the heart of every youth in our ranks is a spark of love for God and His truth. Who will try to fan this spark, and kindle the living fire? At every turn are voices and beckoning hands to lure the youth from the upward path. Jesus gave His life for them. What shall we do for them? This is the problem before us today.

The thought of holding them suggests walls of protection. Is it too much to say that the home, the school, the church, and the denomination are the walls which should enclose and hold the precious heritage entrusted to the bearers of the third angel's message? Granting this, let us examine each wall regarding its nature and responsibility in this great work.

### The Home

Isa. 38:19 (last part).

Naturally the home comes first, and it is to us the most important factor in solving the problem. One of the obvious needs of the world today is a revival of genuine Christianity in the home; and to a large degree the same need is apparent in the homes of professing Christians, a need that we must surely recognize. The home of yesterday was a sanctuary, a haven

of spiritual refuge; but today the home is hardly more than a place to eat and sleep. The question used to be, "What shall we do tonight?" and the answer was found in the radiant companionship that encircled the family hearth. Today the question is, "Where shall we go tonight?" and the answer is generally found in a series of answers which lead very definitely away from the home.

As a church we are face to face with this unavoidable problem, and must grapple with the situation. Perhaps nothing is doing more to destroy the saving influence of the home than the lack of Christian instruction on the part of the parents, and we need to recognize and help to correct this. Many turn their children over to the church for a short period each week, though some do not even do that. In the rush of modern life, the family altar is sadly forgotten, and lowered standards result.

That the home life of its people constitutes the unwritten history of a nation is generally recognized. And the same may be said of the church. The church goes up or down according as the homes of its members are godly or ungodly. This statement is supported by all that we know of the past and the present. The decay of the church, as well as of governments, begins at the fireside. No wonder, then, that parental responsibility is so emphasized in the Holy Scriptures and in the Spirit of prophecy writings. Verily, there is no place like home to make or unmake the church. Nor is there any stronger factor in the saving or the destruction of our young people than home influence. Thus we read:

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"Ministry of Healing,"* p. 349.

"In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*"Testimonies,"* Vol. VI, p. 354.

Many problems confront the church

at the present time, but most of them may be solved by a revival of true godliness in the homes of our people. If the home life and training are what they should be, the members will be in their places for the various services of the church. They will take an active part in the missionary endeavors of the church, and through their faithfulness a constant stream of funds will be turned into the treasury for the support of God's work. Such a revival would result in a greatly increased attendance in our denominational schools, from the primary grades to the college. Many of our youth would thus have placed about them walls of protection and helpfulness of which they now know nothing. In fact, if the home life is meeting God's ideal, the problems confronting the youth of the church will be practically solved. There must, therefore, be a return to the good, old-fashioned virtues that were once practiced in the Christian home, in which the whole family constituted a unit, and the wise influence of parents was made a constant part of the children's lives.

However pressing our business we should not fail to gather the family around God's altar, and ask for the guardianship of holy angels in our homes. If we would live patient, loving, cheerful lives, we must pray. Only by receiving constant help from God can we gain the victory over self. Our homes should be places where cheerfulness, courtesy, and love abide. Where these graces dwell there will be happiness and peace.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*"Ministry of Healing,"* p. 354.

It is a lamentable fact that many youth received their first lessons in the downward path of doubt and unbelief, through listening to criticism in the home, of not only the brethren and sisters in the church, but of the men and women who are called to bear the burden of the Lord's work.

It takes but a few moments to sow the seeds of doubt, but it takes a long time to uproot the poisonous plants which spring from them. Confidence is lost in the brethren and sisters and in the leaders, and not much faith is left in the religion of the parents who indulge in criticism. Need we think it strange that the children brought up in such a home wander away from God and His truth?

Even in a divided home, victory for the children will result if the Christian parent lives a consistent Christian life. There was a fine Christian woman who had a dissolute, profane husband, whose example and influence might have been expected to lead her children to ruin. Yet to the surprise of all, her children were uniformly correct in their deportment, respectful to their superiors, and manifested a deep reverence for sacred things. On being asked how she succeeded in preserving them from the evil example of their father, she replied that she never uttered a word of warning against the example of their father, never spoke a word against him that would lessen their respect for him. But she constantly taught them to reverence the Bible, and concerning every danger and every duty she would read to them the words of Scripture. The fear of God and the truths of His word were kept constantly before their minds, and their impress was shown in the lives of the youth. This experience may be an inspiration to some mother who stands alone in her Christian life.

Jesus said, "I sanctify Myself, that they also might be sanctified." Be what we wish the youth to be, and do what we wish them to do, well measures up the responsibility of the home life. Phillips Brooks said, "A man who *lives* right and *is* right, has more power in his *silence* than another has in his *words*."

The heart and mind of the youth should be filled with high purposes, for we grow into the likeness of that which we seek. Nothing short of the wisdom and guidance of the Holy Spirit is needed in helping the youth to put themselves in a higher relation to Jesus and the world about them. They should understand that God has a plan for each, and that He waits "to show Himself strong in the behalf of them whose heart is perfect toward Him."

### The School

The average young person spends more time in school than in any other place outside the home. How important it is, then, that the influence of the school be one which will place another wall of protection about the youth. True education must embody more than literary and vocational training. Plato made this striking comment: "The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable." Ruskin, the great English author and philosopher, said, "The entire object of true education is to make people not merely do the right things, but enjoy them; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice." And Mrs. E. G. White, through inspiration, has said, "The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families."—*"Ministry of Healing,"* p. 444.

It is for the accomplishment of these purposes in the lives of our children and youth that we have established our church schools, and have appointed over these schools strong Christian teachers. We want all our children to become earnest Christians and develop into strong, well-qualified workers in the cause of truth. This result is far more likely to be realized when our children are in our denominational schools, than it is when they attend the schools of the world. Our educational centers afford havens of refuge for our youth at a time when the forces of evil are seeking as never before to lead them down to destruction. The church as a whole should unite in a great effort to make it possible for all our children to benefit from the help and protection thus afforded.

### The Church

Outside the home and the school, the church must bear very definite responsibility in helping to serve and train our children and youth. In fact, it is the responsibility of the church to foster a program of inspiration and education that will touch

the hearts of our young people in their homes, in the school, and outside of these institutions.

"Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done. Some church members who have loved and feared God in the past are allowing their business to be all-absorbing, and are hiding their light under a bushel. They have forgotten to serve God, and are making their business the grave of their religion.

"Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril.

"The eyes of our brethren and sisters should be anointed with the heavenly eyesalve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth. The church is asleep, and does not realize the magnitude of this matter."—*"Testimonies,"* Vol. VI, pp. 196, 197.

Aside from the regular church services, the church has two great factors or branches to aid in the work for our children and youth—the Sabbath school and the Missionary Volunteer Society. These are certainly in God's program, and they are doing a great work; but sad is the fact that these

organizations in the church are not accomplishing all that they should because many of the young people never become enrolled as active members. In some way we must enlist the youth of all Seventh-day Adventist families as active members, participants in these agencies which are designed to build into the character of youth those qualities which will enable them to stand at a time like this. Every adult member of the church, officer and layman alike, is responsible for doing all within his power to save the lambs of the flock. This cannot be done by precept alone—our example must be such as will be worthy of the emulation of our children. If we expect them to attend Sabbath school, we must attend Sabbath school ourselves. If we expect them to attend the young people's meeting and partake of its benefits, we must take sufficient interest in the organization ourselves to see to it that the very best leadership available in the church is chosen to lead out in the society activities. No more important office can be found in the entire church work. As a church we must never lose sight of the fact that "very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. . . . Why should not labor for the youth in our borders be regarded as missionary work of the highest kind?"—*"Gospel Workers,"* p. 207.

### The Denomination

We are living in that generation in which the gospel is to be given to all the world, and we must look largely to the young people to carry on the work to its completion. Doors stand open for the entrance of the army of workers as they come from our homes, our churches, and our higher schools where they have been fired with the heavenly appointed purpose of giving the message to all the world in this generation.

The great problem of holding our youth to the truth can never be solved by any rule or set of rules. From every standpoint we see that its solution depends upon united effort, and at the same time upon the individual's knowing God and living near enough to Him to catch His spirit, which is love, unselfish love.

On this specially appointed day shall we not consecrate ourselves anew

to the responsibility of leading our youth to God and training them for His service? To this end may the following poem become the prayer of our hearts:

"Father, our children keep!  
We know not what is coming on the earth;  
Beneath the shadow of Thy heavenly wing,  
Oh, keep them, keep them, Thou who gav'st them birth.  
"Father, draw nearer us!  
Draw firmer round us Thy protecting arm;

Oh, clasp our children closer to Thy side,  
Uninjured in the day of earth's alarm.

"Then in Thy chambers hide!  
Oh, hide them and preserve them calm and safe.  
When sin abounds, and error flows abroad,  
And Satan tempts, and human passions chafe.

"Oh, keep them undefiled!  
Unspotted from a tempting world of sin;  
That, clothed in white, through the bright city gates,  
They may with us in triumph enter in."

## Studies for Senior Missionary Volunteers

By D. A. OCHS

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Missionary Volunteer Department

### SUNDAY, MARCH 9

#### Last-Day Crises

##### I. The impending crisis

ALL through the history of God's church, the people of God have had to meet crisis hours from time to time. These hours of dark experiences the saints of God met heroically and triumphantly only as they were fully dedicated to the God who ever watches over His own. But all crises of the past cannot be compared to that experience which is to test God's children in the closing days of earth's history—the crisis of the ages.

##### 1. Unparalleled time.

a. "There shall be a time of trouble, such as never was since there was a nation." Dan. 12:1.

b. "It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal."—*"The Great Controversy,"* p. 622.

##### 2. Foretold in prophecy.

a. Zephaniah, writing of last-day conditions, said: "The great day of the Lord is near, . . . and hasteth greatly." Zeph. 1:14.

b. Joel speaks of the time: "The day of the Lord cometh, for it is nigh at hand." Joel 2:1.

c. Christ Himself was definite regarding this time of trouble in His discourse on last-day events. (Read Luke 21:25-28.)

d. Through the Spirit of prophecy have come very positive statements concerning the coming crisis which will test every one of God's children to the utmost.

"The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come."—*"Testimonies,"* Vol. V, p. 209.

"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round,

and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling halls. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and entranced until the day of probation shall be ended, and the door of mercy forever shut."—*Southern Watchman, Oct. 3, 1905.*

"We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars, and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."—*"Testimonies,"* Vol. VI, p. 14.

##### II. Whole world involved

Every corner of the whole world is vitally affected by the rapidly moving events that speed on the approaching final crisis. Humanity in every spot of earth is brought face to face with realities of the international crisis. There is no place where anyone can go in order to live his own little life. Wherever he lives

—Europe, Asia, Africa, Australia, America—he is touched by the inevitable realities of the last-day crises.

Mr. Anthony Eden, famous British statesman, recently stated: "One thing . . . is certain. We cannot stand still. We shall be caught in the onward surge. It is utterly futile to imagine that we are involved in a European crisis that may pass as it has come. We are involved in a crisis of humanity all the world over."—*History's Crowded Climax*, A. S. Maxwell, p. 15.

### III. Our opportunity

On every hand perplexed humanity is now eagerly asking, "What do these things mean?"

Surely there never was a time like this in our day when men and women—even young people—were so ready to listen to the Bible answer to the coming crisis. Only those who read and study the Bible are in a position to give the solution to the impending situation.

"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them."—*Testimonies*, Vol. IX, p. 13.

1. Statesmen are utterly helpless to provide a solution, but many of them do describe the desperate situation of a world crisis in which every nation is being plunged.

a. Mr. H. G. Wells, a noted British writer, made the following statement in recent years: "The ship of civilization is not going to sink in five years' time, nor in fifty years. It is sinking now."

b. Addressing the United States Congress not long ago, Mr. Roosevelt said: "Since 1931 world events of thunderous import have moved with lightning speed. All about us rage undeclared wars—military and economic. All about us grow more deadly armaments—military and economic. All about us are threats of new aggression—military and economic. Storms from abroad are directly challenging our institutions."—*History's Crowded Climax*, p. 15.

2. God's people have the answer.

a. In the Bible. 2 Tim. 2:15.

b. In the prophetic word. 2 Peter 1:16-21.

"God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear."—*Testimonies*, Vol. IV, p. 307.

"There are many who are reading the Scriptures who cannot understand

their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

3. God's people have witnessed for the truth during the most trying hours. a. Paul, that hero apostle, suffered much for the truth's sake. He was stoned and beaten, and he lay in bonds. Repeatedly he had to defend himself before tribunals, and finally he was condemned to die. Discuss Paul's reaction to all his critical experiences as it is set forth in the following:

(1) His suffering all for a purpose. Phil. 1:12-14; 2 Cor. 4:6-10.

(2) Draw lessons from "Acts of the Apostles," pp. 509-513.

b. Martyrdom of the apostles—the growth of the church. (See Heb. 11:36-38; and "Acts of the Apostles," p. 597, par. 2, 3; p. 575.)

4. God promises power to faithful. "These examples of human steadfastness bear witness to the faithfulness of God's promises,—of His abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world."—*Ibid.*



## MONDAY, MARCH 10

### Underlying Causes and Nature of Last-Day Crisis

Nor only are the perplexing events in which we find ourselves foretold in prophecy, but their cause and nature are also made plain.

#### I. Underlying cause of events leading to final crisis

The trying conditions in which the world finds itself now are only forerunners of the final and supreme crisis hour for God's people. Surely all these dark events have some underlying causes. Let us note some of them:

1. Judgment, justice, truth, and equity have disappeared. Isa. 59:14.

2. God's law is transgressed. Isa. 24:5.

3. Transgression has almost reached its limit.

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies*, Vol. VIII, p. 28.

"In this time of prevailing iniquity we may know that the last great crisis is at hand. When the defiance of God's law is almost universal, when His people are oppressed and afflicted by their fellow men, the Lord will intervene."—*Christ's Object Lessons*, p. 178.

4. Restraining Spirit of God is being withdrawn.

"The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Testimonies*, Vol. VI, p. 408.

"The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. . . . The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Id.*, Vol. IX, p. 11. (Read also "Prophecies and Kings," p. 277, par. 1.)

#### II. Nature of events leading to the final crisis

##### 1. Epidemic of crime.

"We are living in the midst of an 'epidemic of crime,' at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, it is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud. Every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide. Who can doubt that satanic agencies are at work among men with increasing activity to distract and corrupt the mind, and defile and destroy the body?"—*Ministry of Healing*, pp. 142, 143.

"The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which Inspiration has given of the antediluvian world, represents too truly the condition to which modern society is fast hastening. Even now, in the present century, and in professedly Christian lands, there are crimes daily perpetrated, as black and terrible as those for which the old-world sinners were destroyed."—*Patriarchs and Prophets*, p. 102. (See also "Testimonies," Vol. IX, p. 11.)

##### 2. War and all it involves.

Matt. 24:6, 7.

"The world is stirred with the spirit

of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place."—*Id.*, p. 14. (See also *Id.*, Vol. I, p. 268.)

### 3. Spiritual darkness.

"This is a time of spiritual darkness in the churches of the world. Ignorance of divine things has hidden God and the truth from view. The forces of evil are gathering in strength. Satan flatters his coworkers that he will do a work that will captivate the world. While partial inactivity has come upon the church, Satan and his hosts are intensely active. The professed Christian churches are not converting the world; for they are themselves corrupted with selfishness and pride, and need to feel the converting power of God in their midst before they can lead others to a purer or higher standard."—*Id.*, Vol. IX, p. 65.

"In our day, as of old, the vital truths of God's word are set aside for human theories and speculations. Many professed ministers of the gospel do not accept the whole Bible as the inspired word. One wise man rejects one portion; another questions another part. They set up their judgment as superior to the word; and the Scripture which they do teach rests upon their own authority. Its divine authenticity is destroyed. Thus the seeds of infidelity are sown broadcast; for the people become confused, and know not what to believe. There are many beliefs that the mind has no right to entertain."—"Christ's Object Lessons," p. 39.

"Wickedness is reaching a height never before attained, and yet many ministers of the gospel are crying, 'Peace and safety.' But God's faithful messengers are to go steadily forward with their work. Clothed with the panoply of heaven, they are to advance fearlessly and victoriously, never ceasing their warfare until every soul within their reach shall have received the message of truth for this time."—"Acts of the Apostles," p. 220. (Please read "Patriarchs and Prophets," p. 166, par. 1.)

4. The Sabbath and the commandments the real issue.

Rev. 14:12; 12:17.

"The powers of earth, uniting to war against the commandments of God."—"The Great Controversy," p. 604.

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted."—*Id.*, p. 605.

"The Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday."—*Id.*, p. 615.

"Heretofore those who presented the truths of the third angel's message [Rev. 14:9-12] have often been regarded as mere alarmists."—*Id.*, p. 605.

### 5. A threefold union.

Rev. 13:1-14.

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*Id.*, p. 588.

"The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain."—"Testimonies," Vol. VII, p. 141.

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."—*Id.*, Vol. V, p. 712.

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Id.*, p. 451.

### 6. The final death decree.

Rev. 17:6; 12:17; 13:7.

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprung from the malice of Haman toward Mordecai. Not that Mordecai had done him harm, but he had refused to show him reverence which belongs only to God. . . . Satan instigated the scheme, in order to rid the earth of those who preserved the knowledge of the true God. But his plots were defeated by a counterpower that reigns among the children of men. Angels that excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their own heads. The Protestant world today see in the

little company keeping the Sabbath a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon His Sabbath; the unwelcome intruder must by some means be put out of the way."—*Id.*, p. 450.

"Testimonies," Vol. V, pp. 464, 465.

(In closing, an earnest appeal should be made based upon some specific thought gleaned from the content of this study.)



## TUESDAY, MARCH 11 Crises Heroically Met

### I. Esther

IN Esther's day a decree went forth signed by King Ahasuerus of Persia that all Israel should be killed. This was indeed a real crisis for Israel. God's people were in real perplexity, sorrow, and despair. From a human standpoint there was absolutely no way of escape. The church—every member, old and young alike—stood face to face with the crisis. (See chapters 1, 2, 3, in Esther.)

#### 1. The crisis was not met—

- a. By war threats and retaliation.
- b. By economic plaus and diplomatic and political maneuverings.
- c. By changing governments or overthrowing governmental regimes.
- d. By appointing new commissions or creating more departments.
- e. By new methods and plans sponsored by a superior "brain trust."
- f. By a program of compromise by God's people.

#### 2. The crisis was met—

- a. By a program of fasting and prayer. Esther 4:1-4, 16.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer."—"The Great Controversy," p. 621.

- b. By a girl's courageous spirit and wholehearted self-dedication to the cause of God.

"If I perish, I perish." Esther 4:16. This courageous spirit which carried Esther through must be in the heart and life of everyone who will stand the crisis tests in the last days. "Death before dishonor or the transgression of God's law, should be the motto of every Christian."—"Messages to Young People," p. 80.

### II. Daniel

Daniel was another worthy who met crises heroically. Dan. 1:8; 6. His life of prayer and his purpose of heart to please God fitted Daniel for the crisis hour. Thus "Daniel stands before the world today a worthy example of Christian fearlessness and fidelity."—"Prophets and Kings," p. 542.



### III. Three Hebrew Youth

The noble Hebrew youth, Hananiah, Mishael, and Azariah came face to face with a real crisis in which their devotion to God was tested. Daniel 3. They did not compromise in any way. They depended upon the God of heaven for deliverance. That is why God could depend upon them to glorify His name. This same steadfastness, this same courage, God's youth of today may have as they enter the final crisis experience of their lives. (Read "The Great Controversy," p. 513, par. 1.)

### IV. Huss and Jerome

Examples of other courageous lives throughout history may be given, as John Huss, who was burned at Constance, and Jerome, who was burned soon after. (See "The Great Controversy," pp. 97-118.) What a loyalty to Bible truth they manifested in face of death. Of their courage and faith it is said: "Both bore themselves with constant mind when their last hour approached. They prepared for the fire as if they were going to a marriage feast. They uttered no cry of pain. When the flames rose, they began to sing hymns; and scarce could the vehemency of the fire stop their singing."—*Id.*, p. 110.

### V. Martin Luther

Martin Luther, the great Reformer, because of his honest convictions and his ardent devotion to Bible truth, brought upon himself the hatred of both state and church leaders. As he entered boldly upon his work as a champion of Bible truth, his life was repeatedly threatened. Some of his friends urged him to retrace his steps and line up with the Roman church again. The church prelates urged him to recant. Death stared him in the face, but Luther moved forward in the fear of God. He went through a real crisis experience out of which came a glorious reformation. (Consult "The Great Controversy," pages 120-170.)

### VI. Youth Today

Our Christian youth witness for God and His truth in these last days. "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."—"Education," p. 262.

#### 1. A good answer:

"A young man was brought before a military court in Europe to answer for his faith as a Sabbath observer who could not do ordinary work on the Lord's holy day.

"He had declared to the judge that the oath of loyalty which had been required of him as he was called to join the service, forbade his breaking the Sabbath. That was a new idea. 'How is that?' asked the judge. The young man replied:

"I was sworn in with a Christian oath, and therefore cannot be under an obligation to violate the commandments of God and work on the Sabbath. One must regard God as the highest authority and obey Him in the first place."

"It was an answer that made a deep impression in the court. No one had ever given such a turn as that to the oath required. Surely to the young witness the promise of Christ had been fulfilled: 'When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.' Matt. 10:19.

"The witness was borne in a stuffy little military courtroom in Germany, before military men who had little time for religious convictions that got in the way of regulations. But the newspapers were represented there; and as the wires and the mails took up the story, that young man's testimony was reprinted in the press of four continents. The quotation given above was taken from a Chicago paper, reporting the trial. The witness borne in a little courtroom in Europe was spread before millions over the earth. Thus God can give wings to words spoken for truth."—"Youthful Witnesses," by W. A. Spicer, pp. 221, 222.

#### 2. Recognition of loyalty.

An experience comes from the pen of one of our young men during the World War. Read "Seventh-day Adventists in Time of War," by F. M. Wilcox, pp. 350, 351.

#### 3. An old soldier's story. (See *Id.*, pp. 207, 208.)

(The final appeal may be based upon any thought found in the preceding study combined with the following quotation, which defines the Christian life: "Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance."—"Ministry of Healing," p. 497.)

## WEDNESDAY, MARCH 12

### Preparation for the Crisis Hour

NATURALLY we ask ourselves the question, What can our youth do to get ready for the final crisis which is to test them to the utmost? Surely God's program, if followed, will prepare us to stand. Let us briefly enumerate some of the essentials that must be a reality in our lives if we would stand loyal to God and His truth under the severest test—even unto death.

#### I. Confessing and forsaking sin

No one can expect to outlive the pressure of the last trying times while he knowingly harbors sin in his life. Prov. 28:13.

"Those professed Christians who come up to that last fearful conflict unprepared, will, in their despair, con-

fess their sins in words of burning anguish, while the wicked exult over their distress. These confessions are of the same character as was that of Esau or of Judas. Those who make them, lament the result of transgression, but not its guilt. They feel no true contrition, no abhorrence of evil. They acknowledge their sin, through fear of punishment; but, like Pharaoh of old, they would return to their defiance of Heaven should the judgments be removed."—"The Great Controversy," pp. 620, 621.

### II. Exercising faith and trust

Hebrews 11.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time."—*Id.*, p. 621.

"Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under terrible pressure of discouragement."—*Id.*, p. 622.

"We must cherish and cultivate the faith of which prophets and apostles have testified,—the faith that lays hold on the promises of God, and waits for deliverance in His appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords."—"Prophets and Kings," p. 387.

### III. Studying the Scriptures

Ps. 119:11.

"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. Are our feet planted on the rock of God's immutable word?"—"The Great Controversy," pp. 593, 594.

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day."—*Id.*, p. 625.

#### IV. Denying self and agonizing in prayer

Matt. 16:24.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. . . . Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God."—*Id.*, p. 621.

#### V. Quickening our pace

Jer. 12:5. This text positively indicates that God's children should not expect the crisis pressure to be removed. They may expect to meet even greater crises. All along the way God's commandment-keeping people must brace themselves to endure even worse things as they come down to the end of all things. If the footmen's going is too rapid for us, what will we do at the horseman's speed? If in time of peace we falter, what about the final hour?

"Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless."—*Id.*, p. 620.

"If we overcome our trials, and get victory over the temptations of Satan, then we endure the trial of our faith, which is more precious than gold, and are stronger and better prepared to meet the next. But if we sink down and give way to the temptations of Satan, we shall grow weaker and get no reward for the trial, and shall not be so well prepared for the next. In this way we shall grow weaker and weaker, until we are led captive by Satan at his will. . . . Oh, that all could see these things in their true light, and endure hardness as good soldiers of Jesus! Then would Israel move forward, strong in God, and in the power of His might."—*Early Writings*, p. 46.

#### VI. Living righteous lives

Ezekiel 14:14 presents four specific points for consideration:

1. A time of trouble—famine, sword, desolation, destruction, pestilence.

2. Deliverance, a personal matter. Though Noah, Daniel, and Job were in the land, they could save neither their sons nor daughters, but only themselves.

3. Assurance of deliverance. A remnant with sons and daughters shall be brought forth.

4. Method of deliverance.

"By their righteousness"—their righteous lives. Never will anyone

stand anchored in God's truth unless he is covered by Christ's righteousness. "All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."—*"Testimonies," Vol. V, p. 81.* In the crisis hour, God can and will intervene in behalf of His saints who are clothed with the righteousness of Christ—the garments of salvation. Isa. 61:10; 52:1, 2.

#### VII. Having a submissive spirit

Whatever the experiences, God's children are not to become hardened and resentful, but are to maintain an attitude of trust and submission. Why? These tests through which the saints are being called to pass from time to time, should be considered by them to be beneficial—preparing them for a worthy place in God's kingdom.

1. Not fret and complain.

"We are not to fret and complain. We should not rebel, or worry ourselves out of the hand of Christ."—*"The Desire of Ages," p. 301.*

"God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them. It is a bitter draft, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus must have another draft, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy, impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified."—*"Early Writings," p. 47.*

2. Think it not strange. 1 Peter 4:12.

3. Rejoice when reproached for Christ's sake. 1 Peter 4:14.

4. Suffer, not as a murderer or thief, but as a Christian—unashamed. 1 Peter 4:15, 16.

5. Submit to the Lord's methods of discipline: Zech. 13:9; Isa. 48:10.

"Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. . . . He permits the fires of affliction to assail them that they may be purified."—*"Ministry of Healing," p. 471.* (Please read "Acts of the Apostles," p. 524, par. 2: p. 574, par. 2.)

Jesus learned obedience by suffering. Heb. 5:8.

(In closing, an earnest appeal should be made, based on the following: "The time is not far distant when the test will come to every soul. . . . In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we

see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."—*"Testimonies," Vol. V, p. 81.*)

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THURSDAY, MARCH 13

#### Jacob's Time of Trouble

THE Bible definitely speaks of a real time of soul anguish for every child of God. Read Jeremiah 30:5-7. This time of testing experiences we should endeavor to locate in its relationship to the various events which precede it as well as those which follow it. This can be done very clearly by tracing event after event leading up to the time of Jacob's trouble.

Let us note some of these events surrounding this special experience as they are given in "The Great Controversy," pp. 613-634, and "Early Writings."

#### I. Events surrounding Jacob's time of trouble

1. "When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth."—*"The Great Controversy," p. 613.* Rev. 22:11.

2. "The people of God have accomplished their work."—*Id.* Matt. 24:14.

3. "The people of God . . . have received 'the latter rain,' 'the refreshing from the presence of the Lord,' and they are prepared for the trying hour before them."—*Id.* Zech. 10:1.

4. Those "who have proved themselves loyal to the divine precepts have received 'the seal of the living God.'"—*Id.* Rev. 7:1-3.

5. "Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, 'It is done;' and all the angelic host lay off their crowns as He makes the solemn announcement: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.'"—*Id.* Rev. 22:11.

6. "Every case has been decided for life or death. Christ has made the atonement for His people, and blotted out their sins."—*Id.*, pp. 613, 614.

7. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords."—*Id.*, p. 614.

8. The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. Jer. 30:5-7.

9. The wicked accuse the righteous of being responsible for these plagues.

10. "Decree went forth to slay the saints."—*"Early Writings," p. 36.* The saints cry day and night for deliverance.

**II. Jacob's experience.**

1. Discuss the event that laid the foundation for Jacob's uneasiness. Genesis 27.

2. Note Jacob's fear and anguish during the night at Jabbok. Genesis 32. "The Great Controversy," pp. 616, par. 3; p. 618.

3. Jacob prevailed. Gen. 32:28-30.

**III. Our experience.**

1. Comparison between our experience and Jacob's.

(Read "The Great Controversy," p. 616, par. 2.)

2. Satan's endeavors.

"As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble."—*Id.*, p. 618.

"As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God."—*Id.*, pp. 618, 619.

3. Our part—faith and trust.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God."—*Id.*, p. 621.

"It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, 'Why doesn't your God deliver you out of our hands? Why don't you go up, and save your lives?' But the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver them,

but they must wait a little longer; the people of God must drink of the cup, and be baptized with the baptism."—*"Early Writings," pp. 283, 284.*

4. God's promise to His faithful.

"The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.' If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth, for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist, 'In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me.' Christ has spoken: 'Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.' . . . Glorious will be the deliverance of those who have patiently waited for His coming, and whose names are written in the book of life."—*"The Great Controversy," p. 634.*

**IV. The Christian's duty in view of the time of trouble**

Read "Early Writings," pages 56-58, and make the content the basis of an appeal. Note some essentials gleaned from these pages.

1. Cut loose from all things earthly.
2. Place all upon the altar of God.
3. Lay up treasure in heaven.
4. Keep mind from being filled with worldly thoughts and cares.
5. Not look too far off for the coming of the Lord.
6. Spend time in searching the Bible.
7. Meditate and pray.
8. Make calling and election sure.

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**FRIDAY, MARCH 14**

**The Final Deliverance of the Righteous**

No matter how severe the efforts of Satan to frustrate God's plans for His people, his power will ultimately be broken, and the people of God, who have by faith clung to the Bible promises and have agonized in prayer, will not only be protected, but will

finally be delivered by the hand of God. Ps. 27:5; Isa. 26:20, 21; Dan. 12:1.

**I. Deliverance pictured**

Glorious indeed will be the final deliverance of God's saints. As one studies "The Great Controversy" (pp. 635-652) and "Early Writings" (pp. 285-288), he is impressed with this final act of God in behalf of His persecuted and perplexed saints. Briefly let us note some of the outstanding facts regarding this deliverance:

1. "The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen."—*"The Great Controversy," p. 635.*

2. "Evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth."—*Id.*, pp. 635, 636.

3. "Then a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company."—*Id.*, p. 636.

4. "The angry multitudes are suddenly arrested. Their mocking cries die away."—*Ibid.*

5. "With fearful forebodings they gaze upon the symbol of God's covenant, and long to be shielded from its overpowering brightness."—*Ibid.*

6. The people of God are admonished to "Look up, and lifting their eyes to the heavens, they behold the bow of promise."—*Ibid.*

7. Dark clouds part, and there the saints "see the glory of God, and the Son of man seated upon His throne."—*Ibid.*

8. "It is at midnight that God manifests His power for the deliverance of His people."—*Ibid.*

9. Everything in nature is turned out of its course (gleaned from "The Great Controversy," pp. 636, 637):

- a. "Streams cease to flow."
- b. "Clouds . . . clash against each other."
- c. "Mighty earthquake." Rev. 16:17, 18.
- d. "Mountains shake like a reed in the wind."
- e. Ragged rocks scatter.
- f. "The sea is lashed into fury."
- g. "There is heard the shriek of the hurricane."
- h. "Inhabited islands disappear."
- i. "Cities of the earth are laid low."

10. "Graves are opened, and many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt." All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace

with those who have kept His law. 'They also which pierced Him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient."—*Id.*, p. 637.

11. "Then there appears against the sky a hand holding two tables of stone folded together. . . . The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth."—*Id.*, p. 639.

## II. Jesus returning to earth

### 1. Appearance.

a. "Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror."—*Id.*, pp. 640, 641.

b. Matt. 24:27.

c. John 14:3.

d. Matt. 16:27.

e. Rev. 1:7.

### 2. Accompanied by angels.

a. "The armies which were in heaven follow Him.' With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms,—'ten thousand times ten thousand, and thousands of thousands.' No human pen can portray the scene; no mortal mind is adequate to conceive its splendor."—*Id.*, p. 641.

b. Luke 9:26.

### 3. Effect on the wicked.

a. "Before His presence, 'all faces are turned into paleness,' upon the rejecters of God's mercy falls the terror of eternal despair. 'The heart melteth, and the knees smite together,' and the faces of them all gather blackness."—*Id.*

b. Rev. 6:14-17.

c. "The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, 'with confused noise, and garments rolled in blood,' is stilled. Nought now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, 'The great day of His wrath is come; and who shall be able to stand?' The wicked pray to be buried beneath the rocks of the mountains, rather than

meet the face of Him whom they have despised and rejected. . . . There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'—*Id.*, pp. 642, 643.

d. Read "The Great Controversy," pages 643, 644.

### 4. The righteous delivered.

a. From the grave.

1 Cor. 15:55.

1 Thess. 4:16-18.

"Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries, 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live."—*Id.*, p. 644.

Read "The Great Controversy," page 644, paragraph 3, and page 645.

b. From their hiding places.

Isa. 26:20, 21.

Isa. 33:16.

"The people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the 'munitions of rocks.'—*Id.*, p. 626.

"The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were 'destitute, afflicted, tormented.' Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to this deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now 'God is judge Himself.' Now the decisions of earth are reversed."—*Id.*, p. 650.



## SABBATH, MARCH 15

### Victorious Saints

#### 1. THE SAINTS TAKEN HOME.

a. John 14:1-3.

b. 1 Thess. 4:16-18.

c. "Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocence. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying, 'Your conflict is ended.' 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the

foundation of the world.'—*"The Great Controversy,"* p. 646.

#### 2. THE TWO ADAMS MEET.

a. Rom. 5:12-15.

b. 1 Cor. 15:22, 45.

c. "As the ransomed ones are welcomed to the city of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race,—the being whom He created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying, 'Worthy, worthy is the Lamb that was slain!' Tenderly the Saviour lifts him up, and bids him look once more upon the Eden home from which he has so long been exiled."—*Id.*, p. 647.

d. Read "The Great Controversy," page 648, paragraph 3.

#### 3. CORONATION OF CHRIST.

All through the ages the saints of God have eagerly longed for Christ to set up His final kingdom, in which there shall be no more persecution, sorrow, sickness, suffering.

a. Daniel prophesied of this kingdom of glory. Dan. 2:44-49.

b. This kingdom is a matter of promise to all who love God. James 2:5; Luke 12:32.

c. The kingdom is to be set up when Christ shall judge the living and the dead. 2 Tim. 4:1.

d. This is to be when Christ shall come in His glory with His holy angels. Matt. 25:31-34.

e. Christ will be crowned King of kings and Lord of lords. Rev. 17:14; 1 Tim. 6:15; Micah 4:8.

"Christ, as stated by the prophet Daniel, will receive from the Ancient of days in heaven, 'dominion, and glory, and a kingdom.' He will receive the New Jerusalem, the capital of His kingdom, 'prepared as a bride adorned for her husband.' Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to 'sit down with Abraham, and Isaac, and Jacob,' at His table in His kingdom, to partake of the marriage supper of the Lamb."—*Id.*, p. 427.

f. This kingdom is an everlasting kingdom. Dan. 2:44; Ps. 145:11, 13.

#### 4. THE SAINTS REJOICING.

a. Isa. 35:10; 65:17-19.

b. Rev. 7:9-17.

c. "The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven, 'Salvation to our God which sitteth upon the throne, and unto the

Lamb.' And all the inhabitants of heaven respond in the ascription, 'Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever.'—*Id.*, pp. 650, 651.

#### 5. THE REDEEMED SING THE SONG OF VICTORY.

a. "A new song." Rev. 14:3.

b. Song of Moses and the Lamb. Rev. 15:3, 4.

c. "With the Lamb upon Mount Zion, 'having the harps of God,' they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, 'the voice of harpers harping with their harps.' And they sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. 'These are they which follow the Lamb whithersoever He goeth.'—*Id.*, pp. 648, 649.

d. "The redeemed raise a song of praise that echoes and reechoes through the vaults of heaven, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is, Salvation to our God, and unto the Lamb."—*Id.*, p. 665.

#### 6. SAINTS STUDY THE SCIENCE OF SALVATION.

a. Rev. 7:10, 12.

b. "The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, 'Our Father.'—*Id.*, p. 652.

c. "And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of re-

demption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—*Id.*, p. 678.

#### 7. MEMORIALS THROUGHOUT ETERNITY.

All through the ages the redeemed of this earth—those who have come through great tribulation—will stand as memorials of God's saving grace, monuments of God's redeeming love, trophies of His mercy and goodness.

a. Eph. 2:4-7.

b. Rev. 7:14-17.

c. Rev. 12:10, 11.

d. "It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied."—*Id.*, p. 652.

e. "Who are the subjects of the kingdom of God?—All those who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in His great firm. The elect of God are a chosen generation, a peculiar people, a holy nation, to show forth the praises of Him who hath called them out of darkness into His marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in copartnership with Jesus Christ. These are they that follow the Lamb whithersoever He goeth."—*Testimonies to Ministers*, p. 422.

#### 8. THE SAINTS ON THE CRYSTAL SEA.

a. Revelation 21.

b. Rev. 14:1-5.

c. "Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have 'gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.'—*"The Great Controversy,"* p. 648.

d. "Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, 'Oh, what love! what wondrous love!' The most exalted language fails to describe the glory of heaven or the matchless depths of a Saviour's love."—*Early Writings*, p. 289.

e. "The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from His throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Joh, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, will be there.

"We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us. O day of rest and triumph, and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories. EVEN SO, COME, LORD JESUS."—*Daniel and the Revelation*, by Uriah Smith, pp. 775, 776.

"I'm almost home at last,  
Almost home!  
The signs are clustering fast  
Amid the gloam.  
I see the twinkling lights,  
The star-illuminated heights,  
I sense the dear delights  
Of welcome home!"

"Home, blest home,  
Where night and storm and scar  
Faded in the stillness of a life afar!  
Home, dear home,  
I'm almost home!"

—*Author Unknown.*

## Lessons for Junior Missionary Volunteers

By LOUISE C. KLEUSER

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

### Instruction for Leaders

THESE lessons for the Juniors have been prayerfully prepared with a burden on our heart that the appeals presented will find a response in the hearts of our boys and girls. What is true of their elders is also true of them; it is difficult to appreciate the seriousness of these hours in which we are living. It is high time for a deep spiritual awakening in our ranks. More wonderful would it be if it should begin with our children.

The thoughts presented in these lessons are not new; they are all familiar advent truths. There is danger that we neglect to inform our children about these thrilling scenes of the end. The imaginations of childhood can grasp the glories of the Holy City and the earth made new. The one who leads out in these lessons should familiarize himself with the details of these scenes as they are portrayed in "Early Writings." They should be naturally related, without stilt. A personal conviction of their importance should accompany their presentation, that there may be a strong appeal for righteousness and a preparation to meet Jesus.

The hymns selected from "Christ in Song" have the advent ring. These occasions are not just meetings with "lively" song services, songs selected by the children at random; each hymn should deepen the impressions of the message presented. The underlying challenge in these lessons is the need for a Spirit-filled youth. The prayer hymn, "Holy Spirit, Light Divine," No. 163 in "Christ in Song," expresses the necessary experience. Sweetly and prayerfully sung, this beautiful hymn brings the right tone to the meeting.

Give occasion for expression by the children. Be sure some point of appeal has been made outstanding, so that there may be definiteness to these testimonies. Do not press or urge, for as you talk over these sacred truths, children will respond in the same free way. They will talk to Jesus about their needs just as freely as they talk to their parents.

Let there be personal work done for all the children. The boys and girls in the grammar grades are already facing important decisions. They need kind guidance. The Week of Prayer will open the way.

The plan of inviting in a different speaker each day to lead out in the church school is not the best. More is gained when one person leads out, two at the most. The lessons can then be built up while reserve is

broken down. This is hardly the occasion for variety, and the reason for some of our limited results in the past may hereby be explained.

A by-product of this Week of Prayer should be a genuine interest in the book "Early Writings." Short selections from this work may well serve for the opening exercises in the church school after this week closes. The children are already keenly interested, and the spiritual work may be continued.

LOUISE C. KLEUSER.

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### LESSON I

MONDAY, MARCH 10

#### Jesus Invites Us Home

SONGS: "Christ in Song," Nos. 8, 69, 286, 914.

OUTLINE: *Back to God.*

Strangers in a strange land. 1 Chron. 29:15.

Homesick for heaven. Ps. 55:6.

The Father is waiting. Luke 15: 11-24.

*Preparing for Heaven.*

Must be ready. Matt. 24:42, 44.

Mansions are prepared. John 14: 1-3.

A character the passport. Rev. 14: 1; 7:14.

#### RETURNING TO THE FATHER

EVER since sin drove Adam and Eve from the Garden of Eden, every person born into this world has here been a stranger. Adam sold out to Satan. We are here to develop a character and then go to heaven, where Jesus has gone to prepare mansions for us. There will also be a new earth.

From the start it has been Satan's plan to absorb man's attention in the things of this world. He would then forget his heavenly home, and would plan merely for selfish, worldly pleasure. In the end, man would perish with this earth, which will be destroyed by fire. He has charmed man into serving him, the god of this world, and thereby caused man to forget his Creator.

Jesus saw man's lost condition. Someone must come to this earth to show man the way back to the Father. Man must learn through Jesus that

God is truly a God of love. He must know that the reign of sin will come to a close, and that then there will be restored to man the former kingdom. So Jesus came to this sin-cursed world, Himself a stranger in a strange land. Since His coming every Christian has been homesick for heaven.

Jesus showed man that this new home would be shared by all who love God. They will serve Him gladly now, knowing what it meant for God to give His only Son for a rebellious world. Satan had charged God with being too severe; he claimed that God's law could not be kept. Jesus revealed the secrets for keeping the commandments of God. In the parable of the prodigal son He clearly taught how useless are all the pleasures of sin. He wished that sinners might understand the great love of God, and how much He desired them to return to the Father's house. The Father was there waiting with outstretched arms to receive them. He had made a banquet for this happy occasion. But there would have to be a great change of character in man before he could truly appreciate the blessings of the Father's home.

Dear Juniors, Jesus has gone to prepare mansions for His people. These mansions are more glorious than words can describe. Sad to say, men generally are not interested in this heavenly home. They are kept so busy serving Satan that they do not take the time to find out about it. Many do not know that they are lost in sin; they do not care, either. They are wasting away; their day of grace while God is pleading with them constantly through His Holy Spirit.

This Week of Prayer brings to us another opportunity to think of Jesus and His love for each of us. The end of all things is hastening. Too many boys and girls from Christian homes are still as careless about their salvation as those of the world. They will never be ready when Jesus comes. Their characters are not right. How do we know this? We see them giving great concern for the things of the world and its pleasures. The word of God is not studied diligently. Prayer is not earnest.

There is due in the church a great spiritual awakening. It is coming, boys and girls; it must not be held off, for the end is very near. The



children of the advent movement are praying for it earnestly today; will you join them? At the beginning of the Week of Prayer, will you say in your heart, as did the prodigal son, "I will arise and go to my Father"? Will you remember that God is waiting with outstretched arms to receive you? You may have slipped away from Him, but He is anxiously looking for your return. If you have kept close to His side, He wishes now to give you a special portion of His Spirit. You will need it greatly in the tests ahead. Shall we all ask Him for that blessing? Let us pray. (*Invite several to lead.*)

#### Couldn't Look Up

"Mary, Mary!" called an excited voice. "See what I have for you!" But Mary was so occupied with the little game she was playing with Rose that she couldn't take the time to look up. So Helen continued, "Oh, Mary, why don't you stop a minute to see what I really have for you? It's in my hand. A kind woman gave it to me. It's something nice. I want to share it with you. Do look up, Mary!"

At last Mary did look up from her play, somewhat annoyed that she had been disturbed by Helen. "Well, what do you want that's so important?" she snapped out. "Come over here," coaxed Helen. "Leave your game for a minute and see what a friend gave me. Henry, Mary!"

Mary wasn't in any special hurry, although she had become a bit curious by this time. She finally left the game to her chum and went to investigate why Helen had been so urgent.

Helen was sitting on the steps of the house next door, examining and counting a box full of foreign coins. The kind woman had told her that morning that some of these coins were a rare collection and that they were from many different countries.

"Since you are my best girl friend, Mary, I am going to share these coins with you. Are you happy over it?" questioned Helen sweetly as she threw her arms around Mary's neck. Mary modestly replied, "Well, Helen, I never thought that you would have anything half as interesting as this. Thank you very much."

That evening Helen's uncle learned about the coins the girls possessed. He

said to Helen, "Let me see them; it may be that they are worth something, and I may find a man who will buy them from you girls." Bringing the box to her uncle, Helen was surprised to think that these coins, some tiny bits of metal, might be worth anything at all, except that they were something to play with. She ran off to get Mary. At the uncle's suggestion the girls left their coins with him. A few days passed before the uncle returned with the information. In the meantime the two girls had almost become impatient at times.

"What will you girls say when I tell you that your coins are worth a nice little sum—six dollars?" said Helen's uncle. "Six dollars!" exclaimed both of the girls in great surprise. "Why, that will buy me that new dress I have wanted so very much," said Helen. "Yes, Helen," said Mary, "I am very happy, too, at the thought of buying myself something I have wanted a long, long time. I was just thinking how mean I was. I did not even want to take the time from my game to see these valuable coins." Turning to Helen's uncle she said, "Think of it! When Mary called to me, I wouldn't even look up." "Mary, I really thank you and your uncle a great deal. My, three dollars for each of us! We must buy something very special with the money." As they walked off to discuss the subject further between them, Mary whispered, "And let's buy your uncle a gift also."

(This story will prepare the way for a brief expression meeting when the Juniors may tell of their personal desires. The right spiritual tone in this meeting will pave the way for victories through the week. Impress upon the Juniors the thought that we hardly realize at times the true value of spiritual things, but Jesus knows the value of our souls. Luke 21:28.)



#### LESSON II

TUESDAY, MARCH 11

#### Looking Forward to Heaven

Songs: "Christ in Song," Nos. 609, 861, 929, 716.

OUTLINE: *Knowing Jesus Today.*

Jesus, the longing of every heart. John 12:21.

Jesus, the only way to the Father. John 14:8, 9, 6.

Loving and obeying Jesus. John 14:21.

*Face to Face With Jesus.*

"This same Jesus." Acts 1:11.

"See Him as He is." 1 John 3:1-3. Come in His glory. Matt. 25:31.

#### LOOKING FORWARD

HAVE you ever looked forward to the day when you would start on a long, long journey? Perhaps you planned a visit to grandmother and grandfather. Have you dreamed about the event and planned the very hour when you would start out? Much of the pleasure of that trip came as you looked ahead, didn't it? At times the days seemed to drag along; but eventually, the day did come, and you were all packed to go.

Do you remember how you tucked away this little thing and that? How you helped mother to get your clothes ready? The buttons all had to be sewed on tightly. You wanted to look your best, of course; so everything had to be clean and trim. Mother and father talked over with you the plans for the trip. Catalogues, guides, and maps were consulted. Father wished to find the best way to travel. It meant planning. It also meant saving ahead.

Then at the end of the journey came the special pleasure. There were grandmother and grandfather waiting anxiously for the day of your arrival. They lived on an interesting farm, with flowers, trees, animals—yes, so much to make a city child very happy. But wonderful as all these things on the farm were, it was grandmother and grandfather who made that experience a delight. The reason for it was that they loved you, and you loved them.

Looking back, you can still see, in your mind's eye, those dear old people, you can picture again the things you saw on the farm. You long to get back there again, don't you? How wonderful it would be for you to have your parents tell you that they had decided to move out to grandmother and grandfather's, to make your home there. How you would dance for joy!

Well, Juniors, that is the way we should feel about going to heaven to see Jesus. Now we see Him in our expectations; but we will soon see Him face to face, and will never part from Him again. He, too, is looking forward to that day, and is preparing a beautiful place for us. We will travel through the universe and enter heaven through that brilliant spot in the constellation Orion. The wonders of that country no tongue can describe.

But what really makes heaven?



Heaven is heaven because of the heavenly characters found there. The holy and pure God, the lovely Jesus, the ministering angels, make heaven such a happy place. Its happiness will be even more complete when the redeemed of earth will be added to the family forever. John the revelator saw the saints with characters like Jesus. When did they develop such characters? While here on earth. Let us turn in our Bibles to 1 John 3:2 and read: "Now are we the sons of God." Now. Let us ask Jesus today to give us a deeper longing to be there, and to help us to develop characters fit for that heavenly home. This is very important, because it is time for Him to return soon to the earth to take His children to those heavenly mansions He is preparing.

#### A BEAUTIFUL CHARACTER

Herbert had heard grandfather remark one day that the neighbor's son across the street was a beautiful character. "Just what did grandfather mean by that?" he asked his mother that evening.

Recognizing that this would be a good opportunity to inspire Herbert to pattern after young Mr. Bailey, mother sat on the edge of the bed and began telling a very interesting story about this young man. There were a number of experiences that had made him outstanding even as a boy, but there was one she wanted to mention particularly.

"Some years ago," mother continued, "young Mr. Bailey had to make a very definite decision which would greatly affect his future. His father had met with a severe accident, and it was doubtful whether he would ever resume his work for the support of the family. The son had mapped out for himself a medical course, and had shown ability. This would require more money than the father could now earn, even if the young man would cheerfully help himself.

"It was then that some wealthy friend learned about this case. He had always taken a great interest in the lad, but he had developed some very personal dislikes toward the father. He offered the young man all the money it would take to complete the medical course, provided he would leave his home and forget his father. With this offer came tempting opportunities. Young Mr. Bailey made his

own decision without implicating the former friend of the family. He chose to give up his planned career, and sought a profession which would bring the family immediate help and support.

"You know the hardships the Bailey family have gone through the last few years, Herbert. The mother, as well as the father, has been practically an invalid, but what kind care has been given his parents by this son! No one has ever heard a word of complaint from him. Everyone respects him highly. I am so happy that he has been appointed as your Sabbath school teacher. He is indeed a beautiful character, and I hope that my son will pattern after him."

These experiences made a deep impression upon Herbert. Of late he had shown tendencies to be discourteous to his parents. He had grown selfish, too. A very definite change for the better was seen in Herbert's life, and young Mr. Bailey became one of his staunchest friends, and exerted a strong influence on the young boy for good.

#### GOING TO JESUS

SHE was a lassie just four, you see,  
Tripping to Sabbath school, too;  
"What is your hurry, my little miss;  
What are you going to do?"

"Going to Jesus! Don't bother me!"  
Quaintly the little thing said;  
She couldn't stop to talk or explain;  
Onward those little feet sped.

"Wait, little girl," called her Uncle Jack;  
"Wait: I have something to say!"  
"Scuse me. I'm in a very great rush;  
See you another day!"

"Going to Jesus!" She waved her hand,  
While Uncle Jack walked away;  
"Here I am, Jesus!"—all out of breath,  
She entered the church that day.

LOUISE C. KLEUSER.



#### LESSON III

WEDNESDAY, MARCH 12

#### Hardships of the Journey to Heaven

(Read "Early Writings," pages 14-17, acquainting yourself with the details that will appeal to the children. Our boys and girls have not been told these stories as often as boys and girls were told them years ago. Help your Juniors to know this message.)

SONGS: "Christ in Song," Nos. 678, 507, 552, 492.

#### OUTLINE OF VISION:

*Path to the Holy City.*

Path rose higher and higher above the dark world.

Path was straight and narrow.

Advent people traveled this path to the city.

A bright light was set before them in the path.

Their eyes must be kept on Jesus. Weary of waiting, some lost the path and dropped off.

The wicked persecuted the saints. Small cloud in east the sign of the Son of man.

Who shall be able to stand? Sleeping dead arise; righteous living translated.

Seven days' journey to the sea of glass.

Harp and palms; no starless crowns.

#### A BEAUTIFUL VISION

LET us notice, Juniors, that the people of God who traveled this path to the Holy City had to leave the dark world behind them. The path was not like the broad highways of our modern age; this path was cramped and narrow. But it was the very path God had shown them. He had provided the shining light of prophecy to light the way.

Not all the people would let Jesus encourage them step by step during the journey. Some took their eyes off Jesus and looked down into the world. They then slipped and lost the path to the city of God. They didn't seem to care. They said the city was a long way off, and they had expected to enter it before. But those who held out were encouraged by Jesus' glorious right arm over them in protection. They heard the voice of God like many waters flowing. They then received more of the Holy Spirit for the rest of the way. Their faces were lighted up with the glory of God. Fear was gone, and they were now determined to press on to the Holy City.

The small black cloud in the east, as foretold in the Bible, next appeared as the sign of the Son of man. Nearer and nearer it came, and grew more glorious until it became a great white cloud. A beautiful rainbow was over the cloud, and around it were ten thousand angels. They were singing a most lovely song. On the cloud sat Jesus, His hair white and curly, and on His head were many crowns. In His right hand was a sharp sickle, and in His left, a silver trumpet. Fear again seized the saints and they cried, "Who shall be able to stand? Is my robe spotless?" Then Jesus spoke peace to them because their hands and hearts were pure.

## LESSON IV

THURSDAY, MARCH 13

## Nearing Home

Songs: "Christ in Song," Nos. 679, 845, 879, 882.

OUTLINE: *Signs Along the Way.*

Heavenly signs—earthly signs. Luke 21:25.

Nations in conflict. Matt. 24:7.

Leaders fearful about the future. Luke 21:25.

Scoffers denying the Bible. 2 Peter 3:3-7.

Pleasure lovers of the last days. 2 Tim. 3:4, 5.

A sleepy church waiting for the Bridegroom. Matt. 25:5.

God's Spirit on youth. Joel 2:28, 29.

## GOD'S SPIRIT POURED OUT

Juniors enjoy singing the song, "We Are Nearing Home!" Truly, we are nearing home; but do we really believe it, boys and girls? How do we know that we are almost home? Let us study for a few moments some of the signs along the way. See the nations of earth in tremendous conflict. Leaders are seized with fear, for there seems to be no way out of earth's difficulties.

Instead of men humbly seeking God for help, scoffers have arisen denying the Bible and its prophecies. It is also a pleasure-mad age. Even some of the church members are weary of waiting for Jesus. Heaven is tense, anxiously waiting to pour out God's Holy Spirit, for it is due. God's Spirit will ripen the gospel seed. It is called the "latter rain." The Spirit is poured out richly upon the youth who are obedient to God's will.

In the closing scenes of earth, children properly trained and instructed in God's word, will fearlessly stand before kings and rulers, proclaiming the last warning message. Men will not listen to adults, but these boys and girls in their simplicity and sweet earnestness, make an impression upon them. Many turn to God and are converted. These youthful preachers are filled with God's Spirit.

Think of it, Juniors! Are we ready for the outpouring of His Holy Spirit? How are we preparing for it? God will not take witnesses from the movie halls and the pleasure dens of earth. He must have consecrated youth who have learned to pray, and to study the Bible, and who have asked Jesus to cleanse them from every sin. When

the great prophetic clock strikes the hour for the Spirit's outpouring, these children have the right Christian experience to receive the Holy Spirit. Thrilling, isn't it?

In this company will be advent youth from all over the world. The prophet Isaiah saw them in heathen lands. Children of Sabbathkeepers will also be filled with the Spirit for the tasks in the homelands. Wherever there will be found Spirit-filled youth, great miracles will be accomplished, and men and women will turn to God. When the last soul to be warned has heard the message, the gospel work will be finished. Now Jesus will come on the great white cloud, holding in His hand the sharp sickle. The time is very short, dear Juniors; we are nearing home. Are we ready now to receive God's Holy Spirit?

## JOHN'S DREAM

It was Sabbath afternoon, and John had become very sleepy while reading a book in the new Junior M.V. Reading Course. His experience had not been good lately. Since moving into his new neighborhood, John had come under the influence of careless boys who did not attend church. Their language was not choice. Their games were rough and their habits questionable. John was slipping and losing his interest in spiritual things. Today his conscience had bothered him a bit over a recent show he had seen. The boys had ridiculed him as a "goody-goody." He did so want to be like the rest, and therefore he had joined them. Then John seemed to be talking with Jesus in a dream.

"Well, John," said Jesus, "why isn't that Reading Course book interesting to you today?"

John replied a bit carelessly, "I can't enjoy it as I did that detective story I read the other day."

"But, John," continued Jesus, "will that detective story help you to build Christian ideals that will serve you well in future tests?"

"Not exactly," said John in a rather defeated manner; "but a boy has to have some fun, doesn't he? At least that book was exciting."

"John, you are still young and want a good time," the Saviour continued understandingly; "but I alone can offer you pleasures with no regrets. Won't you become better acquainted

Now followed a mighty earthquake, which brought the sleeping saints out of their dusty beds. They, with the living righteous, were now changed to immortality. It took seven days to make the journey to the sea of glass. Jesus brought to the victors crowns, harps, and palms. Some crowns had many stars. There were no starless crowns, but all the redeemed were satisfied with their crowns. The angels then escorted them to the Holy City.

Every girl and boy of the advent movement should be able to recite this vision as we would tell the story of the Pilgrim Fathers. There are hardships and persecutions ahead for the children of God, and these visions must become our comfort in those trying hours. Choices will have to be made, Juniors. Shall we be with those who have believed these truths for a while and then slipped back into the cold, dark world, or shall we go through with the people of God into the city? Shall the world and its pleasures draw our attention, or shall we keep our eyes fixed on Jesus?

The dark, narrow path homeward is lighted by the Bible. It alone will keep us from slipping. If we shall stand in that day when the eyes of Jesus shall pierce the very crevices of our hearts, we must learn to stand now against temptation. The world must be below us—conquered! We must press upward. Isn't this a solemn vision, Juniors? God gave it to us so that we might know what is ahead. Are you determined to follow in the narrow path of trial and affliction? Dropping out means the lake of fire eventually. Oh, let us ask Jesus today to hold us firmly by His hand. Let us keep our eyes on Him forever.

(Discuss briefly how we may take our eyes off Jesus—by looking at the faults of others fearing the city is too far off, letting the world appeal to us, becoming indifferent to the light neglecting Bible study and prayer. Emphasize the thought that this Week of Prayer must help us each to receive a new portion of the Holy Spirit for the rest of the journey to the Holy City.)

## HE WAITS FOR YOU

He knows the storms your bark must meet.

He marks the tide, the shoal;  
He waits beyond. He waits for you,  
So trust Him, youthful soul!

Fear not the dark, fear not the wrath  
Of men who know not truth;

Press on, your Jesus waits for you;  
Keep eyes on Him, dear youth!

LOUISE C. KLEUSER.

with Me through reading your Bible?"

"I'd like to, Jesus," was John's answer, "but a boy these days hasn't much time to read; it isn't easy to keep interested in the Bible."

John saw Jesus' disappointed look, and because his heart was not altogether hardened by sin, he caught himself and apologized a bit, saying, "I suppose it is my fault, Jesus, for I could take a little time each day, if I really wanted to. From tomorrow morning on I'll try to read my Morning Watch text anyway. Oh, did you say something about the study of the Sabbath school lesson? Well, you see mother reads that to me every evening after I get into bed. It makes me awfully sleepy, though."

"John," said Jesus very earnestly, "John, I have plans for you, but you are on the wrong path at present. Your associates are leading you against Me. John, won't you give your heart to Me? I want you to be My messenger." But right then John awoke.

That dream, however, was the turning point in John's life. He could not get away from the searching eyes of Jesus. He also had a praying mother, and she wisely helped him. John became a faithful worker for God.

(This dream will touch some definite problems in the lives of the Juniors. Suggest that the Spirit convicts of sin and leads to righteousness. Sing "Holy Spirit, Light Divine." Call for several earnest prayers by the children.)

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## LESSON V FRIDAY, MARCH 14

### Heaven at Last!

(The lesson is based on the vision found in "Early Writings," pages 17-20. Master the details before telling the story.)

Songs: "Christ in Song," Nos. 514, 691, 860, 5.

#### OUTLINE OF THE VISION:

*Holy City and New Earth*  
The New Jerusalem descends.  
Houses of silver with pillars of pearl.  
Golden shelves for glittering crowns.  
Living green and never-fading flowers.  
Glorious woods, and trees around temple. (Name trees.)  
Martyred saints with bordered robes.  
Little ones flying to tops of mountains.  
A temple with seven golden pillars studded with pearls.  
Tablets of stone with names in letters of gold.  
Table of silver miles in length.

#### THE HOLY CITY

No fairy tale can compare with the Bible's description of the Holy City. You will want to read about it yourself. Read also the story in that wonderful book, "Early Writings."

There is no comparison between the jewels which the vain of earth use to bedeck themselves, and the wealth of precious stones God has studded in the foundation of the New Jerusalem and in its gates of pearl. Here is heaven's great jewel box. The very streets are paved with solid gold. The crowns of kings and queens fade into insignificance when we think of the crowns for the redeemed. These will be laid on golden shelves built in houses of silver with pillars of pearl.

God is a lover of the beautiful. He created all the beauties of nature. There the saints will study the many lovely trees with new interest. They will rejoice with singing as they walk through the bright woods with their graceful swaying foliage. There the redeemed martyrs will wear spotless white robes with curious borders. With them will be an innumerable company of little ones with red borders on their little dresses. They were slain by wicked men for Jesus' sake. These little ones now use their tiny wings. They pluck the never-fading flowers which grow on the tops of the high mountains. Yes, there we will study many new flowers and will not need a nature guide to help us.

Think of a large temple of transparent gold! It is set with pearls most glorious. Will your name be inscribed in gold on one of the tablets of the 144,000? Today men are remembered by their names' being inscribed on beautiful church windows in our tall cathedrals, but the names on these tablets stand for noble characters which have been developed here on earth. Oh, don't you long for such a character?

It is time for the marriage supper of the Lamb. See the table of pure silver, with Jesus at the head, serving those who have come out of great tribulation. On the table we find the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other fruits. Listen to the beautiful music. You now hear the original "Hallelujah Chorus!" How different from the best music of the earth; how very different from

its cheap corruptions—jazz, swing, ragtime. Do you want to join the redeemed in praise as they touch their golden harps and sing the new song—the song of salvation?

Nothing that defiles may enter the new earth or the city. It is a prepared place for a prepared people. Are you preparing to be there? (Quote Revelation 21:27.) There will be no room for the actors of pictures of shame and lies. There will be no place for sinners of any kind; they cannot endure the pure presence of Jesus. The scene is shifting; whoever is not found in the Lamb's book of life meets destruction—everlasting destruction in the lake of fire. And so sin, with all its sorrow and pain, with all its disappointments and heartaches, is forever wiped out.

Juniors, we must be with Jesus in the Holy City! He is waiting for us there. We must see Him face to face. Does He hold our affections now? Have we consecrated to Him all our talents? Are we watching the dangerous pitfalls of the journey? Do we see now why Satan makes the wicked world so attractive right here at the end of the way? Yes, these are solemn thoughts! How much we today need His Holy Spirit, in order to understand what all these things mean to us. Shall we sing our special prayer song again? ("Holy Spirit, Light Divine!")

(Invite the children to express their desire to be with Jesus in the Holy City. Close with prayer that every sin may be taken out of their lives, so they may soon see Jesus face to face.)

(Children long remember the wordings of the Spirit by the hymns or poems that have impressed their lessons. The spiritual experience of the Week of Prayer is frequently recalled by some special help of this type. Close by reading the following poem softly and with feeling. Later write the stanzas on the blackboard, leaving them there for a while to deepen the impression.)

### His Blessing

I've caught the music of a better land;  
How vain earth's fleeting pleasures!  
I've seen the wealth of lovely Canaan's  
strand,  
The sparkle of its treasures.

I've heard the voice of Jesus bid me  
come,  
Come to His side for cleansing;  
I bring today my youthful, loving heart—  
He fills it with His blessing!

LOUISE C. KIRSTNER.

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For all your days prepare,  
And meet them ever alike;  
When you are the anvil, bear—  
When you are the hammer, strike.  
—Edwin Markham.

## 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.

### Ready for Service Beyond

**M**ISSIONARY N. W. DUNN, who is laboring in the altitudes of the Andes near Lake Titicaca, Peru, points out that there are fruitful fields farther up the mountainsides. He writes:

"In many respects, our work around Lake Titicaca is more interesting than that in any other part of our division. To look over the blue waters of Lake Titicaca, decked with yellow balsas (sailboats made of bulrushes), and know that among them are groups of Indian believers coming across the lake to attend a general meeting, gives one a thrill that is difficult to describe. The terraced mountainsides that extend up from the water's edge, varying in color from somber purple and violet to the cheerful green and yellow of grass and ripening grain, present a picture that would make an artist reach immediately for his brush. To be sure, at certain seasons of the year the altiplano is a barren place, cold and wind swept, but when the rains fall, the landscape is changed to a place of rugged beauty.

"In this environment live thousands of our Indian brethren. They are at home in the altiplano. Probably they would not be happy elsewhere. Clothed in bright colored ponchos and polleras, the men and women gather in large congregations to hear the preaching of the word.

"I shall not soon forget the first meeting of this nature that it was my privilege to attend. Pastor George B. Stacey, director of the mission, had called in his workers and teachers for a general meeting. For ten days they studied ways and means of accomplishing the difficult task before them—that of evangelizing the unentered villages. Attention was called to the 'giants in the land' which threatened to obstruct their progress—the interference of government laws touching the maintenance of private schools, and the shortage of men and means, which makes it apparently impossible to do more than merely hold our own, with no prospect of being able to extend the work into new areas. Then the speaker paused for a moment, opened his Bible, and read the message of God to Moses: 'Speak unto the children of Israel, that they go forward.' Ex. 14:15.

"These words took effect. At the close of the meeting more than a

hundred Indian evangelists and teachers rose, expressing their readiness to go anywhere that God might call them, even though it meant privation and suffering, separation from family and friends for months at a time, and even persecution and imprisonment. With a prayer of consecration, the meeting closed, and we bade our dear Indian brethren Godspeed as they took the trail across the pampas or entered their balsas to cross the lake to their mission stations and schools, there to stand as gospel light bearers to many a dark Indian village.

"Our hundreds of mission schools in the altiplano are doing a great and noble work. Our Indian teachers are a self-sacrificing, consecrated group of workers: As they labor on in these outlying mission stations, we should assure them of our prayers that God will give them a rich reward for their ministry of love and devotion."

### A Peaceful African's Inquiry

DR. LLOYD R. STUDEBAKER, who is laboring in Nigeria, West Africa, cut off his mortgaged time writes back home some of his experiences. He adds the following:

"From our radio we daily hear of the rumblings of war. However, outside our door we come face to face with sleepy Africa; the peaceful natives shuffle by, the warm African sun beating down upon their heads. Tropical storms may come unexpectedly out of the east with a great rush, blowing off the grass roofs of their huts, but the tough-skinned native is little concerned. He has not yet met the terror which comes out of the sky and rains bombs upon his innocent head. He scarcely knows there is a war, and he is not sufficiently concerned to keep in daily touch. Suppose that last week he heard that there is a war. Today, if he learns that the war is still raging, he expresses great surprise, and inquires as to why it doesn't stop. 'Hasn't anybody been killed yet?' he says. 'Well, yes,' we reply. 'More than one?' 'Yes.' 'More than two?' 'Yes, more than two!' 'Well, more than five?' 'Yes, many more than five!' 'Well, then, why don't they stop fighting?' We have no adequate answer.

"As far as the native is concerned, life goes on here in Africa pretty much the same as always, war or no

war. Children are born in poverty and complete lack of sanitation, malaria rages and takes its annual toll of life, parasitic diseases are the rule, and death ever lurks just outside the door. In less than two weeks this month more than half the population of one village died of meningitis.

"When you are in Africa, you truly feel that you are in another universe. It's different!"

### When Some Light Shone at Home

A VERY sick mayor of a city in the South came at one time as a patient to the Washington Sanitarium. Here he found a new atmosphere. When he returned home, he wrote, "It seems that I have been close to Galilee. The spirit of the Master seems to pervade every nook and corner there, and the lives of all the personalities." Here is the sequel as related by one of our evangelists:

"I was searching for a building in which to hold meetings when someone referred me to a warehouse that had been used at one time by Billy Sunday. The original building had been burned, and a fine new one had been erected on the same site. The owner, I was informed, was a prominent and wealthy citizen.

"I talked with this gentleman, and though he treated me very courteously, he informed me that they had experienced unsatisfactory results in letting the building for such a purpose. When I was about to leave, he asked me what denomination I represented. I told him that I was a Seventh-day Adventist. A serious and troubled look came over his face, and there was a period of silence. Then he said, 'Well, they are a fine people.' Again he looked troubled, and there was another period of silence. He then remarked, 'If there are any Christians on earth, Seventh-day Adventists are, or I am greatly deceived.'

"He stated that he had been a patient at the Washington Sanitarium at Takoma Park, and he was greatly impressed with the quiet, Christian lives of the members of the institution. He said he had observed them, from the janitor to the medical superintendent, and was convinced that they lived their religion and did not try to force their views on the patients. 'There is something to a religion that will manifest itself in such a way as I have seen in these people,' he said.

"He concluded his remarks by saying, 'I will tell you what I am going to do. I will have the water and lights turned on, and I will pay the bills myself. You may have the building as long as you want it, and it will not cost you a cent.' We had expected to pay at least \$100 a month for the use of the building, besides the water and the lights."

"We are in the seventh week of

our meetings, and the prospects look encouraging for a good church to be established in this place. I feel that what we have been able to do here is a tribute to the Christian influence of our institutions. Little do we realize what the results of a consistent, Christian life may be. Surely the Lord works out combinations of circumstances to bring about the desired results in His cause."

### Loving-Kindness She Wanted

A MISSIONARY among the Inca Indians wrote this:

"A dear old Indian woman who lived by the shores of Lake Titicaca came to one of the mission stations one day, and stood at the door for a while after the missionary's wife had given the usual kind, cheerful greeting. Then she was asked what she wanted, it being supposed that she needed medical attention. But she replied that she wanted, 'Just a little loving.' Of course, she found it in the loving arms and kind words of the missionary's wife, who was happy to do what she could."

"Friends, there are many about us who long for a little of our love and for the story of Jesus' love. How happy the missionary's wife was to take a few moments from her busy duties and just share a little love with the old Christian Indian woman before she hobbled home, where she soon fell ill and died. But she suffered and died bravely and happily because she was conscious of sisterly love and of Christ's love. Simple expressions of love can wield a mighty influence."

### The Boy Preacher and Colporteur

THE following story, related by G. C. Nickle, president of the conference, comes from the interior of the Republic of Panama:

"In the province of Chiriquí, an Adventist mother frequently read from 'The Gospel Primer' [in Spanish] to her children, who learned to love its stories."

"One day the schoolteacher of one of the little boys was telling her pupils of some of the Bible characters. Something she related did not agree with what his mother had read from the book. Instantly the little boy was on his feet, and said, 'No, teacher, it is not that way.' To have her word questioned rather irritated the teacher, but the boy held to his point. 'How is it, then?' the teacher asked. The boy told her how it should be, and the reasonableness of his explanation convinced her."

"A few days later the teacher was again telling of a Bible character, and once more the boy jumped to his feet at one of her statements. 'It's not that way, teacher,' said he. By this time the teacher was quite irritated; but the boy was firm. 'Where

did you learn these things?' asked the teacher. The boy then told her of the book at home. The teacher asked to see it; so the book was brought. Recently an order was received from the board of education of the city of David for a supply of 'The Gospel Primer,' so that each school might be furnished with a copy."

### Struck Dumb

ON Sabbath during the camp meeting in the West Kenya Mission, East Africa, a strange experience came to a young man present, as the Spirit of God was striving with hearts to confess their sins and come to God. Missionary F. H. Thomas tells what took place, as follows:

"The blessings of the Sabbath were crowned by a signal answer to prayer. During the altar call of the morning service a young man had been struck dumb. He was carefully questioned for more than an hour, during which time he had to make all his replies in writing, as did Zacharias. It was quite impossible for him to produce any vocal sound whatever. The young man finally confessed to several serious sins, including violation of the seventh commandment and robbing God of His own, and we felt convinced that his affliction was a judgment from the Lord. There was cer-

### "This Do in Remembrance of Me"

(Continued from page 2)

has instituted for us, and by which we remember His death till He come, we may be assured that we shall enlarge our experience of spiritual things and be enabled to assimilate the spiritual life of Christ.

Of that passage of Scripture which we have just quoted from the book of John, Mrs. E. G. White says:

"To the holy communion this scripture in a special sense applies. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. . . . The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"—*The Desire of Ages*, p. 661.

As the invitation is extended to us to partake of the bread and the wine, the symbols of the broken body and the shed blood of Jesus our Saviour, let us all embrace this opportunity of receiving spiritual power.

A. W. ANDERSON.

tainly no question of devil possession. During the morning call he had been impressed that he should stand and confess his sins, but, like Pharaoh of old, he had hardened his heart. It was at this time that his speech left him.

"At last, believing that he had made a complete confession, at his request, we felt free to pray for his deliverance. We engaged in a season of prayer, two African workers and three white workers being present. After prayer the writer asked the young man if he believed that the Lord had healed him, and if so, to praise Him audibly. He made an effort, and to our great joy he spoke freely. His first request was that we would try to find him work, so that he could pay back his stolen tithe. Afterward he gave public testimony before the whole camp. The experience made a profound impression on us all. Pray that he may remain true and not fall back again into sin, lest a worse thing come upon him."

### Became Interested in Fulfilling Prophecies

THE following interesting experience of Ke, a baker, of Rarotanga Island, South Pacific, is told by Missionary A. G. Jacobson:

"Two years ago Brother Ke became interested in the fulfilling prophecies, and consented to have studies in his home. Early in the month of September, after hearing some studies, he told our missionary that he had made up his mind to become an Adventist, and would commence to keep the Sabbath on January 1 of the new year. Our missionaries were a little apprehensive at his procrastination, but they continued the studies. About the middle of September the Week of Prayer was held. Ke attended the meetings, with the result that instead of waiting until the first of the year, he kept the last Sabbath of the Week of Prayer, and has been observing it ever since."

"Having accepted the message himself, his next concern was for the people of his district, whom he frequently visited and gathered in to the meetings. The result has been that a number of people on that side of the island have accepted the truth, and their lives testify to its transforming power."

"Pastor A. G. Stewart writes that during his visit it was his happy privilege to assist in the dedication of a new native church in this district, and to see seventeen of these people enter the portal of the church through the ordinance of baptism. The consecrated lives of these people in a land of many fleshly indulgences are a constant witness to the transforming power of God's everlasting gospel now being carried 'to every nation, and kindred, and tongue, and people.'"

MISSION BOARD.