

# The Church Officers' Gazette

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MARCH, 1942

No. 3

## Courage in the Crisis

AS I write this it has been less than three days since the United States found herself at war. The city of Washington is seething with activity. All members of the armed services are ordered to instant duty. None is to appear in civilian clothes. Authorities in every part of the country are alert to safeguard the country from attack and sabotage. Intelligence officers are busy examining aliens, with a view to placing in custody any who may be considered dangerous to the national welfare. Volunteers throng the recruiting stations. The Cabinet has met in special session. The Congress has passed a declaration of war. Secrecy veils military and naval operations. Labor strikes are rapidly dying out. The tempo of production is quickening. The entire nation is rapidly seeking a war footing. This involves far-reaching changes in every phase of life. No man can say what coming events will be or how they will affect us. This we do know, however, that we are living in the times so long foretold. The prophecies of widespread conflict between the nations have never been so completely fulfilled as they are today. The conditions we have been preaching about for nearly a hundred years were never so nearly realized as they are today. The warning of troublous times, of the loosing of the winds of strife, was never so full of meaning as at this hour. The sealing work, which we understand from Revelation 7 takes place just before the angels release the winds to blow in all their fury, is almost finished.

The entry of the United States into the war finds our work intact, and

going forward in all the world. But hostilities will of necessity bring many perplexities. Our foreign mission program calls workers to many lands. Under normal conditions they pass freely from one country to another in the interests of the gospel. War finds many in foreign territory, with communications cut off. During the year 1941 a number of missionaries returned to the homeland from the Far East, but there were others who remained. In Thailand, British Malaya, the Dutch East Indies, the Philippine Islands, as well as in parts of China, Seventh-day Adventist workers find themselves isolated by the outbreak of war. In one sense, that is, from a human standpoint, we may be inclined to consider this unfortunate. Without doubt this situation will cause some anxiety on the part of relatives in the homeland. It may result in privation and danger for the workers and their families concerned.

But in another sense it is a fine and fortunate thing to have some of our faithful missionaries remaining at their posts of duty in these trying hours. Those who have remained are in no way superior in devotion to those who have returned. They are, however, highly privileged. They are able to continue their personal witness for Christ under conditions of great significance. They can help support and sustain and guide the flock under their charge at a time when their ministry is most sorely needed. They can demonstrate by their calm, trustful reliance upon God in the midst of difficulty and danger that the message they preach is a living factor in their own experience.

How proud the churches in the

homeland should be of their children who have been permitted by the providence of God to stay by the work in lands now engulfed in war! They are passing through the experiences that we all knew might come to them. When they left the home church, it was with high resolve to hold up the light of truth in dark places and under forbidding circumstances. Who could wish them back as long as they can stay?

But it is not only in foreign lands that there is the privilege of witnessing under difficult conditions. The developments at home will surely bring our people and our message before the public in a new way. Really, the Seventh-day Adventist Church is now in the time of her greatest opportunity. With thousands of young men in military service, with the nation-wide enlistment of the large majority of the total population in the defense effort, with industry adopting the seven-day week, Adventists will not be ignored. Let us respond wholeheartedly to every appeal for service which we can consistently render, for by so doing we can preach a powerful sermon and open the way for the salvation of many souls.

It is not for us to know the times or the seasons. We cannot tell whether the war will be long or short, or just how the control of the nations will be settled. But God knows. "The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. . . . Amid the strife and tumult of nations, He guards His people still."—*Testimonies*, Vol. V, pp. 753, 754. R. A.

## "Stay On"

BY EUGENE ROWELL.

THIS story of a locomotive engineer has kindled in me a deeper admiration for the men who stick.

His train, a fast express, went into the ditch one night. He was not killed, but his nerves were so shocked that he could not muster courage to take that fast train out of a station again. The company, in recognition of his long service, gave him a local branch where he could run as slowly as he pleased.

But one day, as he came into the junction, which was at a point where the main line began the climb over the continental divide, the division superintendent motioned him to come from the cab of his dozy old freight.

"Henry," said the official, "the engineer on our special is taken sick. We want you to pull us over the hill."

"On the main line?" asked the old engineer.

"Yes."

"And down the other side?"

"Yes."

"With that big, fast engine there?"

"Of course, man. You didn't think I meant with a peanut roaster, did you?"

"I can't do it, sir."

"What's that? Can't do it? Why not, I'd like to know!"

"I dare not undertake it, sir. I haven't the nerve any mors."

"Look here, Henry, you'll be all right. Get in and pull us over," urged the superintendent. "Take your own time, but get us over. We're due in Salt Lake, and must get out of here right now."

"Well, if I can take my own fireman with me, I'll go."

This young fireman thought the nerve-broken engineer was a joke, and was always playing tricks on the old man to frighten him.

Up, up the steep hill the monster of polished brass and shining steel labored and coughed, rocking from side to side with the heavy strain, yet seeming to feel confident under the old master's hand.

They reached the top, and began the long glide down the heavy incline. But going downhill is always dangerous. Rounding a sharp turn in a cut where a shoulder of the mountain shut off the view, the engineer saw the high trestle just ahead in flames.

It was too late to stop. The fireman made ready to jump. But in the face of the crisis the old man's nerve came back. "Don't jump; stay on," his calm voice reached like a restraining hand across the cab to his fireman. Then, taking the one hairbreadth chance of saving the lives of them all, he released the brakes and pulled the throttle wide—and the train shot through the flames and smoke over the crackling trestle to safety, just before the fire-eaten framework fell.

"Don't jump; stay on."

## Special Appointments for March

Home Missionary Day,  
March 7

Missionary Volunteer Day  
and Week of Prayer,  
March 14 to 21

"Signs of the Times"  
Campaign Ends  
March 7

## Comforted by His Own Sermon

"I ONCE learned something," said the late Charles H. Spurgeon, "in a way one does not often get a lesson. I felt at the time very weary and very sad and very heavy at heart; and I began to doubt in my own mind whether I really enjoyed the things which I preached to others. It seemed to be a dreadful thing for me to be only a waiter and not a guest at the gospel feast."

"I went to a certain country town, and entered a Methodist chapel. The man who conducted the service was an engineer; he read the Scripture and prayed and preached. The tears flowed freely from my eyes. I was moved to this deepest emotion by every sentence of the sermon, and I felt all my difficulty removed, for the gospel I saw was very dear to me, and had a wonderful effect upon my heart. I went to the preacher and said, 'I thank you very much for that sermon.' He asked me who I was, and when I told him, he looked as red as possible, and he said: 'Why, it is one of your sermons that I preached this

morning!' 'Yes,' I said, 'I know it was, but that was the very message that I wanted to hear, because I then saw that I did enjoy the very word I myself preached.' It was happily so arranged in the good providence of God. Had it been his own sermon, it would not have answered the purpose nearly so well as when it turned out to be one of mine."—*The Young Man*.

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It is a serious thing to embezzle the Lord's goods, to practice robbery toward God; for in so doing the perceptions become perverted and the heart hardened. How barren is the religious experience, how clouded is the understanding, of one who loves not God with pure, unselfish love, and who fails, therefore to love his neighbor as himself. . . . They might have placed their treasure in the bank of heaven, . . . but instead of doing this, they expended it upon themselves and their children, and seemed to feel afraid that the Lord would get any of their money or their influence, and thus they met with eternal loss. Let them contemplate the consequence of withholding from God. The slothful servant, who puts not out his Lord's money to usury, loses an eternal inheritance in the kingdom of glory.—*Review and Herald*, Jan. 22, 1895.

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## THE WORK OF "THAT OTHER ANGEL"

### Suggestive Program for Sabbath Service, March 7, 1942

OPENING SONG: "Work, for the Night Is Coming," No. 446 in "Church Hymnal."

RESPONSIVE SCRIPTURE READING: John 15:1-16 (Church Hymnal," pp. 589, 590).

PRAYER.

MISSIONARY REPORT, by Church Missionary Secretary.

OFFERING for local missionary work. SONG: "He That Goeth Forth," No. 627.

READING: "Literature Ministry in the Loud Cry," by H. M. Blunden.

READING: "Literature Evangelism," by J. L. Shuler.

SPECIAL MUSIC: Quartet, "'Tis Almost Time for the Lord to Come," No. 182.

READING: "Our Powerful Prophetic Messenger," by J. R. Ferron.

READING: "Tracts as Soul Winners," by R. G. Strickland.

TALK (by Missionary Secretary): "Doing Our Part in the Work of 'That Other Angel.'"

CLOSING SONG: "Let Every Lamp Be Burning," No. 183.

BENEDICTION.

#### Note to Leaders

This is another rally call to greater diligence in scattering the printed pages of truth. Never has there been such a large variety of truth-filled literature as now—the *Signs of the Times*, *Present Truth*, *Good News*, tracts, small books, large books, and magazines, which meet the popular demand of the day. If every Sabbath in the year we were to stress the importance of literature circulation as a means of preparing the world for coming events, the repetition would not be out of harmony with the opportunities and the needs at this hour.

Study the true significance of the work of the angel of Revelation 18:1 (see article on page 8 giving "Additional Thoughts") and present the theme to the church in its true significance. Many methods of literature distribution have demonstrated their effectiveness. Study the literature program of your church, and see that the weak places are made strong, whether this means a larger club of missionary periodicals, tracts increased by the thousand, small books passed out by the Community Circulating Library plan, filling reading racks and public libraries, etc. "Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready to stand in the great day of God we shall be unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity that all who believe the truth for this time should realize." "There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death." Your church, every Seventh-day Adventist church, has been made the custodian of truth which will lead to decision for eternal life. Literature is the ammunition generously placed at our disposal for quickly reaching the thousands and millions in the valley of decision. Is every member of your church supplied with the right kind of ammunition for effective use in his particular branch of the Lord's army? and is every member standing at his post, doing faithful duty?

GEN. CONF. HOME MISS. DEPT.

### The Literature Ministry in the Loud Cry

BY H. M. BLUNDEN

IN a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"Testimonies," Vol. VII, p. 140.

"The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which had been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the day of Pentecost. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . .

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence,

yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. *Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.*—"The Great Controversy," pp. 611, 612.

"Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—Article by Mrs. E. G. White, in *Review and Herald*, Oct. 13, 1904.

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—"Colporteur Evangelist," p. 100.

"The book work should be the means of quickly giving the sacred light of present truth to the world."—"Testimonies," Vol. IX, p. 69.

Let me select from these familiar quotations a few sentences which show very clearly that our message-filled literature is to be, to a considerable extent, the voice of the loud cry of the third angel's message:

"Servants of God . . . hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."

The preacher must tarry long enough to convince; he does not "hasten from place to place." The believer who distributes literature, however, does this very thing, and the literature does the preaching.

"The publications distributed by missionary workers have exerted their influence. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them."

"Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. . . . The light of present truth

will be seen flashing everywhere."

Where does the light come from? Here is the answer: "*The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals.*"

And here again is a remarkable statement from the pen of the Lord's messenger:

"The results of the circulation of this book are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others will also come to pass, and when the earth is lighted with the glory of the Lord, in the closing work, many souls will take their position on the commandments of God as the result of this agency."—E. G. White *Ms. 31, 1890*.

Does it seem to you that this picture of the time of the latter rain and the loud cry puts off the results of our literature ministry to somewhere in the future? And does it seem that the immediate results are meager when measured by the tens of millions of pages of literature we have circulated throughout the years? If so, this picture here presented should cause you to take courage, and push this universal ministry of the printed page with renewed vigor and energy. This is the sowing; the harvest will be abundant.

Again I quote from "The Great Controversy," pages 609, 610: "The Lord gives a special truth for the people in an emergency. *Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave the results with God.*" And when we are true to duty, the results are assured, for we read in the Scriptures: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. "Cast thy bread upon

the water: for thou shalt find it after many days." Eccl. 11:1.

It is therefore with outstanding significance that the good Lord has prompted the establishment of publishing houses in all lands, and has by oft-repeated instruction urged us on in the circulation of truth-filled literature both through regular colportage and by home missionary endeavor in the churches. A hundred and thirty million dollars is the value of this great stream of books, and papers, and tracts that, finding its source in our publishing houses, has, through the years gone by, watered the earth in preparation for the great harvest. What a fruitage it will bear during the time of the loud cry and the latter rain!

But that is not only a time of reaping; it is also a time of sowing, when the Lord's people will "hasten from place to place," and with "their faces lighted up" with the glory of God, will circulate this literature of warning to a doomed people, and thus "by thousands of voices" will the truth be preached. The reaping will follow the sowing in quick succession, for God will ripen the harvest.

Thus the Lord has prepared the way for the loud cry of the third angel's message, and through the agency of our literature has placed in the hands of His people the instrument of His own choice for the accomplishment of the great task. Now is the time for God's people to "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:1, 2.

This literature ministry calls every Seventh-day Adventist to join in the loud cry. There is not one member of the church who cannot use this method effectively—the strong and the sick, the learned and the ignorant, the great and the small, the old and the young. It is the most inclusive agency in our midst. Let us arise, and give the trumpet a certain sound, and the work will soon be finished.



## Literature Evangelism

BY J. L. SHULER

BEYOND question, Seventh-day Adventists are in the world, by the providence of God, to valiantly act their part in this momentous hour. God is so ordering world events that the attention of millions is being focused on the prophetic word. God is opening the way for His truth to reach millions who are now looking for light.

An editorial in that widely read secular weekly known as *Liberty*, contains the following significant statement: "From the Bureau of Census in Washington, D. C., comes an astonishing report. Within two years the production of fiction stories in the United States dropped fifty per cent. During the same period the sale of the Holy Bible increased by two million five hundred thousand copies."—*Volume I, 1941.*

What an opportunity is presented to Seventh-day Adventists to teach the truth by the circulation of our truth-filled literature among these two and one-half million new purchasers of the Bible during the last two years, and among other millions, who are now ready to search for that which will explain the meaning of the events of our day and show them the way out. This renewed interest in the Bible presents the finest opportunity we have ever had to circulate literature, to discover interest, and then ripen that interest into acceptance of the truth by teaching them and leaving with them Bible lessons that unfold the truth step by step.

Our ministers who are broadcasting in various places and offering this Bible course, find that the enrollments come in by the hundreds, and scores are accepting the truth entirely from the study of the printed lessons, without hearing a sermon, and with no personal help in understanding the lessons. It is safe to say that any believer who loves Jesus and wants to win souls, can do so by distributing literature in his town or city, thereby finding interested people, and providing them with Bible lessons each week. This is an hour when every church ought to be thus working in the city or town, and every isolated member at work where he is living. It is planned to make available to the field soon a revised and improved set of

Bible lessons that will be more effective in spreading the truth.

If in 1860, when the name "Seventh-day Adventist" was adopted, there had been only one person in the world who knew the truth, and he during the next year had distributed literature unfolding the message to only one friend, and then those two had continued to so pass on the knowledge of the truth each year to another, and every man so informed about the truth had so passed it on to yet another every year, every person in the world would have had the truth brought before him by 1894 through the agency of the printed pages of truth.

When you recall that there are in this movement about five hundred thousand Adventists who have a knowledge of the truth, how quickly the truth could be made known to all the people in the world if all our church members were faithful in personal evangelism! In fact, if these 500,000 who know the truth were to each circulate literature to *only one person* during the next twelve months, and each of these were in turn to do the same each year, the truth could be made known to all the earth's teeming millions in nine years!

It is estimated that there are about thirty million homes in the United States. Were the members of the Seventh-day Adventist Church in this country equally distributed, and each one possessed the proper zeal and willing service to go forth and visit only ten different homes each week, distributing our truth-filled literature, we could have a message-filled tract or paper left *at every home in four months*, and thus give the people of every home in this great nation an opportunity to know of God's special message for this hour. At this same rate, in the short space of one year and four months a series of four papers could be delivered to every home with a questionnaire postal card to ascertain how many would be interested in receiving further reading matter or Bible studies, to learn the truth of that message. If five per cent of the people asked for further literature or Bible studies, and if every Seventh-day Adventist would give further literature or Bible studies in these interested homes at the rate of ten homes a week, studies could be personally conducted once every week

in these interested homes comprising that five per cent. And at that rate the course of twenty-four Bible lessons could be taught to all these interested families in six months. How quickly the United States could be thoroughly warned with God's last message by united, wholehearted, intelligent, personal work! How true, "if Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—"*Testimonies*," Vol. IX, p. 221.

Remember—the greatest days in every line of evangelism are just before us. May God help everyone to act his part now.

The work will be finished when Seventh-day Adventists rise up as one man, and under God move the world for decision regarding God's message. Has not the time come to address ourselves to this very task?



## Our Powerful Prophetic Messenger—the "Signs"

BY J. R. FERREN

AS I write this appeal in behalf of our pioneer missionary paper, the *Signs*, flags line the main streets of our town of Mountain View, California. Every radio is tuned in to KPO, San Francisco, so that not a single announcement coming over the air from Washington, Honolulu, Manila, or elsewhere, telling of the attacks made on our naval bases, will be missed.

The President this morning made the formal declaration of war against Japan. By the time these lines are in print and out in the hands of our church leaders, this memorable day will be far past. No one knows what may happen between now and then.

Such has been the story as the nations of earth have been plunged deeper and deeper into confusion and distress. Only a few weeks ago, so it seems, we stood on the threshold of 1941 and predicted that it would be a year of events of great magnitude and of great significance in the fulfillment of prophecy. These predictions have fallen far short of what has actually taken place. It has hardly been possible to keep up with the changes that have come. What of the year 1942?

A year ago we courageously entered upon the *Signs of the Times* campaign with the strong conviction that the times called for something far beyond the ordinary in the way of distribution of that powerful prophetic messenger. We were happy to report that during the preceding year (1940), approximately 95,000 non-Adventist families had received the *Signs* as a result of the faithful work of our church members. This was a good record. But the present year of 1942 should show a much larger work, if we would to any extent keep pace with the developments in the world and the multiplying inquiries on every hand regarding what these things mean and what hope there is for the future.

Early in 1941 our churches rallied as never before in working up their *Signs of the Times* clubs for use during the year, and in gathering names for mailing lists. As the campaign got under way in February, as usual, it was seen that something unusual was happening. The returns soon began rolling in at the *Signs* office here at Mountain View, and despite the heavy turnover of subscriptions, the gains began to show up. Soon we had passed the 100,000 mark—that goal toward which we had striven for years—then we reached 110,000, 115,000, 120,000, 125,000. Still the subscription list continued to climb, and the presses were required to run longer hours.

Ever since the first of July, 1941, the actual mailing list of the *Signs* has been approximately 135,000 copies a week. We, of course, had to print a larger number of papers than this—from 2,000 to 4,000 more each week to care for extra demands. This report of increased activity with the *Signs* has brought inspiration to our people everywhere. The interesting part about it is that the increase is shared in almost every church in the country. I have in hand reports from many churches, and with hardly an exception the same story is told of much greater interest on the part of the church members, larger clubs and mailing lists, and more interested people as a result of the work they are doing. The compilation of these intensely interesting reports has appeared in our informational promotion sheet sent to the churches for the 1942 campaign.

The letters of appreciation received at the office of publication from those receiving the paper reveal how the conviction of the Holy Spirit accompanies the *Signs*. Many who send out the papers may never know just how they are received. For example, a letter signed by a man and his wife in Brady, Nebraska, reads:

"Some dear friend must have been kind enough to send my name in to you, as I have been receiving the *Signs of the Times*, and I have received great good from it. When I get the paper I just sit down with my Bible and look up the scriptures. Oh, how I enjoy it; such good reading, and how it does make one understand things that are going on these days. I hope it keeps on coming. I'm very thankful to the one who has had it sent to me, and I hope that someday he will be rewarded."

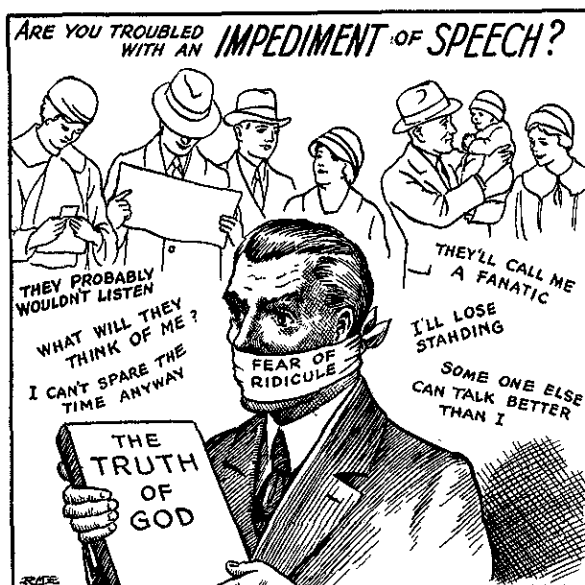
Another grateful reader, who lives in Upper Middletown, Pennsylvania, writes: "Your periodical, the *Signs of the Times*, I have appreciated very much, and look forward to receiving it. You have my deep, heartfelt thanks, because it has cleared up a lot of Bible questions for me and given me a stronger belief. I feel I can work for God now. I have kept all the copies, and will continue to study them faithfully, and also to read my Bible."

Imagine the joy that came to the heart of one of our brethren in the church at Maple Park, Illinois, on receiving this letter from a friend, the

superintendent of a Sunday school, to whom he had sent the *Signs*: "DEAR FRIEND CHARLES: Your letter received and read carefully. I have been wondering how it happened that I was getting the *Signs of the Times*. I don't know how I can thank you enough for this paper, as I think it is a veritable gold mine of spiritual truth. Regardless of creed, sect, or religious denomination, I think everyone should read it."

It is impossible to estimate or suggest the influence that is following the larger circulation of the *Signs of the Times* by our churches. There are interests everywhere, and many families and individuals are accepting the truth. From the sanitarium church in Glendale, California, the report comes that the members of an entire family to whom this church is sending the *Signs*, has recently been baptized.

We have come to the time when a great harvest of souls is to be gathered through the literature work. May the Lord give our leaders vision, and impress the members of our churches with the unlimited possibilities on every hand to win souls with the *Signs of the Times*. With this vision, and with the help of the Lord, we have confidently entered into another great forward movement with the *Signs* this year. And may it be that the increase in circulation will be proportionate to the needs and opportunities in this year of 1942, which brings us nearer the climax of this world's history.



## Tracts as Soul Winners

BY R. G. STRICKLAND

"LET the leaflets and tracts, the papers and books, go in every direction."—*Review and Herald*, June 10, 1880. "Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—"Gospel Workers," p. 353.

The soul-winning possibilities of even one small tract cannot be estimated. Marvelous will be the story unfolded at the time of the harvest of precious souls won to Christ through the printed page of truth.

In our large assortment of truth-filled literature, the small tracts occupy a place second to none. They are easily carried, readily received, quickly read. Their very brevity is a tremendous argument in their favor. All around the world, gospel workers report thrilling experiences in scattering tracts. Elder J. L. Brown, of South America, tells the following interesting story:

"While traveling on a train in Brazil, I had occasion to enter into conversation with a gentleman, and placed several tracts in his hands, writing my name and address on one of the tracts. About a year and a half later, Elder N. P. Neilsen, president of the South American Division, received a letter asking for a pastoral visit in a certain section of Brazil. He went up there, stayed ten days, and baptized a large group of people. The man who called for a pastor told Elder Neilsen that a certain man gave him a tract on the train and told him about the truth. Elder Neilsen asked to see the tract, and found it was the very tract I had given to the stranger on the train. That encouraged me greatly."

Sometimes one single tract will be the means of winning a large number of people to the truth. I heard recently of the experience of a man who dropped a tract out of a car window. The tract fell into the hands of a person walking along the railroad track, and as a result seven families accepted the message.

Another enlightening story concerns some unknown tract distributor who, years ago, in Los Angeles, California, passed through a streetcar just before it reached the end of the line, placing a tract on each seat. As the motor-

man put his car in order for the return trip, he gathered up those brief messages of truth and put them in his pocket. When he reached home each tract was read and reread with surprise and interest. The result? That company lost a motorman, who in time became a successful evangelist and conference president, under whose ministry many hundreds have come to Christ. The influence of that tract dispenser's simple service reaches beyond our knowledge. How many souls have been led to abandon sin, and what vast sums of money have come into God's cause and are still coming, as the result of that seed sowing, only eternity will reveal. O that every Seventh-day Adventist would do his part in tract distribution! It is such a simple little gesture that involves scarcely any expense; and the opportunities to scatter tracts are everywhere.

When I was a lad in the mission field, a worker came to visit who told a story about tracts. The story lodged in my memory, although I have forgotten who the minister was.

It seems that a farmer who had newly found the truth, and was not yet fully instructed, took his team out to plow one Sunday morning. Soon neighbors began passing on their way to church. Mr. Plowman paid no attention until, as he neared the road, a friendly passer-by called, "Hey, George! Don't you know that this is Sunday, and that you are breaking the Sabbath?"

Near at hand, George stopped his team with a "Whoa!" and strode toward his neighbor, sorting some papers just taken from his pocket. "Morning, Henry," he greeted. "Here, read this!" He handed the neighbor a small piece of literature—a tract entitled, "Which Day Do You Keep, and Why?"—and then bidding the horses, "Giddap!" he continued plowing. While he made the round of the field the neighbor leaned on the fence and read. When the plowman came near by again, the man called:

"Well, George, this was in the old dispensation. We are in the new dispensation now."

"Whoa!" George said. Out came the tracts, and choosing another from the pack, he handed it over, saying, "Here, Henry, read this."

Still leaning on the fence, Henry took the tract and watched George re-

turn to his team. The words, "The Sabbath in the New Testament," appeared at the top of the printed sheet, and he began to read. By the time George came back, Henry was prepared to continue the argument, and he called out:

"But the Sabbath was changed, George. Don't you know that?"

"Whoa!" Again George took out his tracts, and handed over another one, entitled, "Who Changed the Sabbath?" and then proceeded on his rounds.

"Where do you go to church?" Henry inquired.

George told him, and continued his work, while the three tracts were being read again.

"When do you go to church?" he asked, next time around.

George told him, and kept on plowing.

"How about going to church with you?"

George stopped, sat down on the fence, and—got his man.

The part about this story that should be copied is not that which has to do with openly laboring on the day most folk accept as their time of rest, but the lesson plainly taught that it is well to be ready, wherever you are, even when at work, to give the message. If you sow the seeds of truth, God's Spirit will water them, and there will be a harvest.

After a Sabbath morning service I left the pulpit to greet the congregation. A young man passed in line, and he shook hands cordially. It was apparent that he was a stranger, and I wanted to know his name, and invited him to come to the church services often. But he said he was "just passing through the city," and must get on his way. Further conversation revealed that he was not an Adventist, and this was the first time he had worshiped with Sabbathkeepers. He knew nothing about our people except the little information picked up from a young salesman who had given him a lift, a smile, a meal, and a tract, with an invitation to come to church. The address of the church was on the tract, and so he had found the place. One of the deacons, who overheard our conversation, invited the lad to his home for dinner. He reluctantly accepted, formed an acquaintance, and when I left that place he was still attending church. A tract had

been instrumental in bringing him there.

On my desk I find a little quotation taken from an issue of *Moody Monthly*. It is worth repeating here. Read this message and see if there isn't a lesson in it for you:

"As he boarded a streetcar, in company with some fellow students, the young man handed the conductor a religious tract, saying, 'Here's my transfer, and it didn't cost a cent.' The conductor's face beamed as he looked up and said, 'I got that sixteen years ago.' Then he continued, 'Yes, I have been saved for sixteen years, and in that time I have read the Bible through thirty-six times. I hope to make it a hundred times before I die. I am forty-one now, and have been working as a conductor for twenty years. And do you know, boys, during all that time I can recall only four occasions on which I was given a tract.'"

An aged brother in Alberta carries on extensive literature work. He has written as follows:

"I was brought up in the Church of England. My father was a minister. I lived in Australia twenty-one years, and went to church only about twice during all these years. I came to Canada, where a colporteur sold my wife a book called 'Christ's Object Lessons,' and left a tract telling about the 'Seal of God and the Mark of the Beast.' I noticed the picture of the pope, and the statement that Sunday was his mark and authority. I thought that was strange; so I hunted up a Bible to see what it said about Sunday, but everywhere it was Sabbath.

"I was foreman of a big lumber yard, and began to tell everyone that he was keeping the wrong day. No one believed me, except one young man. He and I together left our jobs to keep the Sabbath. We came to Alberta, where there were a few Adventists living on farms. The young man went to our school. Today he is teaching in one of our colleges. We used a great deal of literature. After a few years the neighbors became interested, and today there are three churches in that place, and a camp meeting was held there in the summer. Then we moved to where we have a college, so that I could send my children, and take further instruction myself. I have been connected with the home missionary work as li-

brarian, missionary secretary, and leader ever since I accepted the message. During this time and the eight years I was in the colporteur work, I have seen a large number of people accept this truth through reading the printed page.

"For one year in this church no less than nine persons are keeping the Sabbath through the home missionary work with our good literature. Forty-one have been added to the church, mostly through the influence of the *Signs*, since I have been here, and now we have a very large number who are interested. We work through the mail, using *Present Truth*, and praying for the people. I wish you could see our young people's society, and our literature and correspondence band, all in their places wrapping papers, and writing missionary letters. All are quiet, and then they close with prayer that God will bless their work. I am nearly sixty-eight, and still carry on the good work. I believe that if the lay members of this denomination

would only go to work and use our good literature, we would soon finish this work and all go home. I find that the Home Bible Study League is about the best to use, followed up by the *Signs*, and it costs only a few cents a set. May God help us to know the responsibility that rests on everyone who knows this truth to give it to others. Read Revelation 22:12."

Surely our churches desire to use more fully the literature which is a mighty instrument of God. Church boards and missionary committees will do well to lay definite plans for systematic use of tracts.

Week by week class-band leaders could place the burden upon their groups, urging each member to give away at least one tract during the week, and as many more as opportunity affords. The tracts should be given to band members by the band leaders at the proper time in the missionary service.

May our people rally to scatter tracts "like the leaves of autumn."

## Missionary Leadership

### Additional Thoughts on the Work of "That Other Angel"

WHILE we accept that striking statement given through the Spirit of prophecy, in reference to Revelation 18:1, which reads, "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory" ("Testimonies," Vol. VII, p. 140), and rejoice in the impetus thus given to the world-wide circulation of our literature work, we should at the same time bear in mind other statements of equal significance in regard to the meaning and work of the angel who is to work mightily in the closing of the gospel work.

For the benefit of leaders and other readers of the CHURCH OFFICERS' GAZETTE, a few additional thoughts are herewith presented for earnest consideration; for this is a matter of such vital importance that we must not fail to keep in mind all that is involved.

First, let us note when the work of this "other angel" began and in what manner. We read: "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—Mrs. E. G. White, in *Review and Herald*, Nov. 22, 1892.

Thus we may conclude that more than sixty years ago this angel began his work; and we believe that this is the power which has given wings to the third angel's message, which has steadily increased in volume until we may truly say that we are now in the time of the "loud cry."

In "Early Writings" (page 277) we have a very clear explanation of the angel's work, as follows: "I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel,



and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice. . . . The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message."

Elder A. G. Daniells, our revered leader for many years, who now sleeps in Jesus, refers to the above statements by the messenger of the Lord as a "panorama of events," and makes specific analysis as follows:

"The panorama of events . . . is so extensive and so full of meaning that it may be helpful to note each event separately:

"1. A mighty angel comes down from heaven to earth.

"2. The work of this angel is (a) to unite his voice with the third angel; (b) to give power and force to the third angel's message.

"3. Great power and glory were imparted to this angel: (a) The earth was lightened with his glory; (b) the light penetrated everywhere.

"4. The work of this mighty angel comes in at just the right time to join in the last great work of the third angel's message.

"5. As a result of the coming of this mighty angel, the message swells into a loud cry.

"6. The power attending this mighty angel prepares the people of God to stand in the hour of trial.

"7. This preparation is recognized by Heaven in the bestowal of 'a great light' to rest upon God's people.

"8. The culmination of all these events is a united people, fearlessly proclaiming the third angel's message.

"Inseparably connected with this program of great events is the visitation of the 'latter rain' upon the remnant church. Note the following paragraph:

"While the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that

time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.'—*Early Writings*, pp. 85, 86.

"This places the latter rain visitation with the loud cry, the revelation of the righteousness of Christ, and the flooding of the earth with the light of the third angel's message. This is a program of truly thrilling events. It was outlined by the Spirit of prophecy at the very beginning of our movement."

From the Spirit of prophecy instruction we read further: "The third angel's message is to be given with power. The power of the proclamation of the first and second messages is to be intensified in the third. In the Revelation John says of the heavenly messenger who unites with the third angel, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' . . . We are in danger of giving the third angel's message in so indefinite a manner that it does not impress the people. . . . Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force."—*Testimonies*, Vol. VI, pp. 60, 61.

Surely this call to earnest, powerful endeavor applies equally to the use of the product of our publishing houses and to the public preaching of the word. The special angel of power, light, and glory stands ready to fill the life of every literature worker and all who proclaim the third angel's message in every way.

Again we read: "We are to throw

aside our narrow, selfish plans, remembering that we have a work of the largest magnitude and highest importance. In doing this work we are sounding the first, second, and third angels' messages, and are thus being prepared for the coming of that other angel from heaven who is to lighten the earth with his glory."—*Id.*, p. 406.

May every home missionary leader sense the imperative need of the hour to discard all narrow, selfish plans, and in every way enlarge the field of literature ministry, which is so closely associated with the "work of that other angel."

GEN. CONF. HOME MISS. DEPT.



#### ASSIGNMENTS FOR TENTH WEEK\*

March 1-7

Volume: "The Desire of Ages"  
"The Imprisonment and Death of John"—Concluded  
"The Kingdom of God Is at Hand"  
"Is Not This the Carpenter's Son?"

Mar. 1. .219-222	Mar. 5. .236-237
Mar. 2. .222-225	Mar. 6. .237-240
Mar. 3. .231-232	Mar. 7. .240-243
Mar. 4. .232-235	

#### ASSIGNMENTS FOR ELEVENTH WEEK

March 8-14

Volume: "The Desire of Ages"  
"The Call by the Sea"  
"At Capernaum"

Mar. 8. .244-245	Mar. 12. .254-256
Mar. 9. .245-249	Mar. 13. .256-259
Mar. 10. .249-251	Mar. 14. .259-261
Mar. 11. .252-254	

#### ASSIGNMENTS FOR TWELFTH WEEK

March 15-21

Volume: "The Desire of Ages"  
"Thou Canst Make Me Clean"  
"Levi-Matthew"

Mar. 15. .262-264	Mar. 19. .272-275
Mar. 16. .264-266	Mar. 20. .275-278
Mar. 17. .267-269	Mar. 21. .278-280
Mar. 18. .269-271	

#### ASSIGNMENTS FOR THIRTEENTH WEEK

March 22-28

Volume: "The Desire of Ages"  
"The Sabbath"  
"He Ordained Twelve"

Mar. 22. .281-283	Mar. 26. .290-292
Mar. 23. .283-285	Mar. 27. .292-295
Mar. 24. .285-287	Mar. 28. .295-297
Mar. 25. .287-289	

\*This first Spirit of Prophecy Reading Course assignment for 1942 to appear in the GAZETTE will be followed by weekly assignments for each succeeding month. For assignments covering the preceding nine weeks, see the *Review* and *Herald* or union conference papers.



## Departmental Activities

### The League of the Golden Pen

ON the eighth of December, 1903, a great printing machine was awaiting a message in type that should carry to the hundred thousand readers of the paper which it would print the news of the death of the editor. Seventy-three years of a life that was rich in varied and extended forms of service had just closed. A half century in ministry as a missionary, Army chaplain, interpreter of the Bible, traveler and explorer, preacher, speaker, and editor, and as a writer of more than thirty volumes of Spirit-filled books had blessed the earth.

It is interesting to note that Henry Clay Trumbull, the man of whom we have written, was first won to Christ by a personal letter written by a friend. Having stopped at the post office for the noon mail as he was returning to his office, he was surprised to find there a letter which, as the first few lines indicated, was a personal appeal to him. He thrust the letter into his pocket, but as soon as he had reached a little map closet on an upper floor, he shut himself up alone and began with real interest to read the letter. Of this experience he writes:

"Before I had read the last of the letter, I was on my knees in that corner map room in that lofty tower summit, asking forgiveness of God, and committing myself to a long-sighted Saviour. That was a turning point in my life course, and in a half century that has passed since then, I have been renewedly more and more grateful for the writing of that letter and for the loving spirit that prompted it. I have wished that other friends were as true to their friends."

Many thousands of years ago a great deliverance of millions of God's people was about to be wrought. Out from bondage, the voice of prophecy indicated that the time had come for them to be led to a land flowing with milk and honey. To effect that deliverance, the Lord appeared unto His chosen servant as he was watching his sheep on the plains of Midian. The Lord said to Moses, "What is that in thine hand?" And he said, "A rod."

Although Moses held but a rod in his hand, it was God's plan to use what was in his hand to bring about the deliverance from the land of bondage of many of his people. Again today a greater deliverance is about to be wrought. The means by which this deliverance is to come is not some great and difficult process within the reach of a favored few, but to a greater extent than we realize God stands ready today to use those things that are in our hands. The simple means that cost us nothing, that are within the reach of all, are to come into greater prominence in the finishing of this work than many now realize.

Among these simple means that are in our hands and with which in God's plan many can be delivered from bondage is the golden pen, as common to us today as the shepherd's rod was to Moses. The Lord asks you, dear reader, in this day when once more the voice of prophecy indicates that a day of deliverance has come, "What is that in thine hand?" Are you using it for the salvation of souls? Has its worth become the worth of gold to you? How much, think you, dear reader, did that pen accomplish that wrote the letter to Mr. Trumbull? Surely in Heaven's sight and manner of reckoning, a pen that writes a message that results in the saving of a child for the kingdom is a golden pen, and into the league of those who possess a pen worth its weight in gold—or a typewriter if that be what is in thine hand—we now invite you to enter.

It is remarkable indeed that in this world of imperfection, universal postal service has approximated perfection. Be it to the far-distant isles that dot the great, boundless oceans or be it to the person in the next village, a postage-stamp will carry the message. Engraved in solid stone above the front entrance of the new Post Office Building in Washington, D. C., may be found this beautiful tribute to the efficiency of the postal service: "Ministering to all climes and creeds and pursuits with the same eager readiness and with equal fullness of fidelity, it

is the delicate ear trumpet through which all alike, nations and families and isolated individuals, whisper their sorrows, their convictions, and their sympathies to all who listen to their coming."

May we add, There is no more effective way to whisper those sorrows and heart yearnings, those earnest convictions of ours, into that delicate and efficient ear trumpet that so faithfully carries the sound of our voice, than by the rod in our hand, which in our day bears a sharp pen on the end of it, instead of the shepherd's crook as in Moses' day. That pen, dipped into the ink of love, and guided by the hand that is ever reached out to save, may be the means of dropping a message into the heart of the individual to whom it is addressed that will lift out of the bondage of sin as surely as Moses' rod lifted Israel out of the bondage of Egypt. Will you not try it?

An appeal is often effective in the reverse proportion to the number to which it is addressed. An appeal made to a hundred persons is shared by all, so that one individual may absorb but one hundredth of its force. He will think that part of it was intended for the other fellow. An appeal, however, that is made to but one individual at a time, as is possible in the personal letter, can be shared by no one. He knows that it was all meant for him. Every word of it is addressed solely for his sake, and to him alone the finger of the Spirit points and says, "Thou art the man."

In this day of the multiplicity of duplicating machines and presses, when magazines, and all sorts of circular letters flood our mailboxes, when every kind of business scheme is promoted by we-pay-the-postage methods and sign-on-the-dotted-line devices, how welcome and how rare is the old-fashioned letter that seeks, not our gold, but our good! How natural it is to open that letter from Cousin Martha or from friend John first. These we devour.

A few weeks ago the writer was called to visit the home of an invalid who had been confined to her bed for ten years. It was soon evident, however, that there was no need for words of comfort to be spoken in that home, for joy and comfort were abiding deep in the experience of the one who was an invalid. Five souls had been

brought to the Master in the last few months, and these had given a joy and a peace that no human words could ever impart. Above all, however, was the outstanding experience of the conversion of the mother of the afflicted girl, which she related to me as follows:

"For some time I had been sending mother our literature. I noticed, however, that mother never read these papers, and I realized that something different must be done to win her

interest in the literature sent. I knew mother would read my letters, if for no other reason than that I had written them. Consequently, I began to incorporate in my letters the messages contained in the periodicals which I thought would be helpful to her. I managed to send one letter a week, although it was very difficult for me to do so much writing. Mother read all I wrote, and just recently I have had the joy of seeing her accept all the message." W. H. BERGHERM.

## How the Message Came to Me

### Public Statement by General William Booth, Founder of the Salvation Army

I WAS an officer in the Salvation Army, and once attended a meeting at the Salvationist headquarters in Bourke Street, Melbourne, Australia, when General William Booth was speaking. In the midst of an urgent appeal to his officers to lay hold on men and women to become converted, he said, "Friends, don't you know we are not keeping the true Sabbath?" (Being a Jew, the General was acquainted with the Sabbath truth.)

I wrote to the General about this statement, and arrangements were made for me to meet his son, Commissioner Herbert Booth, his chief secretary. Giving me a friendly slap on the shoulder, the commissioner said, "Carrow, my boy, we don't want to lose you." And, turning to the secretary, he continued, "We'll give him two Sabbaths."

"I don't want two Sabbaths," was my reply; "I am going to keep the true Sabbath."

Three other officers who attended the meeting mentioned above also began to keep the Sabbath. One of these was Ensign David Deering, so well known in West Australia.

My brother Arthur had become an Adventist some years before, but I thought he was a crank. I now wrote to him, and with Brother Alec McKenzie we went canvassing in Queensland. Soon after I arrived there, a sister whom we visited filled my pockets with tracts, and on the next Sabbath I went into Deer Park and spent the day studying them. As I read, I ex-

claimed, "We are wrong in everything, and they are right in everything."

Soon after this we attended the Stanmore camp meeting, in New South Wales, about 1896. From there I went to the Summer Hill Sanitarium and took the nurses' course. On completion of our training, my wife and I were sent to Newcastle to take charge of the treatment rooms.

Since that time we have worked in Queensland, South Australia, Victoria, New Zealand, and Fiji, where we did a great deal of medical work for the Indians.

I thank God for such a message; under every circumstance of life through which we pass, it gives me more joy, peace, and comfort than anything this world can give.—*L. Carrow, in Australasian Record.*

### Through Harvest Ingathering Work

A HARVEST INGATHERING magazine fell into the hands of a woman in West Virginia, who read the paper and was deeply impressed by the good work it represented. Shortly before the paper came to her, she had earned a little money in connection with a city project, and now felt impressed that she ought to tithe the amount. She decided she would send the tithe to the treasurer of the General Conference, whose name and address appeared in the Ingathering magazine, with a special request that the money be used to purchase food for the starving children of China. Several months after this incident, the woman learned that there was a

Seventh-day Adventist church in the city where she lived, and began to attend the church services. Even before uniting with the church, she volunteered to help in the Harvest Ingathering work, for it was through this means that she had been brought in touch with God's people and led to rejoice in the message of truth. She volunteered to solicit in the business section of the city, and in two days' time had gathered in thirty-three dollars. Thus it is that the honest in heart are being reached through the Harvest Ingathering contacts and the other channels of personal endeavor.

H. E. VOORHEES.

### Vegetarian Principles

A MAN coming from another State to reside in a Texas town secured room and board in the home of a Seventh-day Adventist family. He observed that no meat was ever served on the table, and in commenting on this fact, mentioned that his wife was a vegetarian also. After securing permanent employment, the man sent for his wife to come and establish a home, and took pleasure in introducing her to the friends at his boarding house. Because of their mutual interest in a vegetarian diet, the Adventist family and the boarder and his wife became good friends, and exchanged reasons why they preferred a vegetarian diet. This led to Bible studies, and as a result the wife accepted the advent message and has been baptized, and the husband is deeply interested and investigating the truth. It truly pays to practice what we preach.

W. L. BARCLAY.

### Thou Must Not Fail

O THOU church of the living God,  
Thou art like a burning light  
Far out upon a rocky shore  
That sends its rays at night.  
The sky is dark. The storm is on.  
The waves are running high;  
But the sure light sends out its beams  
To vessels far and nigh.

Thou art that light, O church of God,  
To millions in this life,  
With sunken reefs and ragged rocks,  
And boiling waves of strife.  
Thou art that light! Poor sin-wrecked  
souls  
Are struggling in despair—  
Send out your beams of hope and cheer  
To sinners everywhere.

Thou church of God! Thou must not fail  
In time of greatest need—  
A world in sin, perplexed, distressed—  
Hark! hear them as they plead!  
Send forth thy light, thy brightest beams,  
Across the world of sin,  
Light up the earth in this dark night,  
And thousands you will win!

—N. P. Nielsen.



A VERITABLE flood of new books issues from the presses of the world constantly. Most of them are useless for any practical purpose in connection with the work and workers of the threefold message. Once in a while, however, there are books which our regular workers or lay workers, church officers, and others in our churches will be benefited by reading. It is with the hope of bringing these to the attention of our people generally that this monthly feature is continued in the CHURCH OFFICERS' GAZETTE. We would not have it understood that the review in these columns of any book that is mentioned is designed to convey the thought of approval of all its contents. In many books there will be incidental statements contrary to our faith. This is to be expected. When a book as a whole, however, is considered to be useful for some specific purpose, it will be reviewed here. When you order any of these publications, your own Book and Bible House will doubtless be glad to serve you.

CARLYLE B. HAYNES.

"THE MIND OF CHRIST," by *Dan Gilbert*. 158 pages. Published by the Danielle Publishers, San Diego, California (1941). Price, \$1. It was Dan Gilbert who struck the attention of the educational world with his "Crucifying Christ in Our Colleges." This new book is a worthy successor of the former book, and of the others which Dan Gilbert has written since the former one. In these days great stress is laid on the culture and the cultivation of the intellect, but what modern people really need is "the mind of Christ." There is no substitute. This new book by Dan Gilbert reveals what the mind of Christ is, and how the individual may have it and use it. Mr. Gilbert shows how the resources of infinite intelligence may be made available to the person who recognizes his intellectual need and weakness. He shows the futility and folly of conformity to the standards of the intellectual fashion world. He demonstrates that the "mind of Christ"

is our only guide, our only source of true intellectual power, our only standard of eternal truth. It would help every Seventh-day Adventist worker and educator to read this book.

"KEEPERS OF THE KING'S INN," by *Robert Harris Gearhart, Jr.* 75 pages. Published by the United Lutheran Publication House, 13th & Spruce Streets, Philadelphia, Pennsylvania (1941). Price, 75 cents. This is a charming and intriguing story of the love and loyalty of a people looking for their Messiah through generations of hardship and privation. If you enjoy anything of the nature of Van Dyke's "The Other Wise Man," you will enjoy this simple and beautifully written presentation put together in the style of centuries long past.

The Zondervan Brothers of Grand Rapids, Michigan, put out an astonishingly large number of excellent Fundamentalist pamphlets and books. All the following books are published by the Zondervan Publishers, Grand Rapids, Michigan.

"BONE OF HIS BONE," by *F. J. Huegel* (1941). 118 pages. Price, \$1. The writer of this book endeavors to bring believers to a new and keener realization that they are members of the body of Christ—bone of His bone, and flesh of His flesh. Christ's death is our death; Christ's ascension, our ascension; Christ's victory, our victory; Christ's suffering, our suffering; Christ's appearing, our appearing. The author points the way to the victorious life in Christ for those who are conscious of their spiritual poverty, and who "hunger and thirst after righteousness." This book will serve to bring earnest Christians to their knees as they seek the deep and rich things that God has in store for those who are "bone of His bone."

"THE PROBLEMS OF YOUTH," by *W. B. Riley* (1941). 123 pages. Price, \$1. Mr. Riley has been pastor of one church for forty-four years, and as such has met, preached to, talked and worked with, thousands of young people. In this book he addresses young

people, drawing from his rich and varied experience, and most admirably brings to youth's attention the solution of life's perplexing problems as this solution is found in Jesus Christ. There are seven chapters in the book, Youth in Search of: Pleasure—Education—Employment—A Mate—A Home—Salvation—God. Doctor Riley's counsel in these sermons is very practical, and at the same time very frank and forceful. The whole volume is written in an attractive and appealing manner. It will be of benefit to both youth and parents.

"THE FIFTH COLUMN IN OUR SCHOOLS," by *Dan Gilbert, LL.D.* (1941). A 63-page pamphlet. Price, 35 cents. Dan Gilbert has done it again. There are five chapters in this pamphlet: "Un-American Textbooks," "Education in Revolution," "Education in Paganism," "The Fifth Column in Our Schools," and "Spreading Atheist Poison in America." It is a stimulating, revealing exposé, and should be read by everyone who has any interest whatsoever in education.

"THE ART OF PASTORAL COUNSELING," by *Karl J. Ernst*, a professor of exegetical theology, Mission House Theological Seminary, Plymouth, Wisconsin (1941). A 52-page pamphlet, price, 25 cents. This is a study of Paul's epistle to Philemon.

"THE BIBLE DEFEATS ATHEISM," by *James E. Bennet* (1941). A 47-page pamphlet. Price, 25 cents. This is the account of the famous Harry Rimmer trial as related by the attorney for the defendant. It gives the account of the trial in New York City on February 15 and 16, 1940, of an action brought by atheists to prove that the Bible is unscientific and therefore untrue.

"TRUE OR FALSE?" by *Wilbur Moehlmen*, Chaplain, United States Army (1941). This is a 62-page pamphlet. Price, 35 cents. It contains interesting, informative, and instructive tests of the Bible in a form so well known now because of radio broadcasts of quizzes whether certain things are true or false. It contains eighteen test programs, twenty-five questions each, dealing with Biblical matters. The second part of the book contains the answers to questions in these eighteen tests.

"SHOULD WOMEN SMOKE?" by Dr. Frank L. Wood (1941). A 54-page pamphlet. Price, 25 cents. This is a medical and scientific discussion of the effects of smoking upon the health, body, character, length of life, and marital happiness of women, and upon posterity. It explains how to avoid and how to quit smoking. It is dedi-

cated to all young girls as yet unspoiled by harmful habits. It contains eight very worth-while chapters.

"I always think the cover  
Of a book is like a door  
Which opens into someone's house  
Where I've never been before;  
I never know what sort of folks  
Will be within, you see,  
And that's why reading always is  
So interesting to me."

## Weekly Church Missionary Services

### MARCH 7—Topic: The Home Bible Study League

*Key Thought for Leaders:* "The church must realize its obligation to carry the gospel of present truth to every creature."—"Testimonies," Vol. VI, p. 296.

How is this *carrying* to every creature—"the church must realize its obligation;" and this unavoidable obligation is "to carry the gospel of present truth to every creature." A stupendous task!

How is this *carry-in* to every creature to be accomplished? There are many ways—many winding, rugged steeples must be covered "by the feet of him that bringeth good tidings, that publisheth peace," multitudes of highways and hedges where the "every creature" is to be searched for and brought to the Father's home; there are channels through which the influence of a consistent Christian life may reach to the depths of the soul; paths of friendliness, neighborliness, helpfulness. And one of the most accessible ways of carrying "present truth to every creature" is that of the Home Bible Study League.

"Well, what kind of league is that?" someone may say. And we do not wonder that the question is asked, for if this league were operating in every Seventh-day Adventist church, instead of in about one fifth of the churches (North America alone considered), no one would need to be ignorant of this plan for carrying or sending the printed pages of truth broadcast throughout the world. There is no plan in all our missionary organization so easy to be applied, so comprehensive in its enlistment, or more effective in carrying the gospel of present truth to every creature. It must be taken for granted that the missionary leader in every church un-

derstands what the Home Bible Study League means and how to organize and promote it. For refreshing the mind and giving new impetus to the plan thus early in the year, the revised Home Missionary Series Leaflet No. 11 should be reread—yes, restudied. Volunteer to carry the message of truth to some portion of the "unentered territory" in your community or your conference. Study the boundaries of the territory, find out just how many homes and how many people are in this territory, secure a directory of the inhabitants, and then begin to send prayerfully chosen literature, piece by piece, to each name, followed by a brief but Spirit-filled personal letter. Keep up the good work of scattering the literature and making personal calls or sending letters until the wheat may be distinguished from the tares, and by diligent harvesting the sheaves are gathered in.

We would call particular attention to the great field of opportunity open to the Home Bible Study League in gathering in the thousands of names of persons who have purchased our books, large and small, from the colporteurs, and keeping in touch with them to deepen their interest in studying the literature purchased, and also to send papers and tracts for further enlightenment. Home missionary secretaries of the conferences are in touch with the field missionary secretaries, and can secure names as needed.

It is time that the Home Bible Study League wake up and take on new life. The plan is clearly explained, all necessary paraphernalia has been made available, home missionary secretaries will give personal counsel and instruction to the church

missionary officers as desired, and the blessing of Heaven will abundantly rest upon the prayerful, active, wide-awake league. No longer should our annual records indicate that only between three and four hundred Home Bible Study Leagues are in existence. If in every church such a working group were established, there would be nearer three thousand such leagues on constant duty, rather than the three hundred and fifty-four reported for North America in the latest census year.

Send out the rally call for all league members to awaken and realize their Heaven-appointed obligation, and enlist every member of the church as a loyal helper and supporter. One pioneer and faithful brother, in one of the churches in Canada, has been a Home Bible Study League leader and personal worker for many years. He has sent out tons of literature, and he can point to more than five hundred souls who are now rejoicing in the truth through his effort to perform his part in carrying "the gospel of present truth."

### MARCH 14—Topic: Ministry of Tract Distribution

*Key Thought for Leaders:* "Carry with you wherever you go a package of select tracts, which you can hand out as you have opportunity."—"Christian Service," p. 151. "These small tracts of four, eight, or sixteen pages, can be furnished for a trifle. . . . When you write to a friend you can enclose one or more without increasing postage. When you meet persons in the cars, on the boat, or in the stage, who seem to have an ear to hear, you can hand them a tract."—"Testimonies," Vol. I, p. 552.

The instruction furnished in the "key thought" needs no comment. It is really remarkable that instruction through the Spirit of prophecy should convey such minute direction as to ways and means for effective distribution of tracts. Today we have a larger assortment of truth-filled tracts than ever before, and these are being scattered broadcast with powerful effect. But we should be doing a thousand times more.

Many new and unique methods of tract distribution are apparent today. Although these methods may have originated with other religious bodies, they are worthy of adaptation in the circulation of tracts coming from our denominational presses. For exam-

ple, a traveling man accosted a home missionary secretary while waiting for trains, and voiced his curiosity and surmise by asking, "Are you a preacher?" "Yes," replied the home missionary secretary, "you are right. But what led you to that conclusion?" "Oh, nothing in particular, only that you seem different from the crowd, and I observe that you don't smoke." Then this friendly traveling man confided a bit of experience, which was both interesting and suggestive. He said, "One day a stranger stepped up to me and made the remark—'I see you smoke!' It did not require any uncanny vision to see that, for, as usual, I was puffing away on a cigar. But before I had time to make any reply, he handed me a little packet which appeared to contain matches, and quickly disappeared from sight. On opening the package, instead of finding matches, I found a brief printed message on the harmful effects of smoking, which ended in some scientific statistics and good sound advice which really hit the mark. I would never have sought such advice, and it is doubtful whether I could have been persuaded to read a tract on this or any other subject; but such an unexpected and unusual contact with a Christian engaged in the ministry of tract distribution, set me to thinking, and put me on the lookout for such traveling preachers."

The Christian Laymen's Tract League, of Chicago, distributes thousands of tracts rolled in red cellophane, each roll having the appearance of an old-fashioned stick of candy. Usually two small tracts, 5½ inches in length, dealing with some vital problem in life, make up these rolls, which can be slipped inside the shopping bag or coat pocket, and handed out on bus, streetcar, or on the street, with the simple statement, "Here is something for you." On one occasion a hundred thousand of these tract rolls were distributed at the time of a national convention. One of the employees in the General Conference office, while returning on the bus from the city of Washington, was surprised to be handed the little cellophane roll, and still more surprised on opening it to find the gospel message it contained. We believe it would be a good thing for Seventh-day Adventists to begin rolling message-filled tracts or folding them in the form of

match packets, and scatter—not "a tract a day," as the old slogan ran, but twenty-five, fifty, or a hundred tracts a day, by these and other methods of proved value.

The advantages and possibilities of tract distribution have been fittingly set forth by a writer, as follows: "The history of Christian warfare testifies to the mighty power that gospel tracts have exerted in every century since the invention of printing. Thousands, among them many outstanding heroes of the faith, have been brought to Christ through the means of the humble tract. These 'silent messengers' are no respecters of persons, speaking to the heart of the autocrat as well as the beggar. They go into busy offices, enter the most secluded home circles, and slip into the uttermost prison cell, while the man on the street finds their message so personal as not to be refused a reading. Employed by the most gifted evangelists and pastors, they are yet at the disposal of the most retiring Christian worker, and just as mighty to save. God speed the gospel tract!"

#### MARCH 21—Topic: Community Circulating Library

*Key Thought for Leaders:* "Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. . . . Lend your neighbors some of our smaller books. . . . If possible, secure an opportunity to teach them the truth."—*"Testimonies," Vol. IX, pp. 34, 35.*

The Community Circulating Library plan is based on the instruction of the Spirit of prophecy as stated in the "key thought." It is one of the most simple, yet direct, ways of lending neighbors our smaller books, and of securing an opportunity to teach them the truth through Bible studies. The plan is fully explained in Home Missionary Series Leaflet No. 22, with which all Home Missionary leaders should be familiar. The original set of eight books, as listed in the leaflet, has been changed somewhat, to include latest books dealing with world situations. Ask the conference home missionary secretary which combination he considers the most effective in bringing results at the present time.

If the Community Circulating Library plan is already operating in the church, present a report of what is

being done. If this work has not been started, begin today by explaining the plan, and arrange for a later meeting for those who volunteer to take part, when assignment of territory, distribution of books, and detailed arrangements can be made.

The testimony of one pastor as stated herewith will be the testimony of every pastor in whose church the work is organized and carried on faithfully. He states: "Through the faithful use of the Community Circulating Library plan, covering a period of several months, seventy were brought into the truth and baptized. Where the plan is properly organized and conducted, the results in soul winning are most gratifying."

#### MARCH 28—Topic: Missionary Experiences

*Key Thought for Leaders:* "Everyone is to do to the very utmost of his ability. . . . You endanger your own salvation if you hold back now. God will call you to account if you fail in the work He has assigned you."—*"Testimonies," Vol. V, p. 461.*

We know that the church was "organized for service," and each member of the church is in the harness of service. Those who are experienced in dealing with horses and harnessing them for pulling the heavy loads tell us that there are some animals that wear out many more hold-back straps than breast straps, or pulling gear. So in the church there may be found some who are putting more pressure on the "holdbacks" instead of lending their strength in the pulling of the load. But, according to our "key thought" quotation, it is dangerous to hold back now. Today is the time to recount experiences in pulling the missionary wagon—what progress has been made, what new fields of endeavor have been entered, what cases of individuals need to be remembered in special prayer. If every church member has been pulling and pushing, instead of withholding co-operation in the work that needs to be done, this brief experience meeting will be a most inspiring occasion.

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O laymen of the church of God,  
Arise with all your latent power;  
This is your day; now grasp your rod.  
The clock of time has struck the hour!

God's work on earth will never close  
Until this challenge you can see;  
You are the ones the Master chose—  
You are God's men of destiny!

—Adlai Albert Esteb.



# Young People's Department of Missionary Volunteers



## OFFICERS' NOTES

### March

#### Studies for M. V. Week

**I**N this issue of the GAZETTE you will find the readings and studies that have been prepared by the Young People's Department of the General Conference to be presented during Missionary Volunteer Week.

If you are to have a minister in your church, possibly he will not choose to use the material herein presented, but if your church elder or some member of your own society is to conduct the meetings during the week, it would be well to follow the outlines which have been prepared to aid in this special endeavor for the encouragement and conversion of your youth.

It is not intended that the material shall be read before the society as it is presented in the GAZETTE, with the exception of the article prepared for Missionary Volunteer Day, the first Sabbath. Instead, the one leading out in the services should study the material and reshape it as seems best to him until it becomes a part of himself. Thus it will be possible for him to present the studies as his own.

This will be much more interesting to the members of the group who attend and will be far more effective in results.

Let us pray and work to the end that this spring Missionary Volunteer Week of Prayer for our youth may be the best ever held in our churches.

C. LESTER BOND.

#### Follow Up Week of Prayer Results

OF course, as society officers, you left nothing undone to make your Week of Prayer a success. You laid definite plans. You prayed often that God might visit your young people and turn many of them to the church and a spiritual life. We trust that your plans were successful, and that many young people have surrendered their hearts during this Week of Prayer. But, is there not something that officers must continue to do in order to hold these young people in their new-found experience?

Every one of the youth who has accepted Jesus should become a society

member. Each should become an active member. He should be encouraged to practice the Bible Year and Morning Watch habits. He should be encouraged to become a band member. It is our business, as society officers, to lead all these young people into a definite program of service. Only then will these young people deepen their Christian experience. We must never fail to make frequent contacts.

They need our encouragement. They need our direction. They need our prayers. They should sense that they are welcome in our midst.

D. A. OCHS.

#### March Society Meeting Topics

THE M. V. Society topics provided for this month contain material which is of unusual importance to young people in times like these. The subjects deal with the topic, Abiding Foundations of the Church—Christ, a revelation of God; the Bible, the "carrier" of spiritual life, as a seed is the "carrier" of the life principle for the plant that is to be; the Spirit of prophecy, God's call to men to speak for Him; and church leadership, with its opportunity for service for young people. In this time when our world appears to be breaking up, God needs men and women of clear vision who shall be able to plan with definite purpose, to hearten the church by their Christian life, and to give inspiring leadership.

Society executive committee, plan carefully for the presentation of these lessons, and give those to whom parts are assigned plenty of time to thoroughly master the material before they attempt to present it. Who knows whom God may call out of your society to stand in places of responsibility in the closing hours of earth's history?

A. W. P.

#### How to Carry Strong Society Work Through the Summer

THE spring and summer is the outdoor time of year, and we should begin planning now for these fruitful months. Every society activity must be directed objectively in order to promote group consciousness and solidarity. Therefore unite your young people through attractive plans suggested by the M. V. Department and with development possibilities beyond conception.

Plan for a star study on Friday night. Make this a group affair with all taking part. Almost any leader with a little study can successfully direct a group in elementary astronomy. Meet on the lawn, in a grove, or on the bank of a stream some Sabbath afternoon for a reading circle or Progressive Class recitation. In the reading circle, pass the book around, each reading a page or two. Do your very best to interest every youth in becoming a Master Comrade. Keep a society bird list. Arrange a bird hike for the early hours of a Sunday morning, or meet in the afternoon to study those Progressive Class assignments that you do not care to study on the Sabbath. See to it that your regular Sabbath M. V. program begins and closes on time. Generally it is best to arrange for an hour only. Make sure that so far as possible every member has some part in the program, even though it be ever so small.

Pleasant recreational hours may be enjoyed Saturday or Sunday nights. Drive into the country for an evening's campfire with stories and songs, or string lights from the host's house and play outdoor games. See that as many of your plans as possible include the out-of-doors type.

Ask each member to take a Junior or two through the Friend work. If there aren't enough Juniors to go around, have two or three members work together.

Organize your Harvest Ingathering singing bands early. Meet for practice at least once or twice a week in April and May, so that by the first of June everyone will have memorized the songs and their parts and you will be ready to go.

Institute some money-making schemes. See to it that every member does something. Use a portion of the funds secured by this campaign to help worthy Juniors to camp. Your society will find satisfaction in this.

Perhaps there is someone in your church qualified to hold cottage meetings, or evangelistic services in a near-by schoolhouse or hall. Your young people could help by attending, passing out literature, and giving Bible readings. To do this successfully you would want to meet regularly to study the best ways of doing the things suggested above.

Inaugurate a summer temperance campaign or launch a branch Sabbath school project. Ask the elder, dis-



trict leader, or pastor of your church to keep the youth in mind when preparing the midweek prayer meetings.

Perhaps you cannot follow all these suggestions, but try as many as possible. Successfully steer the young people of your society through the pleasant months to come. Long-range and thorough planning is the secret. Have committees and see that they function. Executive committee meetings are vital in your M. V. organization.

THEODORE LUCAS.

### Bird Study

DURING the month of March every member of the nature club should begin bird study in earnest. Many migratory birds will be going through the country during the month, and some of the resident birds will be nesting already. Those birdhouses made last month must be put up in place now, for soon the birds will be wanting a summer home.

To most people, birds are the most interesting of all the wild creatures, even though they are the hardest to learn. Their interest lies not only in their beauty, color, or song, but also in their adaptability to all kinds of environments. Their courtship, home-making, and migrations have appealed to men ever since the beginning of time. And today their economic importance becomes very evident.

If one has only a small amount of time to devote to nature study, it would probably be best to spend that time studying birds. The number of kinds of birds found in any locality is less than the number of plants or insects, and even an invalid confined to the house can study birds—if he will provide them with food, shelter, safety, and drink.

The first thing to do in bird study is to make a list of all the kinds you know already, and nearly everyone knows twenty or more kinds. Then go out walking for an hour or more and see how many of these you can find. You will also see birds that you do not know. How can you learn what they are? Observe carefully everything about the bird—its comparative size, shape, markings of head, wings, back, tail, breast, etc., its flight, call notes, song, habits, and any other fact that you can notice. Write all these things in a notebook; then when you get home, try to find the bird in a bird guide, or ask someone who knows the birds, or go to a museum and find a bird that fits your description. It will be only a short time until your list of birds has grown a great deal.

You should look in all kinds of places for birds—along streams, in the fields, orchards, gardens, about your own home, or in the mountains. Many kinds of birds are restricted to certain types of country, so that you

(Continued on page 30)



## Senior Meetings

March 7

### Christ

BY W. T. WEAVER

#### Opening and Devotional Exercises

SONG: "A Friend in Jesus," No. 643 in "Christ in Song."

INVOCATION.

SECRETARY'S REPORT.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

SCRIPTURAL SYMPOSIUM: (assign to individuals) Matt. 1:21; Isa. 53:4; 53:6; Rom. 6:23; 5:8; 1 John 4:19; Rom. 5:1; 2 Cor. 2:14; Matt. 11:28-30; 2 Cor. 5:14.

PRAYER. Include Lord's prayer in unison.

SPECIAL MUSIC.

#### Study Topics

BIBLE STUDY: "Prophecies Concerning Christ."

TALK: "Whom Say Ye That I Am?"

POEM: "All Have Gone Astray."

TALK: "In His Name."

POEM: "Shall I Crucify Him?"

STORY: "Nobody Practices Christ."

#### Conclusion

CLOSING SONG: "Not I, but Christ," No. 230 in "Christ in Song."

BENEDICTION.

#### Notes to Leaders

It is the purpose of the meeting today to introduce Jesus as the sinner's friend, the Saviour of all that is lost. The foundation of the church and society is in Him. The program should help your society to appreciate a little more fully the place that Jesus occupies in history as a man, and as a Saviour.

It would seem desirable that the selected scriptures for the devotional part of the program should be given out in advance of the meeting. When the references are called for, members of the society should stand to read the assigned verse. This feature could be made very helpful to your society.

As you lead out, you might very appropriately introduce the topics by stating the aim and the need of knowing Christ better. Attention might well be directed to the certainty of Jesus as the One of prophecy, as the outstanding personality of all time, as the Maker and Creator of all, and as man's only Redeemer.

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"CHRISTIANITY is a religion which expects you to do things."

#### Prophecies Concerning Christ

1. IN what setting is the first prophecy of Christ found? Gen. 3:15.

2. What city was favored to become the Saviour's birthplace? Micah 5:2.

3. Of what tribe of Israel was He to be born? Gen. 49:10.

4. Had the time for Jesus' coming been foretold? Dan. 9:25-27.

5. How was Jesus' attitude described in the prophecy of his trial? Isa. 53:7.

6. In what manner was He to be treated at the hour of His death? Ps. 69:20, 21.

7. In what manner had it been foretold that He would die? Ps. 22:16.

8. Was the time for His death appointed? Dan. 9:27.

9. For what purpose would He die? Isa. 53:10, 11.

#### "Whom Say Ye That I Am?"

It was Peter who answered this question by confessing, "Thou art the Christ, the Son of the living God." Without doubt the greatest character of all time is Jesus Christ. Not only is His birth celebrated, but it has been singled out as the boundary of two great eras. The period before His day is known as Before Christ, while all time since is known as Anno Domini. His life, work, and character have left a mark upon the annals of secular history as well as sacred. As to humanity, He was par excellence; as to divinity, He was the Son of the living God.

Man's highest ideals are expressed in Christ. In His character and work He stands as a model to which mankind looks as the acme of perfection. He had something for everyone, whether rich (Nicodemus, John 3) or poor (woman of Samaria, John 4). He was skilled as a physician (Matt. 8:14, 15); an eye specialist (John 9); deliverer of those possessed (Matt. 8:16). Kindness, tenderness, sympathy, and a deep understanding of humanity brought helpfulness and blessings to the hearts of men as He ministered to physical needs. He was the complete embodiment of man's ideals and the matchless standard of comparison.

In the titles by which He was known we discover something of the man He



was; to the chronologist, the Alpha and Omega; to the designer, Maker and Preserver of all; to the architect, the Chief Cornerstone; to the horticulturist, the Vine; to the baker, the Bread of life; to the sailor, the Captain of our salvation; to the lawyer, the Counselor; to the herdsman, the Great Shepherd; to the astronomer, the Bright and Morning Star; to the florist, the Rose of Sharon; to the woodsman, the Cedar of Lebanon; to the zoologist, Lion of the tribe of Judah; to the diplomat, Prince of Peace; to the monarch, King of kings; to the doctor, the Great Physician; to the condemned, the Redeemer; to the lost, the Saviour; to the mother, the Holy Child.

But whom sayest thou that He is? What is He to you?

### All Have Gone Astray

We all, O Lord, have gone astray,  
And wandered from Thy heavenly way.  
The wilds of sin our feet have trod,  
Far from the paths of Thee, our God.

In penitential grief we sigh,  
And lift to Thee our humble cry.  
Won by Thy love, we turn to Him  
Who died to save us from our sin.

Hear us, great Shepherd of Thy sheep!  
Our wanderings heal, our footsteps keep:  
We seek Thy sheltering fold again,  
Nor shall we seek Thee, Lord, in vain.

O God! we praise Thee for Thy grace.  
How sweet the smiling of Thy face!  
O let Thy grace our hearts control,  
And fill with love each longing soul.

Teach us to know and love Thy way;  
And grant to life's remotest day,  
By Thine unerring guidance led,  
Our willing feet Thy paths may tread.

—*Josiah Pratt.*

### In His Name

"NEITHER is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The question is sometimes raised, "What is in a name? Should you have the name of some very prominent, well-known character, you have doubtless been asked, "Are you related to So-and-So?" That person was favorably known. How proud you would feel if you could say yes! The name is symbolic of or associated with character. We might wish our name different should it be confused with that of one whose character and reputation were far below our ideals. On the other hand, there are times when we would be put in a place of advantage and opportunity if we could rightfully

bear the name of one who has standing and influence.

If you could be introduced as a son or daughter of President Roosevelt, or Prime Minister Winston Churchill, or perhaps of Henry Ford, Walter P. Chrysler, or John D. Rockefeller, would you feel that you had been well introduced? Could you not believe that you were put in a highly esteemed group to be known as a pupil or a brother or sister of Christ? That is a real and unearned privilege. (See 1 John 3:1-3.) In His name we have access to these unsearchable riches of omnipotence and grace to help in the hour of need. The value of the name of Jesus is well illustrated by the story told by J. Wilbur Chapman of a young soldier during the Civil War. This young man was passing over a battlefield and saw a young friend lying among the wounded, shot almost to pieces. It was evident that he had only a short time to live. The young man stooped down and straightened out the shattered limbs of his friend, took water from his canteen and gave him a drink, and wiped the blood from his face. Then he said, "Charlie, is there anything more I can do for you?"

The suffering, dying boy, knowing his end was at hand and thinking of loved ones at home, said, "Yes, there is. If you have a piece of paper in your pocket and will write a letter to my father, I think I have strength enough to sign it. My father is a prominent judge in a Northern State, and if you take him this letter, he will help you."

This was the letter: "Dear Father: I am dying on the battlefield, and one of my friends is helping me. If he ever comes to you, be kind to him for Charlie's sake." Then with stiffening fingers he signed his name, and he was dead.

The Civil War, with all its horror and suffering, came to an end, and the soldiers returned to their homes. One of them in tattered uniform made his way to the home of this judge. The soldier looked like a tramp, and the servants would not admit him. He waited until the judge returned, then stepped before him and held up the soiled letter. The judge, thinking it was a plea for assistance, pushed him to one side; but the soldier stepped back again, and called the gentleman's attention to the signature. Then the

great judge threw his arms around the soldier, took him into his home, and with tears streaming from his eyes, said, "You can have anything that my money and influence can buy." The name did it.

Great indeed is the name of Jesus. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

This name stands for all that our blessed Redeemer is—the I AM.

"O the precious name of Jesus!  
How it thrills our souls with joy.  
When His loving arms receive us,  
And His songs our tongues employ!"

The Father has given to Jesus a name which is above every name that is named, either in this world or in the world to come. At this name "every knee should bow, of things in heaven, and things in earth, and things under the earth."

The blessed Jesus says: "Whatever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

### Shall I Crucify Him?

SHALL I crucify my Saviour,  
When for me He bore such loss?  
Shall I put to shame my Saviour?  
Can I nail Him to the cross?

Are temptations so alluring,  
Do earth's pleasures so enthrall,  
That I cannot love my Saviour  
Well enough to leave them all?

'Twas my sins that crucified Him;  
Shall they crucify Him yet?  
Blackest day of nameless anguish,  
Can my thankless soul forget?

Oh, the kindly hands of Jesus,  
Pouring blessings on all men!  
Bleeding, nail-scarred hands of Jesus,  
Can I nail them once again?

Shall I crucify my Saviour,  
Crucify my Lord again?  
Once, oh, once I crucified Him,  
Shall I crucify again?

—*Mrs. Frank A. Breck.*

### Nobody Practices Christ

SOME years ago, George Mecklenburg, pastor of Wesley Church, Minneapolis, Minnesota, while in Moscow, Russia, visited the Leo Tolstoy Museum, a large building dedicated to the memory of the greatest of Russian writers.

Tolstoy was an interpreter of Russian peasant life, and the company of visitors saw his plane, his workbench,

and the harnesses of his horses. They were escorted by a very intelligent guide, who praised Leo Tolstoy to the skies.

When the guide had dismissed them and they had gone down to the gate, he called them and said, "You must come back. I am afraid I have given you the impression that Leo Tolstoy is the greatest man who ever lived." Then he said, "Three great personalities have lived on this earth, Vladimir Lenin, Leo Tolstoy, and Jesus Christ. These are three great men of history, but the greatest of these is Lenin."

Mr. Mecklenburg said, "Why is Lenin the greatest man of all history?" In clear tones of conviction the guide said, "Lenin is the greatest man who has ever lived because multitudes follow him; they implicitly obey his teachings. One hundred sixty million Russians practice the teachings of Lenin, but nobody practices Jesus Christ."

What a challenge to us as Christians! Is that statement true as far as you are concerned? Is it true of me? No, it is not true altogether, not even in communistic Russia itself. But what a tribute they paid to Christ to class Him with the two greatest men of all time as they esteemed them. But on the other side of the question, what a reflection is found in those words "nobody practices Christ!"

If 160,000,000 practice the teachings of Lenin for what they mean, should we not put to practice the teachings of Christ in view of what Calvary means?

To the cross we bring: our sins to be pardoned, our weakness to be strengthened, our sorrows and joys to be sanctified, our sickness to be healed, our needs to be supplied, our ambition and hopes to be purified, ourselves to be transformed.

From the cross we take: our life for its living, our light for life's darkness, our wisdom for life's problems, our strength for life's service, our comfort for life's sorrow, our message for the lost, our love for Christ and the world.

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If you do not practice friendship with people you do not like, you will not be able to make friends with people you do like.—*Newton*.

March 14

## The Bible—the Indestructible Word

BY MERWIN R. THURBER

### Opening and Devotional Exercises

SONG.  
INVOCATION.  
SECRETARY'S REPORT.  
INDIVIDUAL REPORTS.  
OFFERTORY.  
ANNOUNCEMENTS.  
REPORTS OF COMMITTEES.  
PROMOTION OF SOCIETY FEATURES.  
RELATION OF PERSONAL EXPERIENCES IN SERVICE.  
SONG.  
PRAYER, including a prayer in unison.  
M. V. PLEDGE, repeated in unison.  
DEVOTIONAL CHORUS.

### Study Topics

INTRODUCTION by Leader.  
SCRIPTURE READING: Psalms 119:1, 2, 5, 6, 9-12, 18, 33, 34, 105, 130, 165, 160; or, "What Can the Bible Do for Me?" (See Notes to Leaders.)  
TALK OR DISCUSSION: "Why God Gave the Bible."  
TALK: "Prophecy Authenticates the Scriptures."  
TALK: "What Can the Bible Do for Me?"  
POEM: "How Readest Thou?" (See "Bible Readings for the Home Circle," p. 32.)

### Conclusion

SONG.  
BENEDICTION, or repetition of a verse in unison.

### Notes to Leaders

The topic for today is a large subject. Beware of generalities. Try to accomplish something definite in promoting an appreciation of the Bible. The introduction should tie up the topic of the week with the topic of the month—Abiding Foundations of the Church—using perhaps the statement from the Protest of Spires ("The Great Controversy," p. 203), "There is no sure doctrine but such as is conformable to the word of God. . . . This Holy Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness;" and the statement from Mrs. Ellen G. White, in "Early Writings," "I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged."—Page 78.

The Scripture reading should either be copied out of the Bible or carefully marked, so that the reading may proceed smoothly. Note that the final text is not the last one in order. If it is preferred, an excellent Scripture reading could be prepared from the outline, "What Can the Bible Do for Me?" by simply reading the statements and the texts given. It should

also be noted that this outline can be developed into a very fine talk, and should be so used if some capable person is available. This would be a good time to put new interest into the Bible Year promotion.

### What Can the Bible Do for Me?

(The following statements about the Bible can be made the basis for a very helpful talk on the practical religious teachings of the Scriptures.)

THE Bible will tell us what is truth. John 8:31, 32.  
It will make us wise unto salvation. 2 Tim. 3:15.  
It will give us faith. Rom. 10:17.  
It will guide us in the right way. Ps. 119:105.  
It will give us light and understanding. Ps. 119:130.  
It will impart spiritual life, and regenerate us into new creatures in Christ Jesus. 1 Peter 1:23; James 1:18.  
It will make our lives clean. John 15:3; Ps. 119:9.  
It will make us happy. Jer. 15:16.  
It will enable us to resist temptation, and to have the victory over the devil. Ps. 17:4; Rev. 3:10; Ps. 119:11.  
It will feed and nourish our souls. Matt. 4:4; 1 Peter 2:2.  
It will teach us true doctrine, give us reproof, correction, instruction in righteousness. 2 Tim. 3:16, 17.  
It will sanctify and transform us into the likeness of the Lord Jesus. John 17:17; 2 Cor. 3:18.  
It will fit us to live forever in the kingdom of God. James 1:21; Acts 20:32.

### Why God Gave the Bible

THE purpose of the Bible is to reveal to a lost race the way of salvation. Since all men are lost without Christ, the Bible is universal in its appeal.

With its good news of salvation the Bible influences every type of mind, every degree of intelligence, every gradation of life.

Children read its stories with pleasure; philosophers ponder its profound wisdom; scholars are moved by its sublime statements; and lost men eagerly grasp the salvation it holds forth.

It is not a book of one age or of one race or of one language. In all ages its sway is constant. Among all races it exercises its astonishing power. In all languages it runs its course and is glorified by its spiritual results.

Only in this divine book are the paramount mysteries of God and salvation solved, which have profoundly moved the minds of the greatest thinkers and have found no solution outside of the Bible. Only in this book is there an explanation of sin and its results. Only in this book is

there a revelation of salvation from sin.

The Bible sets forth the conditions of salvation clearly. It declares the purest principles of morality. It discloses the way of approach to God in worship. It lifts the veil that hides the future state. Here, and here alone, the old, old question which philosophy has never been able to settle—"What is man's chief good?"—is fully answered, and the way to acquire it is revealed.

There is a natural craving in man to understand his relationship to God and to his fellow men. He longs to know the reason for his existence in this world, the possibility of a hereafter, his present duty, the way to happiness, and the supreme purpose of human existence. That craving can be satisfied only by learning what the Scriptures say and by bringing the life into harmony with the divine principles.

No man's interpretation of the Bible is infallible just because the Bible is. Men bring to its study imperfect faculties, ignorance, prejudices, and, it may be, misleading preconceptions. Their understanding may be clouded, their judgment biased, their reasoning faculties feeble. Consequently, they can give no assurance of inferrancy.

The man who studies the Bible may understand enough to save him, but he does not understand it all.

This is the glorious message of the Bible—Christ only, Christ crucified, Christ risen, Christ ascended, Christ interceding, Christ coming again, Christ the only Saviour from sin, Christ our righteousness, Christ our obedience, Christ our coming King. Let us cease not "to teach and preach Jesus Christ," "the chiefest among ten thousand," and the one "altogether lovely."

We must study the Bible in order that we may know Christ. He is its central theme. He is our salvation. He is not only the revelation, but also the revealer. He is the center of light and power. Compared with Him, all other manifestations and revelations are pale and indistinct. The prophets pointed forward, and the apostles pointed backward, to Him. He is the center and perfection of all revelation of God.

We should study the Bible in order that we may know its doctrines, and thus become thoroughly furnished unto all good works.

The Bible is the supreme standard by which every moral act and every doctrine claiming to be Christian must be tested, and to which they must conform.

The Bible is the source of religious knowledge and the test of doctrine and conduct, and it is designed not only to uplift the sinner morally and spiritually, but also to secure his full and eternal salvation.

While the Bible is a mine of un-

told treasure, it is only a partially worked mine. It has far more truth than is being drawn from it.

The spiritual discernment required for a proper understanding of the "things of the Spirit of God," grows out of a spiritual nature. The "natural man" is without this endowment.

Many a professed Christian discovers that the word of God is dark to him, its meaning hidden, its truth concealed. Here is the reason. His fellowship with God has not been maintained. What he needs in order to get all that is possible for himself out of Bible study, is a renewal of true fellowship, which will manifest itself in true submission and obedience to His will.

The intrinsic worth of the Bible was never greater than it is today. Its beneficent influence was never needed more than it is now. Among those nations that sit in darkness and in the region of the shadow of death, its light is urgently needed. It does not belong to any class or nation; it is not the monopoly of the preacher or the student; it belongs to the millions of all races and peoples. They are entitled to it. And the church of Christ is hounded by its fundamental principles never to rest until the Bible and its glorious message of salvation and of the coming kingdom of Christ, are within the reach of every man throughout all the world.—C. B. Haynes.

### Prophecy Authenticates the Scriptures

To all the ancient world the Lord issued the challenge: "Declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:22, 23.

And all the gods of the nations were silent. Only the living God, who knows the end from the beginning, can set down upon the record the events of history which are yet to come.

Thus it is that divine prophecy is a witness to the true God. Read Isa. 46:9, 10.

The Holy Scripture is the only book that contains definite, historic prophecies, uttered long centuries before the events came to pass. These foretellings of events were written into the records long beforehand, so that all might know that the voice of the living God speaks in this Book. This voice of prophecy speaks with its challenge to all—to sincere believers and sincere doubters who want evidence; it speaks to Christians and non-Christians in all the world.

We must allow that our day is a

time of great advance in knowledge of the sciences, and of great progress in inventions. And, sad to say, it is an age of much skepticism and doubting in this matter of Holy Scripture as the voice of the living God.

Here again is the Lord's open challenge to all doubt or unbelief:

"I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass." Isa. 48:3.

Why did He do this? Why has the Lord uttered these prophecies of things to come, and caused His prophets to write beforehand of events then far in the future? He tells us—and in giving the reason, does He not fittingly describe the natural bent of mind of most of us? Read Isa. 48:4-6.

We have been hard to convince. We have listened, and then said, "Yes, but—" and there unbelief suggested difficulties. But the living God has piled up evidence upon evidence; and, although the brow be as brass for unbelief, the one who faces the evidence must admit that the Author of Holy Scripture knew the end from the beginning.

It is an unanswerable challenge. No writings of man can duplicate it. No historian can write history before it comes to pass. The ancient oracles made claims to foretell some events, but Cato and Cicero, wise old Romans, averred that the power to foretell in definite and accurate detail was never in the famed oracles of the ancients.

Contrast this outlook with the assurance given by divine prophecy. Read 2 Peter 1:19.

And the inspired "word of prophecy" bears sure witness to those who will look into it, that this living God, the Creator, speaks to us in Holy Scripture. Through all centuries human history has given response to the voice of prophecy.

Finding evidence that God actually speaks in the word of prophecy is not necessarily a matter of deep research and learned computation. In fact, it is only by the light of prophecy that we may really understand human history. There are dark depths aplenty to look into, and the word of prophecy is the light that shineth.

One writer well says: "Read the book of Daniel. Call up, point by point, the history of the kingdoms

there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust."

What a pageant of marching centuries do we see passing before our gaze as we view history fulfilling prophecy!

To Daniel the prophet, first an exile and then a statesman in the court of Babylon, there was revealed the outline of future history. On one occasion the prophet declared to the great king: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:28.

In an interpretation of the king's dream the prophet foretold the history of the world, even to the end. He told of the rise and fall of Babylon, Medo-Persia, Greece, and Rome.

One evening years ago, in India, I sat with a bright, alert young man, a Hindu, a non-Christian student in the Calcutta University. As we talked, we turned to the pages of Daniel the prophet, and read over this outline of world empires just referred to.

"Now," I said, "how is it? Do you know from your own study of history whether this ancient prophecy, written in Babylon nearly two thousand five hundred years ago, gave a true and accurate outline of events that have come to pass?"

"I know that this outline is correct," he replied. "It gives the history in the exact order of events."

Then he turned. In the light of the study lamp I saw a look of surprise and awe upon his face. A new thought had come to him. With the force of sudden conviction he looked up and said:

"Only the living God could have written that before it came to pass!"

In the unerring accuracy of the ancient outline, that non-Christian student saw the true import of divine prophecy as a witness, sure and certain, that the living God speaks in Holy Scripture. It is evidently to these evidences that the Lord refers in the declaration:

"That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of

truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:19-21.

Even to list the prophecies of the Bible and their fulfillment would take a volume. Among them, the prophecies concerning Jesus Christ are among the most easily demonstrated as fulfilled. The place of His birth (Micah 5:2; Matt. 2:6), the virginity of His mother (Isa. 7:14; Matt. 1:23), the time of His public appearance (Dan. 9:25), His treatment at the hands of the mob (Isaiah 53), the casting of lots for His garments (Ps. 22:18; Matt. 27:35), the fact that His bones were not broken (John 19:32-37), and many other facts of His life and death were foretold years before.

Nor do the predictions concerning Christ exhaust the prophecies of the Bible. Jerusalem, Memphis, Judea, Samaria, the Ammorites, the Moabites, the Edomites, the Philistines, Petra, Ashkelon, Gaza, Ashdod, Chaldea, Nineveh, Babylon, Medo-Persia, Greece, Rome, Cyrus, the Jews, to mention only a few instances, are all subjects of prophecy.

Many of these prophecies have already been fulfilled, as the pages of history so abundantly testify. The great lines of prophecy which show us where we are in the stream of time are rapidly nearing complete fulfillment. The climax of the ages is drawing near.

The "sure word of prophecy" shows that "the Most High ruleth in the kingdom of men," and that He is hastening the day when wrong and evil and sin shall be brought to an end. In His love and mercy and desire to save men, the Lord has set forth evidence upon evidence in Holy Scripture to convince our stubborn hearts that a living God is the Author of that book, and that Jesus Christ of Holy Scripture is the living Saviour of men.

There is no book like this book, and there is no other Saviour than the one here revealed. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The fulfillment of prophecy is one of the strongest evidences that the Bible is what it claims to be—the word of the living God.—*W. A. Spicer.*

March 21

## Light for the Pathway— the Spirit of Prophecy

BY ARTHUR L. WHITE

OPENING SONG: "Walk in the Light," "Church Hymnal," No. 339.

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

INTRODUCTORY REMARKS BY LEADER.

TALK: "How God Sends Light."

TALK: "The Light Appears in the Remnant Church."

POEM OR SPECIAL SONG: "We Have Heard," "Church Hymnal," No. 305. Composed by William Hyde after he heard Ellen Harmon tell of the glories of the new earth.)

TALK: "A Safe Guide for All the Church."

EXPERIENCE: "Printing Presses in Other Lands." (Consult "Divine Predictions Fulfilled," pp. 251-265; "His Messenger," pp. 133-136; 151, 152.)

DISCUSSION: "The Spirit of Prophecy and My Pathway."

CLOSING SONG: "He Leadeth Me," No. 393.

BENEDICTION.

### Notes to Leaders

The object of this program is to lead our young people to a better understanding of, and consequently a deeper appreciation for, the gift of prophecy. We wish to lead them to see that for safe guidance in meeting their life problems they should turn to the instruction which has come to us. In the opening remarks the leader should refer to such texts as Revelation 12:17 and 19:10, which point out that the Spirit of prophecy will be in the remnant church.

The leader may lead out in the discussion, or well beforehand some other fit person may be chosen, who, because of his experience, can lead out in a strong, affirmative manner. Preparation for this feature is vitally essential, it being the focal point of the whole program. In addition, there may be some present who would be prepared to tell in what way the Spirit of prophecy counsels have been a definite guide to them in the past.

### How God Sends Light

As a large ocean liner makes its way toward the land on a dark night, how welcome is the beam from the lighthouse tower on the shore! It serves as a guide to the captain, for by its light he knows just how to guide the mighty vessel to its destination. It serves as a protection, too, for it indicates shallow water and the presence of dangerous rocks.

When the Lord delivered Israel from the bondage of Egypt, the pillar of fire was present and served as an illumination to the large camp. It also gave protection, and constituted a guide to the people.

Light is very essential for the Christian pathway. The scripture speaks of our walking "in the light." The terms "light" and "darkness" are frequently used to indicate on the one hand, knowledge, and, on the other, ignorance. It is God's desire that His people be enlightened, that they may face life's problems intelligently.

Originally in the Garden of Eden, Adam and Eve conversed with Christ and the angels, but after they had sinned, man could no longer continue to stand in the presence of his Creator. God did not leave the human race in darkness to meet the great adversary, uninformed and without some means of protection and guidance. Though they could no longer talk with Him face to face, the Lord designed other means by which He could communicate with man. The most common of these was by the prophet. Speaking to Israel, God said, "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

It is true, indeed, that God communicated with men other than prophets. At times individuals were warned or guided by dreams, clearly sent of God, and yet the one who had these dreams was not a prophet. When the worship of God was re-established in the wilderness, the Lord provided a means by which Israel might come and inquire of Him, that they might know His will. Two precious stones (known as the Urim and Thummim) were placed, one on either side of the breastplate of the high priest. When one came to inquire of God, if the answer was yes, a light shone on one of the stones; if the answer was no, a shadow overcast the other stone. The Lord wished His people to know His will, that they might be guided in their course of action. The prophetic means of communication with man was, however, by far the most commonly used.

"Thy word is a lamp unto my feet, and a light unto my path," said David in speaking of his own experience. This light, the word of God, is made up largely of the writings of the vari-

ous prophets chosen by God through the centuries, to communicate His messages to mankind.

The prophet received his instruction from God. This was by means of visions and prophetic dreams. The prophet did not choose his work, nor was he selected by his fellow men. "The prophecy came not in old time *by the will of man*: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. The prophet was chosen by God for his important work as a medium through which messages of instruction, of counsel, of reproof, of encouragement, might be communicated to man.

Anciently the messenger for God was spoken of as a seer—one who *sees* something in heavenly vision. The word prophet means "to speak forth." But first the prophet must *see*—his mind must be illuminated by the vision. While the vision is being given to the prophet, he is entirely unaware of what is going on about him. He seems to be transferred, as it were, to some other place, and then, in various ways, information is opened up to him. This may be in the form of what appears to him as a panoramic view of events, or perhaps he would seem to visit certain places, and witness what was going on. He might hear words spoken to him, and perhaps he, in turn, would speak. To the prophet it was very real, though it was all a vision.

Then, while not in vision, it was the duty of the prophet to deliver the message at such time and place as were most appropriate. This might be personally, in conversation with an individual, or before a large gathering of people at a period of public worship. Or perhaps the message would be written out and sent in a communication to an individual. Such written messages might form part of a permanent record to be preserved for future reference.

In his utterances, the prophet must not be influenced by others. At times efforts have been made to influence the prophet, but his answer is: "As the Lord liveth, even what my God saith, that will I speak." 2 Chron. 18:13. Others could not persuade him to alter the message God had given him.

The message of the prophet might be gladly received, or it might be rejected. Regardless of the reception,

the message must be delivered in its clearness and in its fullness. The responsibility of the prophet would then be discharged in that particular case.

Even though the prophet might endanger his own life in bearing the messages given him of God, this must not deter him from fulfilling his important work. Oftentimes the messages cut directly across the cherished course of action. The person or group to whom the counsel or reproof was sent must choose between accepting and following the counsel and refusing to admit that God had spoken and continuing their course of action, thus saying in their hearts, if not openly, "God has not spoken through him."

The way in which the prophetic messages are received often spells success or disaster to individuals or to nations. The words of Jehoshaphat, spoken at a time of crisis in the experience of Judah, have been proved true again and again: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

### The Light Appears in the Remnant Church

THE material for this talk, or, if thought best, two talks, is easily found in several books of wide circulation. Two sections are suggested in handling this topic:

- A. Early life of Ellen Harmon and the first vision.  
Sources: "Early Writings," pp. 11-13; "Life Sketches," pp. 17-63; "Testimonies," Vol. I, pp. 9-58.
- B. Review of the first vision.  
Sources: "Early Writings," pp. 14-20; "Life Sketches," pp. 63-68; "Testimonies," Vol. I, pp. 58-61.

### A Safe Guide for All the Church

Not long ago in an overseas country, the official responsible for the government inspection of literature issued by religious bodies, reported on a volume of "Testimonies for the Church." As he handed the book back to our representative, he told him that for some little time he had been trying to discover the secret of the success of the work of Seventh-day Adventists. Now he felt he had discovered it. "It is in the writings of your Mrs. E. G. White," he declared.

After all, he stated a well-known truth. Not that we look to an individual, as perhaps he thought of it, for direction in our work, but we do recognize that in the experience of Mrs. E. G. White we find the Spirit of prophecy, which the prophet John foretold as being in the remnant church. (Rev. 12:17.) And we find in the writings of the Spirit of prophecy divine guidance and instruction for the church. As we follow this, the work committed to us is bound to succeed, and those whose lives are guided by this counsel will be found to be true Christians in every sense of the word.

As we look back over the development and growth of the advent movement, we see God's hand manifested here and there all through it.

Think of our publishing work now encircling the world with light. It had its beginnings in a little paper called for through the Spirit of prophecy, back in 1848. And this line of work has reached its present state of efficiency through following the continued counsels from the same source.

In our churches we see a well-ordered work today. It was not always so. But in 1850 the Lord sent messages pointing out the importance of order in the work of God on earth, for there is perfect order in heaven. This led to plans for the organization of local churches, and then of conferences.

In 1863 special light came in regard to healthful living. What do we see today? A whole denomination numbering over half a million members whose lives have been transformed by better ways of living. "The clean church" is the designation given Seventh-day Adventists in some lands. A sanitarium was also called for to aid in caring for the sick and in teaching health principles. From a small beginning in 1866 we now have scores of institutions all around the world performing their work of mercy.

Then look at our schools in which more than a hundred thousand young people sit at the feet of Seventh-day Adventist teachers. Our educational work was called into being by the Lord through the Spirit of prophecy in 1872, and in response to this we opened our first college just two years later.

On to other lands with our message

and work, was the call of the early years, too, and the ever-widening expanse of our work is the pride and purpose of every Seventh-day Adventist.

Overseas service on the part of Mrs. E. G. White in Europe and Australia brought the Lord's messenger into direct contact with other peoples and their problems, and the instruction given during these periods has been a valuable guiding light to Seventh-day Adventist workers.

On through troublous and difficult days, as well as in times of prosperity, the Spirit of prophecy counsels have safely led us, never into a false move, always to better ways of working, ever to higher standards.

And all through these years, too, there were messages of encouragement and instruction and guidance for individual Seventh-day Adventists and for the churches. There is counsel for those in all walks of life: the student in the school, the mother in the home, the artisan at his workbench, the farmer, the teacher, the doctor, the minister, the conference president—there is help and instruction for them all.

We have but to look about us to see what this gift has meant to us. The Saviour asks us to judge the veracity of one who claims the gift of prophecy by the work accomplished. Examine the great advancing work of the remnant church which is conducting its endeavors with the counsel of the Spirit of prophecy serving as a blueprint, or look to the lives of the body of conscientious, sincere church members in whose lives the Spirit of prophecy counsel serves as a guide. "By their fruits ye shall know them." Yes, we are assured that the Spirit of prophecy has been, and is, a safe guide to all the church in all the world.

### The Spirit of Prophecy and My Pathway

1. VARIOUS lines of instruction given through the Spirit of prophecy. Name the Spirit of prophecy books which would fall into the following general classes (a few are named as examples):
  - a. General Counsel—"Testimonies for the Church."
  - b. For young people—"Messages to Young People."
  - c. Prophetic views of future events—"The Great Controversy," "Early Writings."

- d. Exposition of the Scriptures—"Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," "Acts of the Apostles," "The Great Controversy," "Christ's Object Lessons."

- e. Instruction to parents and educators.

- f. Counsel to medical workers.

- g. Devotional.

- h. Guidance for gospel workers.

2. Basis for Mrs. White's sympathetic understanding of young people's problems.

- a. By girlhood experience—family poor, opportunities restricted, aided in self-support at early age, etc.

- b. As a mother with four boys.

- c. By contact with many young people taken into their home so as to give them educational privileges.

- d. By helping to establish schools and living on or near the campus.

- e. Particularly by special light given to her for young people over a period of many years.

3. In what ways can the Spirit of prophecy help me in meeting my problems?

NOTE.—This outline is based on section titles in "Messages to Young People." As these are discussed the leader may find it helpful to have the chapter titles before him as found on pages 9-14.

- a. In character building.

- b. In the conflict with sin.

- c. In preparation for lifework.

- d. In devotional life.

- e. In various activities.

- f. In personal attire and influence.

- g. In recreation and social relations.

- h. In Sabbath observance.

4. The value and scope of the M. V. Spirit of Prophecy Reading Course.

- a. See M. V. Leaflet 32.

- b. The object is to read five or six Spirit of prophecy books.

- c. Discuss how the suggestions given in the *Youth's Instructor* in connection with the weekly assignments can help in following this reading course.

- d. Correlation with Bible Year. (See M. V. Leaflet 25.)

5. Close discussion with reading the following statement:

"Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies

to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*Testimonies*, Vol. VIII, p. 298.

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March 28

## Abiding Foundations of the Church—Leadership

BY. D. E. REBOK

SONG: "The Youth of the World," No. 36 in "M. V. Songs."  
BIBLE STUDY: "Leadership."  
SENTENCE PRAYERS.  
SECRETARY'S REPORT.  
PROMOTION OF SOCIETY FEATURES.  
OFFERTORY.  
ANNOUNCEMENTS.  
SPIRIT OF PROPHECY STUDY: "Leaders and Their Work."  
MUSIC.  
SYMPOSIUM:  
Remarks by the Chairman: "Some Things to Think About."  
Speech 1. "How Can I Recognize a Leader When I See One?"  
Speech 2. "What Is the Task of Christian Leadership?"  
Speech 3. "Why the Battle Halts."  
MUSIC.  
TEST: "Essentials of Leadership."  
HYMN: "I Will Follow Thee, My Saviour," No. 44.  
BENEDICTION.

### Notes to Leaders

Let this program accomplish several things:

1. Bring a clearer understanding of the leader and his work.
2. Enlist stronger support for our leaders.
3. Show us more clearly our duty as followers.
4. Help us to "know ourselves" as potential leaders and see wherein we should seek improvement of our latent abilities:

We suggest that the Bible texts be written on slips of paper and distributed to members in the audience. The one selected to conduct this Bible study should call for the texts to be read by those holding the texts.

The Spirit of Prophecy Study on Leadership could be conducted by writing each of the seven quotations on cards or slips of paper. Have the seven speakers and society leaders on the platform read these quotations without comment.

The speakers on the Symposium should use the outlines suggested and fill in details as they wish. These three speeches should not be too long.

Before the meeting you should prepare enough mimeographed copies of the "Test Yourself" rating scale so

as to be able to supply a sheet to everyone present at the meeting. Give a few minutes for the sheets to be passed out and filled in by each individual. You and your officers should decide what use you wish to make of the results. That will depend upon the time you have available.

### Leadership

1. Need for leaders in the church. Ex. 18:13-18.
2. Good advice on leadership and organization. Ex. 18:19-26.
3. Chosen instruments to accomplish God's purposes. Haggai 2:23; John 15:16; Acts 9:15; 1 Cor. 1:27-29.
4. Humble leaders. Moses, Ex. 3:11; Gideon, Judges 6:15; Saul, 1 Sam. 9:21; David, 1 Sam. 18:18; Solomon, 1 Kings 3:7; Isaiah, Isa. 6:5; Jeremiah, Jer. 1:6; John the Baptist, Matt. 3:14.
5. Work of God's leaders in the church.
  - a. As preachers. Matt. 3:1; 9:35; Mark 16:20; Luke 9:6; Acts 28:31; Eph. 2:17; 1 Peter 3:19; 4:6; Rev. 14:6.
  - b. As shepherds. Jer. 3:15; 23:4; Eze. 34:23; John 21:17; Acts 20:28; 1 Peter 5:2.
  - c. As spiritual watchmen. Isa. 62:6; Jer. 6:17; Eze. 3:17; Heb. 13:17.
  - d. As teachers. Matt. 28:20; 1 Tim. 3:2; 4:11; 6:2; 2 Tim. 2:25.
  6. Solemn charges to leaders.
    - a. Moses to Joshua. Num. 27:22, 23; Deut. 31:23.
    - b. David to Solomon. 1 Kings 2:1-4.
    - c. Jehoshaphat to leaders of Judah. 2 Chron. 19:8-10.
    - d. Christ to the disciples. Matt. 10:5.
    - e. Paul to the Ephesian elders. Acts 20:17, 28.
    - f. Paul to Timothy. 1 Tim. 5:21; 6:13, 14; 2 Tim. 4:1, 2.

### Leaders and Their Work

#### 1. Youth Called to Be Laborers.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!"—*Counsels to Teachers*, p. 555, or *Education*, p. 271.

#### 2. Responsibility for Soulsaving.

"If the youth will consecrate mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God,

—a failure to work for the good of humanity."—*Messages*, p. 199.

#### 3. A Definite Work to Do.

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327.

#### 4. God Calls Upon You to Work.

"Young men and women, God calls upon you to work, work for Him. Make an entire change in your course of action. You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect."—*Testimonies*, Vol. I, p. 513.

#### 5. God's Leaders and Followers.

"The men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. . . . The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work."—*Fundamentals of Christian Education*, p. 520.

#### 6. Qualifications for Leadership.

"In order for a man to be a successful minister, something more than book knowledge is essential. The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications, no man can be inferior; instead, he will have a commanding influence for good."—*Gospel Workers*, p. 111.

#### 7. To Every Man His Work.

"The Master calls for gospel workers. Who will respond? Not all who enter the army are to be generals, captains, sergeants, or even corporals. Not all have the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army. . . .

"He who has appointed 'to every man his work,' according to his ability, will never let the faithful performance of duty go unrewarded."—*Gospel Workers*, pp. 84, 85.

"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.



## Some Things to Think About

*Remarks by the Chairman*

SOMEONE has said, "Four per cent of the world's population, because of their superiorly developed power, act as guides for the rest of the world. Fifteen per cent of the people never develop their mental power beyond that of the normal child of eleven years of age, and twenty per cent more never go above the normal child of twelve years. Another fourth of society never rise above the mental age of thirteen or fourteen years, whereas sixteen and one-half per cent more reach only the mentality of a child of fifteen years, and nine per cent reach the age of sixteen or seventeen years."

The conclusion we might draw from those figures is vital to every one of us here today. Since everybody cannot be President, governor, general, admiral, general manager, or any one of a number of other such great leaders, we, the people should learn how to become great followers and slowly grow into positions of leadership.

Take the American Army as an illustration. The following statement is quoted from the *Reader's Digest* for July, 1941: "During peacetime, promotion in our Army is discouragingly slow. A second lieutenant can hope to become a first lieutenant only after serving three years, a captain after ten years, a major after seventeen, a lieutenant colonel after twenty-two, and colonel after twenty-eight—when certain to be fifty or older."

This is true not only of the Army, but in practically all other organizations and institutions. Furthermore it must necessarily be so; for a young man is neither prepared nor ready for positions of leadership. He must have both training and experience before he is ready and can be entrusted with the responsibility which comes with positions of leadership.

With Abraham Lincoln let us determine "to study and get ready" for the big opportunity when it comes.

### 1. How Can I Recognize a Leader When I See One?

#### I. INTRODUCTION.

The Christian church, as well as the nation, cannot afford not to educate and train, regardless of economic or social status, every young man and woman who shows any signs of leadership.

A former Chinese minister of education said, "The talent of the boys and girls cannot be graded according to the income of their parents. Under such circumstances what we can do is provide means by which those poorer but worthy students may get a grade of education to which their talents entitle them. . . . Genius has to be cultivated, and we cannot afford to allow a matter of pure accident, such as birth and occupation of par-

ents, to interfere with its cultivation."

#### II. THE SIGNS OF A POTENTIAL LEADER.

In the "Changing College," by Doctor Wilkins of Oberlin College, we find the following outline:

1. Intellectual Signs.
  - a. Technical ability. (workmanship, dexterity).
  - b. Power of expression (oral and written).
  - c. Accuracy of observation.
  - d. Perseverance.
  - e. Power of concentration.
  - f. Sense of proportion (including a sense of humor).
  - g. Intellectual curiosity (the student who goes "the second undemanded mile").
  - h. Power of initiative.
  - i. Ability to reason, comprising—
    - (1) Possession of facts.
    - (2) Analysis of facts.
    - (3) Synthesis of facts.
    - (4) Interpretation of facts.
2. Physical signs.
  - a. Health of body.
  - b. Appearance.
  - c. Manner (bearing).
  - d. Attractiveness (charm).
3. Moral Signs.
  - a. Ability to co-operate.
  - b. Moral cleanness.
  - c. Honesty.
  - d. Faith in knowledge.
  - e. Purposefulness.
  - f. Vision.
  - g. Social-mindedness.

#### III. CONCLUSION.

Training of leadership is not the process of installing or implanting such noble qualities in a man, but rather the developing of such latent qualities through providing the opportunity for use, or exercise, of them in ever-enlarging experiences. No amount of mere schooling, or any number of degrees or combinations of alphabetical symbols, can add appreciably to a man's intelligence quotient. Books and lessons are not designed as creative forces, to give a man something which nature forgot to bestow; but they are developmental forces, which if used sufficiently and correctly will cause to grow and expand such mental power as nature did entrust to him. We can add to our store of facts and knowledge, but we cannot increase our natural capacity. To my mind, leadership depends largely upon capacity, and capacity is something which the schools cannot give, but can, however, develop and encourage in growth to its fullest possibilities.

### 2. What Is the Task of Christian Leadership?

#### I. THE TASK OF CHRISTIAN LEADERSHIP IS NOT AFFECTED BY TIME OR PLACE.

1. It is essentially the same yesterday, today, and tomorrow—the same in Eastern as in Western Hemisphere.

2. That task is one of living, of leading, and of training.

a. A Christian leader must be an example in living his life in the Christ way.

(1) This is not done by merely believing a creed or a set of doctrines about Christ or about the Bible.

(2) To the degree that he has the "mind of Christ" will he be able to experience and reflect the life of Christ.

(3) The essentials of the message of Jesus not speculations or theories, but matters of daily life.

(4) Christianity is learning to live like Christ.

b. Jesus describes His way of life as trusting in the living God, loving our neighbors as ourselves, being loyal to a variety of ethical and spiritual ideals.

(1) He demonstrated them all in His own life.

c. Thus we may conclude that the principal task of Christian leadership is so to walk and talk and act, in every phase of public and private life, as to exemplify the life and teachings of Christ and to cause those with whom we come in contact to desire to live likewise.

#### II. THE TASK OF THE LEADER IS TO LEAD.

1. Never were leaders who know how to lead and where to lead needed more than today.

a. America has her Roosevelt, Britain has her Churchill, Russia has her Stalin, Germany has her Hitler.

b. The Christian church needs her men of vision and power to lead her millions to the kingdom of heaven.

2. Never were people more ready to follow the one who knows the way, who can keep ahead, and who can cause others to desire to follow.

a. A leader is not one who can do ten men's work, but one who can inspire ten men to do ten men's work.

3. Nature is not lavish in her distribution of these qualities which make for leadership.

a. It is said that about 4 per cent of the people have the capacity of leadership.

b. That means that 96 per cent of us must learn how to become good followers.

#### III. WHAT, THEN, IS A LEADER? HOW MAY WE RECOGNIZE HIM?

1. A leader is one who, because of his native capacity, natural ability, and careful training, knows what should be done, and how and when to do it.

2. A leader is one who can keep ahead of the rest of us in methods and research, and who can cause others to follow.



3. Sixteen elements in larger or smaller proportions of each make up such a personality: simplicity, earnestness, self-control, assiduity, common sense, judgment based on experience, justice, enthusiasm, perseverance, tact, courage, faith, loyalty, acumen, truthfulness, and honor.

IV. THE CHRISTIAN CHURCH MUST BE SELF-PROPAGATING AND SELF-PERPETUATING.

1. This it becomes by training its own leaders and paying for its own benefits.

2. In this phase of the Christian leader's task, we must think of him as a teacher, a trainer; or, better, an inspirer, a counselor, an organizer, a personal conductor of the potential leaders as they gradually gain experience and develop into positions of responsibility.

3. Youth responds to praise or blame, but is blighted and even withered, under sarcasm and ridicule.

4. The Christian church cannot afford not to educate and train, regardless of economic or social status, every young man and woman who shows any signs of leadership.

V. CONCLUSION: Educate, educate, educate is the secret of success in every kind of leadership. That is why children have parents, schools have teachers, churches have pastors, and nations have presidents, kings, or dictators.

3. Why the Battle Halts\*

I. WHAT CONDITIONS IN THE CHURCH ITSELF DISCOURAGE LEADERSHIP?

1. One trouble is that church services are emphasized rather than Christian service.

a. Too often success is measured in terms of the number of people who attend the church services.

b. The real measure of success is what the members of the church as a whole are doing personally to serve and to help others.

c. The church waits for real leaders to set it to work.

2. Another alarming weakness of modern church life is that the preacher is expected to do practically all the public talking and all the active personal work.

a. It is doubtful whether the average minister spends one fourth as much time in training and leading his people in actual service as he does in preparing sermons and addresses with which to feed their spiritual life.

b. The secret of Christian growth is not so much in being fed with predigested food, as it is in getting into vital contact with the Lord for oneself.

II. HOW CAN CHRISTIAN LEADERSHIP BE DEVELOPED IN ONESELF AND IN OTHERS?

1. The conviction that God has defi-

nately planned for every life the largest work of which that life is capable is a good foundation upon which to build.

a. Only a small fraction of Christian people have yet come to believe that God has a definite plan for their lives, to say nothing of trying to find it and follow it.

2. The definite acceptance of the Holy Spirit as the only adequate equipment for witnessing and for service of all kinds is of the highest importance. John 14:16, 17; 16:7; Acts 1:4, 5, 8; Luke 11:9, 10, 13.

3. It will help us to become leaders and to develop other leaders if we remember that each person is just as responsible as anyone else in the world for doing whatever needs to be done. Ps. 110:3; Gal. 2:20.

4. To counsel with others and pray together concerning the will of God is one of the best methods of successful leadership and of developing leaders. Prov. 11:14; 15:22; 19:21.

5. One of the best methods of developing workers and leaders is

through helping people to become real Bible students.

III. PRINCIPLES WHICH SUCCESSFUL LEADERS USE IN DEVELOPING LEADERSHIP IN OTHERS.

1. Believe in people.

2. Let people know that you believe in them.

3. Locate definite responsibility upon individuals.

4. Have a definite time for reports, and call for them in detail.

5. Work with the people whom you are trying to develop.

6. Pray with people over their specific tasks.

7. Keep adding larger responsibilities as they can be carried, always expecting a little more of people than they can do.

8. Show people not only your results, but your processes.

9. Keep gaining yourself and expect everybody else to keep on gaining.

\* Based upon and quoted from "Missions and Leadership," by J. Campbell White, pp. 138-164.

Essentials of Leadership

HOW DO YOU RATE?

Dr. H. H. Horne, of New York University, lists these 33 questions to be answered, allowing 3 points or a fraction of 3-points on each question.

1. Have you a strong body?.....
2. Did you ever break yourself of a bad habit?.....
3. Can you exercise self-control when things go wrong?..
4. Are you cheerful and free from grouchy spells?.....
5. Do you think for yourself?.....
6. Do you keep your head in an emergency?.....
7. Do you remain calm under criticism?.....
8. Do your mates respect you and co-operate with you?..
9. Can you maintain discipline without using authority?..
10. Can you handle a group of dissatisfied persons successfully? .....
11. Are you a successful peacemaker?.....
12. Are you patient in dealing with nervous and hard-to-please people?.....
13. Can you get people to do things without irritating them? .....
14. Can you stand being opposed without saying things you regret later?.....
15. Are the delicate situations ever turned over to you to handle? .....
16. Do you make and keep friends easily?.....
17. Do you catch yourself quarreling about petty things? .....
18. Do you adjust yourself to strangers easily?.....
19. Are you free from embarrassment before superiors?...
20. Are subordinates at ease in your presence?.....
21. Can you express your ideas without appearing overbearing and narrow-minded?.....
22. Are you interested in folks?.....
23. Have you tact?.....
24. Have you a reasonable amount of self-confidence?...
25. Have you confidence in your cause?.....
26. Have you the co-operative and not the competitive spirit? .....
27. Are you adapted to the group you seek to lead?.....
28. Have you a steady will?.....
29. Have you the power of the single motive?.....
30. Do you have vision, that is, can you see the better order coming?.....
31. Do you wear the leader's white flower of the sincere life? .....
32. Are you sometimes alone with yourself and God?.....
33. Can you sense yourself as an agent of the world purpose? .....

| RATING SCALE |        |        |
|--------------|--------|--------|
| Good         | Fair   | Poor   |
| 3            | 2      | 1      |
| points       | points | points |

Total points

On the basis of 99 points being a perfect score, my rating as a leader (99 points, Good; 66 points, Fair; 33 points, Poor.)



## Junior Meetings

March 7

### Christ

BY W. T. WEAVER

OPENING SONG: "I Need Jesus," No. 14 in "M. V. Songs."

SCRIPTURE: Repeat John 3:16 in unison.

PRAYER, including the Lord's prayer.

ANNOUNCEMENTS.

REPORTS.

OFFERING.

INTRODUCTION.

TESTIMONY STUDY: "Jesus."

CHORUS: "For the Beauty of Jesus," No. 29.

POEM: "Marthas."

READING: "Child Life of Jesus," (See "Christ Our Saviour," by Mrs. E. G. White, first part of chapter of this title.)

TALK: "When He Was Twelve," (See last part of chapter, "Child Life of Jesus," in the book, "Christ Our Saviour.")

TALK: "Days of Conflict," (See book, "Christ Our Saviour.")

SONG: "Living for Jesus," No. 32.

READING: "Whom Say Ye That I Am?" (Page 16.)

POEM: "Confession."

CLOSING SONG: "I Have a Saviour," No. 1.

BENEDICTION.

### Introduction

It is the purpose today to set forth Jesus in the life which He lived as the Son of man. Again observe the simplicity, the beauty of character, and the unselfish service of Jesus. It is to be pointed out that He was the desire of those who were in need, whether that need was physical or spiritual. Call attention to the high purposes with which Jesus served and the blessings of that service to man. Make appeal to the society to catch the spirit of the Master. Jesus Christ is the abiding foundation of the true church.

### Jesus

("The Desire of Ages" is the basis of this study.)

1. WHAT was the constant purpose of Jesus?

"From His earliest years He was possessed of one purpose; He lived to bless others."—P. 70.

2. Who were blessed in the service which He gave?

"The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for His presence."—P. 74.

### Marthas

SOMETIMES I grow weary of humble tasks  
That fall to a housewife's share—  
The bread to be baked, and the linen  
washed,  
And the house kept sweet and fair.

Over and over the selfsame chores,  
The selfsame needs to be met!  
Lord, have I chosen the better part?  
Are there Marys and Marthas yet?

Then I think of a beacon fire that glowed  
For the fishers of Galilee,  
And a meal prepared by hands that were  
scathed—  
Fresh-scarred on a cruel tree.

The fire shone warm on the weary men,  
There was rest for their tired feet:  
There were bread and fish from the  
Master's hands,  
And the honeycomb was sweet.

O humbled and chastened and rapturous  
heart,  
Will you ever despise again  
The tasks that the hands of the Son  
of God  
Scorned not to perform for men?  
—Martha Snell Nicholson.

3. Was Jesus reared among circumstances helpful to Christian character?  
"No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour."—P. 71.

4. Why did Jesus shun riches, worldly honor, and human greatness?  
"Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side."—P. 43.

5. What example of obedience was given by Jesus?

"As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey."—P. 24.

6. Was Jesus handicapped in His work by physical defects?

"His physical structure was not marred by any defect; His body was strong and healthy."—P. 50.

7. In character how was Jesus qualified for effective service?

"He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity."—Pp. 63, 69.

8. By what means and how closely has Jesus tied Himself to man?

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken."—P. 25.

9. Who only can fashion anew the character once ruined by sin?

"None but Christ can fashion anew the character that has been ruined by sin."—P. 38.

10. In spite of the high purpose for which He served, how was Jesus treated?

"Christ was treated as we deserve, that we might be treated as He deserves."—P. 25.

### Confession

THE many unkind things I've said,  
I do despise.

I haven't always truthfully been

In mine own eyes.

I've failed to practice every day

The golden rule,

And wrong has often conquered right

In life's great duel.

It hasn't mattered much to me

How others fared,

And many blessings sent to me

I have not shared.

I've failed to give to everyone

A friendly smile,

And let him know that I, for one,

Think him worth while.

O take my sinful life and make

It over new,

And give me strength, dear Lord, to live

Each day for you.

Teach me to pray to Thee each hour

For needed grace,

And when the tempter comes and meets

Me face to face,

O Saviour, give me power to turn

From him away.

Each night, O Lord, as I review

The busy day,

I pray Thee give me sense to see

My failures great.

And teach me, Lord, the good to love.

The ill to hate.

—Idamae Melendy.

March 14

## The Bible—the Indestructible Word

BY MERWIN R. THURBER

OPENING EXERCISES.

INTRODUCTION BY JUNIOR SUPERINTENDENT.

SCRIPTURE READING OR RECITATION: Psalms 119:1, 2, 5, 6, 9-12, 18, 33, 34, 105, 130, 165, 160.

READING OR TALK: "Why God Gave the Bible," p. 18.

BIBLE QUIZ.

READING OR TALK: "Five Ways to Study the Bible."

POEM: "How Readest Thou?" (See "Bible Readings for the Home Circle," p. 32.)

CLOSING EXERCISES.

BENEDICTION.

### Note to Superintendents

The subject for today is one of the largest we can be called upon to present. We must guard against being too general. It is recommended that careful study be given to enlarging the program suggested. In the introductory talk, the superintendent should tie up the subject for today with the subject of the month—Abiding Foun-

dations of the Church—using perhaps the statement from the Protest of Spire (‘‘The Great Controversy,’’ p. 203), ‘‘There is no sure doctrine but such as is conformable to the word of God. . . . This Holy Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness,’’ and the statement from Mrs. Ellen G. White in ‘‘Early Writings,’’ ‘‘I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged.’’—Page 78.

The verses from Psalms 119 would make an excellent recitation if you can persuade some Junior to memorize it. The poem also should be memorized by the one who presents it.

‘‘What Can the Bible Do for Me?’’ p. 18, may be presented as a drill by the Juniors if you have time.

### Bible Quiz

(If it is felt that this list of questions is too short for the time that may be devoted to the quiz, the Junior superintendent can easily provide additional questions.)

1. How many books in the Old Testament? (39.)
2. How many books in the New Testament? (27.)
3. Who wrote the first five books of the Bible? (Moses.)
4. What does ‘‘Pentateuch’’ mean? (Five books.)
5. What is the meaning of the word ‘‘Scriptures’’? (Writings.)
6. When words are italicized in an ordinary book, what is the significance? (Emphasis.)
7. When words are italicized in the Bible, what is the significance? (Supplied.)
8. What does Genesis mean? (Beginning.)
9. What does Exodus mean? (Going forth, exit.)
10. Which book is the census book of the Bible? (Numbers.)
11. Which book is the review book of the Bible? (Deuteronomy.)
12. Which is the Shepherd Psalm? (Psalms 23.)
13. Which is the Love chapter? (1 Corinthians 13.)
14. Which book is named after a queen? (Esther.)
15. Which book is named after a governor? (Nehemiah.)
16. Which book is named after a scribe? (Ezra.)
17. Who was the evangelical prophet? (Isaiah.)
18. Who was the weeping prophet? (Jeremiah.)
19. Which book was sealed? (Daniel.)

### Five Ways to Study the Bible

THERE is nothing so precious in all the world to the child of God as the blessed Bible. In it is found the mes-

sage of Heaven to poor, lost humanity. To the disciple it is a letter from his heavenly Father, giving to him instruction regarding the pathway that leads from earth to heaven. In this book is found the expression of God's sovereign will, a record of the history of the human family, the sad portrayal of the entrance of sin, the promise of the divine Saviour, a record of His life and ministry, the directions whereby this sacrifice may be made effective in Christian experience through repentance, confession, and regeneration, and finally, the glorious heritage awaiting the children of God throughout the endless ages of eternity.

How shall we obtain a knowledge of this revelation? How shall we study the blessed word, in order to obtain from it that which will be meat indeed unto our souls?

1. Read and study the Bible by course. Beginning with the book of Genesis, read the various sections of the Bible in regular course, finishing with the book of Revelation. As you do this, observe how the divine plan of God for the salvation of His children unfolds.

2. Study the Bible by topics. With a good Bible concordance, look up the various texts relating to the second coming of Christ, the object of His coming, the manner of His coming, the signs that foretell His coming. Compare, as suggested by the apostle Paul, scripture with scripture. 1 Cor. 2:13. In the same way, other topics may be traced through the word.

3. Study the Bible by books. Nothing is more interesting or helpful than to sit down and carefully read some book of the Bible through at a single sitting. You discern the grand objective of the writer, through whom God spoke.

4. Some of the prophets can most profitably be read in connection with the historical setting of the times in which they lived. For instance, when you read the book of Isaiah, turn back to the books of Kings and Chronicles, and read the record given there of the experience of Israel in the days of Uzziah, Jotham, Ahaz, and Hezekiah. It will give you the setting of the prophecy, the background. You will be better able to understand the import of the message that Isaiah gave to the people of his time.

5. A verse-by-verse study of the

Bible will always prove profitable. We take some precious promise of the word, we commit it to memory, we turn it over in our minds, we think of it as we go about our work, we feed upon it, it becomes nourishment to our souls, and it becomes a strength to us in all our Christian experience. Even then we shall never be able to fathom the promise in its length and depth and breadth. Every time we think of it, there will come to us some new shade of meaning.

The Master said, ‘‘The words that I speak unto you, they are spirit, and they are life.’’ John 6:63. Spiritual things are spiritually discerned. No man of his own unaided self can understand the things of God, because these things to the natural heart are foolishness. The Lord, in His infinite goodness and mercy, has provided an Interpreter of the word, a guide for us in our research, namely, the Holy Spirit.

It is our privilege to avail ourselves of this help which Heaven has provided. As we come to the study of the word, let us pray for the Spirit's enlightenment. It is for the believer to study it as the message of God to him personally; and when he does this, he will have a realizing sense that God is speaking to his heart.—F. M. Wilcox.

❖ ❖

March 21

### Light for the Pathway

BY ARTHUR L. WHITE

OPENING SONG: ‘‘We Shall See the King,’’ No. 96 in ‘‘M. V. Songs.’’

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERING.

TALK: ‘‘God's Angel Brings Light.’’

TALK: ‘‘Ellen Harmon Called to Speak for God.’’

SONG: ‘‘I Will Follow Thee,’’ No. 44.

STORY: ‘‘When God Speaks.’’

READING OR TALK: ‘‘A New Home.’’ (Read from ‘‘His Messenger,’’ pp. 59-61, or ‘‘Early Writings,’’ pp. 16-20.)

POEM: ‘‘We Have Heard.’’ (See Senior outline for this date, p. 20.)

CLOSING SONG: ‘‘We Are Nearing Home,’’ No. 97.

BENEDICTION.

### Notes to Superintendents

The material for this meeting is based entirely on the book ‘‘His Messenger,’’ by Ruth Wheeler, an outstanding volume written expressly for

the Junior age level, and used in the 1940 Junior Reading Course. In some cases there has been a slight adaptation of the matter used to adjust it to the place on the program assigned to it. If time permits, such stories as "Little Lights for God" (pp. 133-136; 149-154), "A Message to a Girl" (pp. 169-175), may be added to the program. Even though some of the Juniors may have read the book, all this material can well be repeated again and again. The object of this topic is to lead the Juniors to see that the same God who spoke through the Bible prophets has spoken in the remnant church, and if we are to meet present-day issues safely, we must heed the instruction.

### God's Angel Brings Light

For thousands of years God has used a special angel to carry His messages to this earth. We might call him the angel of prophecy, for he is the angel who spoke to the prophets whose revelations of the divine will are recorded in the Bible.

In the beginning God walked with Adam in Eden and talked with him face to face. But Adam sinned. For his disobedience he lost his home in the garden. He also lost what was far more valuable and sacred to him, the privilege of speaking face to face with his Creator.

But the Master did not forsake Adam when he sinned and was cast out of the garden. He sent His comforting words to him by an angel messenger. This angel flew swiftly to man and brought to him the counsel and comfort that God had sent.

After many years there were whole tribes of people living on the earth. Many times the heavenly Father sent His messenger angel to those who would listen to His words.

The persons to whom God sent this special messenger were called prophets. God said, "Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6. The messages which God gave to the prophets were to be held very sacred by the people, for were they not the words of God?

We have records in the Bible of the messages of God that were given to these prophets. Many times God sent His angel to Abraham to tell him what was going to happen, and to guide him in his work. And before the time of Abraham the angel was

sent to Enoch and to Noah and to many other prophets.

Even when a little boy, Samuel was called by the Lord while he lay in his bed at night. Three times the Lord called, "Samuel," but the young lad thought it was Eli, the aged priest, calling him. When Eli realized it was God's voice which had spoken, he reverently told the boy how to answer. When the voice spoke again, the boy answered, "Speak; for thy servant heareth." Then the message of the Lord was given to the child. When Samuel grew older, he became a judge over Israel. Many times the angel of prophecy came to him with messages from the Lord, and all through his long life of service, he was ever faithful in delivering these to the people for whom they were sent.

John the apostle, the beloved of Christ, was sent to the island of Patmos as a prisoner. While John was there on that rugged island, Gabriel, the angel of prophecy, came and spoke with him. He opened up before the prophet the glories of heaven. In vision, John saw the redeemed of earth, and heard the music of the angels. He was shown scene after scene of thrilling interest in the experiences through which the church would pass before the end of time.

This revelation and other messages to the churches were given to John for the guidance of the Christian church. He was told to write in a book the things he had been shown in vision, that others might read and know the plan that God had for them.

John was shown a church which would be waiting to welcome Jesus when He comes. He saw that this church would be keeping the commandments of God, and that it would be different from all others because it would have the testimony of Jesus, which is the Spirit of prophecy.

Is it not an inspiring thought that this same angel who was sent to Daniel, to John, and to the other prophets, to Zacharias, and to Mary, the mother of Jesus, was also sent to the one living in the days of the remnant church, Mrs. E. G. White? This angel said to Zacharias, "I am Gabriel, that stand in the presence of God." How wonderful it is that the angel who stands in the very presence of God is sent to this world with messages to guide and encourage His people!—*Adapted From "His Messenger."*

### Ellen Harmon Called to Speak for God

(Outline for Talk)

TELL the story of the accident which came to Miss Harmon, about her conversion, and her first vision.

1. The story of the accident. (Read "His Messenger," pp. 11-14; also "Life Sketches," pp. 17, 18.)

2. Mr. Miller's preaching led to her conversion. (See "His Messenger," pp. 15, 16; "Life Sketches," pp. 20, 26-28.)

3. Ellen Harmon's baptism. (For this see "His Messenger," pp. 17, 18; or "Life Sketches," pp. 21-24.)

4. The first vision. (A good account of this is found in "His Messenger," on the last half of page 32, and pages 33 and 35. The story is also found in "Life Sketches," pp. 64-68.)

### When God Speaks

JOHN N. LOUGHBOROUGH, an earnest, energetic young First-day Adventist preacher, was traveling through the New England States holding meetings, but the more he studied the Bible, the more dissatisfied he was with the message he was giving.

At one time he came to a town in which a Seventh-day Adventist was preaching, and decided to go and hear this minister. Mr. Loughborough became greatly interested in the studies given concerning the seventh-day Sabbath. After the meeting, he went back to his room and studied the texts about the Sabbath and the law of God.

"The seventh day must be the true Sabbath," he decided. "The Lord is with these people, and I want to be with them, too. I want to know more about what the Bible teaches."

The Adventists were holding their services in the home of one of their members at that time, and the little company heartily welcomed the earnest young preacher to their meetings. The very first Sabbath that John Loughborough met with them, Mr. and Mrs. White were also present.

In another room of the house lay a man who was very sick with pleurisy. The doctor had said that the man must die, that he could do nothing more for him. During the service the sick man lay in great agony, hardly able to draw another breath, and at the close of the meeting he sent in a request that prayer be offered for him.

Because John Loughborough was a minister, he was invited to go in with Mr. and Mrs. White to pray for the sick man. They bowed by the bedside, and prayed earnestly that God would heal the sick. Those bowed in prayer could feel the presence of God in the room, and as they prayed, the sick man was healed. When they rose from prayer, he was sitting up

in bed, striking his sides, which had been so painful, and saying, "I am fully healed! I shall be able to work tomorrow!"

When the men turned to look at Mrs. White, they saw that she was still kneeling beside the bed, looking upward. The same blessing that had helped the man had fallen upon her, and she was in vision.

"Ellen is in vision," quietly said her husband. "She does not breathe while in this condition."

Mrs. White still knelt beside the bed while she looked upward at something in the distance. She was looking with a natural, pleasant expression. She turned her head from side to side as she seemed to be looking at different objects. Sometimes she moved her hands in a graceful gesture, pointing in the direction she was looking, or clasping them together. Sometimes she spoke, exclaiming in wonder at some beautiful scene she was viewing. She remained kneeling beside the bed for more than an hour, and all this time she never drew a breath. No air entered or left her lungs.

When the visit was ended, she told those who were with her of what she had seen. She had a special message for Mr. Loughborough, which told him of the struggles he had been having in his work, and of his desire to find the Bible truth. She even described his very thoughts.

"Indeed, there is a power more than human connected with this vision," Mr. Loughborough humbly said.

Daniel said that when he was given a vision there remained no strength in him. He said, "Straightway there remained no strength in me, neither is there breath left in me." Then a man came and touched him, and he was strengthened.

When the angel of God spoke to Ellen White in vision, she, too, often became weak, and then was strengthened as the power of God came upon her. One of the most remarkable evidences of divine power was the fact that she, like Daniel, did not breathe. Not a particle of air passed through her lips during the time she was in vision. Even though she told of the things she saw, she spoke without breath. Of course, this would be impossible except for the fact that some power other than her own was in control.

The Lord spoke to Ellen White in several ways. Sometimes she was given a vision while in the presence of other people, at which times she did not breathe and she was given special strength. The visions seemed to be given in this way especially to help people who were doubtful that God could speak in the way in which He did speak.

More often than in any other way the Lord spoke to her in a dream. During the night the messenger angel would show her many important

things. She often said, "In the night season one stood by me and spoke." The believers knew that the one who spoke was the messenger of God. It was in these two ways that the Lord spoke in the days of long ago. He said to the people of Israel, "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

Sometimes the visions given in the presence of others were very impressive to those who did not know of how God spoke, and such visions helped them to believe that it really was the power of God that controlled Ellen White and showed her how to work for others. . . .

When asked concerning her visions, Ellen White said, "When the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes occurring on earth.

"At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision, I do not at once remember all that I have seen, and the matter is not so clear before me until I write; then the scene rises before me as was presented in vision, and I can write with freedom.

"Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies; then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them."—"His Messenger," pp. 69-73.

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March 28

## Our Great Men—Our Leaders

BY D. E. REBOK

SONG: "Father, Lead Me Day by Day," No. 21 in "M. V. Songs."

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS.

SPIRIT OF PROPHECY STUDY: "Leaders and Their Work," p. 23.

MUSIC.

STORY HOUR: "What Makes Great Men Great?" (See Notes to Superintendents.)

SONG.

BIBLE STUDY: "Leadership," p. 23.

REMARKS BY JUNIOR LEADER: "How to Play the Game 'Follow the Leader' in Our J. M. V. Society, Sabbath School, and Church Work."

SONG: "I Will Follow Thee, My Saviour," No. 44.

BENEDICTION.

### Notes to Superintendents

Every Junior has played the game "Follow the Leader" and has thoroughly enjoyed it. The spirit of that game must go with us all through life. We must learn how to follow and then someday we shall know how to lead. This topic should help build that spirit and attitude.

The Spirit of Prophecy Study should use the same material as that given for the Seniors, p. 22.

The Story Hour, or "What Makes Great Men Great?" can be made very interesting. Read the book, "The Master Builders," by Mary H. Wade [Junior Reading Course for 1936], for the details of each story, but emphasize such points as are found below. Discuss the characteristics which led to greatness and success in the life of each man after the story has been told.

The Bible study on "Leadership" may be given by the teacher, preacher, or some older person, or each of the six parts could be given by a Junior who would read the text and point out the lesson. Use the material prepared for the Senior meeting as the basis of this study.

The remarks by the Junior leader may require some help from the Junior superintendent.

### What Makes Great Men Great?

(For the detailed story of each character, see "The Master Builders," by Mary H. Wade.)

#### 1. JAMES J. HILL

He never read trash; he loved good books.

He made the most of every spare minute. If he played, he played hard. When he studied, he studied hard. He was always hungry to learn something new.

He was a tremendous worker; faithful in every duty, large and small; he listened, and watched, and studied everything possible to make him understand his business thoroughly, and he always looked far ahead.

He was a human dynamo.

"To the support and loving patience of my wife, I owe more of my success than to anything else in the world."

Simple in his tastes and in his dress. "You will be sure of success," he would have told any youth asking for advice, "only by having a well-trained mind. Perhaps you may not be able to go to college and must depend on what the world can teach you. In

either case, you must have training."

"There are four great words that should be written upon the four cornerstones of every public building in the country with the sacredness of a religious rite. These watchwords of the republic are Equality, Simplicity, Economy, and Justice."

"I have never found when a lie would take the place of truth. In nearly fifty years of rather active business experience, I have never found a transaction that was worth following when it led under the shadows of a deception of any kind. So far I have tried to keep my hands clean, and I hope, at my age, that I am too old to learn new tricks."—*Speech before Yale University in 1910, when he received the honorary degree of Doctor of Laws.* J. J. Hill made over \$250,000,000 in fifty years. "The railroad king."

When asked, "What rule would you give for success?" he answered, "As far as rules go, I would say those which have helped me to succeed are 'Work, hard work, intelligent work, and then some more work.'"

James Jerome Hill, master builder, opener of the great Northwest, began working in a grocery store at the age of fourteen with \$4 a month for wages.

## 2. ANDREW CARNEGIE

"I'll name whatever baby rabbits I have after you," Andrew Carnegie told his playmates, "if you will gather food for my pets during the summer." That was the poorest return he ever made for labor.

The boy had the deepest love for his mother, who was an unusually wise and good woman. Many a lesson in neatness and thrift she gave him, impressing strongly on his young mind that useless waste is a sin.

Hard work, early morn till late in the evening, for \$1.20 a week, to help support the family.

Very fond of books.

While he was working in a telegraph office the Scottish lad became interested in doing what the others had not perhaps thought of.

Careful and attentive to every detail.

"Make nothing but the very best."

"I will retire from business and henceforth devote myself to giving away my vast fortune for the benefit of others."

He felt that a good education is the greatest gift anyone can possess.

## 3. HENRY FORD—THE APOSTLE OF WORK

Mrs. Ford took pains to teach her little ones that they, too, must be kind and helpful to everyone. To serve others is the most beautiful thing in the world; this she explained to them again and again.

Henry Ford liked one place on the farm best of all. That was the shop where the tools were sharpened and

mended and the horses shod. There he had his first lessons in carpentry.

He ran away from the farm at sixteen and went to Detroit to work in an engineering shop at \$2.50 a week. Helped a jeweler from 7 to 11 P. M. for \$2 a week. Room and board cost \$3.50 a week. He was an incessant worker.

He was interested with all his heart in learning about machinery.

Mr. Ford's idea: "The world is like a machine. Every human being is a part—an important part—of this machine. Consequently we should all work together. Trying to get ahead of someone else is the worst thing possible in the end. It isn't common sense. But success is sure if we get together."

A man of plain habits—cares little for fine clothes or rich food.

"My gospel is work. The best use to which I can put my money is to make more work for more men."

"Something is wrong when there is not work enough for everybody."

He loves nature deeply.

## 4. BOOKER T. WASHINGTON

"I will go to that school." (Hampton Institute.) He learned to work under General Ruffner's New England wife. She insisted on every duty's being performed exactly right—not a grease spot must be seen on clothing or floor; not a bit of paper allowed to be seen flying about the lawn; not a nail fallen from a fence but must be replaced.

Fine discipline for Booker T. Washington, and helped him to get into Hampton. Miss Mackie's entrance examination: "The adjoining recitation room needs sweeping. Take the broom and sweep it."

Nanking University requires boys to carry manure as a part of the entrance examinations needed in China for the agricultural course.

The most important things he learned at Hampton were not found in books, the first of all being the lesson of unselfishness, through the constant example of General Armstrong and his staff of noble teachers.

In the next place Booker discovered that work is beautiful and desirable and that it should make the worker self-reliant, and glad at being of use in the world.

"I must get all the knowledge possible to aid me in giving the best help to my people."

He would not think failure. When called to new responsibilities, he said, "I believe I can fill it, and am willing to try."

His students' reaction: "If our principal is willing to work so hard and for our good, we will join him gladly."

Booker T. Washington's method: "There must be training of hands as well as brains. So it came about that classes in carpentry, masonry, tailoring, etc., were taught for the boys,

while the girls were taught dressmaking, cooking, millinery, and other occupations suitable to them."

This great educator was a determined, self-sacrificing man. To be just, to be self-reliant, to live a life of brotherliness—these were the things that in his mind were of lasting value.

## Officers' Notes

(Continued from page 16)

can find some birds along a stream, while others are never found along a stream. You should record the type of habitat in which you find each bird.

It is often worth while to sit quietly in some hidden spot and wait for the birds to come to you. You might attract them by imitating their calls, or by making "kissing" sounds with your mouth on the back of your hand. This method is very effective in wooded regions.

Prism binoculars and field glasses are helpful in bird study, but they certainly are not necessary. It is really best to learn to distinguish birds without the use of glasses.

Always keep a bird list. Start early in the year and continue the list until the end of December. Write down the place, date, and name of each bird that you see during the year. A convenient list may be made by writing all the birds' names in a column at the left, then leaving space at the right of the page to record the place and date when the bird was seen. In this way you will have a list of all the birds that you could see in your locality, then as you see them you can check them off. You will be surprised how many kinds you can see in one year. At first you may not see more than fifty or one hundred kinds, but after two or three years of keeping a bird list you will be able to see three or four hundred kinds. When you take a long trip, be sure to take your bird list with you; your list will grow rapidly. Then, don't be content just to learn the name of each kind of bird; look for the nests of birds and learn to recognize the eggs, but be careful not to disturb the birds in their nesting—some kinds will never return to the nest which has been touched by human hands. It is better not to touch the nest, but merely to look into it. Learn bird songs as soon as you can. This is one of the surest ways to identify birds. Bird songs are often more varied than their plumage, and may be readily learned after a year or two of observation.

Remember to be quiet when studying birds, move slowly, wear dull clothing, and keep a careful record in your notebook.

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# MISSIONARY VOLUNTEER WEEK

March 14-21, 1942

Including Missionary Volunteer Day

## The Missionary Volunteer Week of Prayer

**T**HIS is no ordinary Week of Prayer. Since one year ago, war has spread like an epidemic, to practically all the nations of the world in spite of the efforts of statesmen to control it. God permits trouble, war, persecution, and grief for some good purpose—perhaps to arouse men and women to a realization of the nearness of the end. Through His Holy Spirit He is preparing hearts for the final sowing of His word and the latter rain.

This is a time of trouble and test, especially for the earnest, consecrated youth of the church. Their understanding of the teachings of God's word is being challenged. Their loyalty to the principles of God's truth is being tested. We must pray for them. Connected with the families of the church are young people who have become discouraged or who have yielded to the blandishments of the world and have backslidden. They have come to the tests of this hour unprepared. We must pray for them. There are in the families of almost every church fine young people who have never given their hearts to Christ. They have never been baptized, and at this Week of Prayer are without God and without hope in the world. They must be sought out and brought to Christ, lest Satan thrust them beyond the power and the protection of God in these times when human lives are being snuffed out by the millions. We must pray for them.

Anxious parents are faced with the problem of giving wise counsel to their children regarding the course to be pursued in this time of test. We must pray for them.

In this critical hour of the church's long history, the youth need Christ and Christ needs the youth. They need Him for the power, the victory, and the salvation which He alone can give them. He needs them because of the vigor, the enthusiasm, and the courage which they bring to the church as it marches forward to finish God's work, meeting worldliness, intolerance, and persecution. This is a time for prayer. Prayer brings courageous, intelligent, and Spirit-directed action. "Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character." The church must pray and teach its youth to pray.

## Aims

THE aims of the M. V. Week of Prayer may be stated as follows:

1. To lead the Christian youth of the church into a deeper, more meaningful fellowship with Christ.
2. To reclaim the discouraged and the backslidden for Christ and the service of the church.
3. To win the unconverted to Christ.
4. To challenge our young people to be faithful, courageous witnesses in whatever situation God may place them in this critical hour of the world's history.
5. To stir the whole church with the urgency of saving our young people and training them for God's service.

## The General Plan

1. **MISSIONARY VOLUNTEER DAY.** March 14 has been appointed Missionary Volunteer Day, and is to be observed in all Seventh-day Adventist churches at the time of the regular church service. It is one of the most important days on the church calendar. The Sabbath morning sermon prepared by Elder J. L. McElhany is a powerful appeal to the whole church. Upon this day—

a. The work of the Missionary Volunteer Society, the department of the church by which the church works for and through its young people, should be explained and its importance magnified. A direct challenge should be brought to the church to arouse now as never before to win and to train its youth for service and to help its Missionary Volunteer Society to measure to its true purpose in these fateful times.

b. A strong appeal should be made to young and old to reconsecrate themselves to the service of God.

2. **DAILY MEETINGS.** It is the plan that meetings shall be held daily if it is at all possible, in order that the effect of the meetings may be cumulative and that they may result in repentance, confession of sin, and definite decisions for Christ and His service. Every church officer and every parent should plan to be in the meeting, and should encourage every young person to attend.

## Definite Suggestions

1. **PLAN.** Let the church board and the M. V. Society executive committee together lay definite plans for this Week of Prayer far enough ahead so

that these plans may be followed effectively.

2. **MAKE A SURVEY.** The church board and the executive committee of the M. V. Society should make a careful survey of all the young people, converted and unconverted, connected with the families of the church, in order that they may have an accurate, intelligent understanding of their problem. M. V. Census Blank 19 can be procured from the conference M. V. secretary for this purpose. Arrangements should be made 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 apparently have gone out into the world. Special effort should be made to reach and reclaim these.

3. **ORGANIZE FOR PRAYER.** Let the church board and the executive committee of the M. V. Society organize themselves into Prayer and Personal Workers' Bands. Upon the members of the church board and the society executive committee has been placed a solemn and definite responsibility for the spiritual well-being of the youth of the church. These should be leaders in prayer and personal work. Let prayer lists be made, and let these prayer bands meet regularly for prayer together. Why should not the church board and the M. V. Society executive committee regard themselves as permanent organizations for prayer and personal work?

In preparation for this prayer and personal work during the Week of Prayer, the church board should have on hand, and place in the hands of every member of the church board and of the society executive committee the following leaflets: M. V. Leaflet 20, "Personal Work," 5 cents; M. V. Leaflet 24, "An Hour With Christ," 3 cents. The little book "Fishers of Men," a study in the principles and practices of personal evangelism, could well be used as an outline for study by a permanent Prayer and Personal Workers' Band.

Many a church problem would be solved before it grew to the proportions of a problem, and many a person would be kept for Christ who would otherwise drift out into the world and be lost, if the church board and the M. V. Society executive committee were to function permanently as Prayer and Personal Workers' Bands.

After the church board and the so-



city executive committee have been organized for prayer and personal work, let the church as a whole be organized into prayer bands. Plan definitely for a time when these bands may engage in prayer.

4. **DAILY MEETINGS.** Hold regular, daily meetings, and unless the one who is to conduct the meetings has better material, let him use the M. V. Week of Prayer studies available in this March issue of the GAZETTE. The weekday studies on prayer, the new birth, repentance and confession, faith vs. feeling, Christian pleasure and service, consecration and surrender, decision and baptism, will lay the foundation for fuller consecration and more satisfying Christian living. The material in these studies should be thoroughly mastered in preparation for their presentation. Let the meetings culminate in a call to consecration.

5. **USE M. V. LEAFLETS.** The church board or the society executive committee should plan to have a supply of M. V. leaflets on hand for free distribution to the young people of the church after each meeting. The following M. V. leaflets are suggested:

- Sabbath, No. 38, "Our Youth Called to Service," 4 cents.
- Sunday, No. 26, "I Will Be a Christian Sometime," 2½ cents.
- Monday, No. 36, "The Life Work," 3½ cents.
- Tuesday, No. 19, "The Morning Watch," 2½ cents.
- Wednesday, No. 31, "Shall the Christian Bear Arms?" 5 cents.
- Thursday, No. 28, "Victory in Christ," 3½ cents.
- Friday, No. 22, "What We Promised Each Other," 2 cents.

These leaflets may be procured from your Book and Bible House, but they should be ordered before the first of March in order to be on hand for use during the Week of Prayer. Their cost is small, but the returns will be big.

6. **FOLLOW-UP.** a. Before the Week of Prayer closes, a baptismal class should be organized and a regular time appointed for meeting when the group can come together from week to week for instruction preparatory to baptism.

b. All young people should be encouraged to enlist in one of the work bands of the M. V. 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."

c. Enlist the Senior young people in the Advanced Study and Service League or the Master Comrade work. Enlist the Juniors in the Junior Progressive Class work. Do everything possible to hold the youth who have been won to Christ. Do personal

work. Let the church board and the M. V. Society executive committee regard all the youth of the church as their field for personal work and soul winning. Nothing can take the place of a friendly interest in young people.

"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, by pursuit of the Bible Year, and by engaging in some active missionary enterprise.

### Conclusion

THIS hour, when a confused and stricken world is crying out for a faith and a healing which only God and God's church can minister, is an hour of magnificent opportunity. The world wants peace. It wants to be saved from the result of its past mistakes, from its passions, from itself; it wants the ministry of those who have hearts which understand, who have lips which can speak words of grace and hope and whose lives are a channel for divine power. Let the church prepare itself through prayer, through repentance, and confession and surrender to God's purpose for the work which God desires done.

May God help us to make this Week of Prayer all that it ought to mean to the youth among us, to the church which is destined to conquer, to a groping, heartsick world, and to the compassionate heart of God. To this end may the Spirit of God teach us to pray.

A. W. P.

## Missionary Volunteer Day

SABBATH, MARCH 14

BY J. L. McELHANY

President of the General Conference

## The Church's Responsibility for Its Young People

IT is a great privilege indeed for me to speak to this church in behalf of its young people. If we were to attempt to define the responsibilities of the church, we should discover that they are many and varied. Some are greater than others. In my judgment there is no greater responsibility resting upon the church than its responsibility to its young people.

Our youth are indispensable to the life, growth, and activity of the church. Without them any church would soon die. They stand in the line of succession to every phase of church work. Upon them must eventually fall every burden now borne by those who are older.

The burden bearers in the church today were the young people of yesterday. The burden bearers of tomorrow are the young people of today. How vividly and strikingly is this fact impressed upon us! As a lad I well remember listening to the preaching of many of our early leaders. In those days it did not occur to me that the day would come when I as a young man would have to step forward and take over responsibilities then borne by others. But the day came when as a youth I had to decide whether I would dedicate my life to the work of God or give my service to the world.

That hour of decision is the most important period in the life of any boy or girl, young man or young woman. To prepare our youth for that decisive hour is the highest and greatest responsibility that rests upon the church. This real purpose of this appeal is to awaken, deepen, and broaden the consciousness of the church to this responsibility. Often it is too lightly regarded, and with the most serious consequences both to the welfare of the church and to the eternal destiny of the young people.

Our youth must always be a vital part of the church. Not only so, but they must be helped to realize their importance to the church. Any program developed by the church for carrying out its divine mission, which fails to utilize the services of its young people, would be a very short-sighted one. The church has received its orders, and these call for the carrying out of a divine purpose. A program was laid out for the church by its great founder, Jesus Himself.

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

"This gospel of the kingdom shall be preached in all the world for a



witness unto all nations; and then shall the end come." Matt. 24:14.

This program included the very beginning of the church's work, and it extends to the end of time, to the coming of the Lord. In apostolic times, the enthusiasm, freshness, and courage of youth were recognized. They were included in the program. It was a young woman, Rhoda, who first heard Peter's knock after his miraculous deliverance from prison. She was present at the prayer meeting being held in Peter's behalf. Paul wrote to the young man Timothy, "Let no man despise thy youth." John wrote, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. What a fine tribute to the young people of the apostolic church! They shared in the trials and persecutions as well as in the triumphs of the church.

The pioneers of this movement were for the most part young in age and experience. As they grew to maturity and the work spread and members increased, they were led under the guidance of the Spirit of prophecy to establish schools for the training and preparation of young people for service. From the earliest days it was recognized that the young people must take a very important part in the proclamation of the message.

There is an oft-quoted statement in the Spirit of prophecy writings that influenced the attitude of the leaders upon this point: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," p. 271. This statement is usually interpreted as applying to the future. Such an interpretation is, of course, quite correct. But it began to be fulfilled when our young people began to be trained for the Lord's work. It is still being fulfilled today. Throughout the world now we have 2,877 schools, employing 5,867 teachers, with an enrollment of 126,761 of the youth of the advent movement.

Another interesting fact in connection with the development of the work for our young people is that we have throughout the world 6,437 Young People's Missionary Volunteer Societies with an enrollment of more than

146,000, whose function is to co-operate with our schools in training our young people for active missionary service. As we review the situation today we see that our leaders, our ministers, our teachers, our physicians and nurses, are men and women drawn from the ranks of our own young people. Upon them has been laid the burden of carrying forward the work. These workers have come forth from our own training schools. In addition to those now engaged in active lines of service in the cause, are thousands more of men and women who have been trained in our schools who are engaged in various lines of business activities, but who make up a large proportion of the membership of our churches. While they are engaged in business or the professions, they are loyal supporters of the cause, and many of them are fostering the work as church, Sabbath school, and young people's officers. It would be impossible to measure the benefits to the cause that come from the combined service of all these men and women drawn from the ranks of the youth of the advent movement. Indeed, we can say today in all truth that we have just such an army of workers as is called for by the Spirit of prophecy, but it should be greatly increased.

I was visiting one of our mission fields. A young man came to me and asked if I remembered him. Indeed I knew him. How could I forget him? I had known him as a little boy. I saw him grow up as a timid lad in the Sabbath school, and in the Missionary Volunteer Society. There he learned to take part in the programs and in the activities of the church. Next I saw him in one of our colleges, and then out in the mission field. This young man is typical of thousands of others.

This is the very work that must continually be carried on. In our churches there are many thousands of boys and girls, young men and young women. They must be won to Christ. They must be recruited for the service of the Master. Every day some of these young people must step up into the front ranks and take their places in an unbroken line of service.

Every parent, church officer, and minister should remember and reflect well on the fact that no child born into this world is also thereby

born a Christian, even if born of Christian parents. Consequently every individual child becomes a needy subject for spiritual instruction and labor. The words of Jesus apply to every child: "Verily, verily, I say unto thee, Except a man be born again ["from above," margin], he cannot see the kingdom of God." John 3:3.

Mass movements in work for young people may have their place, but such work should never be substituted for individual and personal labor in behalf of every child in the church. Blessed is the child who has parents who take a direct and personal interest in his or her personal experience in the Lord. Blessed is the church whose minister and officers foster every agency used in saving and instructing the youth of the church. The efforts of parents should be supplemented by those of church officers and workers in personal appeals to the youth.

As a young lad I sat one day in a young people's meeting on a campground. An appeal had been made for those to go forward who wished to give their hearts to God. I wanted to go, but, like many timid youngsters, held back. When a godly minister stopped by my side and tenderly laid his hand on my shoulder and asked me, "My boy, will you give your heart to God today?" I said, "Yes, I will." I needed just that personal appeal by one in whom I had confidence.

The young people need to be brought to a definite experience in conversion. They need to know Jesus. They must find in Him a personal Saviour. They should be instructed in the meaning of being born again.

One of the greatest incentives to working for the salvation of the youth is for them to see Jesus revealed in the life and example of those who work for them. If we expect the young people to respect and love and practice the truth, every parent, leader, and church worker should set a worthy example. Paul's words to Titus as a worker for young people should be pondered well, "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works." Titus 2:6, 7.

There should be a new experience in zeal and consecration on the part of those working for the salvation of the

young people. It is a work that requires the highest and best talent to be found in the church. Some have hoped to win the young people by witty and smart speeches. Some have resorted to the questionable practice of relating their prodigal-son experiences, holding up before the young people their own misdeeds instead of exalting Jesus. Such methods cannot be too strongly condemned. Let everyone remember that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Our young people need to be instructed in the fundamental truths of this message. Young people respond to clear, definite teaching. In the home, the Sabbath school, and the Missionary Volunteer Society continual instruction should be given that will help to make the youth "message-conscious."

It has been well said that our Missionary Volunteer work is the organized endeavor of the whole church to work for the salvation of our young people. It is very fitting that this day should be especially devoted to a consideration of this work. This program has been planned for the purpose of giving to every member of the church a clearer view of this work, also to lay upon every heart a deep and constant burden for the saving and training of our youth. Every member should encourage this work by giving it his or her personal support, and also by becoming better informed regarding the activities of the Missionary Volunteer Society.

Just think what a power for good throughout our churches are the 6,437 Missionary Volunteer Societies! They are found in many parts of the world. They are working along the same lines, and with the same objectives. They are all working for the salvation of our young people, and assisting in giving them a training for service.

Reference has already been made to the part our young people are now taking in the work of this movement. As the apostolic youth helped to carry the gospel in the early days of the church, just so will the advent youth help to finish the work of the gospel in all the world.

To help make this possible, let the church shake off all apathy, and

arouse to the needs of our youth at this time. The world is hiding for the services of our young people. We need to realize something of the problems our youth face today. Many of these problems are peculiar to this particular day and generation. Events in this world are moving with unequaled rapidity. So swiftly does one crisis follow another that we can scarcely keep pace. Our own young people are involved in these events.

I stood one Sabbath in the chapel of one of our schools in a mission land, and spoke to about four hundred of our young men and women. A few weeks later that fine school was in ruins. The invading armies had passed that way. Those young people were refugees, and some were killed, as were also some of the faculty members. Many of our young people in other countries have faced the same situation. How well prepared have they been to face such conditions?

What are we doing to fulfill our responsibility to our young people? What are we doing to help prepare them to meet each succeeding crisis? We are swiftly swinging into the closing events of the last days. The youth have a right to look to the church for help and guidance in these times. The church itself faces a crisis in its relation to this matter. There has never been an hour of greater need or urgency than the

present one. Our theme today is, *The Church's Responsibility for Its Young People*. How can this responsibility be met? Is it by some new method, some new slogan, or by adopting some new goal? No! not in any of these ways.

It will be discharged by a new infilling of the Spirit of God, by a renewed interest in and understanding of the needs of the young people. By a change of attitude on the part of leaders and members of the church in putting forth earnest labor for the salvation of the young. By setting a right example before them in shunning the things of the world. By giving them a practical demonstration of what it means to be godly and consistent Christians. By tender and earnest labor for their conversion and salvation. By providing them with the opportunity for receiving a Christian education.

In Jesus' prayer for His followers He declared, "For their sakes I sanctify Myself, that they also might be sanctified through the truth." John 17:19. Let this day be a time when all the members and leaders of the church shall sanctify themselves in behalf of the boys and girls, the young men and young women, of the church. Everyone must bear his or her share in this responsibility. May the Lord graciously visit His people today and inspire all with an urgent sense of this great need.

## Studies for Senior Missionary Volunteers

By C. LESTER BOND

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

### Instructions for Leaders

THE studies for this year have been developed with the specific purpose of leading the unconverted youth into the experience of conversion, and of strengthening the Christian life and experience of those who are already converted.

Each topic has been developed in the form of a Bible study, followed by a short article which may be used as a basis for a talk. We suggest that you urge the young people to bring their Bibles to the meetings, and that the Bible study section of each topic be studied together in the form of an old-fashioned Bible reading, one leading out in the study and the members of the group turning to

the texts and reading them aloud, with opportunity being given for questions to be asked and discussion to be entered into.

During the week, opportunity should be given for the youth to surrender their hearts to God. You may desire to give the invitation especially in connection with the topic, "Let Go, and Let God," and in the last meeting, in which the topic, "Choosing God's Side," will be discussed.

It is our earnest prayer that the meetings held during this M. V. Week may prove of inestimable blessing, first of all, to the officers of the society, and through them to every young person who is in any way affiliated with the church.

C. LESTER BOND.

## SUNDAY, MARCH 15

## Prayer

## Bible Study

1. LUKE 11:1. "Teach us to pray."
2. JOHN 14:6, 13; 15:16. Pray in Christ's name.
3. MATT. 7:7-11. God hears and answers prayer.
4. MARK 14:38. Prayer a safeguard against sin.
5. 1 PETER 4:7. Prayer especially necessary now.
6. LUKE 18:1; 21:36. Pray always.
7. 1 JOHN 5:14, 15. Pray according to God's will.
8. MARK 11:24-26. Must have a forgiving spirit.
9. PS. 66:18. Sins hinder prayer.
10. 2 CHRON. 7:14. Repentance makes prayer effective.
11. 1 JOHN 3:22. God hears those who keep His law.
12. HEB. 4:13-16. Invitation to pray.

## What Is Prayer?

THERE is a grave danger that to many Christians prayer may come to mean little more than a form, and it is because of this that we do well to study its meaning. Prayer is more than a form. It is intimate communion with God. It is the breath of the soul. It is the key which unlocks the door to all necessary blessings, both temporal and spiritual. It is a safeguard against sin. Without much prayer it is impossible to live a consistent Christian life. Let us consider these definitions separately.

1. PRAYER IS INTIMATE COMMUNION WITH GOD. Speaking of his own experience, the prophet Habakkuk said, "I . . . will watch to see what He [God] will say unto me, and what I shall answer when I am reproved." HAB. 2:1. Prayer to him was a personal conversation with God. He listened attentively to what God had to say to him, and watched carefully that his reply should be such as would honor his best Friend.

"Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—*"Steps to Christ,"* p. 93, pocket edition. "Prayer is communion with God, the Fountain of wisdom, the Source of strength, and peace, and happiness."—*"Testimonies,"* Vol. VII, p. 42.

2. "PRAYER IS THE BREATH OF THE SOUL." As we study the lives of the prophets we cannot help sensing the fact that they were men of prayer. Often they were confronted with severe trials, even with death itself, but in these afflictions their confidence in God was strong and their communion with Him was constant. Read Lam. 3:55-57. Here the prophet refers to his prayer as breathing. Breathing, physically speaking, replenishes the lungs with oxygen, which is so necessary to sustain life. The "breathing" of prayer brings into the spiritual being elements which are essential to life and growth. "Prayer

is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul life."—*"Education,"* p. 253. "Prayer is the breath of the soul. It is the secret of spiritual power."—*"Gospel Workers,"* p. 254. (See also "Patriarchs and Prophets," p. 85, pars. 1-4.)

3. PRAYER IS THE KEY TO HEAVEN'S STOREHOUSE. God has made ample provision to meet all our needs, but many of His blessings are withheld from us until we sense our need of them and in simple faith make request of Him. It is this sense of need that makes it safe for God to bestow His favors. Naturally, one who does not have faith in God or feel the need of help will not ask for aid. Of such the apostle James writes, "Ye have not, because ye ask not." JAMES 4:2. The Saviour said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." MATT. 7:7. "Prayer," then, "is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*"Steps to Christ,"* p. 95, pocket edition. "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*"The Great Controversy,"* p. 525.

4. PRAYER IS A SAFEGUARD AGAINST SIN. In His last conversation with the disciples the night of His trial, Jesus said, "Watch ye and pray, lest ye enter into temptation." MARK 14:38. It is impossible to leave prayer out of the life and withstand the snares of the enemy. "Prayer is Heaven's ordained means of success in the conflict with sin and the development of Christian character."—*"Acts of the Apostles,"* p. 564.

May God help each one of us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

## When to Pray

WE should have set times to meet with God every day. One of these appointments should be early in the morning before we take up our duties for the day. Other good times are during the noon hour and in the evening at the close of the day's work. It is well, too, for us as young Christians to form the habit of meeting with God regularly at the midweek prayer meeting. These appointments with God should be carefully safeguarded. How much more important and helpful they are than other engagements that may be made.

This lesson is well illustrated by an incident in the experience of Major General O. O. Howard. He was once visiting on the Pacific Coast, and some friends of his wanted to honor him by giving him a reception. They decided to have it on Wednesday night.

It was to be a great affair, and the President of the United States had given his sanction. Someone then said, "We had better let him know, so that he will not make other plans for Wednesday evening." A delegation called on him, and said, "General, we want to see you Wednesday night on a matter of business." "Well, gentlemen," he replied, "you cannot see me on that night; I have made other engagements." Finally they said, "It is a reception, and the President has given his approval." The old veteran stood and said, "You know I am a Christian, and I promised the Lord when I united with His church, that I would meet Him at the prayer meeting every Wednesday night, and there is nothing in the world that would make me break my engagement." They had the reception, but they had it on a Thursday evening. May God help us as young people to be as loyal in our devotion to Him.

While every faithful Christian will have set times for prayer, he will not confine his visits with God to these special appointments. God is infinite in wisdom, and is always ready to hear and answer the petitions of His children. We are told to "pray without ceasing." 1 THESS. 5:17.

"While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. It was thus that Enoch walked with God. And God was with him, a present help in every time of need."—*"Gospel Workers,"* p. 254. (Read Luke 21:36.)



## MONDAY, MARCH 16

## The New Birth

## Bible Study

1. 1 JOHN 5:1, first part. Faith in the Son of God.
2. ROM. 8:16. The witness of the Spirit.
3. 1 PETER 2:2. Love for the word of God.
4. GAL. 4:6. The spirit of prayer.
5. ROM. 8:14. Obedience to the Holy Spirit.
6. 1 JOHN 2:29. Righteousness in the life.
7. 1 JOHN 3:14. Love for the people of God.
8. ROM. 8:21-23. Desire for the world to come.
9. 1 JOHN 5:11-13. Lay hold on eternal life.

## Man's Need of the New Birth

"EXCEPT a man be born again, he cannot see the kingdom of God." These words of the Saviour spoken to Nicodemus are just as true today as

they were upon that memorable night, and as we read them we are convicted at once of our lost condition, and of our helplessness when we are left to ourselves. Naturally, our hearts are "deceitful above all things, and desperately wicked." And since only those who have clean hands and pure hearts, those who have not sworn deceitfully, will be ready to meet Jesus when He comes, we must admit that everyone must experience the new birth. (Read Ps. 24:3, 4.)

Sin is an awful thing, and when harbored in the life, opens the door to all manner of suffering and sorrow, and ultimately to death. A single soldier, finding his way into a garrison, may open the gates to the whole besieging army. Likewise, one sin leads on to another and another, especially if the first be a sin which it is desirable to conceal. If there is a being on earth more to be pitied than another, it is the man who is hiding a sin. "The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged."—*Mount of Blessing*, p. 140.

You may think that nobody knows of the sins in which you are indulging, but the prophet said, "Be sure your sin will find you out." One night a person awoke to find that his house had been robbed. The alarm was sounded, and it was not long until the officers found a clue. The thief, wounding his hand as he escaped by the window, had left a red witness behind him. The officers flashed their light upon the spot. Drop by drop the blood stained the pavement. They tracked it on and on till their silent guide conducted them along an open passage and up a flight of stairs. They broke in and there they found the bleeding hand, the booty, and the pale criminal. And so our sins will find us out, unless they be confessed and forgiven.

"The wages of sin is death." If we want the new life, and surely every normal person does, we must keep away from sin. Jesus Christ is the new life, and He will not come where sin is. If we are cherishing any known sin, we are at the same time driving Christ out of our lives, and exiling ourselves from the power and peace and joy which He desires so much to give to us. Death, endless death, with gloom, weakness, folly, and despair (the opposite of what Christ desires to give us), that is the way sin pays us; that is its wages.

"God knows us all by name. He knows what spirit is in us, and will finally reward us as our works have been. No one need be in darkness in regard to the spirit which he possesses. Sin will close the gate of heaven against all who cherish it, for they will be without the Holy City.

Is heaven of any value to us? Then let us put away all sin, that we may stand approved of God."—*Review and Herald*, June 28, 1887.

### Ye Must

CHRIST did not often say "must," and when He said it, He meant it. This "must," "Ye must be born again," calls for a complete change in our lives. Being born again implies getting rid completely of the old life. We must get rid of it because it is essentially evil. It is selfish. It is cowardly. It is sinful. It is worthless.

We cannot enter the kingdom of heaven and keep any of the old life. We must get wholly rid of it, and have put in its place a new life that is strong, and wise, and pure—a life that abhors evil, and delights in the service of God. That is the new life in Christ Jesus.

How can we obtain the new life in Jesus Christ which He offers us? Simply by taking Him at His word and submitting to His conditions. If a millionaire should offer to give us a thousand dollars on condition that we should accept his check and cash it at the bank, what one of us would refuse the check, or accept it and then neglect to cash it? But we are guilty of far worse folly when we do not take Christ at His word, and accept from Him and on His terms a gift compared with which all the wealth of the world is as nothing. The new life which Christ offers lasts when all earth's wealth will have perished.

Jesus pleads, "Give Me thine heart," and to those who meet this condition He gives His promise: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36:26.

This transaction is one to which the Saviour referred when He said to Nicodemus, "Ye must be born again."

It is a great mystery, a mystery more profound than that of physical birth. But the fact of it is no less real than that of physical birth; no less real because it is spiritual; no less real because to the physical eye it is invisible. We cannot see the wind, but we can record its effects and register its power. The new birth is subject to demonstration; it can be proved. And the proof of it is the fact of it—the fruit it bears.

Do you say that you cannot understand the new birth, that being born of the Spirit is a mystery? You say nothing more than Nicodemus said; nothing more than Jesus gave assent to, in that night interview. But do not deny the fact of the new birth, and do not reject it because it is a mystery. It is real—as real as the winds, as certain as the lightnings—and it is more vital, more powerful, than these.

All about us are men and women who have been born again, who are new creatures, whose deeds are different, whose words are changed, whose very appearance has been altered. How do we know they have been born again? Because they are new; because the man that was, is no longer; and because the new man, the man that is now, finishes old tasks, rights old wrongs, shuns the things that are hurtful, and chooses the things that are helpful to his moral character and spiritual life.

Shall we not accept the conditions laid down by the Master, and give Him these wicked, deceitful hearts of ours, and receive from Him in their stead, new hearts that will delight to serve Him?

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TUESDAY, MARCH 17

## The Door of Liberty

### Bible Study

1. Acts 3:19. The call to repentance.
2. Isa. 55:6, 7. Repentance is sorrow that leads to a forsaking of sin.
3. Isa. 43:25, 26. We must declare or confess our sins in order to be forgiven and justified.
4. Lev. 5:5. Confess definite sins.
5. 1 Tim. 5:24. Those who repent and confess send sins beforehand to judgment.
6. Prov. 28:13. The results of repentance and confession.
7. Jer. 31:34. God's promise to those who confess.

### Repentance

THE Bible tells us the result of sin and the fate of sinners. It also tells how God loves us and gave His Son to suffer the penalty for our sins. The Bible describes sin as a deadly poison and as the loathsome disease of leprosy. It teaches us to dread and hate and loathe sin. Have we learned to look at sin in that way? If so, we are sorry for, and are ready to stop forever, every known sin. We never want to do wrong again. The things we know to be wrong in the way of amusements, dress, appetite, worldly ambitions or associates, evil habits and practices—all these things we will hate and determine to be free from, because they grieve the Lord and injure ourselves and others.

Saying, "I am sorry," does not wipe out a sin. Unless there is a determined effort to remedy what has been done, there is no real sorrow, and no right to expect forgiveness from God. Regret is not repentance.

A boy was asked to define repentance. He said, "It is being sorry enough to quit." No better definition could be given. True repentance always includes both sorrow for sin and a change of conduct. The penitent seeks forgiveness for sin, and ceases to practice it. Tarbell said, "Repentance is a true turning unto God, whereby men, forsaking utterly their wickedness, do with a lively faith embrace, love, and give themselves to all manner of good works, which by God's word they know to be acceptable unto

Him. Now there are four parts of repentance: Contrition, confession, faith, amendment of life."

"All have sinned, and come short of the glory of God," and the words of Jesus, "Except ye repent, ye shall all likewise perish" (Luke 13:3), are just as applicable today as they were when He spoke them to the Jews. Yet, "There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken."

"No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ."—"Testimonies," Vol. V, pp. 218, 219.

Test your repentance by your hatred of sin. Does your whole being loathe sin? Do you want to get as far from it as possible? Do you utterly renounce all associations connected with it and leading up to it? If so, then you have truly repented.

Some think they cannot come to Christ until they have repented, but in reality it is the turning of the soul to Christ that brings repentance. (Read Rom. 2:4.) The Holy Spirit convicts the soul of sin, and he cries to God for help. As he sees the love of God, repentance for his sins comes to his heart. He feels a deep sorrow for the evil he has done, and longs to be cleansed.

If an army went out to defend the country, and there was a traitor in the camp who was determined to betray it to the enemy, the traitor would be taken out and killed at once. If there is one sin in our lives, it is a traitor, determined to betray us into the hands of the enemy and destroy us. Our only safety lies in overcoming the last sin by truly repenting and renouncing it.

### Confession

THE next step, which goes along with repentance, is confession of sin. If we really hate our sins and want to be free from them, we shall be glad to meet the conditions on which the Lord promises to hear and forgive us. These are stated clearly and simply in 2 Chronicles 7:14. When we confess a sin to the Lord, acknowledging that we are powerless to overcome it, but surrendering to Him, He takes it away.

"True confession is always of a specific character, and acknowledges particular sins. They may be of such

a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty. . . .

"Confession will not be acceptable to God without sincere repentance and reformation. . . . Everything offensive to God must be put away."—"Steps to Christ," pp. 33, 39, pocket edition.

If someone should steal something from you, and later want to be friends, would you not feel that he should first confess the wrong, and, if possible, return the stolen article? Otherwise, you could hardly believe him to be sincere. When we come to God to be friends with Him and all His children, we must show that we are sincere by confessing our sins and making things right as far as possible when we have been dishonest or have injured others. It is then that God forgives. This is what David meant in Psalms 32:5.

When Alexander of Russia visited Napoleon at Toulon, the French emperor gave his illustrious visitor the privilege of liberating one prisoner from the galleys. Speaking to one whose intelligent look aroused his curiosity, he asked for what crime he suffered. In reply the convict told a long story of his innocence, and how he was imprisoned by testimony of false witnesses. To another, and another, and still another, the prince went, only to learn that they had been unjustly condemned. At length he found a man whose countenance was sad.

When the king inquired why he was punished, the man replied, "I have been a vile wretch, and have deserved far more than my present punishment. I have set at naught the laws of both God and man, and am not fit to look upon the blue of heaven or the green of earth." The Russian monarch, pleased with this confession, said to his attendants, "Set this man free. He is in a fit state of mind to make the most of liberty." Turning to the convict, he said, "Go, use your liberty for God's honor, to whose clemency you owe it."

Such a confession is proof that one realizes his condition. The galley slave never once thought that it would open the door of liberty to him; but every poor, perishing sinner may know. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Furthermore, John has told us that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

(Close with "An Evening Prayer," No. 121 in "Missionary Volunteer Songs.")

WEDNESDAY, MARCH 18

## Faith and Feeling

### Bible Study

1. MARK 11:22. What admonition does Jesus give to each of us?
2. Rom. 12:3. What gift has God made that makes it possible for everyone to carry out this admonition?
3. Heb. 11:1. What is faith?
4. Rom. 10:17. What is one of the greatest aids in developing faith?
5. Rom. 16:26. Genuine faith prompts obedience to God's commandments.
6. Gal. 5:6; James 2:17, 18. How is genuine faith always demonstrated?
7. 1 John 5:4. What will faith accomplish in the life?
8. 1 Tim. 6:11, 12. What should be a Christian's attitude toward faith?

MEMORY GEM: "Faith is the hand that takes hold of infinite help; it is the medium by which the renewed heart is made to beat in unison with the heart of Christ."—"Messages," p. 102.

### Saving Faith

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel." It always leads first to a forsaking of self, and then to an accepting of Christ and all the promises of help He has given in His word. A good definition is found in the following acrostic: F-orsaking, A-ll, I, T-ake, H-im.

When John G. Paton was translating the New Testament into the language of the New Hebrides, he had great difficulty in finding a native word for "faith." While he was at work in his study one day, one of his native teachers came in, hot and tired from a long walk. He threw himself down on a cane chair, and putting his feet upon another, used a word which meant, "I am resting my whole weight here." Instantly Doctor Paton had his word. The natives of that island now know faith to be an act whereby the whole weight of mind and heart is resting on Jesus.

"Faith takes God at His word, not asking to understand the meaning of the trying experiences that come."—"Gospel Workers," p. 261. It was such faith that led Abraham to leave Ur of the Chaldees and go to the Land of Promise. It was such faith that led him to follow implicitly the instruction of God to offer his son Isaac. Such faith every true child of God must have.

"Faith looks beyond the difficulties, and lays hold of the unseen, even omnipotence, therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency."—"Gospel Workers," p. 262.

But saving faith is always a working faith, and claims God's promises when things are going smoothly as well as in the emergencies.

"If we lack faith where we are when difficulties present themselves,

we would lack faith in any place.

"Our greatest need is faith in God. When we look on the dark side, we lose our hold on the Lord God of Israel. . . . We must have less faith in what we can do, and more faith in what the Lord can do for us, if we will have clean hands and pure hearts."—*"Testimonies," Vol. VII, pp. 211, 212.*

"Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit, who reveals Christ, as Christ revealed the Father. Faith is the substance of things hoped for, the evidence of things not seen." With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child may understand it, and yet the most learned man cannot explain it. It is inexplicable and immeasurable, beyond all human expression."—*Mrs. E. G. White, in Review and Herald, Nov. 3, 1904.*

Let us then by a living faith receive Him into the life. If we have not been exercising the gift of faith, and consequently our faith has become weak, let us pray with the nobleman of old, Lord, increase my faith.

### Faith, Not Feeling

MANY professed Christians make little real progress in their Christian experience because of the fact that they confuse feeling with faith. Feeling has little to do with genuine faith; for faith lays hold of the promises of God, appropriating them to the life, regardless of feeling. There is an old saying of Samuel Rutherford's which is right to the point: "Believe God's love and power more than you believe your own feelings and experience. Your Rock is Christ, and it is not the Rock which ebbs and flows, but your sea."

God says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You have confessed; do not wait until you feel that your sins are forgiven.

"Confound not faith and feeling together. They are distinct. Faith is ours to exercise. This faith we must keep in exercise. Believe, believe. Let your faith take hold of the blessing, and it is yours. Your feelings have nothing to do with this faith. When faith brings the blessing to your heart, and you rejoice in the blessing, it is no more faith, but feeling."—*"Testimonies," Vol. I, p. 167.*

Ask the man whose debt was paid by a friend, "Do you feel that your debt is paid?" "No," is the reply, "I do not feel that it is paid; I know from this receipt that it is paid, and I feel happy because I know that it is paid." So you must believe in

God's love to you as revealed at the cross of Calvary, and then you will feel happy, because you will know that God is saving you by His grace.

A man once came to his pastor and said: "I was filled with joy in the service yesterday, and now all is gone, and I do not know what to do. It is dark as night."

"I am glad," was the reply.

The man looked at the pastor in astonishment, and said, "What do you mean?"

"Yesterday God gave you joy, and today He sees that you are resting on your emotions instead of on Christ; so He has taken the feelings away in order to turn you to Christ. You have lost your joy, but you have Christ nonetheless. Did you ever pass through a tunnel?"

"Yes, often."

"Did you, because it was dark, become melancholy and alarmed?"

"Of course not."

"And did you after a while come out into the light?"

"I am out now!" he cried; "it is all right, feelings or no feelings."

No, faith is not feeling. "Faith is the substance of things hoped for, the evidence of things not seen." True faith is in no sense allied to presumption. Only he who has true faith is secure against presumption, for presumption is Satan's counterfeit of faith.

"Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequences of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures."—*"Gospel Workers," p. 260.*

Let us have faith. Let us keep unfaltering trust in our leader. Let us never hold a suspicion against His word or His power. Let us all say with J. L. Vance:

"I believe in Himself, as the true living one,  
Believe in His presence on high on the throne,  
Believe in His coming in glory full soon;  
I believe, and I keep on believing."



MEMORY GEM: "Every youth, every child, has a work to do for the honor of God and the uplifting of humanity."—*"Education," p. 53.*



THE Bible is the most ancient and the most comprehensive history that men possess.—*"Messages," p. 263.*

THURSDAY, MARCH 19

## Christian Pleasure and Service

### Bible Study

1. 2 TIM. 3:4. Love for worldly pleasure a sign of the end.
2. Luke 8:14. Worldly pleasures a hindrance to Christian growth.
3. Isa. 65:11-14; 1 John 2:15-17. Results of seeking pleasures of this world.
4. Ps. 16:11. The Source of true joy and pleasure.
5. Rom. 14:17-19; Rev. 4:11. The kingdom of God is a kingdom of joy.
6. Matt. 25:21, 23; John 15:8-11. Joy the reward of faithfulness in service.
7. Matt. 6:33. Make first things first.
8. Matt. 21:28. What does God admonish each of His children to do?
9. Mark 13:34. How many have been given a definite assignment of work?
10. John 20:21; 1 Cor. 3:9. With whom are we associated in service?
11. Luke 19:10; Acts 10:38; James 1:27. What kind of work did Jesus do?
12. 2 Tim. 2:2. What is one method of service?
13. Ps. 51:7-13. What must be the experience in the life before effective soul-winning work can be done?
14. Eccl. 9:10. How earnestly should we enter into service for God?

### How to Have Real Pleasure

As it is natural for the body to hunger for food and the mind for knowledge, so it is for the heart to long for a good time, for happiness. True happiness makes for strength; gloom and sorrow make for weakness. No man can do his best under mental depression. Therefore, all through the Bible we are admonished to rejoice. Christ speaks of His joy. In spite of the fact that He is referred to as a "Man of sorrows," Jesus lived a happy life. He had His pleasures.

The best possible way to attain pleasure is to give pleasure. If you have an automobile, use it to give rides to some of your acquaintances who are not so well favored, to shut-ins, to convalescents, and enjoy their pleasure. The selfish method of driving alone brings little satisfaction.

The principle involved in this suggestion is a good one to adapt to everything we do. And let us begin right where we are. We do not make enough of our homes; we go outside for pleasures that we could have better at home—sings, games, reading, visits with friends, music. A happy home does not just happen. It means that someone has been planning and working for happiness. We can do it, too!

We should cultivate the habit of reading good books—biographies, essays, histories, devotional and nature books. A good book provides a good time under circumstances in which good times are usually excluded—when we are sick, for example. The reading habit, however, is just as good for days of health, a treasure that grows with the years, a source of genuine pleasure.

Grown-up people are not very different from children. One child has scores of toys, and finds no pleasure



in them; another child has no toys at all, but finds delight in making boats and dolls and houses and wagons of wood or paper, and imagining when he cannot make the real thing. That is to say, the good time comes through effort, through doing things, and not through possessions.

There are good times in legitimate sports rightly used—games, boating, swimming, riding, walking. The pleasure comes through activity, as God meant it to come. Activity that blesses others most brings us the greatest pleasure.

Everyone should have a hobby and enjoy it. Good times depend not so much upon occupation, as upon our interest in our occupation. There are good times in stamp collecting, in modeling, in drawing, in knitting, in every useful thing in which one is interested. What is your hobby?

Nature is also a tremendous challenge to us, a challenge to discover its beauty and wonders. There are good times in studying nature, or merely in gazing at its beauty. Study the trees, or flowers, or insects, or birds, or geology, or stars. What a world we live in! Fabre, the French scientist, spent a lifetime studying insects, and he found a world of joy in it.

Jesus had good times with nature. No man ever observed nature so closely or understood it so thoroughly as He. He saw hidden meanings in flowers, and grass, and sky, and cloud, and lightning.

Jesus also had good times with God. God was real to Him; He spoke to God as we may. These hours of prayer were so precious that He went out to pray by night, under the silent stars. What joy to speak with God!

He also had a good time with men—when He comforted them, when He healed them. Think of His joy when He could give back the son of the widow of Nain to his mother! Service brings good times. Try it.

Jesus had good times with His neighbors. He went to the marriage of a friend. He helped out when the wine ran short. He was not inaccessible, sour, morose, or distant. He was every inch a man, a friend. Most of the pleasures that He enjoyed, you, too, may have if you follow His example.

"The supreme happiness of life never comes to the man who wants it only for himself. It comes only to those who do their best work. Pleasure is never gained by envying another man his happiness. It is not found in frills, but in faith. The supreme good time seldom arrives in the midst of a crowd, and it is a tawdry thing if it has not been earned by supreme toil. A good time never depends upon things, but upon thinking.

Do your good times exhaust you? Do they impair the tenderness of your conscience, or lessen your interest in

church, in the Bible, and in spiritual things? If they do, they are not good times, but bad times—bad for the soul, bad for eternity. Possibly you have been trying to find out of Christ that enjoyment which is found only in Him.

### Guiding Principles in Recreation

ONE danger in recreation is that we shall allow the spirit of competition to develop into pique, envy, faultfinding, and anger. The best game is spoiled without brotherly kindness.

Any game, however good, is rendered harmful if it is played too much, or played when duty calls us elsewhere.

Any game is harmful that teaches those that play it to rely on chance. Life is strengthened by self-reliance and by reliance upon God, and there is no chance here.

Good recreation for the body will tend to strengthen and invigorate all parts of the body, and not merely one set of muscles.

Some games, though good in themselves, will be avoided by Christians because they have bad associations, and are quite likely to lead us into those associations.

A good recreation for the mind will not depend upon chance, but will cultivate and strengthen the mind in some direction or in many directions.

The best recreations are those that can be carried on most easily, at little or no expense, in all seasons and weathers, and are so simple that they may be enjoyed by a beginner, and yet admit of high degrees of skill so that they do not wear out.

The idea of recreation is to restore strength and spirits that have been spent in serious efforts. The word is falsely used when one plans sport to spend strength, not to replace it, or whenever sport is put first in time or in importance.

The sky, the sunshine, the air, and the earth are beyond the reach of but few; and they offer the materials for the refreshment that in nine cases out of ten is most needed.

An important element in recreation is change. Too constant reliance on one kind of diversion may entirely defeat one's purpose.

Activity that serves a useful end does not lose its value for giving pleasure; it may gain. Some of the jolliest times in farming communities come when a large group get together to do some task that under such conditions yields delight. The principle is not limited to farming communities in its application.

A daily quiet season with the Bible was the prescription of a wise doctor for a patient worn with work and worry. The greatest restoration of tone to tired muscles and to nerves on edge may come in that way. The refreshing most needed is often not bodily, but spiritual.

A recreation that does not bring improvement in body, mind, or spirit needs to be improved or dropped.

"The companions I choose during my leisure are more important with reference to the development of character than are my associates during business hours."—*Luther H. Gulick, M. D.*

"Recreation which strengthens family ties and preserves the integrity of the family is useful."—*L. A. Halbert.*

In selecting your recreations, shun the things which are hurtful, and choose the things which are helpful to your moral character and spiritual life.

### Joy in Service

ONE of the priceless sayings of Jesus, the principles of which have been experienced over and over again in the lives of men and women, is that it is more blessed to give than to receive. To give of our plenty to help

another's want is a deed of Christian charity. Its blessings surely return to the giver. But our giving is not to be confined to material things. We are to give our service to aid in the advancement of God's cause, and thus be instrumental in relieving the suffering, the heartaches, and the despair of perishing humanity. And when this is done, the giver of such service will experience in his own heart that satisfaction and genuine joy which are found in no other way.

Christ emphasized the importance of such giving. Listen to His words in Matt. 28:19; 21:28; 5:16. His association with men demonstrated very clearly that this principle was more than a theory with Him, for He "went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38. He came into the world for only one purpose—"to seek and to save that which was lost." Luke 19:10. As He neared the end of His ministry He said, "As My Father hath sent Me, even so send I you." John 20:21. The responsibility, then, of seeking to "save that which was lost," has been placed upon the disciples of Christ. It is not to be borne by the few, but by all, for He has given "to every man his work." Mark 13:34.

Jesus found His greatest pleasure in serving God, and in blessing others through that service. Every sincere, earnest Christian will find his greatest joy in the same way. (Read "Gospel Workers," p. 67, par. 3.)

"In our life here, earthly, sin-restricted, though it is, the greatest joy and the highest education are in service. And in the future state, untrammelled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found,—witnessing, and ever as we witness learning anew 'the riches of the glory of this mystery,' 'which is Christ in you, the hope of glory.'"—*"Education," p. 309.*

One night, Lord Shaftesbury found a poor stranded woman on the streets of London. She seemed broken-hearted. He took her and started her in business with a little lunch stand. Her fidelity and service of love among the poor in the years since her reform have made her a veritable angel of mercy in the tenement district in which she lives. Speaking of this incident, Lord Shaftesbury said, "During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver and become a chain binding men with golden links to the throne of God."

The story is told of a beautiful young woman who one night noticed a poor blind fiddler playing for money in the street. The girl took the violin, and in the old man's stead played melodies that touched the hearts of the passers-by and caused them to drop their gifts into the blind man's

tin cup. This not only proved a real blessing to the man in need, but brought great joy into the life of the young woman.

A discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district. "Well, son," he said, "how are you getting along?" "I'm not getting along at all," was the answer. The old man's countenance fell, but he spoke of courage and patience and hope. Later in the day he went with his son to the free dispensary. He sat by in silence while twenty-five poor unfortunates received help. When the door had closed upon the last one, the old man hurried out, "I thought you told me you were doing nothing. Why, if I had helped twenty-five people in a month, I would thank God that my life counted for something." "There isn't any money in it, though," explained the son. "Money!" the old man shouted. "What is money in comparison with being of use to your fellow men and of help in the cause of God?"

Yes, it is loving service that affords the greatest pleasures of this life. Have you discovered this fact for yourself? If not, may God give you a vision of the world's great need and lead you into that consecrated service which will result in untold joy.

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## FRIDAY, MARCH 20

### Let Go, and Let God

#### Bible Study—God's Call to You

1. JER. 29:13. Seek God with all your heart.
2. Deut. 10:12. Serve Him with all your heart.
3. Prov. 23:26. Give Him your heart.
4. Ex. 32:29. Consecrate yourself to Him.
5. Rom. 6:13. Yield yourselves to Him.
6. 2 Cor. 10:4, 5. Bring thoughts into subjection.
7. Phil. 2:5. Let Christ's mind be in you.
8. Rom. 12:1. Present your bodies to God.
9. 1 Cor. 6:19, 20. You are not your own.
10. Luke 14:26, 27. The test of discipleship.

#### Surrender

A YOUNG woman, on being asked what was the greatest obstacle in the way of her leading a Christian life, replied, "Myself." No doubt her experience is that of many other young people, though perhaps all would not so freely admit their responsibility. We are liable to lay upon others the blame for our faults and failings. "If only such and such things had not happened," we say; "If only such a person had done differently, I should have been a better man, have set a better example, and lived a more consistent life." We shrink from accusing the real culprit, "myself." Yet he is the only one to blame.

All the powers of evil, all the influences of the world, cannot make

us do wrong unless we choose to do so. It may be convenient to lay the blame upon circumstances, or others, but we are the guilty ones.

God is anxious for everyone to enjoy the blessings that come into the life as a result of full surrender to Him. Self-pity or self-excusing is a disappointment to God, and will never bring joy into one's heart. No one is more unhappy than the one who knows what is right, yet is unwilling to make a full surrender of self, and tries to excuse himself in wrongdoing.

Looked at from the viewpoint of the world, surrender means defeat; but looked at from the viewpoint of our relation to God, surrender means victory, and blessing, and power. (Read James 4:7-10.)

It is full surrender that is needed. It will not do for us to cling to anything that would separate us from God. Just a few feet from my office window stretches a wire which carries a heavy current of electricity for light and power. If I could reach out far enough to touch it, death would be as swift as the lightning's stroke. Yet the birds light on it and feel no harm. The secret is that when they touch the wire they touch nothing else, and are safe. My danger would be that while touching the wire I should also be touching the earth through the walls of the building, and the current would turn my body into a channel of escape. So would God have us seek our safety and happiness in full surrender to His power and love. It is when we reach one hand to Him while we yet keep fast hold of some forbidden thing with the other, that we are in danger.

God says to each one of us, "Give Me thine heart." He does not ask for a part, but for all. "But what do we give up, when we give all?—A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love."—"Steps to Christ," p. 46, pocket edition.

"Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."—*Id.*, p. 43.

#### Consecration

A SURRENDERED life always leads to a consecrated life. When the heart is fully yielded to God, every talent—life itself—is devoted to His service. Our time, money, and influence will all be used to advance His cause in the earth.

Doing the thing that Christ Himself would do if He were precisely in our place—that is the rule for Christian living. Thus consecration becomes very real. It is living for God, day by day, hour by hour. It is nothing strained or unnatural; it does not wrench us out of our places or disturb our relationships, unless they are sinful; it is the simple living out in true devotion to Christ, in unquestioning obedience and in quiet faithfulness, the life He gives, in whatever sphere our lot may be cast.

The day of youth is the proper time to surrender to God, and to consecrate the life to His service. A very talented, attractive girl, who loved to have a good time and had it, was asked by the pastor of the church to surrender to God and use her talents and personality for Him. She replied as so many do, "Oh, not now. I'll settle down someday and do work for God, but I want to have a good time now." One day the minister saw her in the garden carefully choosing the most beautiful rosebuds for a bouquet. "Good morning, Mary! How is your mother?" he asked. "Mother is ill, and I am gathering these roses for her," she answered. "Well, now, that's too bad," said the minister. "But why give those beautiful, fresh roses to mother? You like them, don't you? Why don't you keep them in your room until their freshness is gone and then take them to your mother?" The girl was at first shocked, and then she saw the point. She was keeping her youth and freshness for herself, with the idea of someday offering what was left to God. Are you doing that? Now, is the accepted time. "Remember now thy Creator in the days of thy youth."

Consecration is a daily matter. "Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—"Steps to Christ," p. 70, pocket edition.

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## SABBATH, MARCH 21

### Choosing God's Side

#### Bible Study—Baptism

1. MARK 16:15, 16. Belief and baptism necessary to salvation.
2. Matt. 28:19, 20. By baptism we take God's family name.
3. Gal. 3:27. Those baptized to have character of Christ.
4. Rom. 6:1-11. Baptism a burial of the sinful nature, and a resurrection to new life.
5. Acts 2:38, 39. Repentance and baptism open the door to the Holy Spirit.
6. 1 Cor. 12:12, 13. All baptized into one body.
7. Eph. 4:1-6; 5:1, 2. God's children uphold family ideals.
8. Col. 3:1-10. The baptized believer is to cultivate Christian graces.



(Read "Messages to Young People," p. 317, par. 1.)

### Adopted Into God's Family

WHEN God created man and placed him here upon this earth, he was considered as a son of God by virtue of creation and his loyalty. But when sin entered, man separated himself from the family of heaven so that all men were alienated from the life of God. This, of course, marred God's plan, and made it necessary for God to make provision for man to be reinstated in his original position. Such provision was made even before sin entered, because God, being infinite in wisdom, knew that man would fall into temptation.

(Read Eph. 1:4, 5.) In order to make this plan effective God sent His Son into the world to redeem men from their fallen state, and this was done at the appointed time.

Adoption is "voluntary acceptance of a child of other parents to be the same as one's own child." God's great love for lost humanity led Him to desire to adopt all the human family who had fallen in sin, into His own family, and so He made provision, as far as He was concerned, for this to be made effective. And when Jesus was here upon earth, He expressed the same desire very sympathetically. "I will not leave you comfortless [orphans," margin]: I will come to you." John 14:18.

God's plan, however, for adopting mankind into the heavenly family varies a bit from the plan that men have for adopting other children into their families, in that God always leaves the individual to decide for himself whether he will become a child of God, while men often adopt children who are too young to decide for themselves. The apostle John lays down the conditions which man must meet. (See John 1:12, margin.)

How grateful every young man and woman should be that God has made such provision, for what greater desire could any young person have than to become a member of God's universal family! God's provision always holds good; and when the individual comes to the place where he is willing to accept God's plan and receive Christ into his heart by His Spirit, he is ready for the adoption ceremony to be carried out, and that ceremony is the rite of baptism. In other words, the adoption proceedings are accomplished through baptism. "As many of you as have been baptized into Christ have put on Christ." And by this very act one is admitted into the family of God. (See 1 Cor. 12:13.)

Speaking of those who have enjoyed this experience, let us study what the apostle Paul wrote in Romans 7:14-17. (Read.)

### The Family Name

THE words in Matthew 28:19 (A. R. V.), "make disciples of all the na-

tions, baptizing them into the name of the Father and of the Son and of the Holy Spirit," are not only designed to express an exact formula, but also to convey important instruction regarding what true baptism, true discipleship, mean. Naturally, the apostles, or God's children, do not have power of themselves to make disciples. Their work is to preach the gospel, to preach the word; and the living word, through faith in Christ, makes the disciple.

THE SIGNIFICANCE OF A NAME. A name in the Scriptures generally indicates character, especially the names given by divine direction. And often parents gave to their children names which would be representative of the ideals the parents had for their offspring. When Seth was born to Adam and Eve, they considered him a substitute for Abel, who had been slain, and for that reason named him Seth, which means appointed of God, a substitute. When Abraham responded to God's call and left Ur of the Chaldees and went out to the Promised Land, God changed his name from Abram, which means "a lofty father," to Abraham, "the father of a great multitude." And at that same time He changed Sarah's name from Sarai, which means "contentious," to Sarah, "the princess of God." Jacob, the name of Isaac's second son, means "supplanter." This was an index of his overreaching, grasping disposition. But on that eventful night by the brook Jabbok, Jacob, having put away his sins by confession and restitution, prevailed with God by faith, and his character was changed. Jacob the "supplanter" became Israel "the prince of God, the overcomer by faith." The name Jesus means "saviour." Christ, or Messiah, means "the anointed of God."

NAME OF THE FATHER. The name of the Father expresses the character of Him who is "righteous in all His ways, and holy in all His works." When Moses besought God to show him His glory, the Lord answered, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." Ex. 33:19. (Read also Ex. 34:5-7.)

This is God's character. This is the meaning of God's name. To be baptized into His name is to receive of His mercy, His compassion, His forgiveness, His goodness. It is to be made right in His righteousness. In Christ's memorable prayer recorded in the seventeenth of John, He says, "The glory which thou gavest Me I have given them; that they may be one, even as we are one." He was a living demonstration of God's character, and He says, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

As Jesus was kept by the power of God's righteousness in Him, so He

prays that His disciples may be kept in the Father's name. God desires to place His name upon all. To be baptized into His name is to be cleansed of all sin by His forgiveness, to be clothed with the righteousness of God, to become His son by adoption.

NAME OF THE SON. Jesus did not reveal Himself while here upon earth. He did not tell of His love. He declared the Father, and in all His association with men He made it clear that His doctrine was not His own, but the Father's who sent Him. There are, however, many statements recorded through inspiration following the ascension of Christ, which beautifully portray His character. Quote Philipians 2:5-8 from the American Revised Version.

This was the mind of Christ Jesus to humble Himself, to empty Himself, that He might save man. To be baptized into His name is to renounce self, to give up all to God, to yield every desire, every ambition, every power and ability, and lay all at His blessed feet, that He may do with them and with us as He will. This is consecration. This was the mind of Jesus. This is the purpose, the experience, that the soul will have who is baptized into the name of the Son. In other words, if we become members of God's family, our one passion in life will be to help finish God's work in the earth, and we will let nothing hinder us from entering fully into the burden of that work with Him.

NAME OF THE HOLY SPIRIT. Throughout the Scriptures the Holy Spirit is the agency of inspiration, the energy in working, the power of God emphasized in the accomplishment of His purpose. The Spirit was the creative power in the beginning. It is the Holy Spirit who implants the law of God in the heart. It is the Spirit who changes the heart and the mind and gives birth to the new man in Christ Jesus. And it is the presence of the Spirit in our lives that enables us to bear the fruits of the Spirit. The Spirit of God inspired the words of the prophets and spoke through them the Holy Scriptures. It was the Spirit that rested upon Jesus when He was here, thus enabling Him to go about "doing good, and healing all that were oppressed of the devil; for God was with Him."

Baptism into the name of the Holy Spirit is, therefore, a baptism for service. It is the preparation which God gives that we may do His work in His way. But this baptism must be preceded by receiving the Spirit of God into the heart and permitting Him to cleanse the life from all sin.

May God help each one to respond to His great love and to choose to be a child of God, that we may all be able to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

## Lessons for Junior Missionary Volunteers

BY STELLA PARKER PETERSON

### Instruction for Leaders

The *Theme Verse* for the entire week is a familiar one. By *daily* repetition, it will weave its blessing into the hearts of the Juniors as they connect it with the daily readings, and will be linked with the memory of this Week of Prayer to them. Let it be always repeated reverently, as a vow: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14.

The *Theme Song* for the week is "Into My Heart," which all the Juniors surely know from memory. It is to be sung at the close of the service each day.

The songs selected are all familiar ones that most of the Juniors know from memory, so that songbooks may be dispensed with as far as possible. There is a decided lift of spiritual tone if the Juniors have their faces *lifted*, facing forward, rather than *down*, buried in songbooks. Require the Juniors to stand erect as they sing. We must not allow slovenly habits of worship.

May God bless you, dear leaders, as you seek earnestly to lead the Juniors into new paths of consecration and experience.

MONDAY, MARCH 16

### Juniors to the Colors!

SONG: "As a Volunteer," No. 112 in "Gospel in Song," or "Stand Up for Jesus," No. 61 in "Missionary Volunteer Songs."  
REPEAT Psalms 19:14.

Thirty-five years ago the Missionary Volunteer Department was organized. Before that there was no Missionary Volunteer Week of Prayer as there is now each spring. But as the time for Jesus' coming drew near, God knew that there was nothing that would help His people to get ready to meet Jesus as would times of prayer; so He put it into the hearts of the leaders to plan for a Spring Week of Prayer especially for the young people and Juniors.

How glad we are that this was done, for there have been hundreds, probably thousands, of young people and Juniors who have given their hearts to Jesus and have started to serve Him during the M. V. Week of Prayer!

We have never needed a Week of Prayer so much as we do this spring. Soon the trees will be leafing out and spring flowers will be blooming, and we will be happy for that. But there

are many places in the world where the boys and girls are not happy.

There are places where boys and girls of your age, by the thousands, have had their home, which they loved as you do yours, blown to bits by bombs, perhaps killing every member of their family but themselves; many children have been crippled or blinded. Boys and girls have shivered through the cold winter; many have died. Boys and girls by the thousands are wandering about, hunting for something to eat, perhaps pulling up green weeds by the roadside and devouring them hungrily. Through the winter some of them have dug up roots of trees. The hungriest you have ever been in your lives was nothing compared with what these boys and girls are feeling, not just for a few hours, but every day, day after day. *How glad* they would be to get what *we* sometimes throw into our garbage cans!

Why is all this happening?

It is happening because Satan knows that his time is short, that Jesus is coming very, very soon. By getting nations to go to war, Satan destroys thousands upon thousands of soldiers, besides all those persons who die from bombings and starvation and sickness caused by the war.

But while all this is horrible, it gives us courage to know that these things mean that Jesus' coming is very near. We cannot read a newspaper or listen to news over the radio without sensing how many of the prophecies of God's word are being fulfilled.

Yes, Jesus' coming is very, very near. And as it comes closer and closer, it must cheer the heart of God and Jesus up in heaven to look down and see our army of Missionary Volunteers, young people and Juniors, marching along in step to do *their* part in finishing God's work. All over the world the Missionary Volunteers are marching. Some are having a hard time to keep in step, for they are being persecuted—they are beaten, put on bread and water, and made to suffer in many ways. But, praise the Lord, *they are staying faithful!*

Satan is doing his utmost these days to discourage Seventh-day Adventist youth and to turn them from the message, but it is wonderful how our young people and Juniors are standing up in temptation, through all sorts of tests. They are going through the furnace of trouble and are coming out, as the Bible says, pure gold!

Yes, Juniors are standing by their colors gloriously. From here and there we hear of boys and girls who, when a test comes to them, say, "We

will obey, and keep God's commandments, no matter *what* may happen to us."

Juniors, those of you who will stand firm as a rock, true soldiers who will not be moved from your determination to obey God and keep His commandments, a wonderful future is before you!

Joseph, when he refused to break God's commandments, never dreamed that he would ever be in a position next to the king in the greatest nation of the time. But God knew. God had His eyes upon Joseph. He was watching when Joseph was put into the pit by his brothers; He was watching when Joseph was tempted to break His commandments, but refused; He was watching while Satan brought one hard experience after another to the boy. And how happy God was that the boy remained true to Him! And, of course, because Joseph remained true to God, God stayed by Joseph and blessed him beyond all his dreams.

God will do that for *you*, too, Juniors. Make up your mind *today* to be true to God, no matter what happens, and He will guide *you* in a wonderful way, far beyond *your* dreams.

A boy of fifteen had gone from camp meeting to work in a lumber camp. Here he was among very rough men. One day he went to town, and as he walked down the street he came to a place full of men, where music was being played.

Now that boy loved music, and he stepped to listen. It was not the kind of music the boy was used to, but he had not been hearing music lately, and this sounded good to him. Along came another boy.

"Let's go in," he said.

Inside, a piano was playing; there was laughing and singing, and men telling jokes. Should he go in? Inside that boy's heart a struggle was going on. Satan was saying to him, "Sure; go on in. You will have a grand time!" But God was saying, "Don't go in. That place is not a fit place for a boy who wants to make something of himself."

The struggle went on in the boy's heart. Should he say yes, or should he say no?

Suddenly he stood up straight and said to the other boy, "No!" He would never have stood up straight if he had gone in; he would have hung his head in shame, for he knew that was no place for a boy who loved Jesus.

Today that boy who said no to Satan's temptation that day, says that that "no" definitely set him going in the right direction. From that time on it was easier to say no to Satan's temptations.

Did God have His eye upon that Junior who stood true to Him? Indeed He did. And just as He watched over Joseph, and brought him into a place of great influence, so God has watched over this boy, and has given him a place to fill which he never dreamed of that day when he stood

outside the door of that music hall, pondering whether he should say yes, or no.

No, fifteen-year-old Lamar McElhany never dreamed that day that God would call him to serve as president of the General Conference of Seventh-day Adventists. But God knew. God is watching you, too.

Song, "Into My Heart."

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TUESDAY, MARCH 17

### Hearing God's Call and Answering

SONG: "Speak, My Lord," No. 73 in "Missionary Volunteer Songs."

REPEAT Psalms 19:14.

Once there was a Junior who worked as errand boy in the temple. He was a true Junior, kind, generous, cheerful, a willing worker, obedient and respectful. The minister had great affection for him.

One night while the boy was asleep in his room he heard a voice calling his name. Though it was hard to rouse up and leave his comfortable bed, he jumped up quickly and ran to see what the minister wanted.

"Here I am."

But the minister said, "I did not call you, my boy. Go back to bed." So back to bed and to sleep he went.

The voice called him a second time. Again the faithful Junior leaped from bed and ran to see what the minister wanted. But the minister had not called, and back to bed he went.

But when it happened the third time, the minister understood that it must be God calling the boy—calling him to be His special servant. So he said, "Go back to bed, my boy, and if the voice calls again, answer, 'Speak, Lord; for Thy servant heareth!'"

Yes, the voice called again, and the boy answered as he had been told.

Then the Lord talked with him. Think of that! What a wonderful night that was for that Junior—to talk with God! All his life he was to remember that night when God called him, and when he answered. That obedient, faithful boy became one of God's great workers. He became a prophet and a ruler, and two books of the Bible are named for him. What was his name?

Yes, Samuel.

God is still speaking to Juniors. Not aloud, but quietly, to their hearts. Perhaps this very moment God is speaking to your heart. Perhaps, deep down in your heart, you are answering Him, as did Samuel, "Here I am, Lord. Speak to my heart. Help me to know just what you want me to do for you."

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One morning a girl of seventeen, who had, as a Junior, given her heart to Jesus, knelt down for morning worship in the home in which she was vis-

iting. While she was upon her knees, God called her in a very wonderful way. His Spirit came into her heart, and He sent her a vision. Then God instructed her to tell it to others. The time had come, as prophets had told centuries before, for God's finishing work to go forward, and now God was calling this girl to be His messenger for that great work.

She was not a strong girl, but frail and weak, and she shrank from the task of speaking in public. She was terror stricken at the very thought of telling the vision, but she could not get out of her mind the words of the angel who had spoken to her in vision, "Make known to others what I have revealed to you!"

God kept speaking to her trembling heart. She loved Him and wanted very much to serve Him; so, at last, she tells us, "I committed myself to the Lord, ready to do His bidding, whatever that might be."

How little did Ellen Harmon dream that day what a life of service lay before her! Farthest from her imagination was the fact that she would be used of God to guide the movement which was to finish His work in the world! Ellen Harmon (later Mrs. E. G. White) could not realize that for seventy years she was to be God's messenger to His remnant church! She could not realize that upon bookshelves the world over would be many volumes of messages from God which her hand had penned.

No, she had no idea that day when she promised God, "to do His bidding, whatever that might be," how marvelously God would use her. But God knew. God knew what lay ahead for her when she gave herself to Him.

\* \* \* \* \*

And today, Juniors, God's eyes are still searching for boys and girls whose hearts are right toward Him and who want to serve Him. You little dream of the work which God has for you, if, when you hear His call, you answer and follow where He leads. He has a wonderful life ahead for you who will say to Him, as did Ellen Harmon, I am ready to do your will, whatever that may be. God calls each of you, Juniors. He asks you to give your life to Him now. He has a special work for you to do, a work which is just for you.

Will you answer His call? Let us listen quietly, for a moment, with our heads bowed, while He speaks to our hearts.

(Pause.)

While our heads are still bowed, who has heard God's call in his heart or her heart this morning? Is the Lord calling you? Is He speaking to your heart? Do you feel that you want to give yourself to Him to serve Him, to fill the place He has ready and waiting for you? Then while our heads are still bowed, will you raise your hands?

(Pause.)

In heaven above this is being re-

corded, and there is great rejoicing that you, like Ellen Harmon, have committed yourself to the Lord, ready to do His bidding, whatever that may be.

To close, softly sing, "Into My Heart."

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WEDNESDAY, MARCH 18

### God Protects His People

SONG: "Just When I Need Him Most," No. 130 in "Gospel in Song," or "A Shelter in the Time of Storm," No. 68 in "Missionary Volunteer Songs."

REPEAT Psalms 19:14.

A Junior said not long ago, "I do not like to think about the time of trouble. It makes me feel terrible inside."

"Why?" he was asked.

"Well, I guess it is because I know I am not ready, and I just don't like to think about what will happen to me."

A Junior who really loves Jesus and who keeps his heart right—keeps his sins confessed—does not need to be afraid of the time of trouble, for God promises to protect every one of His faithful ones.

Mrs. E. G. White had a vision of the time of trouble. How comforting her words are! You can find them in the book "Early Writings," page 43. This was written while she was a young woman. "I saw a covering that God was drawing over His people to protect them in the time of trouble."

Now what is that wonderful covering which will keep God's people safe in those dreadful times? It is the robe of righteousness which only those who have lived rightly can have for protection. All others will be without it. In another place Mrs. E. G. White calls this robe the armor of Christ's righteousness—an armor to protect God's people.

Juniors, only those who repent of their sins and love Jesus and love to study the things He has said, will be protected with that robe, that armor. Those who do not have that protection will go through horrible times. "But none who trust in God need fear."

God does not want you, dear Juniors, to come up to the time of trouble and have sins unconfessed. So He is helping you to get ready. Whenever you think about wrong things which you have done, and feel uncomfortable, that is God's Spirit speaking to your heart, reminding you, urging you to get your heart ready.

\* \* \* \* \*

Jerry had taken a pencil which did not belong to him. He began to feel uncomfortable right away, and he kept on feeling more and more uncomfortable, until he was miserable. God's Spirit made him feel that he must give that pencil back, and confess. Finally Jerry wrote a little

note. "I took your pencil. I am sorry. Please forgive me. Here it is. Jerry."

He was afraid that the boy would not like him any more, but that boy liked Jerry better than ever, for he knew that he was trying to be a true Christian. How much better Jerry felt when he had made that right, with the boy and with God!

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A girl who lived in Emily's neighborhood gave her a book to read which Emily was ashamed to have her mother see. I am sorry to say that she hid it, and read it when she thought her mother would not know about it. But God knew. We can never get away where God does not see what we are doing. God did not want Emily to fill her mind with such dreadful rubbish; so He made her feel uncomfortable. She did not enjoy the book one bit. And after she had read a few pages she felt so bad in her heart that she hurried back to the girl with the book.

"I don't want this book. It makes me feel terrible inside when I read it. I don't want to be the kind of girl who reads that sort of book. I want to read books that I can be proud of, and that will make me a good girl, not a wicked girl."

God had spoken to Emily's heart, and Emily had made up her mind to do what God wished her to do. Then she was happy again. Doing what we know is right always makes us happy.

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One day one of our General Conference ministers was riding on a train. A trainman who was selling candies and trinkets stopped at his seat and asked the minister if he did not wish to buy something.

"No, I think not, thank you," said Elder L. E. Froom.

Then the man said, "There is the queerest girl sitting down there near the door. She said she wasn't interested in the jewelry I have to sell. Now, girls do not always buy my jewelry, but they are always interested in these rings and bracelets and earrings. But that girl wasn't even interested enough to look at my things! So I asked her why, and she said that she was a Seventh-day Adventist—whatever that is."

"I am a member of that denomination also," said Elder Froom.

"Then tell me about it." The man put down his basket and sat on the arm of the seat across the aisle while our minister explained what Seventh-day Adventists believe. Who knows? That girl's example and that minister's conversation may someday lead that man into the message—all because a Junior girl witnessed so faithfully. After the man had gone on, Elder Froom walked down the aisle and found the Junior girl and had a brief chat with her before she arrived at her station.

Now God has placed beautiful

stones in the earth which we all admire. God is happy to have us enjoy these beauties, but He has told us not to wear them just for the sake of ornament. That Junior girl had once liked jewelry, but when she had learned that Jesus had asked His followers not to wear jewelry, she just made up her mind to do what Jesus desired. And she was letting her light shine.

\* \* \* \* \*

These are the Juniors who are getting the victory over Satan; these are the Juniors who will have the covering of righteousness placed over them protectively in the time of trouble. They will not have to call for the rocks and mountains to fall on them to hide them from the shining glory of Jesus, when He comes. No. These Juniors will stretch out their hands to welcome Jesus and be happy that He has come to end the suffering and sorrow and trouble in the world. Are you that kind of Junior? Will you be ready to meet Jesus? You can know whether you are by testing yourself with these questions:

*Do I love my Bible more than story-books, or magazines, or the "funnies"?*

*Do I want to spend my money for God's work, or upon myself, for candy and ice cream and other things I do not need?*

*Am I proud to tell people that I am a Christian, a Seventh-day Adventist, or am I ashamed to be known by that name?*

*Do I think more of doing missionary work for Jesus than I do of parties?*

*Am I cheerful and helpful and obedient in my home, or am I cross and complaining?*

*Do I really like to get down upon my knees and talk to Jesus?*

Let us bow our heads while we read these questions over ones again, and each one thinks whether he or she is ready for that robe of righteousness.

(Leader, repeat the reading of the questions. Do not hurry. Give the children time to think while heads are still bowed.)

Now let us ask Jesus to help us to know the things in our hearts which are not right; let us ask Him to forgive those things, for nothing in all the world matters so much as that we shall be ready, when the time of trouble comes, and that we shall be worthy to have the protection of the robe of righteousness. Then we need have no fear at all of the time of trouble.

PRAYER.

SONG, softly sung, "Into My Heart."

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THURSDAY, MARCH 19

Cameras

SONG: "I Would Be True," No. 58 in "Missionary Volunteer Songs."  
REPEAT Psalms 19:14.

The Sabbath school superintendent held up his hand, and the long line of

cars ready to start for the Sabbath school picnic waited. The superintendent spoke into the megaphone.

"We want everyone to have a good time today. The picnic grounds are lovely. You can swim, play ball, hike along the creek, go camera hunting among the trees, play on the playgrounds, or just sit around and rest. But there is one rule you must all remember—STAY ON THE PICNIC GROUNDS. DO NOT GO ON THE OTHER SIDE OF THE PICNIC-GROUND FENCE. All ready now—and may every one of you have a grand time!"

Off started the lead car, with the others following.

After the picnic dinner four of the boys took their cameras and started for the woods which were within the picnic grounds. After they had taken some pictures and watched the squirrels, they hiked farther into the woods, and came suddenly to the fence.

"Look, boys, look!" exclaimed Larry. "All those peaches going to waste on the ground!"

Yes, there were a lot of peaches which had fallen from the trees, hundreds of them.

"It's the Hillview Orchards," said Fred. "What a pity that all those peaches should lie there and rot! You know, I've never had all the peaches I could eat."

"Neither have I," said Joe, looking about in all directions. "Nobody would see us if we climbed over the fence and got some."

"Ah—but that would really be stealing!" quickly spoke up George. "Even though they are seemingly going to waste, we have no right to take them, unless we have permission. And anyhow, boys, you know the superintendent said we were not to go on the other side of the fence."

"But he will not see us—or anybody else. Come on—come on!" and Larry climbed up and was over the fence in an instant, followed by Joe. Fred stopped to ponder a moment, but when the boys began to eat the luscious fruit, he climbed over, too.

"Aw, come on, George," urged the three boys. "Nobody'll ever know. Come on!"

But George stood shaking his head. "It's breaking rules. And it's stealing." And George kept on shaking his head.

A few weeks later the superintendent went on a hike with the Juniors, and invited them all to go for a boat ride down the river on Wednesday. "See me sometime before then for your tickets," he said. "But—those who did not obey rules on our last picnic cannot go on this trip. We cannot have any rule breakers. Only those who are willing to obey rules can go."

Three boys felt uneasy. But, nevertheless, they went on Tuesday night to the home of the superintendent.

"Boys," said he, as the three held out their quarters and asked for

tickets, "I'm ever so sorry, but you cannot go on this trip. You broke rules at the picnic."

"We?" said three voices together. "Why—what did we do?"

Now all three boys knew well enough what they had done, but when Satan gets into a boy's heart, the boy becomes cowardly instead of being brave.

"Come on in here, boys. I have something to show you," and the superintendent led the way into the room the boys always liked, for here he showed the pictures which he took with his motion-picture camera. Now the boys waited, silently (which was of course unusual for them), while the superintendent unrolled a silver screen, slipped a reel of film into the machine, started it going, and snapped off the lights.

Before them the boys saw the caravan of cars starting for the Sabbath school picnic; then the ball game, the fat man's race, tugs of war, swimming, dinner. Then the boys followed the trail the superintendent had taken with his camera into the woods on the picnic grounds. Now two squirrels were sitting on the limb of a tree, cracking and nibbling nuts. They scampered to the end of the limb, leaped across to another tree, stopped again to nibble.

But now—something else had come within the focus of that motion camera! There, beyond the frisky squirrels, were four boys, with cameras, stopping by a fence, looking at peaches on the ground on the other side. They talked together. Then one boy motioned, quickly climbed the fence into the peach orchard; another boy followed him; another boy paused—finally went over, too. Every few paces the boys motioned to their companion to come on. But he kept on shaking his head—shaking his head—more and more decidedly. No coward was that boy George!

Suddenly the lights in the room flashed on, and the superintendent looked at three faces which were very, very red. The boys were too surprised, and astonished, and ashamed to say a word. They just sat looking at the floor. The room was painfully quiet until the superintendent spoke.

"Well, boys, you can see the record which my motion picture camera made. I had not seen you boys that afternoon, for my eyes were intent upon the squirrels, and I was as surprised as you at what the film recorded. Perhaps the hand of Providence was in that, boys. I was surprised, and sick, too—sick deep down in my heart that any of my boys had broken rules at the picnic. But I am glad that one boy stood true!"

Three big lumps came into three throats. The boys liked the superintendent, and they wanted him to like them.

"You boys had no idea that any record was being made of your breaking the rules, did you?"

Three heads shook slowly.

"But even though you did not dream of it, it was being taken—every step you took—everything you did. If my machine had been equipped with a sound track it would have recorded every word you said also. Here is the evidence against you, boys. Here is the record. You broke the rules. I am sorry—so sorry, but of course, you cannot go on the boat trip."

Three boys gulped.

"As I started my camera going that day, it took *everything*, didn't it? Now these pictures are embarrassing and humiliating records to you—and they are keeping you from a wonderful trip. But, boys, there are cameras which are far more important than mine which are going incessantly, every moment of the day and night—and they are focused right upon you. And they have sound tracks to catch all that you *say*, as well as all that you *do*. Man, whose mind really knows very little, has perfected the motion and sound cameras used on earth, which can make permanent records, as you know. But the recording apparatus which is in use in heaven is far beyond anything which we can imagine. Why, boys, those cameras of heaven are recording not only our actions and words, but even our *thoughts*! Twenty-four hours of the day they are focused upon you, taking pictures, recording everything in your life—the good and the bad things you do, the good and the bad things you say, the good and the bad things you listen to from your friends and over the radio, the good and the bad things you read, the good and the bad music you hear or play or sing, even the good and the bad things you *think*—all are being recorded, and every record of every day is being filed away to be run off on the day of judgment. The way you live moment by moment is determining whether you will be among those who will take the wonderful trip to heaven or whether you will be left behind. If you break God's rules, boys, you will be left behind, not just left behind on a boat trip, but *eternally lost*. Never forget, boys, you will have to face your record. And when the records of heaven are flashed for all the world to see, it will be an awful time for those who have not kept their sins confessed. All the records are being filed away in books. Yours are being filed, boys."

Larry could stand no more. "I am sorry, so sorry, that I broke the rules. Won't you forgive me, and won't you please destroy that film, at least the part—about us?" The other boys asked forgiveness, too.

"Now, boys, I am going to cover this part of the film with this quick-drying red ink. Now we will run it through again. Now you cannot see the record of what you boys did at all. All you can see is the red, as the film runs through. The red *covers* your record. Boys, may you never forget that in some such way the blood of Jesus which He shed when He died for us *covers* the rec-

ords of the times when we break God's rules. But Jesus' blood will not cover those records unless we ask for forgiveness. Remember this, boys, when you ask Jesus for forgiveness for sins you have committed, immediately His blood *covers* those sins. But it *does not cancel* them. All of those covered sins wait, filed away, for the judgment. When you do not ask for forgiveness, the record of sins just stands and is not covered.

"Now, boys, I am going away for a while. If you boys faithfully keep all the rules during that time, when I get back I will cut out of the film this whole bad record and destroy it, and no one can ever again see that record of your wrongdoing."

"Now, listen. In the great day of final reward . . . by virtue of the atoning blood of Christ, the sins of all the truly penitent will be *blotted* from the books of heaven . . . no more to be remembered or come into mind."

"Those who have kept their mistakes all confessed and who have tried truly to serve Jesus and whose sins have been *covered*, will then have their sins completely *blotted out*, never to be brought up again, never to come to mind even, through all the wonderful ages of eternity."

"Boys, how about it? Shall we ask Jesus to forgive all our sins up to now, and to cover them in the record books with His blood? And shall we ask Him to help us to live in the future so that we shall not commit sins to be recorded?"

For answer three boys slipped down upon their knees and four very earnest prayers were offered. Three boys went from that room new creatures.

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And now, dear Juniors, do you not feel that you also would like right now to slip to *your* knees? The cameras in heaven are moment by moment, taking *your* record. Are there things which you are thinking about right now which you want to confess to Jesus so that He will cover them with His blood upon the record books? Let us kneel, and be silent while each one of you asks for just the forgiveness you feel you need.

(Leader, allow several minutes for this. Do not hurry. Give time for God's Spirit to work. Give the children time to think and to express themselves to God silently. Then, aloud, pray earnestly for them.)

CLOSING SONG: Quietly sing "Into My Heart."

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FRIDAY, MARCH 20

The Greatest Lake in the World

SONG: "How Shall We Stand in the Judgment?" No. 174 in "Gospel in Song."

REPEAT: Psalms 19:14.

In the northwestern part of the United States, in the Walla Walla

valley, where the States of Oregon and Washington meet, is a vast area famous for its fruit. For miles and miles stretch great orchards of prunes, peaches, pears, cherries, apricots, and other fruit. Usually the weather is mild, but occasionally it turns cold, and then the orchardists have to "smudge" their orchards to protect them against frost. They do this by placing little charcoal stoves close together among the trees to send out heat and smoke and prevent harm to the trees.

One night, in the old Walla Walla Sanitarium, I was awakened by a nurse, who said, "They are smudging the orchards tonight. It is a sight! Do you want to come up to the top floor to see it? Many are there watching."

So we dressed quickly and hurried up. It was a never-to-be-forgotten sight! The whole countryside seemed afire. The fire in the stoves reflected upon the rising smoke and made it appear as flames rising. Sometimes it seemed that flames leaped far into the sky.

A sleepy little boy, as his mother lifted him to the window to see, asked, "Is it the world burning up now, mother?"

Everyone had thought of that. So as we watched it, we talked together about the lake of fire—that great burning which is finally to destroy the earth. Being high in the sanitarium made us think of what it will be like to be safe in the New Jerusalem, the city of God, when the earth becomes a great lake of fire and the wicked are burned up. I am sure that every one of us that night, after that reminder of what is coming upon the earth, solemnly thought for a long time before we went to sleep, and made sure that every sin was confessed to God.

\* \* \* \* \*

It is well for us to think about that time which is coming. We may learn much about it from the Bible and the writings of Mrs. E. G. White. So it is easy for us to imagine this morning that the great day of God has come, and that in the Holy City of God, which has come down from heaven at the close of the thousand years, are Jesus and all the righteous. Here, within the great and beautiful city, are those who have kept the commandments of God, and the faith of Jesus—who have loved God, and wanted to please Him; and who have loved and believed in Jesus, and had faith in Him.

But roaming around on the earth, outside the Holy City, are thousands of people, even a lot of Juniors. They have been lying dead for a thousand years, right where they were slain by the brightness of Jesus when He came to take the righteous back to heaven with Him.

Now, as Jesus comes to earth again, the multitude of wicked are resurrected. Some time passes. All the people who have lived on earth are

brought together. Those who are on the outside of the New Jerusalem see, each one for himself, what is written in the books of record, which are opened. Now they are all conscious of every sin that they have ever committed. They are thinking that if they had only kept the commandments of God and the faith of Jesus, they would be inside that wonderful city, too. But now it is too late.

Soon fire begins to fall from heaven, burning coals and brimstone. It is like a great storm—only this is fire, not water. Great fountains gush up from the earth—only they are fountains of fire, not water. The coal and oil and gas which have lain locked in the earth, prepared for this day, burst forth with deafening explosions, and burn with terrific heat. There have never been such fountains as these fountains of fire. Devouring flames burn the plains, the trees on hills, the great forests of the mountainsides; even the water of streams, and the snow of the mountains are licked up. "The very rocks are on fire." They melt and run down the mountainsides like lava from a thousand volcanoes.

The great cities which man built of steel and concrete and brick, thinking they were fireproof, burn in this awful fire like wastepaper. All the works of man—towering skyscrapers, enormous dams, mighty bridges, great ocean liners—melt in the flames which burn like a furnace.

Now the gases stored up in the atmosphere catch fire, and flames leap and play in awful activity above the earth's surface. The snapping and crackling and explosions of the greatest fires the world has known are as tiny flickers compared to this. All the elements above the earth, on the earth, and below the earth come together in a great conflagration and "melt with fervent heat." No language can describe it.

"The earth's surface seems one molten mass,—a vast, seething lake of fire. It is the time of the judgment," the tins of settling of accounts for the ungodly. The great ball of fire lights the heavens for all the universe to see. Thousands of worlds, looking on, understand that "the Lord God omnipotent reigneth!"

Safe and happy within the city of God are those whose names have been written in the Lamb's book of life, while burning in this indescribable lake of fire are all whose names are not found written in the book of life—those who loved other things more than they loved God; those who refused to believe in God; the liars and those who loved lies; those who loved the "funnies," for they are lies; the stealers; the cheaters; the mean and the unkind; the disrespectful to parents; the impure; the cowards, those who were afraid to stand for right—all are burning in the lake of fire.

"Some are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds,'" Satan longest of all.

Finally the great fire burns itself out—but not until every trace of sin has been burned away. All that is left is a molten mass. Then God, who created the earth to be the home of mankind, recreates it to be the home, beautiful beyond description, of those who have overcome sin.

\* \* \* \* \*

So, Juniors, in imagination, aided by God's word and the descriptions from the Spirit of prophecy writings, we have seen in our minds something of what the great day of God will be like.

In that day every one of you will be either safe in the city of God, or burning in the lake of fire. In which place will you be on that day? That, dear Juniors, is for each of you to decide. But you cannot wait until then to decide. You must get ready now.

If ever we all needed to pray, we need to now. Let us plead with God to help us to put away all sin in our lives, to get ready for Jesus' coming. Nothing in all the world is so important as that.

The Lord does not want us to worry about the coming time of trouble. Notice what Mrs. White has said: "Live the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, 'I am afraid I shall not stand in the great testing day.' You are to live for the present, for this day only. Tomorrow is not yours. Today you are to maintain the victory over self. Today you are to live a life of prayer. Today you are to fight the good fight of faith. Today you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Master, and will become a blessing to those around you."—"Historical Sketches," pp. 142, 143.

Oh, may every one of you, my dear Juniors, have your name in the all-important registry, the book of life. But, remember, only the names of those who overcome sin will remain in that book.

\* \* \* \* \*

SONG: "Is My Name Written There?"  
Leader, do not let this be sung too fast. Suggest that each Junior think of the words and ask himself every question as he sings it. At the close of the song let the Juniors be seated. Ask for the hands of Juniors who desire prayer for help in getting ready. Emphasize the need of having all sins confessed. Do not hurry this consecration service. Today may be the turning point in the life of some of your Juniors' lives. Give time for God's Spirit to work upon hearts. It is in the quiet, unhurried atmosphere that decisions are made. Offer an earnest prayer, and give opportunity for all Juniors who wish to pray also. Close with the theme song of the week, "Into My Heart."



## 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.

### The Aged Women Likewise

THE glad tidings of a soon-coming Saviour are for old and young. In many mission lands the aged women seem almost beyond reach, because of lifelong ignorance and overwork. But this is not always the case, as Missionary J. J. Hyde shows from the following two experiences:

"At our station in northern Nigeria, when discussing the candidates for a forthcoming baptism, one of our strong young local officers said, 'My mother, sir, would also like to be baptized.' I was almost surprised.

"This elderly woman was the mother of a large family of boys and girls, almost all of whom were Christians and were married to Christians. She was frequently at Sabbath school, but not so frequently at the Bible classes. She could not read.

"I knew her best as a kindly, busy woman, going hither and yon as various of her sons and daughters and their families were sick or busy and needed her help. Perhaps what had most prevented me from realizing that she wished to be a Christian was the fact that she was the elder of two wives of a heathen man. Her home, therefore, was rather more heathen than Christian.

"Hence my surprise when I heard her son say, 'My mother humbly asks if she may be baptized.' She is sorry that her age has prevented her from learning to read, but she attends worship each morning and evening, learns the memory verses, and wishes to serve Jesus. She wishes me to say that if you are unable to baptize her because of her ignorance, she will serve Jesus nevertheless. But if you could—

"I did when the necessary adjustments were made in her life.

"And today she is still standing firmly by her baptismal vows, the mother, mother-in-law, or grandmother of a score of Christian young people, and the ever-ready helper of anyone in need."

Another experience, from northern Nigeria:

"A missionary is standing in the swift, muddy waters of a rain-swollen stream. On the bank high above him

is a company of Christians. Beneath his feet are large rocks. It is difficult to find a spot where missionary and baptismal candidate can both find a foothold. In the water also stands an African Christian, to pilot the candidates around the hidden rocks.

"Down the bank comes an African woman—an old woman—her wrinkled skin revealing a shrunken form. She wears no clothes—has never worn clothes, and, being a widow, without anyone to support her, is never likely to wear clothes. Her dress is the dress of the country—two bunches of leaves. Her hands lack fingers, toes are missing from her feet, sores and the scars of sores can be seen upon her legs. She is a leper. She should not be touched.

"But she has given her heart to Jesus. She has passed a period of probation. She desires to be baptized. She enters the water. She is baptized. And the group of Christians sing:

"Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come.'"

A third instance of the power of the gospel to change lifelong habits of even the aged, comes from J. O. Bautista. The scene is in the Palau Islands in the Pacific Ocean, east of the Philippines:

"Some months ago Mrs. Bautista was called to attend one of our young sisters who was suffering from a pain in her side. At that time she came in contact with this sister's mother, a gray-haired woman named Mokorong. She was a strong supporter of the native religion, and as such she was considered a 'hard nut,' because such persons are generally hard to convert to other religions, especially Christianity. When the invitation was extended to her to attend our meetings, she refused at first, saying that she had no money to bring as an offering. But she was told that she did not need to give an offering if she did not have the money.

"The next Sabbath she attended church. Her relatives who are members of our church showed much interest in her and gave her some money

for an offering. After hearing the message preached for some time, she was convinced and convicted. Before long she began to pay her tithe; now she gives her offerings regularly, and even raises money for the Investment Fund and the Thirteenth Sabbath Offering. Before she could be baptized, however, she had to give up her chewing habit. It was surely a hard struggle with a habit which she had acquired in childhood, but God gave her the victory over it. The day came when she was buried with her Lord in the watery grave, to walk in newness of life."

### Burial Rite at Cuale

No strange customs of heathen lands are more touching to the Christian than those followed in connection with the burial of the dead. The anxiety of the apostle, you remember, was that we "sorrow not, even as others which have no hope." The following interesting account of a burial in the Angola Union, Africa, is from the pen of Missionary E. A. Buckley:

"The calm that precedes the dawn was rudely interrupted by the dismal sound of the village drum, whose melancholy message was broadcast on the still morning air. By sunrise dark figures might have been seen winding their way through bush and grass toward Quisanga's village.

"The same morning, while I was on my way to the administrative post, my attention was drawn to a strange sight: Women were dancing in a large circle. Close by, the men were seated in conference. In the center of the dancing group was a young woman, seated. Her head was fastened to the back of the chair to prevent her from falling forward. She was stone dead. Friends, and possibly enemies, had come for miles to pay their last respects, or to participate in the feast which always accompanies such an occasion.

"It occurred to me that this tribe must, of necessity, hurry their dead in a sitting position, since the feast invariably lasts from two days to one week, depending upon the prosperity and position of the individual. This, however, was not the case, for even before death the process of massaging the joints had begun. Some tree extract had also been applied, and thus the body was kept supple throughout the whole procedure. Besides, the application of native medicine had kept the atmosphere free from offensive odors.

"The funeral, I was told, would take place the following afternoon at about four o'clock, and since this form of burial was out of the ordinary, I was interested to know just what would happen. The grave itself consisted of two chambers, the first in a vertical position, and the second,



in which the corpse is actually placed, in a horizontal position to the side of the first cavity, with an opening just large enough to allow the passage of the body.

"At four o'clock sharp, the last rites were administered. The corpse was wrapped in a new blanket, and with extraordinary care handed down to be placed in a reclining position in the second apartment. All one could now see was the outstretched hand open, ready to receive something. At this juncture the mother came and handed down some salt which was placed in the outstretched hand below, after which some was again returned to the mother. She then took a few paces, sat down with her back to the company, and wailed. The ceremony was over.

"Strong, knotty, and resisting branches were placed over the first opening and well covered with soil. Possibly not a grain had fallen on the corpse. After all was over, I asked what the significance of the salt might be, and was told that it was a preventive measure against the spread of disease.

"The thoughtfulness and care shown at the last was undoubtedly from the heart, and I left the scene with the conviction that people capable of such kindness in their heathen state would, when converted, make earnest Christians.

"Thus many sons and daughters of Africa, surrounded by heathenism and darkness, without hope, are falling one by one before the gospel has had time to reach them."

### Changed Policemen Often

MISSIONARY G. S. STORCH, of Brazil, tells of an interesting experience at Fortaleza, the capital of the state of Ceará, which illustrates again that nothing can be done against the truth, but for it.

After much difficulty a hall was procured by paying four months' rent in advance.

"This did not please the ecclesiastical authorities," he writes, "and they tried to have the contract canceled, which was impossible. However, we were warned by the police authorities, who of course were advised and influenced by the church, that the condition under which they would grant us permission to hold the lectures was that we should not attack the popular church.

"As soon as we began our public meetings, a real campaign against us was raised up. Churches and officials of various denominations spared no effort to hinder us. By means of the press and in the pulpit they tried to drive our listeners away. We were accused of being a dangerous element to the peace of the Brazilian nation—antinationalists, Nazis, communists.

"As one could expect, these charges against us compelled the authorities to watch our lectures closely by sending policemen to each meeting to listen to what we said. But it happened that the policemen became so interested that they attended the meetings, and so helped the speaker by maintaining order. The authorities thought they might become converted to the truth, and began changing the policemen frequently, that they might avoid hearing very much of our preaching. But these men sent by the authorities became our friends. They saw to it that there was order in the hall and that we were treated with respect. We hope that someday some of them will cast their lot with the Adventist people.

"Today we have a strong and growing work in Fortaleza."

### Into Papua's Interior

FROM the long-established Bisiatabu Mission—itself a long trail from its seaport—the message has found a foothold on mountains farther on in the interior of Papua. Missionary Lester Lock, in charge of this mountainous territory, comprising thousands of square miles, recently invited visiting Missionary R. Frame to accompany him where native workers have established "farther on" outposts. The visitor writes:

"Each night we camped at a village, and made friendly contact with the inhabitants. Morning and evening worship was conducted with them, and in every case the natives were pleased to have us visit them.

"On the third day we arrived at the village where Soge, one of our Papuan stalwarts, is stationed as teacher. Soge has been in this village only a few months, but already we can see a change in the people's mode of living. Pigs are being done away with, a church is being built, and thus in the wilds another monument to the saving power of Christ is to be erected. In this village I was reminded of Nicodemus of old, who came to Jesus by night; for during our night's stay natives came alone, seeking more of the light that had begun to shine upon them.

"These people were desirous of transferring their village to another site, where there was plenty of water and building material. While we were there they held a meeting to discuss the plan. One man said, 'We cannot go down there. That is a place of death; we shall die there.' Immediately an old man rose and said, 'We are not afraid of death any more, for now we know the story of Jesus, and He will give us eternal life.' Words such as these bring joy to the missionary's heart.

"Leaving Soge and his followers,

we again plunged downhill, to come up again three hours later on top of another mountain, where Hekahu, another teacher, leads his flock. Hekahu has been at this place for only a few weeks, but the whole village is behind him. We spent Sabbath with these folks, and everyone from the oldest man to the youngest child came to hear what the missionary had to say. These people were greatly pleased to have us with them, and showed their gratitude by bestowing native foods upon us.

"From this village, looking inland, all that can be seen is row after row of mountain ranges, and in the far distance among the clouds, Mt. Victoria. The scenery is superb; but scattered among these mountains are villages which if viewed closely would spoil the scenery. These are villages that are waiting to hear the gospel story. Some of them have called for teachers, but as yet nothing can be done to help them, as neither funds nor laborers are available.

"On our return to Bisiatabu we passed through other villages. At one place we were told that if a teacher was not sent to them, at least one father would send his children a distance of about thirty miles to Hekahu's village, to attend worship and school. This was not idle talk, and shows just how earnest these people are in seeking the light.

"As I write now and look back on our trip, the things which come to my mind first are: God's handiwork in nature, the transforming power of the gospel, and the thousands waiting to hear the message. As I think on these things there come to my mind the words of Jesus: 'Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.'"

### From the Philippine Islands

A CERTAIN rich man bought a book from a colporteur. As he was afraid that his book would influence his children (for it was an Adventist book), he wrapped it carefully with paper and hid it in the ceiling. When he died his children came and divided everything among them. After everyone had his part, one of them thought that perhaps the father had hidden some valuable things in a secret place; so everyone went and searched around. Finally one of them went to the ceiling and found something wrapped in paper. He thought that he had found something precious, and all the children waited for the package to be unwrapped. To their astonishment it was only a book, "The Great Controversy." "What shall we do?" one of them said. "We cannot divide that book." They decided that they should all read the book in turn. Every one of them read the book, and all of them became Adventists. Surely God has His hand over the precious seeds of His word. MISSION BOARD.