

# The Church Officers' Gazette

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No. 3



## YOUNG PEOPLE'S DEPARTMENT of Missionary Volunteers



### NOTES TO OFFICERS

#### M. V. Week for 1944

**M**ISSIONARY VOLUNTEER WEEK has been set aside by the church as a time when special effort is to be put forth for the youth of the denomination. In these days of perplexity, every young person is in need of a deeper experience. Society officers, you have a definite responsibility during this special Week of Prayer to work with the church board and the pastor in leading all the youth connected with the families of your church into a full consecration to Christ and His service.

Please read carefully the objectives and the plan of organization for Missionary Volunteer Week, March 18-25, 1944, as given on page 12. Lay your plans early for this special week, and pray that it may be the most helpful the youth have ever experienced. The studies given for Missionary Volunteer Day, March 18, and for the Senior youth and the Juniors will be used the world around. Careful preparation will need to be made by those leading out in the meetings.

Do your best as personal soul winners and as a society, and God will bless your efforts so that the youth of the church may be found and brought to Christ during M. V. Week in 1944. M. W. M.

#### After M. V. Week

IN the weeks that follow M. V. Week, it is the duty and privilege of officers of the society to help the youth maintain and deepen the experience in Christ gained during this special week:

1. Pray for the young people personally and in Prayer and Personal Workers' Bands.

2. Make them welcome in your society and in your midst.

3. Invite each person who has not been baptized to join a baptismal class.

4. Enroll them as M. V. Society members.

5. Encourage them to follow the Morning Watch and the Bible Year.

6. Invite them to join actively in some service band work.

You will find other helpful suggestions for work following this week on pages 12, 13. M. W. M.

#### M. V. Crusaders' Class

AN M. V. Crusaders' Class was set up at the Boulder M. V. Council in March, 1943, so that members of the M. V. Society might be trained and directed in the art of personal evangelism, through missionary work which would be carried on in connection with study. The requirements for this class are:

1. Study and use the M. V. Crusaders' Bible Course or its equivalent.

2. Read two of the following books: *Fishers of Men*; *How to Bring Men to Christ*, by Torrey; *Individual Work for Individuals*, by Trumbull; *The Passion for Men*, by Hallenbeck.

3. Study the books *Lay Preacher's Manual* and *How to Give Bible Readings*.

4. Give five Bible readings, preferably to those not of our faith.

The M. V. Crusaders' Bible Course consists of twenty-eight Bible lessons, which may be used (1) for personal study, that the Crusader may be qualified to present the truth intelligently to others; (2) in house-to-house distribution, to arouse interest and create openings for Bible readings or cottage meetings; (3) as a syllabus or Bible study outline to follow when conducting Bible readings or cottage meetings; (4) to distribute to each person present, following the Bible reading or cottage meeting; (5) as a syllabus or guide when using the M. V. Crusaders' Filmstrips. The lessons in the M. V. Crusaders' Bible Course may be obtained through your Book and Bible House. They were prepared for the young people by Elder J. L. Shuler, and are printed by the

Southern Publishing Association. Obtain from your conference M. V. secretary a dodger listing the titles of the twenty-eight lessons and the prices by set or by the hundred.

The members of the Crusaders' Class are encouraged to use the M. V. Crusaders' Filmstrips in connection with their Bible readings and personal evangelistic efforts. These beautifully illustrated and colored filmstrips are available for the twenty-eight subjects of the M. V. Crusaders' Bible Course, at \$3 each, and may be ordered directly from the Mayse Studio, P. O. Box 25, San Diego, California.

M. V. Crusaders are encouraged to qualify for the Vocational Honors in giving Bible readings and in Bible evangelism.

M. V. Crusaders endeavor to enroll three friends in the Crusaders' Class; isolated young people pursuing the Crusaders' Class enroll three persons in the Voice of Prophecy correspondence course. Crusaders attempt to make at least one personal approach or "Share my faith" contact each day.

Our objective for 1944, the centennial anniversary year of the advent movement—20,000 M. V. Crusaders in the North American Division! Urge your youth to join in the Crusader movement when it is presented March 4. M. W. M.

#### Prayer Bands

PLAN definitely for prayer bands. Work out carefully with your executive committee the details for the time, place, and the leadership of each band. Prayer band leaders should be chosen because of their Christian experience and ability as personal workers. Personal work is indispensable if results are to be obtained. It would be well to have a prayer band leaders' prayer band at a time when every leader could be present and there receive instruction in personal work and prayer band leadership.

E. W. DUNBAR.

## Missionary Volunteer Supplies

### Books

	Price
Junior Missionary Volunteer Handbook, . . . . .	Paper \$ .35
Master Comrade Manual . . . . .	Cloth 1.00
Missionary Volunteer Songs . . . . .	.25
Joyful Songs for Boys and Girls . . . . .	Paper .40
Messages to Young People, by Mrs. E. G. White . . . . .	Kerato 1.00
Recreational Plans for Missionary Volunteers . . . . .	Cloth 2.25
Christian Story-Telling, by Arthur W. Spalding . . . . .	2.25
Senior M. V. Studies in Bible Doctrines . . . . .	.15
Baptismal Manual for Juniors, by Rose E. Boose . . . . .	.10
Great Advent Movement, by Emma E. Howell . . . . .	1.00
Pioneer Stories of the Advent Message, by Arthur W. Spalding . . . . .	2.00
Founders of the Message, by Everett Dick . . . . .	1.75
Current M. V. Reading Courses Steps to Christ, Army and Navy edition . . . . .	.10
The Desire of Ages, by Mrs. E. G. White . . . . .	Trade edition, cloth 2.50

## Checking Up on Your Work

### Music

(Give your society ten points for each of the ten following questions that you can answer with a Yes, and only five points for Sometimes. How high a score will your society make?)

1. Is there appropriate special music for each meeting of our society—devotional, social, or business?
2. Is all the musical talent in our church used at least once during the year for our young people's meetings?
3. Is all the musical talent in our society used regularly during the year for the meetings?
4. Is the song service varied from week to week?
5. Does our society furnish special music at frequent intervals for the Sabbath school and church services?
6. Does our society encourage music in some definite way in our church activities—such as sponsoring an orchestra, a quartet, etc.?
7. Are songs, appropriate for the topic of the meeting, selected before people begin to come for service?
8. Does our society have a pianist and a music director who attend regularly and promptly, and who have the active support of those in attendance?
9. Does our society have some definite way by which appreciation is shown for the faithful work of those in charge of the music and those who furnish the special music from week to week?
10. Is our society going to do more in the future than in the past to improve the music for the meetings and for the church activities?

—Adapted.

## Tips to M. V. Officers

A good meeting is not the best meeting until it is closed in the best way. Plan for your close. Allow yourself ample time for it. Choose some new way of closing. You may ask the pastor or elder

(Please turn to page 7)



# SENIOR MEETINGS

March 4

## Today's Crusaders

By J. ERNEST EDWARDS

### Order of Service

OPENING EXERCISES.  
SYNOPSIS: "Crusaders in Action."  
TALK: "Let's Go Get Him."  
POEM: "Call to Crusaders."  
CHALLENGE: "Thou Art the Flinger."  
CONSECRATION: "My Resolve." (Join hands and link hearts.)  
DISCUSSION: "Fifteen Pointers."  
FINAL COMMUNIQUE.  
SONG: "Will There Be Any Stars in My Crown?" (Change last chorus to "There will be many stars")  
BENEDICTION.

### Notes to Leaders

One effective method of achieving the Missionary Volunteer objective, "To save from sin and to guide in service," is to foster a "M. V. Crusade." God "is waiting to inspire the youth with power from above, that they may stand under the bloodstained banner of Christ, to work as He worked, to lead souls into safe paths, to plant the feet of many upon the Rock of Ages."—*Ministry of Healing*, p. 405.

The executive committee should prayerfully plan for this important meeting, and assign parts to those young people who are the most active in soul-winning activities. The zeal of this meeting will fire the Missionary Volunteers to become modern Crusaders. Prepare a mimeographed sheet listing the fifteen points which, after the consecration appeal, will serve as a basis of discussion on how best to do crusading.

The executive committee should plan that its regular weekly Missionary Volunteer meetings have an evangelistic appeal. The atmosphere should have a spirit of friendliness, uplift, and inspiration that will attract the friends and chums brought to the service by the Crusaders.

At the Crusaders' Council report experiences, exchange thoughts, talk over problems, and pray for friends and chums.

## Crusaders in Action

THESE recent Crusade experiences reveal that young people are serious in their thinking, for they face squarely the reality of life, and the probability of death in war; that they earnestly seek spiritual strength from Bible reading; that they eagerly grasp for the revelation of the future given in Bible prophecy.

### FILM STUDIES

After eighteen months, one young Adventist found himself still stationed in a medical unit of a certain Army camp. Reflecting on the possible reason for his long stay, he became persuaded that God had a special work for him there. He immediately rented a projector and Missionary Volunteer Crusader films and began Bible studies with those who manifested an interest. Only heaven will reveal the results of his efforts.

### A CRUSADER'S INFLUENCE

Two young men who had come from very different homes and out of very different surroundings met in a college dormitory.

They became roommates and fast friends. One was an undisciplined boy, in no way vicious, but without definite principles or convictions. The other was a very strong, earnest fellow who had been brought up to be an active worker in the Missionary Volunteer Society of his small church back home.

The two had no difficulty in finding which of them was the natural leader. They formed the same habits of life; they attended the same religious meetings of the college; they gradually assumed definite responsibilities, and both developed into strong, useful manhood.

Looking back over his dormitory days, he who had been undisciplined said:

"I cannot think of any greater blessing that could have befallen me than the friendship of this young man who had so much in common with me, but who had, too, so much that I lacked. He did for me what no teacher or pastor could have ever done."

"What was the secret of his influence over you?" asked a friend.

"He made his religion so wholesomely attractive," was the reply.

### A QUAKER GIRL

In a crowded Eastern city a Quaker girl found herself, with thousands of others, employed by the Government. New work among strange places and people was not easy, and her solitary room seemed cheerless. Then one evening she met another girl rooming at the same place, who invited her to attend an M. V. meeting. From that very night she knew she had found not only a true friend but a spiritual satisfaction as well.

Week after week the two girls attended the Friday evening meetings, then those held by an evangelist on Sunday nights, until the Quaker girl was convinced that she had now found the full truth. She wrote to her Friend church back home, begging them to understand why she wished her name removed from their records and urged that they still pray for her as always. She is now a loyal Seventh-day Adventist as the result of the work done by a faithful Crusader.

### A SUITCASE

A latecomer to the barrack was unpacking his ease on his bed. Soon, around him crowded several men who were eager to learn what sort of fellow was to fill the last bunk. As he unfolded his belongings, he laid out on the bed a packet neatly bound and tied. On one side was an embroidered Missionary Volunteer emblem.

"What does that 'M. V.' stand for?" asked one soldier who had been very friendly.

"That stands for Missionary Volunteer—the name of the young people's society. This is a little devotional package that my home church gave me," replied the Adventist lad. He unfolded it and

showed them his serviceman's Bible, *Steps to Christ*, a *Morning Watch Calendar*, and a Sabbath School Lesson Quarterly—then passed it around for the boys to see.

"That must be some church you came from! My church didn't give me anything when I left for the Army. Say, I'd like to read this little book in here."

On receiving a quick permission, this inquiring fellow soldier withdrew to his own bunk to read. It was just the beginning, for as the days of preliminary training passed, this seeker of truth was reading more and more, until he was anxious to know the whole message.

After basic training these two young men were sent to different camps. One day the Adventist youth was overjoyed by a letter from this young man who, since his transfer, had accepted Christ as his Saviour, and although he was not yet baptized, considered himself a Seventh-day Adventist.

### Let's Go Get Him

A VETERAN of the last war reminisced: "When I returned home, I had a new perspective of life. Instead of making money our goal in life, I think what we need most is the spirit of the boys who did the job in France. Many times I heard the call, 'Hey, fellers, there's a buddy out there in trouble—what do you say?'"

"Let's go get him!"

On the battlefield of life many young people, buffeted by Satan, are in grave danger and serious trouble. They have been downed by sin, discouraged by life's failures, and despondent in facing the future's uncertainties. With hearts aglow with love for our friends and fellow youth in trouble, let us seek opportunities to direct them to Christ and heaven. Let us share our faith, happiness, and spiritual victory with them. With an awakening consciousness of our privilege to win our buddies and to save them from eternal death, let us say with a new spirit of devotion, "I'm going to get him!"

### Call to Crusaders

THE world is looking for strong, honest youth

Who stand in the light of today,  
With vision that looks above and beyond

The briars that border their way;

With prospective hearts to rise up and live—

Great souls, with reflections of light

To lead their friends upward and on to the end,

And out of the world's darkest night.

### Thou Art the Finger

#### 1. GOD WILLS IT.

DURING the eleventh and twelfth centuries, expeditions of crusaders were organized to recover the Holy Land from the Mohammedans and to safeguard the lives of pilgrims. On one occasion, as thousands viewed the earnest crusaders receiving badges of the cross and taking the vow, a wave of religious zeal and great fervor spread through the great body, causing the spontaneous outburst, "God Wills It!" This stirring expression, born at the dedication service of crusaders, became their motto in battle.

Bible prophecy is fast fulfilling. The investigative judgment will soon end. Probation will close. In this eventful hour, *God wills your witnessing!* Our heavenly General commissions us to recruit relatives, friends, and acquaintances for His kingdom. He wills that we be earnest, intense, and serious in our efforts to enlist youth in His service now. Life or death eternal lies ahead of each one. "Never before was there so much at stake; never were there results so mighty depending upon a generation as upon" the youth now on the stage of action.

In this Crusade to win our chums, *God needs you.* He needs your enthusiasm, energy, talent, and consecration. Your vision and daring are needed to launch the attack and wage aggressive warfare against the hosts of evil.

"There is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."—*Messages*, p. 204.

"In the closing scenes of this earth's history, many . . . youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power."—*Counsels to Teachers*, p. 166.

Yours is the opportunity of introducing your friends and chums to Christ. Relate your own experience in coming into the message. Arouse interest in prophecy by giving Bible comments on the day's news. Encourage the reading of our Crisis books, especially *Steps to Christ*, *The Marked Bible*, *Prophecy Speaks*, *Faith of Our Fathers*, and *The Bible Made Plain*. Converse on the importance of living the Christian life. Pray for wisdom and soul-winning tact. Invite friends with enthusiasm to the Missionary Volunteer meetings. Use the Missionary Volunteer Crusaders Filmstrips as an informal method of answering the Bible questions your friends may ask.

#### 2. DON'T KNOW HOW.

Missionary Volunteers want to dare and to adventure for Christ. Becoming a modern Crusader appeals, but many youth hesitate, fearing that without experience they cannot serve. Recall the thrilling assurance: "Let the worker for Christ remember that he is not to labor in his own strength. Let him lay hold of the throne of God with faith in His power to save. Let him wrestle with God in prayer, and then work with all the facilities God has given him. The Holy Spirit is provided as his efficiency. Ministering angels will be by his side to impress hearts."—*Christ's Object Lessons*, p. 232.

"Those who keep in a prayerful frame of mind will be able to speak a word in season to those who are brought within the sphere of their influence; for God will give wisdom whereby they may serve the Lord Jesus."—*Testimonies*, Vol. VI, p. 69.

A Spirit-filled heart, a prayerful experience, and a Scripture-stored mind, together with a sincere interest in the salvation of one's friends, are the only

needed requisites in a successful *Win-My-Chum* adventure.

As you co-operate with God in His crusade you may claim the promise: "The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—*Id.*, p. 333.

At the weekly council of the Crusaders, exchange thoughts and experiences; pray over names and problems. The mimeographed booklet *Fifteen Pointers* contains suggestions which will aid and encourage the Crusaders in their work.

#### 3. HAVEN'T ANY TIME.

Soon it will be too late to witness and to serve. The most critical moment of history is upon us. This is the stark truth. Events are now occurring that stun the stoutest mind. The onrush of fulfilling prophecy proclaims, "The night cometh, when no man can work." Soon the fateful words will be pronounced, "It is finished." Now is our opportunity to crusade. Does not our time belong to God? Should we not count the year lost when we have not engaged in personal soul winning?

The Christian can offer no excuse that will bear investigation. "He whose heart is fixed to serve God, will find opportunity to witness for Him."—*Acts of the Apostles*, p. 467.

#### 4. THOU ART THE FINGER.

Some years ago the heart of a Christian young man was stirred by a sermon on the topic, "Soul Winning—Our First Business." The minister emphasized that it was God's will that we be about our Father's business and that to win heaven our talents were to be used.

The young man responded to the call to serve Jesus and to reconcile men to Him. Earnestly he prayed, before retiring, for his closest friend, with whom he worked at the office. He pleaded with God: "Touch him with Thy finger—bring him into the truth." One night while he was still on his knees, a voice forcefully spoke to him, "Thou art the finger!"

The Holy Spirit inquired, "When have you ever spoken to your friend of Christ's soon coming and appealed to him to accept Christ as his Saviour? Remember how you have set aside the supreme, by talking of world news, sports, social plans! You have left your first business undone. Go and touch your friend's heart. Your prayer will be answered!"

Our heavenly Commander is here and declares that *you* are His finger. Will you be a Crusader for Christ and willingly follow His marching orders? Do you want Christ's love for souls to come into your heart, so that you will possess the spirit, "Let's Go Get Him"?

By standing, will you resolutely declare as the solemn note of your soul—"I will go and touch my chum?"

Realizing that God wills a *Win-My-Chum* Crusade and comprehending that this is the midnight hour, do you respond, really meaning it, "Count on me. I'll go get my chum for Christ?"

(NOTE: In the consecration service have the Missionary Volunteers link hands as they pledge hearts, talents, and life to crusade for Christ.)

## My Covenant

As the Missionary Volunteers sign the card entitled "My Covenant," and serve as Crusaders, the one hundredth anniversary year, 1944, will be the best and happiest year, for they co-operate with One who knows no failure.

The hour has come for a mighty Youth-for-Youth Crusade. This is the time for you to dare in soul-winning adventure! A modern book of Acts will be written as *We Go Get Them for Christ!*

(Here is the covenant you will find on the M. V. Crusaders' leaflet.)

I COVENANT, by God's grace, to endeavor to make one personal approach each day with the purpose of "sharing my faith," to study the Crusaders' Bible Course or its equivalent, and to enlist at least three friends in the study of these lessons with the purpose of leading them into the fellowship of the church.

NAME ..... DATE .....

## Fifteen Pointers

THE Missionary Volunteers of your society will find these fifteen practical suggestions helpful in doing personal crusading. Hand a mimeographed copy to each of the Crusaders. Amplify by discussing the meaning of these experience-wise guides in personal soul winning.

1. Be willing to sacrifice your own pleasure and convenience for the sake of helping and saving another. Count no cost too great if you can only save him. "For the conversion of one soul we should tax our resources to the utmost."—*Testimonies*, Vol. VI, p. 22.

2. Make a definite prayer list of your own. Concentrate your efforts. Work earnestly and constantly for a few at a time.

3. Primarily you are not asking men and women to join a church, but inviting them to follow Christ.

4. Be courteous, and be enthusiastically in earnest.

5. Pray for opportunities. Watch for opportunities. Make use of them. Do not refuse to do what the Spirit impresses you to do.

6. As a rule, you always work for young people of your own sex.

7. Use soul-winning literature, as *Steps to Christ*, and the Crisis books written especially for young people, such as *The Marked Bible*, *Prophecy Speaks*, *Faith of Our Fathers*, and *The Bible Made Plain*.

8. Study the person for whom you work. Know his associates, home life, interests, employment, habits, way of thinking. Work from his point of view. Use honest, sincere commendation. Examples: Christ to Simon Peter and to Nathanael.

9. Do not point out his sins and faults. Point him to Christ. Ask him to accept Jesus as a personal Saviour.

10. Do not argue.

11. Plan to meet him alone, for then you can talk better and more privately. Keep your own heart uplifted in prayer as you visit and talk.

12. Give him an opportunity to speak and unburden his heart.

13. Never betray confidences. Human nature is sensitive.

14. Let us not be satisfied until we have been instrumental in bringing these young people to a decision. They should then be enrolled as members of the Sabbath school and of the Missionary Volunteer Society. Help find their place of activity with other young people. "We became too easily discouraged over the souls who do not at once respond to our efforts. Never should we cease to labor for a soul while there is one gleam of hope."—*Ministry of Healing*, p. 168.

15. After they have made their decision, urge them to attend an instruction class held in the church. Here they will be prepared for baptism. Arrange your program so that you will attend this instruction class with them, helping them to feel at ease.

## Final Communique

SOME time ago in Hamilton, Canada, an army battalion lacked men to bring it up to its required numerical strength. The officers issued three days' leave to each man in the battalion, instructing him to hunt up relatives and friends and to urge them to enlist. Many men responded to the enthusiastic invitation to enlist a friend. After the three days of personal work, the battalion was fully manned.

Our heavenly General issues to us, as soldiers, orders to start crusading today! Begin your recruiting this very day. As Crusaders, invite friends and chums to come to Missionary Volunteer meetings. Be an Andrew by always introducing someone to Christ.

Here is your final communiqué from heaven as you engage in Crusaders' warfare today:

"The Lord calls for volunteers who will take their stand firmly on His side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now."—*Fundamentals of Christian Education*, p. 488.

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March 11

## Adventist Movement a Costly Heritage for Youth

BY L. H. CHRISTIAN

### Into All the World in 1844

THE Minnesota Conference, organized in 1862, is our second oldest conference. My parents were isolated Sabbathkeepers in that State. While they were members of the Lemond church near Albert Lea, we lived fourteen miles away, and seldom got to meeting more than two times a year, for in those days horses were slow and roads were poor. This meant that we children had no Adventist playmates or chums. Because we could not join in visiting around Friday night as other young people in the neighborhood did, or play baseball on the Sabbath, or go to the circus, we were left much to ourselves. In the public schools half the children were Irish or Bohemian Catholic, and the others Lutheran or nothing, we being the only Adventists.

Though the school children on the whole were a happy and united lot, we were often ridiculed as "Saturday lazy." Now I was always ready to defend my father's faith with my fists, only my parents would have none of that. Many times I heard the neighbors tell father that he was unfair to us children by giving us a religion with no standing or future. I could not help feeling that many thought us queer and different, and at times I felt quite resentful because my parents were Adventists. At that time we had no young people's societies or meetings, and I knew but little about the history of Adventism.

But one day two colporteurs came along. These young men began to tell us that the Adventist truth is God's message now, and that we should count it a privilege to accept and live it. They related with joy the history of the 1844

movement, and explained that it was one of the mightiest of religious awakenings. I came to see that instead of thinking it a hardship that my parents were Adventists, I should be grateful that they were. The history of the 1844 movement helped me more than the doctrines.

The story of the advent movement in America and the British Isles has often been told. God, however, is no respecter of persons. One sign of a divine message is that the Lord sends His Word into small countries and faraway and unknown sections. The so-called 1844 movement had a far wider influence and fruitage than many suppose.

## Lacunza, the Converted Jesuit

As an illustration of this we turn to South America. In 1820-50 the South American countries were backward, especially in religious conditions. Both the Spanish-speaking and the Portuguese-speaking inhabitants were in spiritual darkness, but God raised up His own witnesses. Prominent among these was Lacunza, the author of a book called *The Second Coming of Messiah in Glory and Majesty*. Lacunza was born in Chile, South America, in 1731. Being a son of the nobility, he received a good education at the Jesuit college, and himself became a Jesuit in 1747. Some years later, when the Jesuits were driven out of Chile, he went over to Europe. He also spent some time preaching in North America, where he was well received. Little by little, as he came to see the errors of the Roman church, he was deeply impressed with the great truth of the second advent. He made his home in Imola, Italy. But instead of taking up work for the young people, as he had done in South America, he spent his life in study and retirement. He endeavored to avoid conflicts with the Catholic Church, but when "on the seventeenth day of June, 1801, in the morning, he was found dead by the riverside," there were those who felt that he had been the victim of foul play.

In his earlier years he had manifested a great "zeal for the spiritual good of people," and he decided to leave his thoughts on the coming of the Lord in a book, as a testimony for his Master. He did not, however, sign his name, but pretended that the book was the work of a converted Jew by the name of Juan Josafat Ben-Ezra. It seems that this book was first written in Latin, but it was soon translated into Spanish and also into French. The book had a profound influence. As late as 1816 a Spanish edition was printed in London and sent to South America. In 1827 the book was also translated from Spanish into English by Edward Irving.

This work by Lacunza is really an outstanding presentation. I shall never forget the first time I found it in a London library. The meditation on the goodness of God and the wisdom of His great plan and the longing expressed in the book for the return of Jesus are most impressive. While the author did not have full light on every phase of the second coming of Christ, he did stress strongly that the second advent would be before the millennium and that Christ would come to

claim His saints. It also set forth his reason for thinking that the coming of the Lord was close at hand. Through this book by Lacunza the advent hope was made known in practically the entire Spanish and French world. Since the book seemed to be written by an Israelite who had turned Catholic, it was favorably received.

### Joseph Wolff

It was not, however, in Catholic lands alone that the advent message spread. Out to the Near East and beyond, where Mohammedanism reigned supreme, and where the few Christians mostly belonged to old, dead churches that had lost their first love and light, God sent messengers with the advent hope. Among these one of the most gifted was Joseph Wolff, of Bavaria.

Joseph Wolff was a Jew, his father being a rabbi. In his early years he accepted the Catholic religion and was baptized in Prague, in 1812, by a Catholic monk. He studied some time in Rome, but could not reconcile himself to the doctrines of the Catholic Church. Because of his liberal views he was suspected by the Inquisition, and had to leave the college and Rome in secret. Coming to England, he studied in Cambridge University. While in England he met leaders of the advent movement and was impressed with the thought that the coming of Jesus was near at hand. Concerning the life and work of Wolff we quote:

"Amid the richest and most remarkable experiences, he traveled over Europe, Asia, America, and a part of Africa. In these journeys he became acquainted with the kings and princes, as well as with the most learned men of all ecclesiastical relations; everywhere professing Jesus as the Christ; and although he had often been imprisoned and his life had been endangered several times, yet in the greatest perils he showed an undaunted courage and great presence of mind. Mesopotamia, Persia, Egypt, Bokhara, witnessed his ardent zeal. He preached everywhere—at one time in this language, at another time in a different one; distributed the Holy Scriptures in the various languages of the East; and wherever he went he understood how to interest the most prominent men and women in his behalf."—*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, McClinton and Strong, Vol. X, p. 1030.

"In 1831 Joseph Wolff, D. D., was sent as a missionary from Great Britain to labor among the Jews of Palestine. He, according to his journals, down to the year 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Cashmere, Hindostan, Thibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City, to all denominations. He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yesedes,

Syrians, Sabaeans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc."—*Voice of the Church*, p. 343.

### In Northern Europe

PROTESTANTISM in Scandinavia and Finland is a thing apart. While these people were influenced by the Lutheran Reformation, as well as by the spiritual movements in France and England, their religious life was different. In fact, the whole Scandinavian culture has grown and developed by itself, and thus reached its present high state of comfort and education. At the beginning of the eighteenth century, religious conditions in the north were most unfavorable. It was the age of rationalism and dead state-church worship. It is difficult now to conceive of the spiritual blindness of those countries at that time. But some years before 1844 a great awakening began in those countries of the north.

### H. N. Hauge in Norway

H. N. HAUGE in Norway was one of the most remarkable Christian leaders of all time. He came from a well-to-do peasant home, and was converted in a half-Quaker, half-Pietist movement that was silently working in spite of church opposition. By the grace of God in rich spiritual endowment, he brought a deep religious revival to Norway. He traveled from village to village and preached the living Christ. He printed and spread a living religious literature, writing many books and hymns himself. Though the state church bitterly persecuted him, and finally shut him up in prison for ten years, and though he lost both his health and his life, his influence continued. Hauge was for Norway what Wesley had been for England seventy-five years earlier. He was practical and engaged in business as well as in gospel work. He never separated from the state church, but he and his followers stimulated a deep interest in the coming of the Lord, and the advent hope and message began to shine brightly in Norway.

### The Advent Movement in Denmark

THE religious life in Denmark in those years was even more dead than in Norway. The people were closer to German philosophy and unbelief, and true religion was indeed at a low ebb. But at that time a young student, later Bishop N. F. S. Grundtvig, began to preach a living faith, though his idea of the gospel was historical rather than Biblical. He was a strong champion of religious freedom, and stimulated spiritual revival everywhere. He himself was in close touch with the leaders of the advent movement in England, and in his teachings, and especially in his many hymns, he constantly gave expression to his hope of the soon-coming Saviour.

But there was another man who at that time began to teach, whose influence extended way beyond Scandinavia. This was Soren Kierkegaard, often spoken of

as "the terrible Dane." Today his books are translated into the leading languages of Europe, and have profoundly influenced religious thought and trend. Kierkegaard was a firm believer in the Bible, and an ardent opponent of the state-church idea. We have never in any language seen the evils of political religion so clearly and ardently exposed as by Kierkegaard. At the universities of Europe today he is ranked as one of the leading religious philosophers of Christendom. His writings now are being introduced into the schools of our own country. But his influence in Scandinavia was strong for personal piety and faith in the coming Saviour. Nearly all the people who accepted the advent message after we began to preach in Northern Europe were readers and followers of Kierkegaard. He did his largest work from 1840-1848, and our leaders over there always think of him as a preacher of the advent truth. In Sweden, Norway, and Denmark, in Finland, and in the Baltic states, his teachings had a mighty influence in leading multitudes of people to believe in the coming of Christ.

### Advent Movement in Sweden

SWEDEN is the largest and wealthiest of the Northern European countries. In spiritual life and deep religious feeling, the Swedes are outstanding, and this, too, is apparent in the 1844 movement. In no other country in Europe was the second coming of Christ preached during the 1844 movement with greater power than in Sweden. In connection with this preaching there were many spiritual manifestations of divine grace, one of these being the so-called "child preaching."

Among those who proclaimed the second coming of Christ in Sweden, no name is better known than that of Eric Janson. He began to preach in 1842, and a most remarkable spiritual awakening resulted. Because of persecution, Janson was repeatedly in prison, and finally he and 1,100 of his fellow believers left Sweden for the United States. In northern Illinois they founded a colony, the center of which was called "Prophets' Town." Even now the descendants of these Swedish Adventists have a deep interest in the coming of the Lord.

In Sweden during those years, the advent hope was preached with special power by many children, some of them under ten years of age. A strange power came upon them as they called sinners to repentance and urged all to fear the Lord, because "the hour of His judgment is come." These young people, and even children, were severely persecuted by the priests of the state church. In one instance a young girl was cruelly punished by her father. He shut her up in a dark room; but she succeeded in opening the windows, and began to cry to all the people she could reach with her strong voice that the coming of the Lord was near. The people gave these children a special name, "*Eopare*," meaning those who shout or speak loudly. A young boy of fifteen by the name of O. Boqvist, and also a young man of eighteen by the name of Erik Walbom, were promi-

nent young preachers. In the autumn of 1843 they proclaimed that the hour of God's judgment had come. They based this message on Joel 2:28-32 and Revelation 14:6, 7. Immense crowds of people gathered to hear them.

Finally the police arrested them and brought them before the priests. Both of the youth were put into the common prison with criminals in the city of Orebro. The king of Sweden, Oscar I, commanded that the children should be left alone, and the people came together in crowds to hear them. A young boy eight years old was given the same power and message. On one occasion this lad was told by the priest to read a hymn in the state church manual. He replied that he had not yet learned to read; but, turning his back on the priest, he sang with a beautiful voice the entire song by heart, much to the surprise of both the priest and the people.

Seoffers ridiculed this religious phenomenon as "preaching sickness," but learned men both in Sweden and in America speak of it as a true spiritual awakening. It was especially prevalent in 1842 and 1843. In his book, *The Religious Aspects of Swedish Immigration*, George M. Stephenson, of the University of Minnesota, quotes George Scott, the great revivalist of Stockholm, to prove that there were many of these preaching children and that they were usually "from ten to twenty years of age."

Today all mankind is in the terrific welter of war and revolution. Out of these conditions will emerge a mighty religious upheaval—the loud cry of the advent movement. The messenger of the Lord has told us that in this large gospel work right before us, children and youth will have a large share as they did overseas in the '44 movement. The Lord is calling our youth to prepare for that great privilege.

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March 18

## The M. V. Week of Prayer

By D. E. REBOK

### Order of Service

#### OPENING EXERCISES.

##### SYMPOSIUM:

- "A Call to Prayer."
- "Conditions to Answered Prayer."
- "How Can We Get the Most Out of This Week of Prayer?"

##### HYMN.

PRAYER SEASON BY GROUP: "Seeking God's Blessing Upon This Week of Prayer." (15 minutes.)

READING: Quotations from the Spirit of prophecy on prayer.

##### HYMN AND BENEDICTION.

### Notes to Leaders

This Missionary Volunteer Week of Prayer should mean more to each of us than any we have ever had before. Nineteen hundred forty-four marks one hundred years since the great disappointment to the advent believers, but what is still more significant to you and me individually is the fact that the investigative judgment has been in session for one hundred years and must be drawing to a close.

How shall I stand in the judgment? How will you stand? These are the questions which should drive us to our knees in earnest, heart-searching prayer to God.

Make the fifteen-minute period set apart

in our program today a time when every member of each group will have an opportunity to pray. United prayer will bring confessions, and confessions will bring a revival and reformation.

#### CONCRETE SUGGESTIONS:

1. *The Aim.*—There is but one aim and that is to make clear and attractive, as well as appealing, the Christ way of living, and to cause young people to accept Him and His way in their daily lives. Will youth accept and follow Christ?

2. *First Things First.*—During this spiritual-emphasis week, class assignments should be lightened in a school; social and industrial activities should be suspended or greatly reduced, and everything done by the faculty and students should be bent toward that "one thing."

3. *Meetings.*—It will be well to arrange for two public services each day of the M. V. Week of Prayer; interviews, group forums, prayer circles, etc., can be arranged as they are found helpful and necessary.

Great effectiveness will come as a result of greater preparation. Success will come out of year-long prayer and careful preparation of every detail. We usually wait too long and make too-hasty arrangements. Begin early. Plan every detail.

4. *A Continuous Religious Program.*—Every M. V. Society or school will find that the conditions essential to the success of the Week of Prayer depend on the degree of attention given to the daily habits in spiritual life and on decision for Christ. The right emphasis, attitudes, and habits day by day will bring greater results in the special week set apart each year. "A spiritual-emphasis program must begin in the total religious life of the institution," or M. V. Society.

5. *Schedule of Announcements.*—Several months before the date of the Week of Prayer the names of the preacher and the song leader should be published, with short biographical sketches, in the school paper or church bulletin. Then, from time to time, in these publications the Week of Prayer should be featured. Every home of every member should be visited and made very much aware of the spiritual feast that is coming. Get parents, and friends, as well as teachers and students, to pray for it. Have parents write or talk to their own children, encouraging them to get the most possible out of the Week of Prayer.

6. *Faculty and Student, or Special Committees.*—Mimeographed lists and detailed instructions should be distributed to all concerned, so that every responsible person may be fully informed about the plan.

The following is a suggestive list of committees or activities which should be arranged for adequately:

- General supervision.
- Ushers.
- Heating and general chapel arrangements.
- Special arrangements for leaders.
- Music.
- Interviews.
- Promotion of attendance.

7. *The Prayer Groups.*—These do much to prepare and sustain the spiritual tone during and following the meetings.

8. *Private Interviews.*—These interviews by the speaker are invaluable. A schedule of appointments might be prepared and posted by the committee, and should include the name of everyone who is not yet a church member.

9. *Forums.*—Meetings between the speaker and groups of students for questions and answers are often most helpful.

10. *Music.*—The school or church choir can help greatly if used at each of the public services. Special music always plays an important part in revival work.

## Symposium

### A. A Call to Prayer

1. THE Mohammedans have five calls a day for prayer and devotions. No matter where he is or what he is doing, when the signal is given from the high minaret above the mosque, every good Mohammedan spreads his prayer rug and falls to his knees in prayer.

2. The Tibetans have many ingenious ways to say or have their prayers said. Look in some books on Tibet for detailed information.

3. Consult the book *Life Out There*, by John Bartek, for some very excellent stories and human interest material on prayer.

4. *Steps to Christ*, Army and Navy edition, pages 93-95, presents excellent thoughts.

5. S. D. Gordon's book, *Quiet Talks on Prayer*, is good for inspiration and for ways of expressing thoughts on prayer.

### B. Conditions to Answered Prayer

1. Read *Steps to Christ*, Army and Navy edition, pages 95-104.

2. Some Bible references:

Luke 18:1; John 16:24; 15:7; 14:14; James 1:6; 4:3; Prov. 28:9; Ps. 66:18; James 5:16; Mark 11:24; 1 Tim. 2:8; Matt. 7:7, 8; Luke 21:36; Eph. 6:18; Col. 4:2; 1 Thess. 5:17; 1 John 3:22.

### C. How Can We Get the Most Out of This Week of Prayer?

1. The simple answer is, By putting the most into it. Remember the saying:

"Much prayer—much power.

Little prayer—little power.

No prayer—no power."

2. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence. Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation."—*Steps to Christ*, Army and Navy edition, p. 95.

3. Concrete suggestions. (See this topic in Notes to Leaders, and outline the plans decided upon for your church or school M. V. Society.)

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March 25

## Preserving the Benefits of the Week of Prayer

By D. E. REBOK

### Order of Service

REPEAT THE M. V. PLEDGE IN UNISON.

#### PRAYER.

HYMN: "I Will Follow Thee, My Saviour."

SOCIETY BUSINESS, REPORTS, AND PLANS.

#### SPECIAL MUSIC.

TESTIMONIES: "What the Week of Prayer Did for Me and What I'm Going to Do About It."

#### HYMN OF CONSECRATION.

TALK: "How Can I Preserve the Benefits From the Week of Prayer?" by the speaker of the week.

#### HYMN.

#### BENEDICTION.

### Notes to Leaders

The tension of the week is over, but we should use this hour to deepen decisions and experiences. Make it truly spiritual and full of praise and thanksgiving. Endeavor to carry over the Week of Prayer spirit into the weeks to come, by a careful transition through today's meeting.

Talk: "How Can I Preserve the Benefits From the Week of Prayer?"—This should be given by the one who has conducted or led out in the Week of Prayer services, or by the pastor of the church or some other adult friend of youth.



## NOTES TO OFFICERS

## Tips to M. V. Officers

(Continued from page 2)

to speak for the last five minutes. You may close with silent prayer for God's blessing on what has been said; with a series of sentence prayers on the subject of the meeting; with three short prayers by members whom you will name; with the leaders' remarks reserved for this point; with an appropriate Bible verse repeated in concert; with a fitting hymn read in concert; with a re-reading of the Scripture lesson; with the M. V. Pledge repeated by all; with a summary of the chief thoughts of the meeting by a "summarist" previously appointed; with an earnest appeal for a decision for Christ; with a word from some visitor of ability.

Close with an appropriate benediction, such as the Aaronic—

"The Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace;"

or the Mizpah—

"The Lord watch between me and thee, when we are absent one from another;" or with a brief prayer.

Finally, be led of God, and you will be sure to lead your meeting acceptably. Depend on yourself and your fellow volunteers, but depend chiefly on the divine Helper. In every preparation and action "trust in the Lord Jesus Christ for strength." E. W. DUNBAR.

## Offertory Sentences

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

"The liberal soul shall be made fat: and he that watereth shall be watered also himself."

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"Give unto the Lord the glory due unto His name: bring an offering, and come into His courts."

"Give unto the Lord thy God, according as the Lord thy God hath blessed thee."

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

## Student's Alphabet

A-ct promptly.  
B-e courteous.  
C-oncentrate.  
D-espise dishonesty.  
E-at regularly.  
F-ear no task.  
G-ive of your best.  
H-ope always.  
I-die no time away.  
J-udge generously.  
K-nock nobody.  
L-ove somebody.  
M-ake friends.

N-eglect no duty.  
O-bey God's laws.  
P-lay wholeheartedly.  
Q-uit bad habits.  
R-ead good books.  
S-leep sufficiently.  
T-est yourself.  
U-se discretion.  
V-oice your thoughts.  
W-atch your step.  
X-ray yourself.  
Y-ield to superiors.  
Z-ealously live.



## JUNIOR MEETINGS

March 4

## Trees

BY FLOYD BRALLIAR

## Order of Service

SONG: "Under the Trees," No. 145 in *M. V. Songs*.

PRAYER.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

OFFERTORY.

SCRIPTURE SYMPOSIUM: "Trees of the Bible." (See Notes.)

SONO: "O Forest Fair!" No. 136.

TALK: "Trees of the World."

TALK: "Lessons From the Trees."

SONG: "Come, Walk With Me the Wood-land Trail," No. 157.

BENEDICTION.

## Notes to Superintendents

*Scripture Symposium: "Trees of the Bible."*—From a concordance choose texts from the Bible referring to trees; give a text to each Junior, and ask him to read it aloud at the proper time.

Some of the Juniors may become interested in beginning work on the Vocational Honor in tree study; and if so, be sure to capture this interest today and lay definite plans for a Tree Study Club.

## Trees of the World

TREES are in many ways the most valuable and the most striking of the plant creation. While there is no exact line accepted by all men that distinguishes trees from some of the other plants, such as shrubs, it is quite well understood among botanists that a tree is a woody plant that lives year after year, that it has a single central trunk either with or without branches, and that when it reaches maturity it will have attained the height of at least ten feet. Formerly, a plant was expected to be twenty feet high when it was mature if it was to be classified as a tree.

Usually only one trunk springs up from the roots of a tree, while many spring from the roots of a shrub; but there are varieties of trees that often send up several trunks from one original set of roots. Our common American linden is a good example of this.

So long as height is considered one of the distinguishing characteristics between a shrub and a tree and so long as the height of a tree depends greatly on the fertility of the soil where it grows and the amount of water available to its roots, it is evident that some plants may be trees in one location and shrubs in another. As an illustration of this, the now very commonly grown Amoor River Privet is usually grown as a shrub; in fact, is usually planted very close together in rows, and is pruned two or three times every year to form a dense hedge; but if a single plant is set by itself and the lower branches are cut away so as to encourage trunk formation, it will often make a beautiful evergreen tree twenty-five or thirty feet tall. We

have seen such trees with the trunk more than six inches in diameter.

Those of us who are accustomed only to the trees that grow in the northern and central part of our country take it for granted that a tree has many branches; but this is not necessarily true at all, for many trees, the palm trees, for instance, very seldom have any branches. In fact, a palm tree that has even so much as one branch is a real novelty. I have seen only two such palm trees, and in both cases it was evident that something had happened to the central stem after the tree had grown to considerable size, because it had branched into two trunks instead of one.

In the tropics there are many bamboo trees, and the giants of the bamboo family may grow to be one hundred feet or more in height and have a trunk as much as ten or twelve inches in diameter, but they never have limbs such as we are acquainted with. Though some of them have small branches coming out from the base of every leaf, these usually die and fall off before they attain any considerable size.

In the arctic regions, we have what are known as trees, which, though they are only a few inches tall, yet assume the shape of ordinary trees.

Probably the largest trees in the world are some of the giant sequoias, found in California. They may be as much as twenty-five or thirty feet in diameter. But the tallest trees are found in Oregon, Washington, California, and Australia. Some of the giant firs in the State of Washington and some of the eucalypti in Australia grow to a height of more than three hundred feet.

In India and some of the tropical islands of the Far East, we have trees that have many trunks. The most conspicuous of these is the banyan tree. As a young banyan tree throws out branches and becomes heavy, it drops a new trunk from the limb to the ground, which acts as a support to the limb. The new trunk soon forms its own root system and so helps feed the branch from which it grows. As this branch continues to grow longer and longer, it drops more trunks until sometimes an old banyan tree that has stood for centuries may have fifty or more trunks.

In some places on the coast of Florida, we have the mangrove tree growing at the edge of the ocean. As its branches reach out over the water, it drops what first appear to be roots, but later these develop into trunks, and thus the tree walks right out into the edge of the ocean. The waves carry sand and other debris in among these roots, and slowly but surely they lodge there and build up the shore line, until groves of these trees can be found growing where there was nothing but ocean a few years ago. The seeds of these trees start growth before they fall from the tree and may make several

rather long roots while still hanging on the tree. Finally, some of these seeds drop into the water and are carried here and there by the waves until the roots catch in the sand where the water is shallow, and in due time a tree becomes established in the water. This process is repeated and repeated until in time an island of trees is formed. For years the water may be three or four feet deep, even at low tide, all over this island; but finally, enough sand and dead leaves are almost sure to accumulate to fill it up to the level of the water. So what was a tree standing in the ocean has become an island with trees growing on it.

Some of the most remarkable trees, in our estimation, are the giant cacti growing in the cactus forests of Arizona. These trees may grow to a height of forty or fifty feet, though most commonly they are not more than half this height. They may have several branches or they may consist of just one straight trunk, though usually by the time the trunk is twelve or fifteen feet tall it makes several branches. The largest of these cacti I have ever seen had fifty-six branches, and from the way it was known far and near, I am of the opinion that this was one of the largest—if not the very largest—of these giant tree cacti. Like other cacti, these giants have no leaves at all at any stage of their growth, but the skin of the trunk and of the limbs does the work that is usually done by the leaves of a tree.

### Lessons From the Trees

It is evident that God loves the trees and has given them to us as great lessons from which to learn some of the most important lessons of life. In Isaiah 61:3, we learn that God wants us to be "trees of righteousness." In fact, in many places He compares His people to trees. So let us consider some ways in which trees are different from most other plants.

Trees make long roots that may reach as far as thirty or forty feet into the ground. Here they find an abundance of water and plant food which other plants are not able to get. They build much of this food into leaves that fall off in the autumn and not only protect the weaker plants that grow under the trees from the cold of winter, but hold moisture for them during the coming summer. As time goes on, they decay and thus give the food they have taken from far down in the earth to the short-rooted plants that could never have obtained it for themselves. Trees gradually come up on land that has become so poor that farmers no longer find it profitable to till, and in a few short years the land becomes a forest. Year after year the trees make it richer and richer, until finally, when the timber is cut and the soil is plowed, the land is found to be fertile again.

Just so a Christian should know how to dig deep into the Word of God and get life not only for himself but for all who live near him.

We know how glad we all are for the cool shade of a tree on a hot day. When we are tired and warm, how pleasant it is to rest under a thick, shady tree. We

go back time and again to such a cool retreat whenever we get a chance.

If we are trees of the Lord's planting, our homes should be to our worldly neighbors what a beautiful shade tree is to us. If they are not so, we are missing our greatest opportunity.

But this is not all. Every helpless little bird, when it is hard pressed by a cruel hawk, exerts every muscle to reach the nearest tree, for it knows that in its leafy branches it is safe. What a picture of what a Christian home should be in a community!

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March 11

## World Movement in 1844

By C. A. RUSSELL

### Order of Service

SONG: "We've a Story to Tell to the Nations," No. 80 in *M. V. Songs*.

PRAYER.

MISSIONARY REPORTS.

OFFERTORY.

SECRETARY'S REPORT.

SONG: "Go Ye Into All the World," No. 537

in *Christ in Song*.

INTRODUCTION: "World Movement in 1844."

SYMPOSIUM: "Into All the World in 1844." (See Notes to Superintendents.)

SONG: "Missionary Volunteers," No. 83 in *M. V. Songs*.

BENEDICTION.

### Notes to Superintendents

*Symposium: "Into All the World in 1844."*—Source material for the following talks will be found in *Pioneer Stories*, by Arthur W. Spalding. [Helpful basic material for the leader will be found in *The Great Controversy*, chapter entitled "A Great Religious Awakening," pp. 355-374.]

"Heralds to England"—Edward Irving, James Hatley Frere, Joseph Wolff, seven hundred clergymen of the Church of England, etc. (See *Pioneer Stories*, chapter 8 in 1942 edition, or chapter 14 in old edition; also *The Great Advent Movement*, by Emma E. Howell, pp. 21, 22.)

"Missionary to the World"—Joseph Wolff. (See *Pioneer Stories*, chapter 9 in 1942 edition, or chapter 13 in old edition; also *The Great Advent Movement*, pp. 19-21.)

"Youth in Sweden"—Ole Boqvist, Erik Walbom, etc. (See *Pioneer Stories*, chapter 10 in 1942 edition, or chapter 15 in old edition; also *The Great Advent Movement*, pp. 22, 23.)

"Children in America"—(See *Pioneer Stories* chapter 11 in 1942 edition or chapter 16 in old edition.)

"In Holland"—Hentzepeter. (See *The Great Advent Movement*, p. 22.)

"In Germany"—Bengal. (See *The Great Advent Movement*, p. 22.)

"In France and Switzerland"—François Gausson. (See *The Great Advent Movement*, p. 23.)

"In South America"—Laeunza. (See *The Great Advent Movement*, p. 21.)

## World Movement in 1844

We have in previous meetings spoken of the work and teachings of such men as William Miller, Joshua Himes, Josiah Litch, Charles Fitch, and others in America. We have found that they studied the prophecies of the Bible and expected the Lord to come in 1843. Later calculations led them to think that the 2300 days, or years, which were to reach to the time of the "cleansing of the sanctuary," would end March 20, 1844. The Adventists [you know that at this time there were no *Seventh-day* Adventists] firmly believed that Jesus would come on that day. Still

later they reckoned that the 2300 days would expire on October 22, 1844. The cleansing of the sanctuary meant to them the destruction of the earth by fire and the coming of Jesus.

This year we shall study about others who preached this message in America. Next month we shall have the story of a middle-aged sea captain—Joseph Bates. Then later we shall learn the experiences of James White, Ellen G. White, William Farnsworth, John Byington, J. N. Loughborough, S. N. Haskell, Uriah Smith, J. N. Andrews, and others.

The message of Jesus' soon coming was not confined to America, however. Today we shall learn how it was preached in Europe, in Asia, in South America, and in nearly every part of the world. The same Scripture truths were preached, not simply to a few nations of the earth, but to the whole civilized world, and often the preachers did not know that others were preaching the same things. God sent this message to His servants in all parts of the world to teach the people about His great plan of salvation.

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March 18

## Salvation by Faith

By R. H. LIBBY

### Salvation by Faith

For many hundreds of years men have thought and studied and talked about faith and works in the plan of salvation. Some of them believed that it was necessary to work one's way to heaven and God. Others believed that works were totally unnecessary and that all a man needed was faith. The third group were those who claimed that a mixture of the two would be necessary if we are to be saved. Surely we should understand the part God has in our salvation and also what part we play in His great plan for redeeming us from the "wages of sin"—death. Today Christian peoples are still divided over this question and many denominations exist because of such differences of opinion.

It would be just as possible to work one's way to heaven in the spiritual world as it would to build a ladder and then climb it to heaven. We ought to understand that when Adam and Eve sinned they lost all rights to any contact with God. They had rejected God's government and accepted the rule of His great enemy, Satan. They then became rebels. They were against God. No longer were they the children of God. No longer could they claim possession of any of their heavenly Father's property. They had become the children of Satan. Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44. No one could come back to God of his own free will thereafter, for Satan held men captive and would not set them free again. There had to come a deliverer to set them free from their evil captor. There must be someone from God's family who was powerful enough to overcome the master rebel and take his captives from him. This Person must be one of the Godhead and not only have the



power but also the desire to win back this lost property and the lost children. Jesus Christ was that Person. He was the One who desired to win it all back and restore it to God.

Two things were necessary to make possible this restoration which we call salvation: First, God's part in the reclaiming of lost men, and second, man's part in being willing to be returned to the heavenly Father. God will never force any rebels to return. They must be dissatisfied with their father, the devil, and truly want to get away from him. They must want to come back to God and be His children once more.

But when these children of Satan come back to become a part of God's family, they will have to be changed. For God's children think, speak, and act differently from Satan's children. They are in no way alike in character. So God has to take every child who comes back and perform a miracle in his life, changing him from a bad man to a good one by His mighty power. Many times the children of Satan look, act, and talk like God's children. They can only imitate, however, and God is able to tell the difference between one of His own children and one of the rebel children just as your parents know the difference between you and a neighbor boy or girl.

In order to come back to God we, as lost children, have only one thing we can do to get back. It is not in our natures to want to come back. It is always easier to do wrong than to do right. We do wrong naturally. Therefore God has a great work to do in us before we can get back to Him. He has to find a way to make us want to come back. He has to help us see how much more beautiful it is to be a Christian than to be a sinner. Satan and sin have so blinded us that we cannot see this clearly, and it takes God's power to help us see and then want to change. For this reason the Holy Spirit works in our lives to make us willing to be made willing. When we have yielded to the call of the Holy Spirit and have surrendered our wills enough to want to change, then it is that God can work for us.

How gladly Jesus does work to change us when once we are willing to be made over. He sends the angels of heaven to help us and to encourage us to do right. He sends the Holy Spirit to be in our hearts and give us the power—His power—to be His children. Then because God lives in us just as He was in Jesus on this earth nineteen hundred years ago, we think, act, and speak in the right way. There is an inside power to help us. It makes us over. Instead of our having our own wayward wills, always wanting to do as we please and have our own way, the power of God inside us makes us want to do right and enables us to live as children of God. Then it is that we have become the children of God again.

Salvation comes to us as the gift of God. We cannot earn it. We have no right to it. It is a present from Jesus to those who will to have it. He offers it to anyone who will accept it.

But what does faith have to do with our being saved? It is very important. First of all, we must believe that Jesus loves us. We must believe that His love

is so great that He really came down to this dark world to die for each one of us, for you, for me. Then we must believe that He has the power to take us out of Satan's family and bring us back into the family of God. We must believe that He desires to make us His younger brothers and sisters. This means that we shall have the same kind of characters as He has and that we shall be like Him in our natures. It means that we shall lose the traits we had in Satan's family and receive the traits of Jesus in their place.

Have you ever done something wrong and then and there determined that you would not do it again? Perhaps you did not ask Jesus to keep you from wrongdoing, but you just thought that in your own strength you could do right. And then, to your dismay, the next time you were tempted you did the same thing again. Probably you felt like never trying again. You may even have said, "What's the use of trying; I just can't do right." That is the very time when you need Jesus. He has the power to keep you from falling. He wants to put that strength into your life and mine. And that is where faith has its place. We kneel down and tell Jesus how we have tried and failed. We tell Him we cannot do right alone, and we ask Him to come and live inside of us so that He will do right in us and our evil natures will be driven out by His perfect nature. Then when Satan comes along and tempts us to do wrong, we look up to Jesus and tell Him to drive Satan away. That is how "faith is the victory." Jesus does drive out the evil thought and Satan has to leave us. We are saved by faith in God, who is able to keep us from falling and to present us faultless before the throne of God. This is what is meant when we speak of "salvation by faith." I wonder how many of you Juniors have this kind of faith? How many of you do surrender your hearts and let Jesus take possession of them? How many of you do turn to Jesus for help when temptation comes? Are there those among you who want this experience in your lives today?

You ask, "But don't I have to do something else to be saved?" The Bible gives the answer often used by the apostles in the early church experiences, "Believe on the Lord Jesus Christ, and thou shalt be saved." We need to be like a little child, who, when he finds the path difficult to climb, looks up to his father and says, "Daddy, take my hand." Our trust in our Father is to be just as trustful, and we are to say when temptations come, "Father, take my hand." Then He takes your hand and He does for you what you could not do alone. He helps you act as God would act. You will then love to do things for God. You will love to be like God in character. You will not try to earn your way to heaven, for it cannot be earned. It cannot be bought. It is not for sale. It is God's gift to you and to me. By faith we accept it, and we are so happy about receiving the gift that our love and appreciation make us want to do things because we love God. Our Missionary Volunteer Motto, "The love of Christ constraineth us," is our reason for doing right. How wonderful it is to believe John 3:16.

## He Will Answer

MANY years ago an American citizen was traveling in a foreign country. One day he was placed under arrest and was accused of being a spy, although America was not at war with the country in which he traveled. He was taken before a military court, and after a short and very unfair trial he was condemned to be shot. Little attempt was made to prove him guilty. To his persecutors he was a foreigner, and as such he must be guilty. The hour for his death was set. The poor man had no friend on whom he might call for help. He was a stranger in a strange land. But he knew that he was an American. He possessed his passport and was confident that if his country only knew his condition, it would help him. As he sat in his death cell, awaiting the fatal hour, he remembered that there was an American consul in the city where he was held prisoner. If he could but get word to him, surely help would come and his life would be saved. After much difficulty he persuaded a guard to carry a note to the consul, telling of his danger and asking earnestly for help before it was too late. Then he sat waiting, hoping against hope that the message would get through. He said to himself again and again, "If the consul gets the word, he will come and save me."

The hours sped by but no word came from the consul. The last night seemed short. The awful morning dawned. With its coming came the death guards and the last march to the place of execution. The poor man saw the stone wall before which he must stand. He saw the firing squad awaiting orders. He found himself being led to the position where the black cap would be drawn over his head. His hands were tied behind his back. His head was covered. His last prayer was that the consul might still get the message and yet come, even at this last moment. He still knew within himself that if the consul got the message, he would save him. He heard the firing squad ordered into position. Then there was a loud knocking at the prison gates. Voices could be heard demanding admission. The gates flew open. In rushed the American consul, nor did he stop until he reached the condemned man. On reaching the prisoner's side, he threw over him the American flag. Its stars and stripes covered him from head to foot as he stood waiting for the officer's command, "Fire!" The consul turned to the officer and in a ringing voice said, "In the name of the United States of America I dare you to fire upon that flag." For a minute there was a painful silence. The officer stood uncertainly, then to his soldiers he gave the command, "To the rear, march!" Then as the executioners marched away he turned to the consul and said, "Take your man."

Satan takes us and condemns us to eternal death. We are never given a fair chance as his prisoners. There is no help for us unless we can get word to our great Consul in heaven. If we send Him the word, we can believe that He will answer our call. Our faith in Him as the source of our deliverance is sure to be answered, even in the most extreme experiences of our lives. We can say with

assurance, "He will come. He will save me." Jesus longs for us to have faith in Him. He is our salvation. All heaven's powers will come to our aid in the hour of need.

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March 25

## Into All the World in 1944

By MRS. CLARENCE F. THURSTON

### Note to Superintendents

On March 11, we learned that in many parts of the world people were preaching the advent message in 1844. Today in 1944 the work is even more world wide in extent. This message has gone to remote corners of the earth. Today we are presenting, in an alphabetical symposium, reports from many regions, and experiences of boys and girls and others who are working for Jesus where they are. Assign each Junior a different letter of the alphabet as far as possible.

**A**

A stands for Aya, an Indian boy who prayed: "O Yisuh Masih, help us poor boys to be good. Everybody hates us because of Thy name, but help us to 'endure to the end' and be saved. Amen." Many are praying today such prayers as this. Let us M. V.'s do all we can to help.

**B**

B is for Byanna, a little Hindu boy. He had just heard the story of Jesus. His heart was touched and he could sit still no longer; so out of the room he ran. His teacher was curious and followed him out. He found him scrubbing his caste mark off—a thing never done in India unless the person intends to become a Christian. "What are you doing, Byanna?" asked the teacher. "O sir," he said, "that wonderful Jesus has come into my heart, and I want to become a Christian. I am taking my caste mark off, and I will never put it on again."

**C**

C is for Choma, an African boy, who, instead of wearing a charm around his neck to keep evil spirits away, had a Book. This Book he claimed was much better than any charm. Just one verse could do more to frighten evil spirits away than all the charms. His favorite verse was, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

**D**

D stands for Dessye, a city in Ethiopia, where we had started mission work. Then when the Italians came they took over; and now that they have left, we find that while they were occupying the land they built a modern school building on our property. The emperor has given us permission to use this building for a boys' school.

**E**

E stands for the little princesses of Ethiopia. Mrs. E. L. Branson has been their teacher, and as she was leaving Ethiopia they cried and wanted her to

come back. She has given them the message in story form and has taught them the songs that we all love to sing.

**F**

F is for Fatima, a little Persian girl. Her father is a dyer, and makes the most beautiful colors to dye the yarn that goes to make lovely rugs, which the Persians alone can make. When Fatima reaches the age of ten, she, too, will be given some bright yarn and will begin working on a rug. Some rugs take as long as ten years to make.

**G**

G stands for Gusio, a young man in the Solomon Islands. He was attending school and on Sabbath always went to Sabbath school and church, but one Sabbath he was not feeling well, and could not go. As he sat reading to himself, one of the other boys asked him to read out loud. He read to them from some of our Adventist papers and afterward told them about the Bible truths and answered the questions that they asked. Afterward someone heard one of these unbelieving boys remark, "Seventh-day Adventists certainly know their Bibles."

**H**

H stands for Hunsoo, a little Indian girl. Hunsoo had gone to the mission school, and wanted to be baptized, but every time she planned to, something seemed to happen, and now she was nearly twelve years old and would soon be going to live with her husband and his family. Her father, who was not a Christian, would not let her be baptized now for fear that her in-laws would not want her if she were a Christian. When she first went to her in-laws they took her out to a large white stone, so that she could offer rice flowers and sweets to it; but little Hunsoo could not do this, and her in-laws became very angry at first. But after she told them the wonderful stories that she had learned at the mission school their hearts were touched, and they wanted her to go back to the mission school and learn more to tell them.

**I**

I stands for Irene, a young girl who had devoted her life to the service of her Master in South America. She wanted to be a Bible instructor, but the Lord had other work for her to do. When she was called to teach in one of the mission schools, she answered the call, and now not only is leading out in the exercises of the school but is helping out in the work of the church.

**J**

J is for Joaquin Aguilar, who lives in the tropical state of Chiapas, Mexico. He is a member of the Missionary Volunteer Society No. 1. One day he thought, Why did the Lord put me out in this wilderness? There is no opportunity here for Missionary Volunteer work. No cities, no villages, no towns. Nothing. He brooded over that for several days. One day something seemed to say, "San Isidro! You have friends in San Isidro. Start a branch Sabbath school there." But San

Isidro was eight hours' walking distance through steaming jungles. The trail was lonely and hard, but Missionary Volunteers do not shirk when duty calls. He said, "I will go. I will form a little branch Sabbath school. I will take some fellow Missionary Volunteers along with me, and we will start some work and win someone to the Lord Jesus."

So Joaquin and two of his friends walked for eight hours through the steaming jungle. Friends in San Isidro gave the boys permission to hold a Sabbath school, because they were sincere. When the boys went back the second week, the family had invited in some friends. Each week after that there were more and more attending the boys' branch Sabbath school, until there were 102 people there. Then they began to preach the doctrines and organize a Missionary Volunteer Society. Today forty-six of those people are baptized Seventh-day Adventists and more than one hundred attend the Sabbath school and the M. V. Society meeting. Better yet, the Missionary Volunteers at San Isidro are going out into all that region holding branch Sabbath schools of their own. A. H. ROTH.

**K**

K stands for Katherine, a little girl who was left an orphan when she was in her teens. She had no relatives, and what was she to do? Then she remembered about the women's meetings that were held on the compound near—the meetings where they had had the cooking lesson and afterward the talk about a wonderful Friend. They had a school there, too, and it was a girls' school. Maybe she could attend it and perhaps work for her room and board. So that was how Katherine found her way into our mission school. How she worked for the missionary's wife! And then she worked in the hospital for a while, and in the office. Graduation came, and she had her diploma safely in her hand. School was over. What was she to do now! She did not have to wait very long, for the principal of the school came to her and asked her if she, too, would leave her homeland and go to be a missionary teacher to the Korean boys and girls. Any boy or girl who has given his heart to the service of the Master will answer, "I will go where you want me to go," no matter where it is, and so did Katherine. Soon she was on her way to teach those other brown boys and girls.

It was not easy for her; the food was different, and the houses were not like the ones she was used to, and she did not know the language. But after a while she could understand them. She took a special interest in a little orphan girl and is helping her through school. Perhaps Katherine, too, will be helping to train a missionary.

**L**

L stands for Maynard Lock, a missionary's son who is now connected with the Australian army. He writes, "Although this is new territory for me, on my arrival it didn't take me long to pick out our boys from among the other natives. I made myself known and soon got to talking about the missionaries who had left

them to continue the good work. You have no idea how glad we were to meet each other. On the following Sabbath I had the privilege of taking the service and giving a few studies.

"A number have commented on the difference between the mission boys and the ordinary work boy, and are interested in their mode of living. A major general gave high praise for the work done by the mission boys, and was astounded to hear that they refused pay for working on jobs; it surprised me to learn of it, too."

### M

*M* stands for Makiko Ogura. Her best friends were the missionary children. She was one with them—if they wore hats, she wore a hat; if they did not, she would not wear hers; she played games with them, went to Sabbath school with them, and when there were papers to give out she gave them out, and she went in-gathering. Now Makiko's friends have all sailed away. Makiko does not have her little missionary friends to go with her as she goes from house to house giving her papers away. But we are sure that she is still working for Jesus in all the ways that she is allowed to.

### N

*N* stands for Norma, who with her missionary father and mother had to leave Japan. They boarded a large boat which took them down to the sunny isles of the Philippines. Here her father broadcast every day over the radio, telling the natives and others about the Bible, until December 7, 1941. Since that time the radio has been silenced and they have been interned. Norma is nine years old now, and I am sure that she would like to come back to the United States. Let us all pray that Jesus will open the way for her to come home, but that while she is there in internment she will be a real Missionary Volunteer and a light to those around her.

### O

*O* stands for Oluk, an Eskimo boy. While his mother was alive she taught him, but now he has no mother. He is attending the mission school. Day by day he is learning not only to read and write but to be a Christian. He wanted to show his appreciation to his teachers in some way. His father suggested that he catch some fish for the teachers. After all, they were busy, and perhaps they would not have time to fish. So one night he set out and fished through the ice until he was able to bring all his teachers a nice fish. They appreciated his thoughtfulness and are glad that he is such an appreciative student.

### P

*P* stands for the Philippines and the Missionary Volunteer Societies that wanted a mission project all their own. After much consideration it was agreed by all the societies that they would have a missionary all their own. He would be a member of one of their societies; they would send him out to some mission field and support him with their offerings.

John Baptista was the young man chosen, and they sent him to the island of Palau and have supported him for several years.

### R

*R* stands for Rennell Island, one of the Solomon group. A boy from this island, while visiting a neighboring island, became converted. His first thought was to go back and tell his people, but he had little education, and there was much to learn. He attended school for five months. Though the teachers tried to keep him longer, he would not stay. Returning home, he began to teach and to tell all the stories that he had ever heard, and one by one he won the natives of his island. At last he was able to get permission for the white missionary to come and visit their island for ten days. When the white worker arrived, he found ten churches and a thousand believers.

### S

*S* is for Shu-Feng, a third-grade pupil in China who prayed this prayer: "Dear Lord, we thank Thee for our lives and our health this morning. Cleanse our hearts and help us to do Thy will all day today. Dwell in our hearts and keep Satan away. Help us to be like Job, faithful even under the fiercest temptations. Hear me, dear Jesus. Amen."

### T

*T* stands for Benjamin Tsing, a Chinese boy who was God's gift to his mother. Because of ancestral worship it is a terrible thing for a family not to have an heir, a boy who will carry on their name, and will offer incense at the ancestral shrine. The Tsing family had no boy, and the father thought he would marry another woman. Mrs. Tsing was much distressed, because theirs was a happy home, and she did not want another woman to come in, for it would certainly make for discord. About this time she was beginning to study the Bible from Christian neighbors, and was only too glad to give her heart to the Maker of all. Then she asked the Lord to give her a son. The Lord gave her little Benjamin, and the father forgot all about marrying another woman.

### U

*U* is for the Umgeni River Temple. This is a heathen temple in Africa, where every year brave, strong boys who know only gods of stone will walk through a bed of live coals to please these gods of stone. They think that they will be honored by thus doing. Jesus wants these boys for His boys. Let us send missionaries to them.

### V

*V* stands for Venezuela, where our work has become favorably known because of a dental clinic started by faith and the earnest efforts of one faithful brother and a young assistant.

### W

*W* stands for the boy who wouldn't. He was just an Indian boy who had come home from school. And weren't they glad to see him home, too, though

they didn't say much! They had everything all ready for him, and a regular feast prepared. The rice was piping hot, and so nice and flaky. Mother had taken special pains, because her little man was coming home from school. And the curry—it did smell good. The boy had just discovered that he was awfully hungry; and sitting on the floor, he reached over and helped himself to plenty of curry; but—it was pork curry!

"Mum, is this pork?" he groaned; and his mother, all smiles, said, "Yes, we bought it especially because you were coming home."

"But, Mum, we are taught at school that pork isn't clean."

"Isn't what?"

"Isn't clean, Mum." Then he told his mother all about it, and how God doesn't want us to eat unclean things; and then the battle started. Would he? or wouldn't he? It wouldn't matter just once. Would it? But Thara had said, "Don't forget the temptations." Was pork a temptation like betel nut? My, but he was hungry! If he only—"No, Mum, I can't; never mind, I'll eat rice and salt this time." And shoving his plate over to his little brother, he said, "Here you are, brother! It's all right for you, 'cause you don't know about it; you don't go to school yet. But I go to school, and I know, and I can't. I'll eat rice and salt."—*Eric B. Hare.*

### Y

*Y* is for Yasuko. Her father and mother were teachers in the mission school, but, sad to say, little Yasuko would have to attend public school, because there was no one to teach the little folks here at the school. And if she went to public school, there was the Sabbath problem. Yasuko and her father went the three miles down to the village school to see if they could arrange for her not to go on Saturday. She was a bright little girl, and could easily have made her grade even if she were absent once a week. The teachers finally agreed to let her be absent, if she would come on Sunday. So every Sunday Yasuko would go to school and sit all by herself until time for school to be out; and sometimes it was cold, and it was always lonesome. But at the end of the year she passed with the highest marks in her class.

### Z

*Z* is for Zora, a little Hindu girl. Because she was a girl, she was unwanted; and so her parents left her by the railroad track. Since they didn't care what happened to her, the little baby girl lay there; and after a while she began to cry. Then she cried louder, and finally someone came and took her up and brought her to the missionary. What could the missionary lady do with the little mite? First she fed the baby and made her comfortable. Then she thought of the Indian worker and his wife who had no children of their own, and she was very happy when they decided to take the baby girl. Zora is now attending school and takes part in the J. M. V. meetings at the mission school.

# ★ Missionary Volunteer Week ★

## March 18-25, 1944

### Including Missionary Volunteer Day

#### The M. V. Week of Prayer

MISSIONARY VOLUNTEER WEEK in 1944 has a new and larger significance than ever before to the youth, to their parents, and to the officers of the church. Thousands of Adventist young men have been called into the service of their country, and other thousands of our young people have left their homes to engage in defense work of one kind or another. We must win the unconverted or backslidden young people to Christ. The church must unite in prayer for them. Thousands of Adventist young men already in the service believe in the efficacy of the prayers of the church. We must pray for them. Parents with burdened hearts desire power with God and wisdom for counsel. This M. V. Week of Prayer should be an occasion when the whole church prostrates itself in supplication to God to save our youth. We must not only win the young people for Christ but also rally them and train them for His service and help them to see that wherever they may be placed—in factory, camp, or on the battlefield—they are to be witnesses for Him.

Parents with young people still within reach of the church, and the youth themselves, are expecting this Week of Prayer to bring to our young people in every place an experience which will deepen their faith and tie them more securely to the advent message.

#### Objectives

THE aims of Missionary Volunteer Week 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 Plan

1. **MISSIONARY VOLUNTEER DAY.** March 18 has been appointed Missionary Volunteer Day, which 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 D. E. Rebok, embodies a powerful appeal to greater faith—a living faith, a saving faith. 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 train its youth for service, and to help its Missionary Volunteer Society to measure up 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, every parent, and every young person should plan to be in the meetings.

#### Organization

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. 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 5, *Glorious Partnership in Soul Winning*, 5 cents; 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 society executive committee have been organized for prayer and personal work, let the society and the church as a whole be organized into prayer bands. Plan definitely for a time when these bands may engage in prayer. The leaflet *Suggestions and Materials for the Use of Prayer Band Leaders*, No. 2, 7 cents, contains four series of outlines, any one of which is suitable for use in these prayer bands. Each leader should have a copy.

4. **HOLD 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. These studies will lay the foundation for fuller consecration and a genuine Christian experience. 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. 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 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 as Youth's Crusaders or in 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

In this hour when the church must have an outpouring of Heaven's power if it is to minister to the needs of parents and youth, let it seek God in prayer.

"A revival of true godliness among us is the greatest and most urgent of all our needs. . . . But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer."—Mrs. E. G. White, in *Review and Herald*, March 22, 1887.

Let the differences in the church be put away. Let us seek the lost. If there is in the family one child who is unconscious of his sinful state, parents should not rest. Search the Word of God and by its light let everything in the home be examined to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property.

May God make this M. V. Week of Prayer the occasion for a mighty outpouring of His Spirit, that our youth may be won to Christ and that they may have power to finish the work of the gospel in all the earth quickly.

ALFRED W. PETERSON.

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FRIENDSHIP is that by which the world is most blessed and receives most good.—*Jeremy Taylor*.

❖ ❖

If a violin is to produce true music, it must be constantly retuned. Worship and prayer are the means of retuning our minds and spirits to the will of God.—*British Weekly*.

## Missionary Volunteer Day

SABBATH, MARCH 18

By D. E. REBOK

President,  
S. D. A. Theological Seminary

### We Live by Faith—

#### And We Are Saved by Faith

##### INTRODUCTION.

STORY of John D. Rockefeller, "Faith in the Future of Oil."—"One day on the golf course Mr. Clark lured Mr. Rockefeller into reminiscence, and finally asked him point-blank about his own private fortune. What was the secret of it? Why had he amassed so much more wealth than his associates?

"He flashed a quick glance at me, his eyes closing to piercing points under a clouded brow," Mr. Clark wrote. "All his armor was on in an instant. He gazed long into my eyes, and gradually his eyes widened and a look I had never seen upon his face illuminated it as he said with intense conviction, 'Faith!'

"Faith in oil?" I said, echoing his tone.

"Faith in the future of oil," he amplified. "I first had it. I have never wavered in it. I still have it as firm as ever.

"Henry Rogers, he never sold a share; John D. Archbold, he was always ready to buy. Back in the eighties I wanted to build a house in New York, and he bought one thousand shares from me at seventy-five dollars! E. T. Bedford, when Ohio Lima Oil came in and out-stunk all who tried to refine it, kept on buying until we thought he was crazy, building tanks until he had \$24,000,000 locked up in it. 'Some genius,' he would say, 'will refine the sulphur out of it, and then—' And a genius did, and the profit was colossal. Oil for Europe, oil for Asia, oil for Africa and Australia. Faith!"

"Andrews, the man whose skill first made success possible, had early lost faith—and sold out—to John D."—Bruce Barton, *What Can a Man Believe?* pp. 235, 236.

TEXT: Hebrews 10:35-39.

I. The unjust, as well as the just, live by faith.

1. Confidence is faith. The word "confidence" comes from *con-fides*, i. e., with faith.

2. Faith, or confidence, is the power that moves the world.

"Faith in business, faith in the country, faith in oneself, faith in other people—this is the power that moves the

world. And why is it unreasonable to believe that this power, which is so much stronger than any other, is merely a fragment of the Great Power which operates the universe?"—*Id.*, p. 247.

3. Only two really important things in the world—

"Money isn't important," said Henry Ford. "I can't spend much on myself. Nobody can. A suit of clothes; a house; a car—not much that money can buy. There are only two things in the world that are really important—*Work and Faith.*"

4. We exercise faith in everything we do. Our modern business structure is built on credit, which is faith in one another.

The word "credit" comes from *credo—I believe*. The word "fidelity" comes from *fidelis—faithful*.

Bruce Barton talked one day with a man who had seen a great many successful businesses from the inside. He said, "You have a good opportunity for comparing men. What about these big business leaders? Wherein do they differ from others? What is the principal requisite for a man who wants to get into business for himself?" Without a moment's hesitation he answered, "Courage to jump off the dock." That takes faith.

### II. What is that faith?

1. Definition: Heb. 11:1—"Now faith is the ground, or confidence of things hoped for, the evidence of things not seen." (Margin.) Faith is a conviction of the reality of things which we do not see.

*Examples:* A five-dollar bank note and a piece of paper, which will you take? Why? A railway ticket to Chicago. Do I keep running out to the engineer at every station to ask him whether he is sure we are going in the right direction to get to Chicago? A steamship trip to Shanghai, China. I exercise faith in everybody and everything every step of the way.

2. Are you troubled with unbelief and doubts? Then tell Jesus, and Him alone. He is your best friend. Get better acquainted with Him. Unbelief is really a distrust of that wonderful Friend of ours.

*Illustrations:* Doubt in the heart is like a cork in a bottle. It will do no good to hold the bottle under the faucet to be filled with water until you remove the cork, then filling is an easy matter. Doubt in the heart is like sediment in the gasoline feed line in a motorcar.

"Society is now in a state of demoralization, and this will ripen until the nations become as lawless, as corrupt, as were the inhabitants of the world before the flood. The degradation that is found in the world today is largely due to the fact that the Bible no longer exerts a controlling influence upon the minds of men. It has become fashionable to doubt."—Mrs. E. G. White in *Signs of the Times*, April 21, 1890.

3. Drive out doubt and things change. Mark 9:23.

4. The greatest need of the world today is for young men and women of faith. On December 24, 1941, the *Charlotte Observer*, "the foremost newspaper of the two Carolinas," ran a full page with these words in big type across the top, "THROUGH FAITH ALONE—CAN HOPE SURVIVE." Then under the heading was this message, "It got around that it was somehow unmanly to believe in God. Sissy to say your prayers."

"Those were queer, sick years between the two wars, when morality had to do with vice, drinking, and the other fellows; when it was all right for even free governments to get away with making promises the instruments of their own renunciation. Those were the years when we forgot justice for 'progress' while the world's conscience slipped softly into decline."

"So now the half gods rule, loosed in a tempest of our own making. It is the day of the BLACK FAITH, religion of neglect and despair. The creed of brutality and force drives its millions with the fury of a holy war. Humanity is pretty sick, and while planes, tanks, and battle-ships may save the patient—just this once again—they cannot ever cure the disease."

"The world is face to face with a mighty decision. Either they must meet the BLACK FAITH with a great faith of their own—or surrender to the deluge."

"The choice is plain: To oppose fanatic religion of negation and force with the faith of their fathers; to learn to live by the creed of decency and justice, righteousness, sympathy, and understanding; to find resolution in their belief in the sovereignty of God; or to deny all hope."

"It is time for America to find again the ideals of its founders."

Mark 11:22. "Have faith in God." He is the Captain of the universe, the Engineer in control of the earth as it swings along 66,000 miles an hour on its unerring timetable.

Faith is a sort of sixth sense. It is to the soul in spiritual things what the five senses are to the body in connection with material things. The man of faith believes God implicitly, and does not ask for a reason for every word or act of the Master.

III. Without faith, or confidence, or trust, it is impossible to please God. Heb. 11:5, 6.

1. 1 Timothy 6:11, 12. Instruction to the "man of God."

2. 1 Timothy 1:19. Your danger and mine.

3. Romans 10:17. The true source of faith.

"The Lord wants His people in these days to believe that He will do as great things for them as He did for the children of Israel in their journey from Egypt to Canaan. We are to have an educated faith that will not hesitate to follow His instructions in the most difficult experiences. 'Go forward' is the command of God to His people."—*Testimonies*, Vol. IX, p. 271.

"True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith

is trusting in God,—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness."—*Gospel Workers*, p. 259.

"When John G. Paton, that godly missionary, was in the New Hebrides, his greatest task was the translating of the Bible into the native language. The word 'faith' held up his work for a long time. There just seemed to be no equivalent for faith in the language. Finally, one day an islander sank into one of Paton's easy chairs after a strenuous day, remarking, 'How restful it is to just cast all my weight upon this chair.' The Holy Spirit seemed to say to Paton, 'There is your phrase for faith.' Thus Paton's Bible read, 'This is the victory that over-

cometh the world, even by casting all our weight upon Him.' 'God so loved the world, that He gave His only-begotten Son, that whosoever casteth all his weight upon Him should not perish, but have everlasting life.'"

#### APPEAL.

Romans 5:1, 2. "Therefore." It is a conclusion of the whole matter. After all is said and done, we live by faith, we are justified by faith, and we are saved by faith. Such faith brings peace with God and man. Such faith in Jesus Christ gives us access to God and enables us to stand.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried."—*The Great Controversy*, p. 621.

Dear young friends, I appeal to you today to let go and cast all your weight upon Christ, your Friend and Saviour, for He will save you in this life and in the life to come.

## STUDIES FOR Senior Missionary Volunteers

By D. E. REBOK

### SUNDAY, MARCH 19

#### Something Beyond This Life

##### INTRODUCTION.

It was about the year 1349 when a terrible scourge swept over Europe. The Black Death, as it was called, moved on relentlessly, attacking old and young, rich and poor, parson and peasant, alike. So terrible was this plague that it left heaps of corpses in every town and village, so many that there were scarcely enough people left behind to bury the dead. More than half the inhabitants of England and some other countries were swept away.

The skin broke out in painful boils, and then the sufferers knew that they had at most three or four days longer to live. As their bodies turned black from putrefaction, their despair deepened, and for many, their hopes for the future vanished.

Thousands thus perished in Norwich. Fifty thousand, more than half the population of London, were interred in the cemetery where later the Charterhouse stood. More than half the parish priests in Yorkshire County were laid in their graves. And it is said that "two thirds of those connected with Oxford University were taken by the grim reaper. A young student of twenty-four, aghast at the sight of one friend after another being mowed down with the terrifying scourge, was filled with alarm by thoughts of eternity. What if he should succumb? He was not ready to die! Day and night he agonized in prayer, until he was led through painful conflicts to the Book of books for comfort. John Wycliffe was that young student. He learned that there was something more worthy than vain philosophy. The peace and joy which came to his heart he desired to share with others." He was made warden of Canterbury College, and

here he wielded a mighty influence upon all about him.

TEXT: 1 Corinthians 15:19.

##### I. OUR HOPE FOR THE FUTURE.

1. Our hope is not limited to this "vale of tears"—made so by sin and sinner. This world was not always filled with wars, bloodshed, wholesale murder, destruction, drunkenness, crime, juvenile delinquency, fear, pain, sorrow, death.

a. God made a "perfect creation." Gen. 1:26, 31; Isa. 45:18; Eccl. 7:29.

"Man was to bear God's image, both in outward resemblance and in character. . . His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will."—*Patriarchs and Prophets*, p. 45.

b. God's plan was marred by sin, and sin brought curses upon man's own head, and hand, and heart.

(1) Genesis 3:13-24. Sin changes things.

(2) Romans 5:12; 1 Corinthians 15:21, 22. Sin began with *one*, but has infected and affected *everyone*.

(3) The following scriptures give us a picture of what sin has accomplished: Rom. 1:28-32; Gal. 5:19-21; Eph. 4:17-31; 5:3-7; Col. 3:5-9; 2 Tim. 3:1-6; Rev. 21:4, 8, 27; Rom. 6:23. Does a look about you in the world today verify that description? Does any portion of it describe your condition and mine?

2. This world of sin shall not always remain. God has something better in store.

a. 1 Peter 1:3-10. An inheritance incorruptible, reserved for you.

b. Hebrews 11:8-16. Abraham looked for it.



c. 2 Peter 3:7-13. A tremendous and terrific change is coming, and coming soon.

"God created the earth to be the abode of holy, happy beings. . . . That purpose will be fulfilled, when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed."—*Patriarchs and Prophets*, p. 67.

d. The last traces of sin will be removed. Matt. 25:41; Ps. 37:20; Mal. 4:1, 3.

"This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. . . . By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—*The Desire of Ages*, pp. 763, 764.

3. Listen, young friends, to the entreaties of God to you and me; Heb. 3:12-14; 2 Peter 3:14-18; 1 Cor. 1:4-8.

## II. OUR HOME FOR THE FUTURE.

1. Here we may choose our own home—where we will live and how. *But—*

2. Our home for the future will depend on our choice here and now. There are but two possible choices—commonly called heaven and hell, or the new earth and the lake of fire. There are but two ways to travel—one leads to the former, the other leads to the latter. (Stop here and sing the hymn, "Only Two Ways," No. 11 in *Christ in Song*. It may be sung as a solo or duet or by the congregation.)

3. Will your home of the future be with those who doubt and refuse to give up their own sinful wills and ways? Rev. 21:8; 22:15; 20:7-15; Mal. 4:1, 3.

(NOTE: For background material, the speaker might profitably read chapter 41 in *The Great Controversy*.)

4. Will your home of the future be with those who now have faith in God and His Son—those who now have yielded their wills and ways to God's will and way?

"God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can choose to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ."—*The Ministry of Healing*, p. 176.

a. A word picture of the home of the saved, the overcomers: Ps. 37:9-11; Rev. 21:1-7; Isa. 65:17-19, 21-25; 11:6-9; 33:24; Rev. 22:1-7.

"The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be this eternal abode of the obedient. For six thousand years, Satan has struggled to maintain possession of the earth. Now God's original purpose in

its creation is accomplished. 'The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.'—*Patriarchs and Prophets*, p. 342.

(NOTE: For further descriptive material to help you paint the picture of your future home and mine, read chapter 42 in *The Great Controversy*, and also the last few pages of Uriah Smith's book, *Daniel and the Revelation*.)

## CONCLUSION AND APPEAL.

Matthew 11:28-30; Revelation 22:17, 20, 21. Here are gracious invitations to you personally to share the joys of the earth made new—the kingdom restored. What is the response in your heart right now? My dear young friends, what are you going to do about it? Will you say with Felix, "Go thy way for this time; when I have a convenient season, I will call for thee"? Acts 24:25. Will you respond like King Agrippa, "Almost thou persuadest me to be a Christian"? Acts 26:28. Will you say with Joshua, "We will serve the Lord"? Joshua 24:15.

Choose life. Deut. 30:15-20.

## MONDAY, MARCH 20

### A Lesson for All Ages

#### By Grace Are Ye Saved Through Faith

SCRIPTURE READING: Psalms 73.

#### INTRODUCTION.

I AM thinking today of the people who live on the upper end of Main Street in any American town, and in every big city around the world—in the big, lovely houses surrounded by beautiful gardens of trees, shrubs, flowers, grass, and pools.

I am thinking of the rich, fashionable people, who before the war crowded the spacious decks, the luxurious drawing rooms, and the parlors of our great ocean liners, trotting all over the globe to find new thrills and new ways to squander their money, which, by the way, seemed to come from an inexhaustible treasury.

As I have passed by and watched some of them gambling, drinking, dancing, the words of the psalmist have kept tumbling over themselves in my confused mind: "For I was envious at the foolish, when I saw the prosperity of the wicked. . . . They are not in trouble as other men; neither are they plagued like other men. . . . Their eyes stand out with fatness: they have more than heart could wish. . . . Behold, these are the ungodly, who prosper in the world; they increase in riches." Ps. 73:3-12.

Then with the psalmist I thought, "Verily I have cleansed my heart in vain, and washed my hands in innocence. . . . When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." Ps. 73:13-17.

#### I. THE PROBLEM OF ALL AGES.

1. This problem has been common to the minds of men from the very beginning of things, and will continue to be a problem down to the very end: Job 21:7-34; Ps. 37:1, 2; Jer. 12:1-4.

2. The book of Habakkuk, who is known as "The Philosopher," deals with the problem, and God gives the answer.

a. Habakkuk 1:1-4: The apparent triumph of wrong. Why do sinners prosper? The strength and wealth of the wicked versus the humiliation and poverty of the just. Not so much a question of "why" as it is a problem of "how long" God will permit such a situation to continue.

b. God replies in Habakkuk 1:5-11.

(1) God says, I am working a work in your days, or I am working on the problem here and now by using the Chaldeans to punish the people of Judah for their sins and misuse of wealth and power. Verses

6-11 graphically describe what was soon to come. 606-586 B. C.

(2) Habakkuk 1:12-17: Habakkuk was not satisfied with the answer. How could God use a cruel and barbarous people like the Babylonians to bring judgment and punishment on a people more righteous than themselves?

c. The real answer.

(1) To Job—Job 21:19, 20.

(2) To David—Ps. 73:17 (in the sanctuary).

(3) To Jeremiah—Jer. 12:14-17.

(4) To Habakkuk—Hab. 2:2-4.

"The faith that strengthened Habakkuk and all the holy and the just in those days of deep trial, was the same faith that sustains God's people today."—*Prophets and Kings*, pp. 386, 387.

"We must cherish and cultivate the faith of which prophets and apostles have testified,—the faith that lays hold on the promises of God, and waits for deliverance in His appointed time and way. . . . 'The just shall live by his faith.'—*Id.*, pp. 387, 388.

Yes, the righteous, or just, shall live by his faith. This is the great teaching of Habakkuk. This man of God, in his thinking and in his message, went all the way from doubt to a higher faith. To him faith meant more than confidence and trust. The word which he used for faith carries the idea of "faithfulness, steadfastness, firmness, persistency, endurance, patience, even loyalty." Substitute any one of these words for the word "faith" in the text and you have a wealth of meaning.

3. Paul saw it clearly—the fountain-head of all salvation is in God, in His abundant grace, which He gives as a gift to all who believe. Eph. 2:8.

a. You and I are saved through faith and by God's grace.

*Illustration:* Spurgeon says, "Faith occupies the position of a channel or conduit pipe. Grace is the fountain and the stream: faith is the aqueduct along which the flood of mercy flows down to refresh the thirsty sons of men. It is a great pity when the aqueduct is broken. It is a sad sight to see around Rome the many noble aqueducts which no longer convey water into the city, because the arches are broken and the marvelous structures are in ruins. The aqueduct must be kept entire to convey the current; and, even so, faith must be true and sound, leading right up to God and coming right down to ourselves, that it may become a serviceable channel of mercy to our souls. Still, I again remind you that faith is the channel or aqueduct, and not the fountain-head, and we must not look so much to it as to exalt it above the divine source of all blessing which lies in the grace of God."—*100 Revival Sermons and Outlines*, p. 388.

b. Neither faith nor works will save a man, but we are saved by Jesus Christ through our faith in Him and through our works for Him. Rom. 3:24-26; 1:16, 17; John 6:29. Faith, then, is an act, not a feeling; a work, not a sentiment. Therefore, we are saved through the act of believing in Christ.

*Illustration:* Moody makes this clear by the following experience: "I was preaching in Manchester, England, some years ago. One Sabbath afternoon I was short of workers, and there were a good many inquiring the way of life. I took some into the first gallery, and after I had spoken five or ten minutes, a gentleman came up, a businessman, and stood on the outskirts of the company.

"My friend, are you not a Christian?"

"No. I wish I were," he replied.

"Then," I said, "I'll speak to you and try to make the way plain to you, and if you can see it, perhaps the others may see it."

"I addressed my remarks to him. After I had used one or two illustrations, I said, 'Now, do you see it?'"

"No. It is not clear. It doesn't help my case."

"I gave a number of other passages. 'Does that make it plain?'"

"No. That doesn't help my case.' He was like most people who think their case a peculiar one."

"I gave another and another illustration. Then he said, 'The fact is that I can't feel that I'm saved.'"

"I said, 'Was it Noah's feelings that saved him, or the ark?'"

"Good evening, Mr. Moody. It's all settled." And away he went.

## TUESDAY, MARCH 21

## Prepare to Meet Thy God

TEXT: Amos 4:12.

## INTRODUCTION.

"PREPARE to meet thy God" is the warning due the world today. It is due *you* today—every one of you. Whether you heed the admonition or not, it is my duty to give it to you.

You may answer as did Felix of old, and it may be for the same reason. (Relate narrative.)

"As Paul goes on, a strange fear begins to creep about the heart of Felix. It is the watershed of his life that he has come to, the crisis of his fate. Everything depends on this next five minutes. Will he yield? Will he resist? The tongue of the balance trembles and hesitates for a moment and then, but slowly, the wrong scale goes down. 'Go thy way for this time.'

"Ah! If he had said: 'Come and help me to get rid of this strange fear,' how different all might have been! The metal was at the very point of melting. What shape would it take? It ran into the wrong mold, and, as far as we know, it was hardened there."—*One Hundred Revival Sermons and Outlines*, p. 177.

"Prepare to meet thy God" presents a problem and a challenge which all young people have to meet sooner or later. Daniel 5 presents a picture which has stirred the imagination of many young people. How could those young men and women be prepared to meet God in the midst of their wild, drunken revelry? No wonder the "Unseen Water" bared His hand and wrote those fearful words on the walls of the banquet hall. Young friends, are they being written today on the fleshy walls of your heart?

## I. WHY SHOULD WE PREPARE TO MEET GOD?

1. Because we live our lives before an all-seeing God, and an absolute and accurate record is kept of our lives from the cradle to the grave.

"If we were to cherish a habitual impression that God sees and hears all that we do and say, and keeps a faithful record of our words and actions, and that we must meet it all, we would fear to sin. Let the young ever remember that wherever they are, and whatever they do, they are in the presence of God."

The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him."—*Patriarchs and Prophets*, pp. 27, 28.

See Ps. 139:1-16; Eccl. 8:12; Ps. 14:2; 11:4; 33:13-15; Prov. 5:21-23; Isa. 37:28.

a. Explain the various devices invented by man for making records—shorthand, phonograph records, movie and talkie films, television, life detector, etc.

b. Each person must prepare to meet God and the complete record He is keeping of each and every one of our lives. Eccl. 11:9, 10; 12:13, 14.

2. Because of our disregard for God's warnings and the fact that God's patience and long-suffering will come to an end. See Amos 4:6-11; 9:8-10; 8:15; 9:5; 8:11-13; 4:12.

3. Because the "end" is at hand.

a. A Chinese proverb says, "Every feast, no matter how good or how long, must come to an end." See Amos 8:2, 3, a premillennial prophecy; Eccl. 8:20; 1 Peter 4:7; 2 Peter 3:9-14; *The Great Controversy*, chapters 39, 40.

b. World conditions show that we have not long to go. The coming of Jesus is at the door.

c. Find some significant quotations from leading world authorities.

4. Because there are only two classes of people in the world—the prepared and the unprepared. 1 Thess. 5:1-9; Luke 21:34-36; Matt. 24:42-44.

"I believe in quick work, but that was too quick for me. I wondered if the man did really see it. The next day I was looking for my 'ark man.' He wasn't around. One afternoon I was going down the back stairs of the Free Trade Hall of Manchester, and there wasn't much light. A man tapped me on the shoulder, and asked:

"Do you remember me?"

"I remember that voice, but I can't locate it," I said.

"Do you remember the man in the ark?"

"I answered, 'I've been looking for you.'

"He said, 'That settled it all at once. I've been trying to save myself by my feelings, and trying to make an ark of my feelings, but the moment you spoke of the ark, that settled it.' He continued: 'Mr. Moody, always tell of the ark.'"—*100 Great Tests and Their Treatment*, pp. 20, 21.

## II. THE APPLICATION OF THIS TRUTH.

1. Luther's experience. Rom. 1:17. Read *The Great Controversy*, pages 122-125, 152, 160.

"The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose, and leading him to deep humility before God. . . . 'To pray well,' he often said, 'is the better half of study!'"—*The Great Controversy*, p. 122.

When he first came across a copy of God's Word in the library of the university, "with mingled awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim, 'O that God would give me such a book for myself!'"—*Ibid.*

"Luther was one day devoutly climbing these steps [Pilate's staircase in Rome], when suddenly a voice like thunder seemed to say to him, 'The just shall live by faith.' He sprang to his feet, and hastened from the place in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ."—*Id.*, p. 125.

2. The story of Patrick Hamilton, first martyr in Scotland, an example of one who believed that a man is justified only by faith in Christ. See *Acts and Monuments*, by Foxe, Vol. IV, pages 558-563.

Patrick Hamilton, a young Scotsman of twenty-three years, born of high and noble stock, and of the king's blood, became an ardent believer and teacher in the doctrines of the Bible, especially those concerning faith and works. "This young man, Patrick Hamilton, if he had chosen to lead his life, after the manner of other courtiers, in all kind of licentious riotousness, he should peradventure have found praise without peril or punishment in that his flourishing age; but, forasmuch as he joined godliness with his stock, and virtue with his age, he could by no means escape the hands of the wicked. So that in all things and in all ages, the saying of St. Paul is verified, 'Whosoever doth desire and study to live godly in Christ, he shall suffer persecution as a companion of his godliness': for there is nothing safe or sure in this world by wickedness and sin."

This young man was burned at the stake at St. Andrews in 1528 on the charge of teaching that a man is justified only by faith in Christ.

## III. CONCLUSION.

Hebrews 10:35-39. As Luther stood for faith, and Patrick Hamilton died for it, dear young people, should we not today make a new covenant with God that, come what may, we shall not cast away our faith and confidence? True, "the just shall live by faith," and should we not ask God here and now to increase our faith that we may not draw back, but rather live the Christian life more abundantly?



"TRUE greatness is the offspring of clear thought and hard work."

a. How is it with *my* soul? Am I ready to meet what may come?

*Example:* The sudden death of some well-known worker or other person.

b. The uncertainty of life. Be ready. Eph. 4:28. It is well to keep everything right every day. "Prepare to meet thy God," and be prepared every night when you lie down to sleep.

5. Because it is our first business in life.

a. Matt. 6:33. "We are enjoined by Christ to seek first the kingdom of God and His righteousness. This is our first and highest duty."—*Testimonies*, Vol. III, p. 397.

b. Rom. 14:17, 18. Not something to eat or drink, but righteousness, peace, and joy—these things make us acceptable to God and approved of men.

*Illustrations:* A small coin or a small piece of lace may be so held as to obscure the whole field of one's vision. A small, insignificant purpose may so engage the attention as to defeat the great and worthy aims in life.

Story of Mary and Martha. Luke 10:38-42.

Story of the rich young ruler. Luke 18:18-23. "How much he had to commend him! His education, his social position, his morality, and yet all that had little value as compared with that one thing which he lacked—a heart fully surrendered to God."—*One Hundred Revival Sermons and Outlines*, p. 371.

c. Overattention to other things often crowds out religion and the seeking of God's kingdom.

d. Only one object or thought can occupy the focus of our attention at a time. The thought in your mind at this instant had to crowd out some other thought to make way for itself. *Put first thoughts first* in your mind, and your life will develop accordingly. Tell me what you think and I'll tell you what you are and will become. Tell me what you like and I'll show you what you will become.

e. The man who makes Jesus king in his life, who puts His kingdom first, and who makes His rule over life supreme, is a happy, useful Christian, a blessing to society, and is used of God in His service.

*Illustration:* It is said that Jenny Lind was invited by the king of her country to sing in the royal palace at a special festival which came on Sunday. She refused because it was against her principles to sing at such public gatherings on that day. The king himself came to plead with her, but her only response was, "There is a higher King, your majesty. I owe my first allegiance to Him." She put Christ first in her life and made Him the real king on the throne of her heart.

See also *Messages to Young People*, pages 166, 142; *Steps to Christ*, the chapter on "Consecration." Note especially the paragraph on "How am I to make the surrender of myself to God?"

## II. HOW SHALL WE PREPARE TO MEET GOD?

1. The book of Acts presents two men who passed through the same stages of feeling and conviction up to a certain point, and then took two very different courses of action:

Felix, becoming afraid, recoils, shuts himself up, puts away the thing that disturbs him, and settles himself back into his evil life. Acts 24:25.

The Philippian jailer, becoming afraid, like a sensible man tries to find out the reason for his fear, and how to get rid of it; he falls down at the apostles' feet and says, "Sirs, what must I do to be saved?" Acts 16:30, 31.

a. Dear young friend, don't cheat yourself by excuses and bids for delay. Don't settle back into that old carelessness.

b. Be like the jailer and face the issue. Follow on to know the "how" in the matter of salvation, in the preparation necessary to meet your God.

2. Paul gave the answer—"Believe on the Lord Jesus Christ." Acts 16:31. "I was not disobedient unto the heavenly vision." Acts 26:19; 9:3-6.

a. First catch a vision of Christ.

b. Then believe on Christ as your Saviour, Guide, Counselor, Friend.

## WEDNESDAY, MARCH 22

## Do I Need Christ?

## INTRODUCTION.

THE past few days we have been talking about things in general. Now let us come down to the all-important question: *Do I need Christ?*

It is one thing to think about the church's preparing to meet God, but it is much more vital whether *I* will prepare to meet Him or not.

It was rather an interesting letter that a radio broadcaster received some time ago from a sheepherder—or should we call him a shepherd?—on a lonely ranch in the far West. The letter ran, in part, as follows:

"Will you please strike 'A' on your broadcast? I'm far away from a piano, and the only comfort I have is my old fiddle. It's all out of tune. Will you strike 'A' so that I can get it in tune again?"

"The radio man granted the simple but unusual request, and some days later received a letter of appreciation from the man, saying, 'Now I'm in tune again.'"

"And we are reminded that there may be some lives that need tuning, that need to hear the clear pitch of 'A.' One does not have to be out on a lonely ranch in an isolated place in order to be out of tune. And to be in a position to sound the chord for those who have lost it, is a grand privilege. It is a blessed service in a discordant world. It may be that multitudes are out of tune, and don't know it."—*Religious Telescope*.

Might it be that *you* are out of tune with heaven?

But some of you're saying, "What is it to you if I am out of tune? What does it matter to you if I am not prepared to meet God? Isn't that my own business? Why should you worry?"

## I. IT'S MY LIFE TO LIVE—WHAT SHALL I DO WITH MY LIFE?

1. Every one of us must live some kind of life; what kind shall mine be?

2. Whether you like it or not, or believe it or not, does not change the fact that *you* must render an account of your life. 2 Cor. 5:10; Eccl. 11:9; Rom. 14:7.

3. Three pictures on "The Game of Life."  
a. "The Game of Life in Progress." *Bible Readings for the Home Circle*, page 787. Satan is playing with you far your soul.

b. "The Game of Life Lost." *Id.*, page 788. Satan has won. You sit in sadness and despair. Hope and peace are gone. A scene of "inexpressible sorrow and regret."

c. "The Game of Life Won." *Id.*, page 789. Satan is defeated and gone. The happy results of a faithful Christian life. Prov. 4:23.

4. Observations: God's way to righteousness is an "all-out" way; it is *all* the way or none. Ps. 37:31; Jer. 31:33.

Right living comes from right thinking and right attitudes. Prov. 4:23; 3:5, 6; 16:9; 23:7, 26; Matt. 12:34, 35; 15:18-20; Luke 6:45.

References: *Steps to Christ*, pages 64, 65, 70, 71, pocket ed.; *Testimonies to Ministers*, pages 131, 421, 422, 426, 431, 441; *Patriarchs and Prophets*, pages 360, 361, 452; *Quiet Talks About Jesus*, by S. D. Gordon, page 25.

## II. WHO IS THIS CHRIST WHOM I NEED?

1. This is not a strange question. Young people have a right to ask and investigate and do research in this field of study just as much as in science.

a. If Christ is a fact, then we need not fear a hit of investigation, nor the asking of a few questions.

b. John 7:40-44 indicates that they had the same questions nineteen hundred years ago, and that there was "a division among the people because of Him" the same as there is today.

c. How would you proceed in proving

c. Then become obedient to Christ.  
d. Have your life inwrought with the life of Christ. Read *God's Book*, by Haynes, pages 192-195; *Testimonies to Ministers*, pages 131, 421, 422, 426, 431, 441; *Steps to Christ*, pages 64, 65, 71, 72, pocket ed.

3. But you ask, "What constitutes a Christian?"

a. The Bible picture: Ps. 15:1-5; Isa. 33:14-17; Micah 6:8. (The Talmud suggests 618 cardinal requirements for a good Israelite.) James 1:27; Acts 10:35; 1 Peter 3:12; Gal. 5:22.

b. The Spirit of prophecy picture: *Testimonies to Ministers*, pages 280-283; *Steps to Christ*, chapter, "The Test of Discipleship"; *Patriarchs and Prophets*, pages 222, 223.

4. What will it cost to become all of that?  
a. Luke 14:24-30. You might as well face the facts, and then go all the way with Christ. Read Jeremiah 3:12, 13; 29:13; 1 John 2:14-17; 2 Peter 3:9-14.

b. Accomplished through God's Word. Ps. 119:9, 11, 18, 22, 130; 2 Tim. 3:14-17. "The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels."—*Ministry of Healing*, p. 458.

"By obtaining a knowledge of God's Word and giving heed thereto, men may rise from the lowest depths of degradation to become the sons of God, the associates of sinless angels."—*Messages to Young People*, p. 264.

## III. WHEN SHALL WE PREPARE TO MEET GOD?

1. Today. 2 Cor. 6:12. See *Testimonies*, Vol. V, p. 353.

2. Two dangers.  
a. Procrastination—some more convenient time. Acts 24:25.

Reasons for delay:  
(1) To get rid of an unpleasant subject.  
(2) Thinking that there is time enough.  
(3) Letting the world obliterate the impressions that have been made.

(4) Refusing to surrender something which you know you should and must give up.

b. Indecision—"almost persuaded," but almost is not enough. Acts 26:28. Almost to the station platform may see the gates closed to you.

Almost on the gangplank may see the big ship pull away from the dock, and you will not be on board.

Almost right was never right.  
Almost passed will be a sufficient reason for your remaining behind your class and repeating your course.

## APPEAL.

"Young Sabbathkeepers who have yielded to the influence of the world, will have to be tested and proved."—*Messages to Young People*, p. 375.

1. Young Seventh-day Adventists, I call upon you to prepare today to meet your God.

2. Young unbaptized members of Adventist families, I plead with you to prepare now to meet your God.

3. All others, I appeal to you here and now to be ready—be prepared—to meet your God.

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Peter 4:7. This will mean daily, hourly preparedness.



WHATEVER is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable word shall stand forever.—*The Great Controversy*, p. 288.

that this Jesus was actually here as a man of history, and did and said what the four Gospels record concerning Him?

"Over the coming of Christ, the historian has been perplexed. He cannot deny that this event, whatever it was, has made a world-wide difference. Yet he does not know how to offer an account of it."—*Is Christ Possible?* by P. W. Wilson, p. 25.

2. Why should history record the Man Jesus of Nazareth? Josephus, Suetonius, and Tacitus all mention Him and His followers—to be sure not very complementarily, for they were no friend of the "meek and lowly Master."

a. Cornelius Tacitus bears testimony: "Nero punished, with exquisite torture, a race of men detested for their evil practices, by vulgar appellation commonly called Christians."—*Anthology of Jesus*, by Marchant, p. 299.

b. Why should we take secular writers like Josephus, Suetonius, and Tacitus, and refuse to recognize Paul, Luke, John, Mark, or Matthew?

c. If Christ never lived, how can you account for:

(1) The Christian church of 500,000,000 members? "The Christian church, whether we like it or not, has been a force of unparalleled power in human affairs. . . . There is evidence that the influence of the Christian church, so far from ebbing, is rising."—*The Jesus of History*, by Glover, p. 2.

(2) The Christian churches, hospitals, asylums, schools, colleges—where did they come from? Why are they here?

(3) Look at the Bible—now translated in whole or in part into 1,058 languages. Why put the Christian's Book in the hands of all the people if it is a hoax, a falsification?

"The whole Bible is a revelation of the glory of God in Christ."—*Ministry of Healing*, p. 458.

"In the religion of Christ there is a regenerating influence that transforms the entire being."—*Counsels to Teachers*, pp. 51, 52.

When Martin Luther caught the real meaning of the Bible, he exclaimed, "We are nothing; Christ alone is all!"

When John Wesley saw his need of Christ and was so remarkably converted, he was transformed from "a pedantic priest into a flaming prophet of God." Durlag fifty-three years he preached 46,000 sermons, traveled 226,000 miles (mostly on horseback), published 233 books and pamphlets, made \$150,000 profits from his publications, never spent more than \$150 a year on himself, and died worth less than \$50. He left the great Methodist Church as a monument to a man who needed Christ, accepted Him, and preached Him to others. His last words, when he died at 88, were, "The best of all is, God is with us!"

(4) Look at the art, literature, and music in all the world based on the Bible and Christ. Take all of this away. What would be left? Well, after removing Christ and everything He has influenced in human history, we would have the darkness of Central Africa, the untouchables of India, the heathen of China, the cannibals and head-hunters of the South Sea Islands.

3. Here is the Man Christ Jesus.  
a. Chosen by H. G. Wells as the first of the greatest men in human history.

b. Napoleon's testimony: "Alexander, Caesar, Charlemagne, and myself founded empires. But an what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and, at this hour, millions of men would die for Him."—*Anthology of Jesus*, by Marchant, p. 357.

c. An unknown author's testimony: "Here is a man [Christ] who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself."

"While still a young man, the tide of popular opinion turned against Him. His friends ran away; . . . one of them denied Him. He was turned over to His enemies. He went through the mockery of trial. He

was nailed upon a cross between two thieves. While He was dying, His executioners gambled for the only piece of property He had on earth, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave, through the pity of friends. Nineteen wide centuries have come and gone, and today He still is the centerpiece of the human race and the leader of humanity.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings and dictators that ever reigned put together have not affected the life of man upon this earth as that one solitary life."

Tell me, friends, what is your testimony concerning this Man of history, this Man of the Bible? What do you think of Christ? Whose Son is He?

### III. WHAT JESUS MEANS TO ME.

Story of how Bruce Barton came to write his book, *The Man Nobody Knows*. (Abbreviated.)

The little boy's body sat bolt upright in the rough wooden chair, but his mind was very busy.

This was his weekly hour of revolt. The kindly lady who could never seem to find her glasses would have been terribly shocked if she had known what was going on inside the little boy's mind.

"You must love Jesus," she said every Sunday, "and God."

The little boy did not say anything. He was afraid to say anything; he was almost afraid that something would happen to him because of the things he thought.

Love God! Who was always picking on people for having a good time, and sending little boys to hell, because they couldn't do better in a world which He had made so hard! Why didn't God take someone His own size?

Love Jesus! The little boy looked up at the picture which hung on the Sunday-school wall. It showed a pale young man with flabby forearms and a sad expression. The young man had red whiskers.

Then the little boy looked across to the other wall. There was Daniel, good old Daniel, standing off the lions. The little boy liked Daniel. He liked David, too, with the trusty sling that landed a stone square on the forehead of Goliath. And Moses, with his rod and his big brass snake. They were winners—those three. He wondered if David could whip Jeffries. Samson could! Say, that would have been a fight.

But Jesus! Jesus was the "lamb of God." The little boy did not know what that meant, but it sounded like Mary's little lamb. Something for girls—sissified. Jesus was also "meek and lowly," a "man of sorrows and acquainted with grief."

One day the boy grown older decided to wipe his mind clean of books and sermons.

He said, "I will read what the men who knew Jesus personally said about Him. I will read about Him as though He were a new historical character about whom I had never heard anything at all."

The man was amazed.

A physical weakling! Where did they get that idea?

A kill-joy! He was the most popular dinner guest in Jerusalem!

A failure! He picked up twelve men from the bottom ranks of business and forged them into an organization that conquered the world.

When the man had finished his reading he exclaimed, "This is a Man nobody knows."

1. "Jesus," a "Saviour." Matt. 1:21.

a. Am I one of His people? Will He save me from my sins?

b. Yes, I do some things of which I am ashamed. Are they sins? 1 John 3:4, 5; Rom. 3:20, 23.

c. Since the wages of my sins is death, what chance have I to avoid paying that penalty? Eze. 18:4; Rom. 6:23.

d. God so loved me that He gave Jesus for me and my sins. John 3:16; 1 John 2:1, 2; 1:7.

2. Therefore, I do need Jesus.

"Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with

God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. . . . There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ."—*Steps to Christ*, pp. 12, 13, *Army and Navy edition*. John 3:3; 1 Cor. 2:14; John 3:7; 1:4; Acts 4:12.

### APPEAL.

My dear young friends, what can we say? What shall we do? Do you need Christ? Do I need Christ?

"O let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages,—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?"—*Id.*, p. 21.

And now in answer to life's greatest problem, What must I do to be saved? we are glad for the clear, positive answer given in God's Word, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

Even so, "Lord, I believe; help Thou mine unbelief." Mark 9:24.

## THURSDAY, MARCH 23

### What Shall I Do With Sin?

#### INTRODUCTION.

"In a recent broadcast to the British nation the Archbishop of Canterbury made an earnest plea for a down-to-the-roots-of-life repentance. 'Things are not altogether well with us,' he said. 'We thank God for the splendid qualities our people have shown—courage in danger, comradeship in service, perseverance in effort. But the decline in honesty has been very sharp and steep. Our standard of conduct in matters of sex is very lax. These things will bring terrible consequences if we will not change our outlook, or in the old phrase, Repent.'

"If the Archbishop had been speaking to the American people with equal candor, he would have called upon us to repent for our widespread disregard of the Sabbath, our shameless exhibition of nude women for purposes of entertainment, our superstitious turning to astrology, our mounting tide of profanity and obscenity, our vulgar wit and our applause for the low and nasty, our flouting of decency in current fiction, our sordid drunkenness and frenzied gambling, our prodigality in the presence of the world's suffering, and the long list of moral failures which no man can name.

"The whole sorry story is one that brings the sense of shame to any clean soul who loves America, and the cure for it is not to be found in some new law, but in a movement covering the entire nation in which each individual takes himself in hand and prays, 'God be merciful to me, a sinner.'

"This is not the time for wholesale condemnation of others, but for a searching examination of ourselves, accompanied by a spirit of repentance that means a forsaking of sin."—*Editorial in The Christian Advocate*, June 10, 1943.

"Everywhere it is as dark as midnight, and only He who is the Light of the world can save us."—*Editor, Methodist Journal*.

"Never since Christ was born in Bethlehem's manger have the stars looked down upon a world more filled with anxiety and fear."—*Newspaper writer*.

Now turn to the Bible's description of our condition:

Eph. 2:1. Dead in trespasses and sins. Isa. 1:5, 6. The whole head is sick and the whole heart faint, no soundness in it.

2 Tim. 2:26. In the snare of the devil, taken captive by him at his will.

2 Tim. 3:1-6; Rom. 1:28-32; 1 John 5:19. The whole world lieth in wickedness.

#### I. IN THE WORLD BUT NOT OF THE WORLD.

1. Christ came to save sinners.

"As you see the enormity of sin, as you see yourself as you really are, do not give up to despair. It was sinners that Christ came to save. . . . No earthly parent could be as patient with the faults and mistakes of his children, as is God with those He seeks to save."—*Steps to Christ*, p. 35, *Army and Navy edition*.

2. "I thought on my ways." Ps. 119:59, 60.

a. A look inside my heart and mind. Lam. 3:40, 41.

b. The world's pull is strong. 2 Tim. 4:10; 1 Tim. 4:1, 2; 1:18, 19.

c. Conflict rages within each one of us. Rom. 7:16, 12, 14, 24.

"The warfare against self is the greatest battle that was ever fought."—*Id.*, p. 43.

d. Could I, a sinner, feel at home in heaven?

If God were to allow a few sinners in heaven, how do you suppose they would feel and act?

"The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. . . . He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy."—*Id.*, pp. 17, 18.

e. Will I, a sinner, feel comfortable in hell? Matt. 8:12; 22:11-13; 24:48-51; 25:30; Luks 13:23-28; Rev. 21:8; 20:9, 10, 12-15.

Read pages 667-673 of *The Great Controversy* for a description of how the wicked will feel about their lot.

4. What, then, stands between me and heaven?

Answer: Just one thing, *sin*. Isa. 59:1, 2, 12; Rev. 21:7, 8, 27. Read *Steps to Christ* pages 32-34, 44, *Army and Navy edition*.

4. What, then, stands between me and hell?

Answer: Just one thing, *Jesus*. Rom. 7:25; 8:1-3. Read *Steps to Christ*, page 34, Army and Navy edition; 2 Cor. 6:2; Heb. 3:7, 8; Rom. 6:11, 12, 23; Gal. 2:20; Col. 3:2-4; Acts 4:12.

## II. THE PROBLEM OF SIN.

1. Is there anyone here who has never sinned?

a. How did you know that you had sinned?

b. Are you aware and conscious of every sin you commit?

c. Do you feel the same *today* about every sin as you did about the first of each kind you committed?

(1) The danger is that we lose that sensitiveness to the awfulness of sin.

(2) So long as you have that sense of guilt, that awareness of having done wrong, it is a sign that you have the Holy Spirit working in your heart. John 16:7-13.

(3) When you cease to have those sins come up before you, it means one of two things:

(a) You are dead *in sin*—hopeless.

(b) You are dead *to sin*—victorious.

2. Sin is the transgression of God's law. 1 John 3:4.

3. Life's greatest question is still with us.

a. Not "what shall I eat?" Matt. 6:31, 32.

b. Not "what shall I drink?"

c. Nor "wherewithal shall I be clothed?" Rom. 14:17-19; 1 Cor. 10:31; Matt. 6:33.

d. But "what must I do to be saved?" Acts 16:30.

## III. WHAT MUST I DO TO BE SAVED?

"Many are losing the right way in consequence of thinking they must do something to merit the favor of God. . . . This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our High Priest."—*Review and Herald*, Nov. 4, 1890.

1. When a sinner asks this question in real earnest, it is of infinite importance that he should be given the right answer. The answer might mean for him the difference between eternal life and everlasting death. Deut. 30:15-20.

2. The Bible answer is God's answer.

a. The invitation, "Come unto Me." Matt. 11:28.

"The Bible does not teach that the sinner must repent before he can heed the invitation of Christ, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' It is virtue that goes forth from Christ, that leads to genuine repentance."—*Steps to Christ*, p. 26, Army and Navy edition.

b. Conviction and belief. Acts 16:29; 2:37.

"Conviction takes hold upon the mind and heart."—*Id.*, p. 24.

c. Repentance and conversion. Acts 2:38; 3:19.

"The prayer of David after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. . . . It was not for pardon only

that he prayed, but for purity of heart."—*Id.*, pp. 24, 25.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. . . . He loathes himself as he views the pure, spotless character of Christ."—*Id.*, p. 29.

(1) Repentance is more than remorse or a sense of guilt; more than regret or being merely sorry; more than shame which comes from being found out. Repentance implies abhorrence of sin.

"Repentance includes sorrow for sin, and a turning away from it."—*Id.*, p. 23.

(2) Repentance and conversion mean a change of mind toward God and sin, a change in my choices, a yielding of my will to God's will.

"You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure.

"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."—*Id.*, pp. 47, 48.

(3) Repentance is feeling as God does toward sin. It demands forsaking of sin. The truly repentant sinner does not feel sorry to give up his sins. He rejoices in the burden lifted.

Do you still love the dance, the movie, the cigarette, the cocktail, the crooked deal, putting one over on your brethren? Then you have not repented and been converted. Rom. 12:1, 2.

d. Confession of your faults to one another and of your sins to God. Ps. 51:3, 4; Jer. 3:12, 13; 1 John 1:9.

"True confession is always of a specific character, and acknowledges particular sins. . . . But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Id.*, p. 38.

e. Forsaking of your sins. Prov. 28:13.

f. Yielding the heart to God. Prov. 23:26. Same as a woman giving her heart to her husband. Prov. 4:23.

g. Cease to do evil—learn to do well. Isa. 1:16, 17.

"There must be decided changes in the life; everything offensive to God must be put away."—*Id.*, p. 39.

3. God's part in my salvation.

a. God is more anxious to help me than I am to receive His help.

b. The blood of Jesus cleanses me from all my sin and unrighteousness. 1 John 1:7, 9; Isa. 1:18; Ps. 51:2.

c. My sins are forgiven. 1 John 1:9; Ps. 103:3; Isa. 55:7.

d. My sins are blotted out. Ps. 51:1; Isa. 43:25.

e. My sins are separated from me. Ps. 103:12.

f. My sins are east into the depths of the sea. Micah 7:19.

## APPRAAL.

So there it is, my dear young friends, just as simple as it can be. God has given you in His Word the only reasonable answer to

the most important question in your whole life. Why try to solve your problem alone and in your own way! God's way is the best way.

The cross of Jesus is the answer to every problem in our lives. It is the answer to your problem of sin. Will you not come forward now to this altar and place your sins upon Christ? Why carry them alone any longer? Press in today and lay off your burden. Just give them all to Him. Come down with me and let us get rid of them all together.

(NOTE: The speaker should lead the way by going down from the rostrum and taking his place by the altar.)

## FRIDAY, MARCH 24

### Christ All and in All

TEXT: Galatians 3:22-26; 1 John 2:6.

"THE life of Christ's disciples is to be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter."—*Testimonies*, Vol. VI, p. 307.

"No man enters the portals of glory but he who sets his heart thitherward."—*Testimonies to Ministers*, p. 442.

"When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The second theme will be the song of the Lamb, the song of grace and redemption. This song will be louder, loftier, and in sublimer strains, echoing, and re-echoing through the heavenly courts. . . . This is the theme, this is the song,—Christ all and in all,—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand, and an innumerable company of the redeemed host."—*Id.*, p. 433.

### I. CHRIST IS ALL AND IN ALL.

1. Christianity is not a doctrine, theory, or creed, but a person, Christ, and His way of living.

a. There is but one way out of life's greatest problem, sin, and out of life's inevitable end, death. That way is *Christ*. Acts 4:12; John 14:6.

Jan Christian Smuts, Prime Minister of South Africa, recently wrote: "Fundamentally, the world has no need of a New Order or a New Plan, but only the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order—an endless plan in the message of Christ. Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the Eternal Message.

"In the twilight of today, I see on that horizon—not the man of Moscow, not the man of Munich, not the man of Rome, but the Man of Galilee. I see Him going around villages and districts, teaching and spreading His message of a new kingdom, healing the sick and suffering. And His message is: 'Cherish in love your fellow man irrespective of race or language; cherish and keep the divine idea in your heart as the highest good!' This is the message also for the church of today and for mankind milling around like frightened sheep without a shepherd.

"The Man of Galilee is, and remains, our one and only leader. And the church, as the carrier of this message, should follow Him alone."—*Christian Herald*, August, 1913.

b. Christ is all for us, and we must be all for Him.

"Christianity—how many there are who do not know what it is! It is not something put on the outside. It is a life wrought with the life of Jesus."—*Testimonies to Ministers*, p. 131.

"Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man."—*Id.*, pp. 421, 422.

2. The power of Christianity is Christ Himself and what He has done for man.



Col. 2:6, 7. "Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach."—*Testimonies*, Vol. VIII, p. 287. See also page 289 and 2 Cor. 3:18, A. R. V.; 1 Thess. 5:9; 1 John 4:8, 9; Phil. 4:7, 19; Titus 2:11, 12; 1 Cor. 1:30; Rom. 8:10; Ps. 37:39.

## II. KNOW—THE MAN FEW PEOPLE KNOW.

1. Since everything in my life hinges on Christ, how can I really know Him? John 17:3.

With the Greeks, we would see Jesus. John 12:21. This has been and is the longing of many hearts. It is the longing of young people today.

"We young church members do not feel that we are given the correct picture of Christ. The fellows back from the war fronts have found God. I've talked to many of them. God was needed when they were under fire. But Christ, they told me frankly, had been pictured to them from pulpit and in Sunday school as effeminate, weak, and soft. Yet we know Him as the most manly and heroic figure in history."—*Christian Herald*, August, 1938.

*How to See Jesus.*—"We know very little about the appearance of Christ, and most of our pictures of Him come from artists of the Middle Ages. To discern Christ's true radiance, we must fall on our knees in penitent faith before Him. A scholar once entered a Lutheran church in Copenhagen to view Thorwaldsen's world-famous statue of Christ. At first he seemed critical, dissatisfied. Then a child, aware of his disappointment, explained, 'You must kneel down and look up into His face.' The visitor followed the child's direction, and kneeling, he saw the marble masterpiece in a new, glorious light. He found a countenance of heavenly beauty directed toward him. Similarly, when we humble ourselves before the Lord Jesus as our only Redeemer from sin, when we become as nothing and He looms before us as everything, He becomes 'fairer than the children of men.'"

Christ's beauty is His grace—"what inexhaustible treasure, what unlimited mercy, what endless love are contained in that short five-lettered word, *grace!*"

The way to see and know a man is to watch him in action and listen to his words. The character of a man is an accurate picture of the real man, and not merely his outward appearance.

2. A businessman's discovery of the real Jesus.

With Bruce Barton let us catch a new view of Christ. (See the book *The Man Nobody Knows*.)

### a. Christ—the Executive, Chapter 1.

If you would learn the measure of a man you must see him in the late afternoon, after a hard and busy day's work. It is then that "the little man loses his temper; the big man takes a firmer hold." Late one afternoon Jesus and His disciples came to a Samaritan village. (Luke 9:51-56.) James and John went ahead to make arrangements for the group to stay all night. They were refused, and it so angered them that Christ the Messiah should be rebuffed that they said, "Lord, these people are insufferable. Let us call down fire from heaven and consume them." "The others joined in with enthusiasm. Fire from heaven—that was the idea! . . . Show them that they can't affront us with impunity! Come, Lord, the fire!"—Page 3.

But that was not the Christ Way of Life—*Picture of Christ*. "There are times when nothing a man can say is nearly so powerful as saying nothing. Every executive knows that instinctively. . . . Down the hot road they trailed after Him, awed by His silence, vaguely conscious that they had failed again to measure up. 'And they went to another village' . . . no debate; no bitterness; no rattle conversation. In the mind of Jesus the thing was too small for comment. In a world where so much must be done, and done quickly, the memory could not afford to be burdened with a petty slight."—Pages 3, 4.

"Eighteen hundred years later an important man left the White House in Washington for the War Office, with a letter from the President to the Secretary of War. In a very few minutes he was back in the White House again, bursting with indigna-

tion. The President looked up in mild surprise.

"Did you give the message to Stanton?" he asked.

"The other man nodded, too angry for words.

"What did he do?"

"He tore it up," exclaimed the outraged citizen, "and what's more, sir, he said you were a fool."

"The President rose slowly from the desk, stretching his long frame to its full height, and regarding the wrath of the other with a quizzical glance.

"Did Stanton call me that?" he asked.

"He did, sir, and repeated it."

"Well," said the President with a dry laugh, "I reckon it must be true then, because Stanton is generally right."

"The angry gentleman waited for the storm to break but nothing happened. Abraham Lincoln turned quietly to his desk and went on with his work."—Pages 4-7.

b. What the wilderness did to Christ. Luke 4:1-13.

"For forty days and nights the incessant fight went on, but once settled, it was settled forever. In the calm of that wilderness there came the majestic conviction which is the very soul of leadership—the faith that His spirit was linked with the Eternal, that God had sent Him into the world to do a work which no one else could do, which—if He neglected it—would never be done. Magnify this temptation scene as greatly as you will: say that God spoke more clearly to Him than to any who has ever lived. It is true. . . . Nothing splendid has ever been achieved except by those who dared believe that something inside themselves was superior to circumstance. . . . If this was not the meaning of the forty days in the wilderness, if Jesus did not have a real temptation which might have ended in His going back to the bench at Nazareth, then the forty days' struggle has no real significance to us. But the temptation was real, and He conquered. The youth who had been a carpenter stayed in the wilderness; a man came out. Not the full-fledged master who, within the shadow of the cross could cry, 'I have overcome the world.' . . . Men who looked upon Him from that hour felt the authority of One who has put His spiritual house in order, and knows clearly what He is about."—Pages 17, 18.

### c. Christ—the leader of men.

"First of all He had the voice and manner of the leader—the personal magnetism which begets loyalty and commands respect. The beginnings of it were present in Him even as a boy. John felt them. On the day when John looked up from the river where he was baptizing converts and saw Jesus standing on the bank, he drew back in protest. 'I have need to be baptized of Thee,' he exclaimed, 'and comest Thou to me?' The lesser man recognized the greater instinctively. We speak of personal magnetism as though there were something mysterious about it—a magic quality bestowed on one in a thousand and denied to all the rest. This is not true. The essential element in personal magnetism is a consuming sincerity—an overwhelming faith in the importance of the work one has to do. . . . There was in Jesus supremely that quality of conviction. 'Even very successful people were moved by it.'—Pages 18-21.

### d. Christ—the organizer. Matt. 9:9.

"The second was His wonderful power to pick men, and to recognize hidden capacities in them. . . . What a list! Not a single well-known person on it. Nobody who had ever made a success of anything. A haphazard collection of fishermen and small-town businessmen, and one tax collector—a member of the most hated element in the community.

"Nowhere is there such a startling example of executive success as the way in which that organization was brought together. Take the tax collector, Matthew, as the most striking instance. . . . His addition to the group of disciples is told in a single sentence:

"And as Jesus passed by, He called Matthew."

"Amazing. No argument; no pleading. . . . No executive in the world can read that sentence without acknowledging that here is the Master."—Pages 23, 24.

### e. Christ—the trainer of men.

"Having gathered together His organization, there remained for Jesus the tremen-

dous task of training it. And herein lay the third great element in His success—His vast unending patience. . . . For three years He had them with Him day and night, His whole energy and resources poured out in an effort to create an understanding in them. Yet through it all they never fully understood. . . . Hence they never tired of wrangling as to how officers should be divided. Two of them, James and John, got their mother to come to Him and ask that her sons might sit, one on His right hand and one on His left. When the other ten heard of it they were angry with James and John; but Jesus never lost His patience. He believed that the way to get faith out of men is to show that you have faith in them; and from that great principle of executive management He never wavered."—Pages 27, 28.

f. Christ—a man of power and personality.

John 2:13-17; *The Desire of Ages*, p. 155. "To most of the crowd there was nothing unusual in the scene. That was the tragedy of it.

"The air was filthy with the smell of animals and human beings herded together. Men and women trampled one another, crying aloud their imprecations. At one side of the court were the pens of the cattle; the dove cages at the other. In the foreground, hard-faced priests and money-changers sat behind long tables exacting the utmost farthing from those who came to buy. One would never imagine that this was a place of worship. Yet it was the temple—the center of the religious life of the nation. . . . That was the tragedy of it.

"Standing a little apart from the rest, the young man from Nazareth watched in amazement which deepened gradually into anger."—*The Man Nobody Knows*, p. 32.

"The young man picked up a handful of cords from the pavement and half unconsciously now was braiding them into a whip, watching the whole scene silently.

"And suddenly, without a word of warning, He strode to the table where the fat money-changer sat, and hurled it violently across the court. . . .

"The whole thing happened so quickly that the priests were swept off their feet. Now, however, they collected themselves and bore down upon Him in a body. Who was He that dared this act of defiance? Where had He come from? By what authority did He presume to interrupt their business? . . .

"This is My authority," He cried. 'It is written, "My house shall be called a house of prayer for all the nations," but ye have made it a den of robbers.' . . . That night His action was the talk of the town."—Pages 33-37.

### g. Christ—an outdoor man.

"All His days were spent in the open air—outstanding testimony to His strength. On the Sabbath He was in the synagogue, because that was where the people were gathered, but by far the greater part of His teaching was done on the shores of His lake, or in the cool recesses of the hills. He walked constantly from village to village: His face was tanned by the sun and wind. . . . He was the type of outdoor man whom our modern thought most admires; and the vigorous activities of His days gave His nerves the strength of steel.

"He stepped into a sailboat with His disciples late one afternoon, and being very tired, lay down in the stern and was almost immediately asleep. The clouds grew thicker and the surface of the lake which had been quiet a few minutes before, was broken into sudden waves. The little boat dived and tossed, and still He slept. His disciples had grown up on the shores of that lake; they were fishermen, accustomed to its moods and not easily frightened. But they had never been out in such a storm as this. It grew fiercer; water began to come in over the side, every moment seemed to threaten destruction. At last they could stand the strain no longer; they went to the stern and woke Him.

"He rose without the slightest suggestion of hurry or alarm. A quick glance was enough to give Him a full understanding of the situation. He issued a few quiet orders and presently the menaced boat swung round into the smoother waters of safety. Call it a miracle or not—the fact remains that it is one of the finest examples of self-control in all human history."—Pages 52-53.

### h. Christ—the Master even in death.



"He knew they would kill Him, and He knew how they would kill Him. . . . Yet He never faltered. Calmly, cheerfully He went forward, cheering the spirits of His disciples, and striking those fiery blows against hypocrisy and oppression which were to be echoed by the hammer blows upon His cross. And when the soldiers came to arrest Him, they found Him ready and still calm."

"The week of His trial and crucifixion takes up a large portion of the Gospels. . . . And this is the magnificent thing to remember—that through all that long torture of imprisonment, court trials, midnight hearings, scourgings, loss of food, and loss of sleep, He never once ceased to be the master."

"Even Pilate felt it. The two men offered a strange contrast standing there—the Roman governor whose lips were so soon to speak the sentence of death, and the silent, self-possessed ex-carpenter—accused and doomed—yet bearing Himself with so much majesty, as though He were somehow beyond the reach of man-made law, and safe from the hurt of its penalties. In the face of the Roman were deep unpleasant lines. . . . The straight young man stood inches above him, bronzed and hard, and clean as the air of His loved mountain and lake. Pilate raised his hand; the shouting and the tumult died; a deathly stillness descended upon the crowd. He turned and faced the figure at his side, and from his coarse lips there burst a sentence which is a truer portrait than any painter has ever given us. The involuntary testimony of the flabby, cynical Roman in the presence of perfect strength, perfect assurance, perfect calm."

"Behold," he cried, "the man!"—*Pages 54-56.*

How I wish we could draw more word pictures of this Man Christ Jesus—your friend and mine! Time forbids. Somehow our conception and pictures of Jesus have been influenced by the painters of the medieval ages. They invariably pictured Him with a halo around His head; with a thin, weak, effeminate face covered with a soft beard, frail, undernourished, and with a sort of huffed look. But we know this cannot be the true picture. See *The Desire of Ages*, pp. 68, 69, 72, 50, 51; *Phil.* 2:5-11; *Heb.* 4:15, 16; *Isa.* 41:1.

#### CONCLUSION.

In closing this study we may read a few words from the pen of Ellen G. White, found in *Testimonies*, Vol. IX, p. 22: "The lives of professing Christians who do not live the Christ-life are a mockery to religion. Every one whose name is registered on the church roll is under obligation to represent Christ by revealing the inward adorning of a meek and quiet spirit. . . . The truth for this time is to appear in its power in the lives of those who believe it, and is to be imparted to the world. Believers are to represent in their lives its power to sanctify and enable."

May we, whose business it is to reveal Christ in our lives, see Him, know Him, be saved and transformed by Him, so that our revelation of Him may be altogether lovely—this is my sincere prayer.

❖ ❖

"CHEERFULNESS, like muscle, can be developed by systematic use."

❖ ❖

"RIGHT" is a bigger word than either "success" or failure.—*C. S. Tanner.*

❖ ❖

FRIENDSHIP is a strong and habitual inclination of two persons to promote the good and happiness of each other.—*Addison.*

❖ ❖

ALL that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.—*Testimonies*, Vol. VII, p. 33.

## SABBATH, MARCH 25

### Into All the World in 1944

SCRIPTURE READING: Isaiah 58.

#### INTRODUCTION.

THREE texts come to mind when we look at the subject for today, the closing meeting of our Spring Week of Prayer, "Into All the World in 1944."

Matt. 28:19. *Go ye and make Christians of all nations.*

Mark 16:15. *Go preach the gospel to every creature.*

Rom. 1:15, 16. *I am ready to preach the gospel. It is the power of God unto salvation to every one that believeth.*

There is not just one way, and only one way, to carry out Christ's commission; but there are many ways. "Take, for example, what happened in Japan. You remember that in 1854, when the British fleet was lying in Nagasaki Bay, the Japanese government was extremely anxious that we should not land, and General Wakasa was appointed to watch the fleet and to prevent the British troops from landing. It happened that as he rowed about the bay in fulfillment of his duty, some careless sailor on one of those English men-of-war had dropped his New Testament overboard. Probably he cared very little for his New Testament, and he parted with it without any regret. But it so happened that General Wakasa picked it up out of the sea, and he was curious to know what this book was. He got an interpreter to tell him what it was. He became interested in it. He procured a Chinese New Testament and read it through—it brought him to Christ. Twelve years later General Wakasa came down to Verbeek, the missionary, and asked to be baptized, because he had found the Saviour. Your British sailor let his New Testament fall into the sea, but that New Testament converted the general of the Japanese army, and his family, and the whole circle of his friends, and planted the blessed truth of reconciliation in the islands of Japan. That is the logic of missions. The first duty is to let the world know, and let every race of men know, to have it in every language, to put it within reach of every human being, that 'God is in Christ reconciling the world unto Himself.'"—*100 Great Texts*, p. 247.

So it is in all the world, God works in strange, yet simple ways, His wonders to perform. Is the Christianization of the world a difficult task today? Think what it meant the day Jesus gave His commission to His little group of disciples. (See *Steps to Christ*, p. 81, Army and Navy edition.)

#### I. WHY DID CHRIST GIVE THIS IMPORTANT WORK TO THE CHURCH?

1. He might have given it to angels, or used some other method—but man was chosen.

a. In bearing this responsibility we reveal our love for and loyalty to Him. "The Lord could carry forward His work without our co-operation. He is not dependent on us for our money, our time, or our labor. But the church is very precious

in His sight."—*Testimonies*, Vol. VI, p. 261. "God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. . . . But in His infinite love He chose to make us co-workers with Himself."—*Steps to Christ*, p. 79, Army and Navy edition.

b. It becomes a test of our own Christian experience. (John 14:12.) "No sooner does one come to Christ, than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. . . . There will be an earnest longing that those around us may behold 'the Lamb of God, which taketh away the sin of the world.'"—*Id.*, pp. 78, 79.

2. Working for others brings a double blessing.

a. For the worker or the giver. Matt. 20:28. Acts 20:35.

"If you will go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness. You will plead with God, and your faith will be strengthened, and your soul will drink deeper drafts at the well of salvation. Encountering opposition and trials will drive you to the Bible and to prayer. You will grow in grace and the knowledge of Christ, and will develop a rich experience."

"Those who thus devote themselves to unselfish effort for the good of others, are most surely working out their own salvation."—*Id.*, p. 80.

b. For the world—the receivers.

God places the poor and needy in the world so that His children may do a work for them. Deut. 15:11; Mark 14:7.

"While the world needs sympathy, while it needs the prayers and assistance of God's people, while it needs to see Christ in the lives of His followers, the people of God are equally in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the divine Pattern."

"It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering."—*Testimonies*, Vol. VI, p. 261. Also pp. 260, 259, 254.

#### II. THE KIND OF WORK CHRIST GAVE CHRISTIANS TO DO.

1. Go, teach, preach, heal, baptize, make Christians of all nations. Matt. 28:19; 4:23.

2. A detailed description of the work to be done.

a. Isaiah 58. See *Testimonies*, Vol. VI, pp. 265-268; *Ministry of Healing*, p. 256.

b. Matt. 25:35-45. See *Testimonies*, Vol. VI, p. 276.

c. This is the time to do our work. Isa. 60:1; Isa. 54:2-5; John 4:35, 36.

"God's people have a mighty work before them, a work that must continually rise to greater prominence. . . . God's people are not to cease their labors until they shall encircle the world. . . . At this time there should be representatives of present truth in every city, and in the remote

parts of the earth."—*Testimonies*, Vol. VI, pp. 23, 24. "Scarcely a thousandth part of the work is being done that ought to be done in missionary fields."—*Id.*, p. 29.

d. Christian men and women everywhere should now arise and volunteer for service at home and abroad.

### III. THE RESULTS FROM SUCH WORK MAY BE SEEN AROUND THE WORLD —Matt. 24:14.

1. The promised fruitage. Matt. 25: 31-35; Isa. 25:9; 49:12; Rev. 14:1-5, 12; 7:9.

2. Examples of the results.

a. Story of Kata Rangoso—See *Youth's Instructor*, August 3, 1943.

b. See Elder E. D. Dick's report in *Review and Herald*, July 29 and August 5, 1943, "Our Overseas Work."

c. Others as you may recall.

### IV. A CHALLENGE TO ADVENT YOUTH— INTO ALL THE WORLD IN 1944.

1. 1844 and 1944—With a century behind us, and Christ's coming in the clouds right before us, *this is the time* for advent youth to rise and finish the work.

"The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. . . . 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 Great Controversy*, p. 611. See Hosea 6:3; Joel 2:23; Acts 2:17, 21.

2. Dear young people, will your voices be among them? Should we not right now accept the challenge and make it our business to fulfill that prophecy?

Listen to these earnest words, "Arouse your associates to work under some name whereby they may be organized to co-operate in harmonious action. Get the young men and women in the churches to work. . . . See if the breath of life will not then come into our churches."—*Testimonies*, Vol. VI, p. 267.

3. Under what name shall we organize in order to bring the 340,000 young people in Adventist homes, and the 163,000 in our M. V. Societies, into readiness to do what God is calling upon us to do? The department offers "Missionary Volunteer Crusaders" as the name, and we are anxious to recruit 100,000 M. V. Crusaders in 1944, to commemorate the centennial of our work.

### CONCLUSION.

1. Matt. 24:14. Christ cannot come until the task is done. No more a question of *time*, but a *task*. Today we have seen a vision of the task, heard of the methods Christ has outlined for the accomplishment, and been stirred to arise and *do our part*.

2. How many of you will join in doing today what God has for us to do? Do you remember the following words? "The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Testimonies*, Vol. VI, p. 29. (Italics ours.)

3. Campaigns in Tunisia, Sicily, and the Solomons are won only by the most

careful and painstaking planning, and preparing, and executing of those plans. Can we do less in the Christian conquest of the world?

Remember, "Our watchword is to be, *Onward*, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*Ibid.*

That will be THE LOUD CRY.

## LESSONS FOR Junior Missionary Volunteers

By M. J. PEREPELITZA  
Young People's Missionary Volunteer Secretary, Wisconsin Conference

### Suggestions to Leaders

In these simple studies, an attempt has been made to impress upon the hearts of the boys and girls the shortness of the hour, and the confidence which we must develop in Jesus to guide us safely through treacherous shoals to the home beyond.

The cunningness of Satan, the effects of and the work of the judgment are liberally illustrated in an effort to convey to the minds of the Juniors the necessity of submitting their hearts to Him *this week*.

The lessons are merely suggestive. The resourcefulness of the leader may be employed profitably in supplementing the sequence intended to be developed through the course of the week.

A call for daily response is indicated at the close of each lesson, varying according to the progress of the series, and culminating in a final call on Friday, and an invitation to join the baptismal class, which should be organized early.

We present these studies with an earnest prayer that our hearts may respond to the pleading call of Jesus. And may this Missionary Volunteer Week of Prayer become a Bethel indeed in the life of every Junior, and provide a lasting blessing for the dark hour's need.

### MONDAY, MARCH 20

#### A Bundle of Rods

"HERE! take this bundle of rods and untie these knots at once!" ordered the impatient judge as he handed to the one to be scourged a bundle of rods tied together by a strong cord.

Such was the custom of the ancient Roman magistrates in the days when scourging was a punishment for the settlement of injustices done by the lawless. While the victim would patiently struggle with the innumerable knots tied in the cord which bound the rods together, the judge pondered over the extent of the sentence which he would impose upon the convict. By the way he reacted to the untieing of the knots, the judge would decide whether or not he showed any inclination of regret for the offense which he had committed.

Paul knew something of the punishment with rods. His was an actual scourging by rods, however, as 2 Corinthians 11:25 indicates.

But our heavenly Father, boys and girls, does not use such means to bring to us the correction which we may need,

or to force us to His way of thinking. He is always ready to respond to our invitation to Him to "come into my heart."

When Jacob wrestled with the angel in a desperate effort to overcome self, he was impressed by God to build an altar at Bethel, and it was a place of refuge and prayer to him.

I heard of a devoted Christian who said that each morning when he awakes he turns a pillow on end at the head of the bed, and that becomes his Bethel while he talks with God about the day ahead. Often his little son comes softly to the door and peeps in. If the pillow is still on end, the child slips quietly away and waits for his morning romp with his daddy. Even the little boy has learned well the lesson that his father always puts first things first. And isn't it a wonderful privilege we have of considering our heavenly Father the moment our eyes open in the morning?

We have come to another Missionary Volunteer Week of Prayer. Do you think we need God's help in such a time as this, or do we have the mistaken confidence in ourselves that we can guide our little ships safely to port without the help of our Master Pilot? Are we like the little boy who enjoyed climbing on the roofs of granaries or other buildings only to find himself one afternoon sliding down the side of the roof to certain danger? How he did pray! He prayed most earnestly that the God of heaven would save him from his death fall. Just as the boy was about to glide over the eave trough to the fatal drop, his trousers caught on a nail, which through the years had partly worked its way out and which furnished the necessary resistance to the sliding boy. "Oh, never mind, Lord," said the boy with a feeling of security, "I'll get along all right now!" Should he not have thanked God for such protection instead of dismissing His continued help?

Yes, we are facing troubled times. When we think of the calamities of the world, we should pray most earnestly that God will spare His children. Ought we not pray for strength to meet the judgment which the Lord, the righteous Judge, will execute soon? We may not be given a bundle of rods, boys and girls, to untie while He looks on to determine whether

or not we are worthy of leniency; but while you and I are living our lives today, some in school, some in the home, wherever we may be, He is watching us closely, eager to give us the help we need to merit the reward we are anxious to obtain—that of dwelling with Him eternally.

My two boys have found a great deal of enjoyment in fastening their wagons behind their tricycles and driving up and down the sidewalk of our home. But one day several of the neighborhood children, who were considerably older than our boys, decided to play pranks on them by interfering with their pleasurable rides. That afternoon, while the boys were downtown, one of the girls took a stone in her hand and made some marks on their porch floor. Of course, the boys were anxious to find out who the offenders were. A girl of 13, twice the size of our older boy, in answer to his queries concerning these markings flatly denied any knowledge of the matter, but hastened to tell him of some other children who were always doing acts of mischief in the neighborhood. However, she finally owned up to her sly tricks. She wondered why our boys did not care to associate with her. She was very good in her own eyes. The rest of the boys and girls were mean, but she surely was not. This experience reminds me of a woman who complained to a friend visiting her that her next-door neighbor was a poor housekeeper, her children were always dirty, her house was filthy, and a person was really disgraced by living near her.

"Just look," she said, "at those filthy clothes she has hung out on the line. See the black streaks up and down those sheets and pillowcases."

The friend stepped to the window, raised it, and looked out.

"It appears, my dear," said the visitor, "that the clothes are perfectly clean. The streaks that you see are on your own window."

Isn't it easy to find the faults in others while our own we do not notice?

Do you know, boys and girls, the odd thing about radio work is the apparent farce of it. We stand behind the microphone, a small object covered with heavy meshlike wire. There is nothing especially attractive about this bit of metal, and yet we may spend hours preparing a suitable message for it. After the radio presentation is over there is no applause, no criticism, no thanks—nothing but silence. And yet, the voice goes over the ether waves of the air for thousands of miles, to be received by even simple, inexpensive radio sets. And isn't it more wonderful to think that in prayer you and I can speak with an unseen Friend without even a silver-coated microphone into which to speak! Yet we know our Listener hears our words, for our blind talk has been transformed into an answered prayer.

Yes, Juniors, we are almost there! The battles of this world are almost fought. We are on the border of eternity. Shall we not plead with Jesus most earnestly that He will give us the help we need and particularly during this Week of Prayer, that we may reach eternity and dwell with Him forever? It will not be an easy road, but has there ever been a Junior

who was afraid to begin or continue the narrow road that leads to life eternal? I have great confidence in the boys and girls of the whole world today. Jesus knew that they would come to Him and was aware of the fact that others would try to hinder them when He said, "Forbid them not: for of such is the kingdom of God."

Let us say with Paul, "This one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. When we work an arithmetic problem, or any other problem, we are determined to get the solution. If only we could feel the same way about our spiritual security. "This one thing I do." Nothing else is so important as that. "I press toward the mark."

A little girl had been scolded by her mother. Later she was seen kneeling by the side of her bed offering up her bedtime prayer. She was very conscious of her misbehavior. "Dear Jesus," she prayed, "make me a better girl. You haven't been helping me enough lately." Boys and girls, has Jesus been helping you enough lately? Has He been asked to? Remember, Jesus has assured us that if we open the door, He "will come in." May this Week of Prayer prove a real blessing to every one of you. May you become acquainted with the best and dearest Friend you ever knew. And then may He thereafter continue to walk with you and guide you through the journey of life, to heaven at last. What a happy homecoming that will be. Boys and girls, I want to be there, don't you? How many of you want to be there? (*Ask for a showing of hands.*)

❖ ❖

## The Gospel According to You

TOMMY'S a sweet old story translated for men.

'Twas writ in the long, long ago;  
The gospel according to Mark, Luke, and John,  
Of Christ and His mission below.

Men read and admire the gospel of Christ,  
With its love so unflinching and true;  
But what do they say and what do they think  
Of the gospel according to you?

'Tis a wonderful story, that gospel of love,  
As its shines in the Christ life divine;  
And, O that its truth might be told again  
In the story of your life and mine.

Unselfishness mirrors in every scene,  
Love blossoms on every sod,  
And back from its vision the heart comes to tell  
The wonderful goodness of God.

You are writing each day a letter to men;  
Take care that the writing is true.  
'Tis the only gospel that some men will read—  
The gospel according to you.

—Author Unknown.

"THE features of Christ are best developed on the tablets of the soul in the dark room of meditation."

TUESDAY, MARCH 21

## Stirring the Kettle

How would you like to be placed in a large kettle, forced to stay in the bottom of it, and have a large pestle beat you around from side to side until you are ground to powder?

"In Japan and China," says a modern author, "rice is beaten in a tub, with a pestle having a large heavy headpiece in order to increase its weight and force. The grain is pounded with a view to clearing away those extraneous matters which would render the rice unwholesome for food. The workman exerts every sinew to the utmost in wielding the pestle. In some cases it is moved by the foot."

Doctor Thompson on one occasion was visiting Sidon, and while in that vicinity was privileged to observe many people braying or pounding wheat with a pestle in a mortar or a rounded dish. He says: "Every family has one of these large stone mortars and you may hear the sound of the braying at all hours as you walk in the streets of the city."

What an experience it would be, boys and girls, if we were to walk up and down the streets of Sidon to hear these pestles pounding away at the grain. And as these pestles are rubbed in a circular motion against the mortar, the material placed there is pulverized to fine powder. Every science laboratory has these pestles and mortars. (*Leader, perhaps you can demonstrate this equipment.*)

Did you know that the Bible speaks about placing an individual in such a mortar, and braying him up and down, crosswise and around, until he is nothing but a bit of matter in the bottom of the mortar? (*Read Prov. 27:22.*)

When people bray the wheat in the mortar, they are able to drive the chaff and refuse from the grain, and when they bray kernels of corn, they likewise are able to obtain clean, pure flour from these grains; but with some men, however severe may be the efforts you employ to drive out the folly that is in them, your labors are in vain.

You have heard of snakes being tamed to the place where their masters have developed unquestioned confidence in them, only to discover that the snake's inherited tendencies crop up in the most unexpected moment. You have heard of baby lions being tamed until they chummed with their masters in the same manner as puppies, yes, even as pet baby bears, only to revert to their inborn tendencies, to the surprise of their masters. With no amount of beating or braying with a pestle in a mortar can we drive the wildness out of these creatures.

Is there anything short of the power of Christ that can take the wickedness out of the wallowing drunkard? The pestle and mortar will never do it. The old tobacco addict is no easier to make clean. When Jesus walked up and down the hills near Galilee, the only way He was able to cleanse the lepers and heal the sick was to apply His power in a miraculous way. Is there any wonder that the wise man indicates that no amount of correction with the pestle and mortar

will do these sin-hardened souls any good? They are utterly hopeless and will never get to heaven unless Jesus will perform a miracle for them.

And this is just what I was thinking about. In our own strength we shall never be able to do this. We must let Jesus come into our hearts, and as we co-operate with Him, He will really accomplish this in our hearts.

Have you heard of the traveler in Italy, who, stopping at a certain inn for the night, discovered to his dismay that the floor of the room to which he was assigned for the night was filthy? His first impulse was to go to the innkeeper and ask for a bucket and a rag and proceed to scrub the floor himself. He hurried about to obtain the necessary materials with which to work, and after having filled the bucket with hot sudsy water he began to scrub the floor as he used to away back home.

"Why, just look at this dirt! Isn't it simply terrible? I don't see how people can ever stay in such filthy rooms!" sputtered the guest of the roadside inn as he tried to instill upon the hearts of his fellow guests the importance of cleanliness and the necessity of scrubbing the floors occasionally.

The more he scrubbed, the more mud he obtained, until to his humiliating chagrin he discovered that the room had only a mud floor, and the more he soaked it, the muddier it got.

What a bewildered guest! And yet don't we try to cleanse our hearts of all the sin and wickedness just that way? We resolve we will be good, and let it go at that. In a few days the badness of our hearts shows up and we are worse off than at first; and thus on it goes. Unless we let Jesus cleanse our hearts, even as He only can cleanse the heart of the drunkard or the tobacco user, we shall discover to our disappointment that we have only stirred up more mud than the good we have done.

Some signs are very interesting. Here is one that appeared in a dry cleaner's window, that has a great deal of truth in it: "We clean everything but reputations."

Boys and girls, no machine has ever been invented, no fluid ever prepared, that will reach down to the heart to purify it. Jesus alone can do that.

Have you ever observed a filthy scum-covered pond as described in this little poem by Dr. L. A. Banks? There is good even in puddles like these:

"I passed a stagnant marsh that lay  
Beneath a reeking scum of green;  
A loathsome puddle by the way,  
No sorrier pool was ever seen.

"I thought, 'How lost to all things pure  
And clean and white these foul depths  
be!'

Next day from out that pond obscure  
Two queenly lilies laughed at me."

Dear boys and girls, Jesus can take the worst sinner, the filthiest puddle, and out of it cause to blossom the finest, the most beautiful flowery character that will compare only with that of His own which He so beautifully developed while here on the earth, and which He has recommended to us as an example to follow. May Jesus have His way with us!

And speaking of the pestle and mortar,

if only we would heed the well-chosen words of David in Psalms 80:2: "Stir up thy strength, and come and save us." We do need to really stir up our courage and strength and set ourselves to the task of working for Jesus. If we do a good job of joining this strength with the power of God, we shall have all that we shall need to do mighty things for Jesus.

The reason that the children of Israel did not go in and take possession of the land of Canaan was that they lacked the faith that it took. In spite of what Caleb and Joshua told them about the Promised Land, they hesitated to heed the counsel. Oh, for a faith to believe God's promises! God can do a mighty work through the boys and girls if they will allow Him to control their hearts.

As we study the Bible, we are continually reminded of the fact that we were born in sin, and are doomed to die unless we allow Jesus to redeem us and save us from sin. And in spite of what we may try to do to be a good Christian, isn't it only natural for us to sin? Have you ever decided to be good and follow Jesus, only to discover you have stumbled again?

An incident is related of a man who was asked by a friend how many people had a part in his conversion.

"Well," replied the old gentleman, "two of us."

"Why, what do you mean—'two of us'?"

"Well, I fought all I could against Him, and God fought all He could for me, and thank God, He won out!"

Our Saviour is pleading with us, entreating us to give Him our all, and why should we hold back? This Week of Prayer may we give Jesus the assurance that we will never forsake Him. Let us not continue to sin simply because we were born in it.

Will you "stir up your strength," and give your heart anew to Him?

How many of you boys and girls are really willing to give your hearts to Jesus and let Him be your closest Friend?

How many of you would like to be remembered in our closing prayer?

(NOTE: Make a simple appeal to all who are really willing to give their hearts to Jesus. Every Junior should respond to this invitation, building toward a definite appeal at the close of the week. Ask for a show of hands of those who have special problems, temptations, persecutions, hardships, loved ones who have not given their hearts to Jesus, parents not Christians, and others who would like to be remembered in the special prayer. Do not urge. The Juniors will respond favorably.)



### Three Gifts

I GIVE my hands to Jesus,  
Though they be small and shy;  
Through deeds of loving-kindness  
Their strength will multiply.

I give my lips to Jesus;  
However weak the voice,  
When loving words are spoken  
The angels all rejoice.

I give my heart to Jesus—  
This heart so meek and mild;  
That He may know more surely  
I am His faithful child.

—Majorie Hunt Pettit.

## WEDNESDAY, MARCH 22

### The Divided Heart

"I HAVE been following you all this time!" said a steady voice.

"You—you have?"

"Yes, for a long time. I've watched your every movement while following you through the crowd."

You can imagine Jack's surprise, his embarrassment, as he tried to recall whether or not he had done anything to excite suspicion. Oh, how he did think back where he had been and what he had done!

Did I do anything out of the way, I wonder? thought Jack to himself. And the next remark of the person, who now looked straight into Jack's eyes, did not relieve his feelings of chagrin in any sense of the word.

"I have followed you through four stores and you haven't bought a thing; what are you doing downtown anyway?"

"Nothing in particular," was Jack's sudden reply, and it didn't sound very impressive, he would admit.

"Just what I thought," said this "shadow" person. "It is our business to keep an eye on the people who wander through busy stores for no reason in particular."

This experience did make Jack think, for although he had done nothing out of the ordinary to cause his life to be labeled as one of suspicion, it brought to his mind so vividly the thought: How impossible it is to serve Jesus and Satan at the same time. He knew full well that if he were living a dishonest life, Jesus certainly would not be dwelling in his heart.

And yet there are hearts, much to the disappointment of Jesus, that are divided. Have you read Hosea 10:2, "Their heart is divided?"

Not very many weeks ago, while shopping with my family, we were attracted by an officer, who, carrying a revolver, rushed hurriedly to the clerk of the store where we were.

"Has he been in here, too?" asked the officer.

"Who—who are you looking for?" answered the bewildered clerk.

"The man who is passing bad checks," retorted the policeman.

"No, officer."

He was gone. And as we stepped into the street, we noticed him half a block away still going from store to store searching the culprit who tried to wear a double front—a divided heart. To his own soul, he was a filthy crook. To the people, he posed as a loyal, law-abiding citizen. He looked innocent enough to drop into a store to request the cashing of a check. But God knew his heart. Truly it was a "divided heart." Could he serve God and Mammon?

On the top of the Rocky Mountains where a gentle stream trickles from the mountaintops, it comes to the point in its journey where it separates into two streams. The streams splash to the right and to the left. One is headed toward the great Pacific while the other begins its lengthy rugged journey to the Hudson Bay. Our pathway in life divides. One person may travel the strait and nar-

row way while the other chooses the broad way which leads to ruin and death. Can our hearts go in opposite directions at the same time? No! The streams can never do it, and neither can we.

How disappointing it is to us, after we have discovered that we were traveling in the wrong direction, to have to retrace our steps and to begin all over again. Did you ever have your teacher ask you to write your long theme over again? Perhaps your sentence structure was incorrect or your material was not factual. In any case it brings disappointment to us when we are informed that we should start all over again.

In a gasoline station one day I overheard a conversation between another patron and the attendant.

"How far did you travel today?" asked the attendant.

"Two hundred fifty miles," voiced the jolly driver of the car. "It won't be long and we'll be there."

"Will be where?" queried the serviceman.

"Why, home, of course!" chimed the happy family.

But upon further investigation, the station attendant discovered, much to the disappointment of the travelers, that they were on the wrong road and had proceeded in the opposite direction these many miles. You should have heard their remorseful conversation. How heartsick they were to discover that they would have traveled five hundred miles only to be back to the fork in the road which had so sadly misled them. "If only someone could have told us about it!" murmured the driver.

Boys and girls, Jesus speaks to us through a still small voice, to lead us on the way. Some of these days He is going to give us an examination. Not in the amount of information we know in arithmetic or geography, but in the way we have treated that still small voice. Jesus is willing to teach us how to obey that voice, if we let Him. What a pleasure it is to co-operate with our Master Teacher in learning to obey Him as He speaks to us through this voice.

Let us not build our characters just for a day. Let us build as for eternity. Even as a very young boy I knew that our neighbor wasn't a good farmer. In our little community his were the only fields where brush and weeds spread out from the fences each year, until only a part of the field could be cultivated. The fences themselves were rarely repaired, and farm machinery was often left standing in the fields for weeks. It was a common occurrence to hear the squeaks of the plow or other implements as they groaned for lubrication.

One year his place was improved a bit by the building of a new barn. This new building appeared sturdy and well built from a distance. But I recall that my father shook his head and said, "We'll see," when mother spoke about the improvement. Father was right. Within a short time the barn began to lean to one side. And why shouldn't it? All the other buildings on the place were leaning.

Occasionally, here and there a building would be propped with logs, lest its roof should totter to the ground. Yes, it was

common knowledge that the material used, and the construction of these buildings was inferior.

I am always reminded of our neighbor when I read the parable of the builders. Jesus taught that no structure could be stronger than its foundation. In the parable, the storms which beat upon the two houses were the same. One stood; the other fell. The difference was in the foundation.

Christ meant us to transfer this teaching to our lives. Only that life which is built on Jesus Christ will stand the testing of the years. "For other foundation can no man lay than that is laid, which is Jesus Christ."

In character, as in buildings, how essential it is to have a firm foundation. Can we build a stalwart building on a weak foundation? Can we work mightily for Jesus when our lives are not in harmony with His will? Do we dare to allow our hearts to be divided? Will Jesus say of us that our hearts are divided, according to Hosea 10:2? May He take that cross out of our hearts with the powerful two-edged sword, the Word of God, described in Hebrews 4:12? Yes, it will remove all sin from our hearts. It will purify us and prepare us for His kingdom. It will point out to us our weakness.

Dear Juniors, let us not allow our hearts to show signs of being divided. Let us show that genuineness of heart that only a Christian can demonstrate. Let us build our hearts on such foundational principles that none can say of us, "Their heart is divided."

While I attended academy, there was a young man who enjoyed associating with some of us, not so much to contribute to the blessings of friendliness, but rather to get all he could out of friendship. When a difficult assignment was given to the class, he hastened to borrow my papers to take the benefit of my solutions for the betterment of his own. I did not allow myself to get alarmed concerning this, since I was confident that his "reckoning day" was fast approaching. When the examination time came, he was ill at ease. He realized that his methods did not pay. And, boys and girls, isn't it comforting to know that God grades us according to the work that we do, whether it is in daily living, school, work, or play? (Read Matthew 16:27.)

Do you think that any of us will be excused from taking a final examination given by Jesus? We find a definite answer in 2 Corinthians 5:10. (Read.)

Yes, boys and girls, the work of a "divided heart" will not be sufficient for a passing grade in this examination. We shall have to give Him our all. Have we wandered away from Him? Have we shared our hearts with the enemy?

"A widowed mother in Scotland was made very sad one day when her only daughter left her without word as to where she had gone. Several weeks passed by and the poor mother was longing for her child to return. At last, one night the child did come home. She crept very quietly up to the door and was surprised to find that it was unlocked. Her mother welcomed her with joy. And the little girl inquired, 'Mother, why was the

door left unlocked tonight?' And the mother with tears of joy glistening upon her cheeks, said, 'Never, my child, since you went away has the door been locked by day or night.'"

Dear boys and girls, "so it is with Jesus. You may have wandered far from His fold, but when you return, you will find that the door of His love is never bolted." If our hearts are divided, we need not let them continue to be so.

Are there any whose hearts are divided who would like to be remembered in our special prayer today? The way is not easy, but Jesus has promised to help us if we open the door for Him. (Read Revelation 3:20.) Yes, He has promised to help us.

Are there any of you today who feel that you have not been true to Jesus, but are determined to give Him your hearts, and would like to be remembered in our special prayer today? Will you please stand?

(NOTE: Cautiously urge for a response to the above call for prayer only, by standing. Emphasize the invitation for prayer. The response will be very favorable. These calls will build up self-confidence in the hearts of the Juniors, so that they will be willing to make definite decisions in response to the special invitation to be made Friday.)

## THURSDAY, MARCH 23

### Seeing Double

"I THOUGHT that when a man gave himself to God his troubles were over," said a man to a Christian blacksmith. The blacksmith thought for a moment, then said, "Do you see this piece of iron?"

"Yes," replied the bewildered guest. "It is for the springs of a carriage," said the blacksmith.

"I have been tempering it for some time. To do this I heat it red hot, and then plunge it into a tub of cold water. I do this many times. If I find it taking temper, I hammer it unmercifully. In trying to get the right piece of iron, I found several that were too brittle; so I threw them on the scrap pile. Those scraps are worth only a cent a pound; while this carriage spring is valuable.

"And you are tested by trials," continued the blacksmith. "Someone has said, 'Test me in any way you choose, Lord; only don't throw me on the scrap pile.' So you see, friend, God may allow trials to come to us and beat us as unmercifully as I beat that steel at times."

Have you ever been tempted to ask Jesus this question, so well worded in John 6:68? "Lord, to whom shall we go?" Have you ever become so discouraged with your life that you wished God would tell you where to go or what to do?

If you were taking a boat ride across the lake and someone should inform you that your boat was not dependable and that you should leave it at once, would you jump into the lake? You say, "Of course not." No, you naturally would stay in it, unless another boat were brought to you, which impressed you as being more dependable and substantial to meet your needs and assure you better protection. That is good judgment.

Suppose we were to ask Jesus, "Lord, to whom shall we go?" What do you

think He would say? I am sure He would say in reply: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. What a joy it is to know that when trials come to us, we can go to Him for help.

A story is told of a foolish drunkard, who, staggering home one night, saw his candle lit for him.

"Two candles!" said he, for his drunkenness made him see double.

"I will blow out one," thought he to himself, "why waste two candles?" And as he blew it out, in a moment he was in the dark.

How easy it is, boys and girls, for us to see double through the drunkenness of sin. So frequently we are tempted to think that we have one life to sow our wild oats in, and then another part of our lives in which to turn to God. But what a tragedy when we discover to our horror that through sin we have blown out the only candle of our lives only to remain in utter darkness forever.

The temptations of the world today are staggering many an innocent heart. The double attraction, the allurements, and many forbidden pleasures cause many to see double.

Rowland Hill relates an interesting experience he once encountered. "The other day as I was going down the street, and saw a drove of pigs following a man, my curiosity was excited so much that I determined to follow. I did so; and, to my great surprise, I saw them follow him to the slaughterhouse. I was anxious to know how this was brought about; and I said to the man:

"My friend, how did you manage to induce those pigs to follow you here?"

"Oh, did you not see?" said the man. "I had a basket of beans under my arm; and I dropped a few as I came along, and so they followed me."

"Yes," said the preacher, "and I thought, So it is; the devil has his basket of beans under his arm, and he drops them as he goes along, and what multitudes he induces to follow him to an everlasting slaughterhouse!"

And what a calamity, boys and girls, to see all our crowded thoroughfares strewn with the beans of the devil. May Jesus help us to recognize these evil snares, the sin-laden beans of the devil, and soil not our hands touching them.

What a powerful influence for good we may be in carrying out the instruction of Matthew 5:14, 16. (Read.)

As my train, the Burlington Zephyr, sped through the night on the way to Denver a few months ago, I watched the lights reflected in the great Mississippi River below my window. I couldn't help associating the view I beheld with the familiar hymn, "Let the Lower Lights Be Burning." I could no longer stare blankly from the window. The dazzling sight became extremely meaningful to me.

Just then the town on the other side of the river came within view. It was built on a grade, and at every street corner a light was visible. Each light was separate and alone, but all were of equal importance because each was guardian of its own territory. What if one failed to shine? That corner would no longer be

safe. All the lights aglow presented a scene of startling beauty.

God has placed His children at dark and dangerous corners of this world. Our separate places sometimes seem insignificant and unimportant, but the united glow performs His purpose. Every boy and girl is guardian of his own sphere. When one fails, some soul may suffer serious loss.

But, boys and girls, there are some dangerous corners where the lights do not shine. And then, there are also some lights that are not shining with the light of Jesus. This may cause some boys and girls to "see double." Oh, how cautious we should be to make certain we are shining with a light reflected from the Sun of Righteousness.

Yes, dear Juniors, there are many false lights in the world today. The devil makes them shine to cause us to "see double."

### Lighthouses

OUR life is a lighthouse  
On earth's troubled shore,  
Relaying the light  
From God's luminous store.

And ships small and great  
That are crossing the sea,  
May tell by our beam  
That they're nearing the quay.

But if through neglect  
Of our duty, or doubt,  
Our lamp starts to wane,  
And finally goes out,

Just think of the ships  
That may wreck in the night.  
Because of our failure  
To pass on the light.

—Nathaniel Krum.

In olden times on the coast of Cornwall, England, there were wreckers. These men tied a lantern on the head of a donkey, and drove the animal along the heights that fringe the shore. Ships at sea saw this light, and thinking it to be a guide where there was open water, ran toward it, fell on rocks, and were dashed to pieces. Then the wreckers came down to the shore and took from the wrecked ship all that could be saved.

There are a host of false signals about in the world today, leading boys and girls to destruction. Let us look to Jesus as our lighthouse of salvation. (Read Psalms 27:1.)

Were you ever tempted to say, "Lord, to whom shall we go?" What a positive answer, dear Juniors, we find in Zechariah 9:12, "Turn you to the stronghold, ye prisoners of hope." Yes, Jesus will not disappoint us. All we need to do is, as David suggests in Psalms 46:10, "Be still, and knew that I am God." Jesus will speak to our hearts if we will let Him.

Another day and our Week of Prayer will be over. Have we gained any victories as we view our lives in the light of heaven? Have we been so misled by the enemy at times that what we saw double was merely an illusion? Have we been victims of the everlasting slaughterhouse by being induced by the enemy to gather those poisoned beans?

Dear boys and girls, the way is hard. We can never reach heaven alone. We must study the chart and the compass and ask Jesus to take our hearts and guide us safely into port. The dazzling lights may lead us to destruction.

Jesus is anxious to receive an invitation from you to take your life and be your Saviour. In this quiet hour will you indicate to Jesus by standing to your feet that you want Him to come into your heart and take complete possession of it? Do not stand because others are doing it. Stand because you really want Jesus to come into your heart. Shall we bow our heads for prayer? (*Before prayer is offered, and while eyes are closed, ask for a show of hands of those that would like to be remembered in this special prayer.*)

## FRIDAY, MARCH 24

### You Can't Rub It Out!

"Don't write it there," said a little newspaper boy to a dandified youth, in the waiting room of a railway station, who was about to scratch something with his diamond ring on a mirror that was hanging on the wall.

"Don't write there!" pleaded the newsboy.

"Why not?"

"Because you can't rub it out!"

And do you think, boys and girls, it is any easier to rub out what you write with your words and actions on the tablets of your memory? No, you can't rub them out.

How fitting is the story related of a father who wished to impress upon the mind of his boy the necessity of guarding one's habits and actions. Giving his son a hammer and some nails, he invited him to step into their dining room where a beautifully finished solid mahogany table stood.

"Here," said the father, "take this hammer and drive these nails into the top of this table."

"But—but Father, what do you mean?" stammered the bewildered lad.

"I mean just that," reassured the father. "Don't worry about the nails. We will pull them out again."

The boy proceeded to carry out his father's request, only to discover that when they began to pull them out, one by one, a hole remained where each nail had been driven. "Why—why Daddy—"

"Yes, sonny, I know the holes are there. You may say that you are sorry for the sins you committed, and they may be forgiven even as the nails were pulled. But the holes are still there in the memory of the one you wronged."

No, dear Juniors, you can't rub them out! Think of the heartaches that Jesus has suffered because of our waywardness! Hew it must hurt.

Had the wild beast tamer of London only realized the impossibility of rubbing it out, he would not have played with death. But that is the scheme of the enemy, to fascinate his victims to the place where the death noose is tightened and the victim is lost. This famous tamer of wild beasts in London had a boa constrictor which he had cared for from the



time it was little till it had grown to an enormous size. At the close of his noted exhibitions the animal glided forward on the stage, and, at a word of command, rose upon him fold after fold till at length the man was hidden from sight and the horrible head of the monster waved aloft in the air. This time, as usual, the audience began to cheer wildly. Suddenly they were still with horror. A scream of agony had come from the center of that serpent mass, and then, as all listened, appalled, they heard the bones of the tamer crack, one after another, and all was still. The serpent had become the master. He had been toyed with once too often.

Oh, how characteristic that is of sin. No, you can't rub the monster nature out of the serpent any more than you can rub out the scratches on the mirror. The effects of sin are charged to the life accounts of the boys and girls today. "You can't rub it out!"

How often we play with sin by doing unkindly deeds, visiting questionable places of amusement, associating with evil influences. Yet, at first confident we can "rub out" the effects of sin, we discover to our horror that the effects of sin are there, and we must pay the penalty even as the tamer who became the victim of that vicious serpent.

Is there any wonder we are given the advice in 1 Peter 5:8: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"? And he will use every opportunity to cause us to stumble. He is anxious that others share with him the everlasting destruction. Oh, what a tragedy that innocent boys and girls should be the victims of such cunning devisings of the wicked one!

Our only safe counsel is, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. What a serious picture is brought to view. Dear boys and girls, Jesus is making up the enrollment for His kingdom now. Are you anxious to be among the happy number to live with Him throughout eternity? Are you willing to allow your life to conform with His? There is nothing Jesus would rather do than receive an invitation from us to take possession of our lives. His Spirit has been pleading with us to give to Him our hearts. He will not always strive with us. What a disappointed Saviour He will be to turn away from us because we refused to open the door!

The best proof that we can give to our neighbors and friends that Jesus is our dearest friend is to help them on the journey to the kingdom by the lives we live. Has anyone ever been influenced by us to follow Jesus?

"A chaplain in an army during the war was passing over the field when he saw a soldier who had been wounded, lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man:

"Would you like me to read you something that is in the Bible?"

"The wounded man said, 'I am so thirsty, I would rather have a drink of water.'

"The chaplain hurried off, and as quickly as possible brought the water.

"Could you lift my head and put something under it?"

"The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if only I had something over me. I am so cold!"

## Thy Will Be Done

THE artist stands with brush in hand,  
And paints with rainbow hues,  
From earth and sea and sky and land,  
Such scenes as he may choose.

The potter takes the yielding clay,  
Which cannot understand,  
And molds and fashions, that it may  
Give honor to his hand.

The blacksmith takes the rugged steel  
And puts it in the fire,  
And fashions it an instrument  
Whose use we must admire.

The gard'ner takes the tiny seed  
And plants it in the ground,  
And life from God uplifts the sod,  
New beauty spreads around.

The poet in the realm of thought  
Mounts to the heights above;  
With pen a flame his words proclaim  
The message of God's love.

What shall we say when human clay  
May walk in paths untrod,  
Within the way to endless day—  
May walk and talk with God?

O Holy One, Thy will be done,  
As in heaven, so in me;  
Mold by Thy power each thought, each  
hour,  
For glad eternity!

—Author Unknown.

"There was only one thing the chaplain could do, and that was to take off his coat and cover the man. As he did so, the wounded man looked up in his face and said:

"If there is anything in that book that makes a man do for another what you have done for me, let me hear it." That was practical religion. Jesus surely was master of that heart.

We cannot buy the privileges of heaven. The only way to obtain the "right to the tree of life" is to let Jesus have our all.

"After the Chicago fire a friend rushed up to Dwight L. Moody and said, 'I feel sorry for you, Mr. Moody, because I hear you have lost everything.'

"You are entirely misinformed," the evangelist replied.

"Why, I am so glad," his friend continued, "for I had heard that the fire took your tabernacle and all your personal property."

"Oh, that is entirely true," Mr. Moody replied, "but the things which I saved are those which I gave away." Yes, to have the love of Jesus to share with others is a privilege indeed.

When we give our hearts to Him, what a joy to know He will keep them for us. When we help others on the way to the kingdom, we are demonstrating the love of Jesus in our hearts.

God calls upon us to serve Him today. Satan is anxious to persuade us that tomorrow will do just as well. Shall we continue to live today as we did yesterday? Shall we withhold our love for Jesus only to have Satan snatch it away? Dear boys and girls, let us count the cost most seriously! Let us not risk the loss of eternal life for a snatch of worldly pleasure. Let us not sell out as Adam did of old.

If you have never really given your heart to Jesus, won't you do it today? Won't you, by standing to your feet, say, "Come into my heart, Lord Jesus"? We shall be glad to welcome you into our baptismal class which will be organized soon. Jesus is knocking on your door; won't you let Him in? If you can still feel His knocking on your heart's door, thank God for that. That is a sign that He still wants your heart. You remember how He says that He will not always plead with man. No, when the boys and girls continue to turn Him down, He will have to leave them. Let us not go "past redemption point."

On the bank of the Niagara River, where the rapids begin to swell and swirl in preparation for the final plunge into the deep, there is a signboard that bears these startling words: "*Past Redemption Point.*" If any man goes beyond this point, he is lost. May we ever stay "safe in the arms of Jesus."

Is there another who is willing to give his heart to Jesus for the first time? Do not put it off. Please stand. Are there any who feel they have not been true to Jesus in the past, who would like, by standing, to say, "Dear Jesus, I want to reconsecrate my life today and give it to Thee anew"? Do not stand unless you really mean it. Don't do it because others are standing. Do it because you really want Jesus to take your heart.

(NOTE: Sing a stanza or two of "Just as I Am, Without One Plea," or other suitable hymn. Ask for a show of hands of those who would like to be remembered in this last special prayer of the Missionary Volunteer Week of Prayer. Encourage those standing, as well as the group seated, to raise hands for special prayer. Have prayer.

Pass slips of paper to all present. Suggest that those who would like to join the baptismal class to study the Bible and learn how to be a better Christian, and who, perhaps, might be interested in baptism sometime in the future, please write their names on these slips of paper. Announce to those who signed the place and time of meeting. Express words of commendation for the stand they took, the decisions which they made.)

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## God's Lamps

His lamp am I, to shine where He shall say;  
And lamps are not for sunny rooms,  
Ner for the light of day;  
But for dark places of the earth,  
Where shame and crime and wrong have  
birth;  
Or for the murky twilight gray,  
Where wandering sheep have gone astray:  
Or where the light of faith grown dim  
And souls are groping after Him.

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

—Annie Johnson Flint.

# American Temperance Society

## Prohibition at Its Worst

BY R. H. WENTLAND

OPENING SONG: "Am I a Soldier of the Cross?" No. 253, *The Church Hymnal*.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

SONG: "Stand Up, Stand Up for Jesus," No. 354, *The Church Hymnal*.

INTRODUCTORY REMARKS BY LEADER.

READING: "Prohibition at Its Worst."

READING: "Wrongly Accused."

READING: "Personal Liberty."

SIGNING OF THE TEMPERANCE PLEDGE.

CLOSING SONG: "Yield Not to Temptation," No. 498, *The Church Hymnal*.

## Introductory Remarks by Leader

IN the program for today, we are to consider prohibition and its results. The title, "Prohibition at Its Worst," sounds bad. It is our purpose to face the matter squarely, if possible, to find out how bad prohibition really was when it was at its worst. This is indeed a timely subject, inasmuch as there is a possibility of the return of prohibition.

The liquor traffic directly affects every individual who is a liquor consumer, and indirectly affects those who are surrounded by consumers. The masses at large are therefore affected, and our country is definitely involved economically, socially, and in every other way. As a result of the liquor industry, the liberty of men, women, and children is definitely impaired.

Today our nation is at war. The man power is the national power. Many men are not accepted for service in the armed forces, a large number being rejected because of physical defects which are traceable to the use of liquor.

High-ranking Army officials, as well as those who are in charge of various branches of military training, have been and still are often outspoken in voicing their sentiments against the use of liquor in the armed forces. While this is true of men who are themselves occasional users of alcoholic liquors, it is all the more true on the part of those who are not alcohol users. In the nation's aviation training centers, outstanding instructors as well as medical doctors definitely denounce the use of alcohol. This terrible drug has been allowed to ruin the lives and the future of many, many young men.

There was a time when prohibition was playing an important part in the making of a great American nation. This day, as far as the prohibition action is concerned, has passed. We are, however, looking forward to its return. What it was in the past and what it did in the past for the nation it may do in the future.

## Prohibition at Its Worst

THE best way to get the correct picture of what prohibition was and what it did

when many accusers were trying to say it was bad, is to consider some figures and charts. Talk is cheap, as the old saying goes, and every argument has two sides. It is useless to keep ourselves pinned to idle talk; therefore it is highly recommended that in studying this matter carefully, we allow our minds to absorb a few figures. Is it true that prohibition was really a bad thing? or was it good? Why not let each of us decide as we consider some of these things together? In doing this, we shall have to base our figures on the first convictions for offense because of intoxications. We shall take the city of New York, which is a good example of cross-section population, and there note the number of arrests because of intoxication per ten thousand population. In 1917, when wartime restrictions came into effect, drunkenness was reduced by about 25 per cent during the first year. In 1918 the reduction had increased to 60 per cent. In 1920 national prohibition came into effect, and drunkenness was immediately reduced as a result. When we think of 1914 and 1915, when things were wide open, about 25 per cent of the ten thousand population were drunkards. This, in 1920, was immediately reduced to 6 per cent. In 1925 the percentage stood at 5.6 per cent. What a drastic change! Was prohibition then a bad thing? There still was some drunkenness, that is true, but what a change was brought about!

In speaking of these arrests for intoxication of first offenders, we have noticed the drastic change that prohibition brought about. But, let us consider not only those who were arrested on the first offense but also those who were repeatedly arrested for the same offense, that is, the second and third conviction. This number fell from 2,290 in 1916 to 1,138 in 1925. In proportion to the population the decline was even greater.

The number of third convictions alone for the same individual is of less importance, but this also shows the decline during the period, as there were 1,139 convictions for drunkenness in 1916 and only 530 in 1925. Would it therefore be out of place to conclude here that prohibition was a good thing, even at its worst, admitting that the plan may not have been entirely faultless?

## Wrongly Accused

THE enemy always has champions. From the very first, organized opposition set to work to wrongly accuse prohibition, and many well-meaning men not properly on their guard were misled as to the merits and the actual accomplishments of prohibition. Many of these enthusiasts brought charges, charts, and figures before the subcommittee which held a hearing in Congress. These were entirely misleading and unfounded, and their deceptiveness, if not carefully checked and scrutinized, would not be detected. Statisticians brought in figures which, after being checked as to their sources, were found to be definitely repudiated by the local police authorities.

The enemies of the good cause lost no time during the awfulness of bootleg liquor, and argued that if prohibition was put aside, bootleg liquor would naturally stop, because there would be no cause for its existence. Today, probably more than in any previous time, the argument is finally settled. Many today feel that there never was a time when there was more bootleg liquor than there is right now. In the columns of the *Rocky Mountain News* of November 13, 1943, were these words from an editorial:

"There is plenty of liquor in Denver. A large shipment is reported to have reached the city over the week end, but you won't get a pint of that whisky unless you happen to be a personal friend of the clerk or have some inside track with the boss.

"The situation in this city may not be worse than in other metropolitan cities, but it is certainly bad.

"There is plenty of whisky in the United States. Chairman Van Nuys, of the Senate Subcommittee, declares that there is enough liquor to last five years, even though not another pint is made.

"It smacks of the old days of 'Leadville Moonshine,' 'Northside Shop Joints,' and under the 'Counter Package' goods which were the local echoes of Al Capone, and Chicago gangsterism."

The editor attacks Senator Murdock of Utah for his investigation. He says: "The Senator ought also to investigate the growing evidence of bootlegging and rumrunning. He ought to find out why it is possible for six taxicab drivers to be charged with selling liquor above OPA ceiling prices through a black market syndicate."

That the return of liquor would put a definite stop to bootlegging was proclaimed by all those who welcomed its

(Continued on page 40)

# ★ Home Missionary Department ★

## Home-Foreign Day

### Suggestive Program for Sabbath Service, March 4, 1944

OPENING SONG: "Far and Near the Fields Are Teeming," No. 448 in *The Church Hymnal*.

PRAYER.

BIBLE STUDY: "Personal Evangelism," [May be given as short talk by pastor or local elder.]

READING: "The Call to Greater Evangelism," by Louis Halswick.

SPECIAL SONG, or No. 620 in *The Church Hymnal*.

READING: "Among the Russians and Ukrainians in the United States and Canada," by G. E. Nord.

OFFERING.

CLOSING SONG: "The Golden Morning," No. 547 in *The Church Hymnal*.

BENEDICTION.

### The Call to Greater Evangelism

BY LOUIS HALSWICK

*General Secretary, Bureau of Home Missions*

**T**HE great hope of every true child of God has always been the second coming of Christ. But the realization of this hope depends upon the completion of the tremendous, world-wide task involved in the commission of Christ to carry the gospel to every nation, kindred, tongue, and people. To impress upon His hearers the greatness of the task devolving upon the remnant church, the Saviour uttered the following words: "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.

While it is true that the gospel must be proclaimed in every nation of the world before the end can come, we must not lose sight of the fact that in God's plan North America has become a great mission field of many languages. Millions of men and women from every land under the sun have been brought to our shores, so that they might come in contact with the third angel's message and dedicate their lives to making this message known among the people of their own tongue.

God has committed to Seventh-day Adventists the greatest task ever given to any people. Our work is to carry to

"every nation, and kindred, and tongue, and people" the glad tidings of the soon-coming Saviour and the solemn message that "the hour of His judgment is come." This great work cannot be restricted to the ministers alone. The remnant church as a whole must arise and shine and finish the work.

Among the thousands of foreign believers in North America, hundreds were brought into the message through the faithful labor of our lay members. Some of our best interests, later calling for ministerial help and eventually resulting in the raising up of strong churches, were started by our lay brethren.

During the last few years there has been an awakening among the lay members of our churches in response to the call to go forth and declare the message of truth in a larger way than ever before. The serious times in which we live call for greater evangelistic activities in all our churches. There is talent in every church to carry on this work. The call is for men and women of ability and consecration to come forward as volunteers.

### Note to Leaders

The service material prepared for the first Sabbath in March deals with one of our most important missionary activities and gives us an opportunity once more to bring before our churches the important program of winning men and women for Christ among the foreign-speaking nationalities in America. Try to instill in the hearts of the believers a deep spiritual consecration for service as God's call is sounded. We acknowledge with gratitude of heart the leading and prospering hand of God upon this work, which is unique in character and fruitful in results. Pray much that God's Holy Spirit may lead to an awakening and to a new resolve to be more energetic in the home-foreign work. Let plans be made to place our truth-filled literature in the hands of those of other nationalities, and let us also by personal testimony tell them the way of God. Let definite plans be devised so that an opportunity may be given to the members of your church to have a part in this blessed work. May God help us to sense our responsibility and enable us to do our full share during this time of open doors and many opportunities.

GEN CONF. BUREAU OF HOME MISSIONS.

"Neither great talents nor high position is required. But there is urgent need of men and women who are acquainted with Jesus, and familiar with the story of His life and death."—*Life Sketches*, p. 274.

There are, of course, various methods of approach for our members who desire to work for those of foreign tongues. "Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people . . . how to give treatments to the sick. Still others may labor in the interests of our periodical and book work."—*Testimonies*, Vol. IX, p. 83.

"Not all can fill the same place, but for all there is a place and a work."—*Id.*, Vol. VIII, p. 16.

One of the best ways to win men and women of other tongues is through the use of literature. We remember one sister in New York City who brought an armful of foreign papers down to the docks and distributed them among the sailors and other men working there. One of these men showed an interest in the literature. Several months afterward he introduced himself to this sister at one of our colporteur institutes. He had been baptized and was taking up colporteur work.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. . . .

"It is training, education, that is needed. Those who labor in visiting churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Id.*, Vol. IX, pp. 116, 117.

The work among the foreign-speaking people in this country is not always easy. As a rule, the foreigner clings firmly to his religious belief, and it is difficult to get him to change. Nevertheless, God has

in a wonderful way blessed this good work, so that for the last few years an average of more than 1,000 converts a year from the different language groups in America have been baptized into our churches.

May all our churches everywhere sense the responsibility resting upon them, and may they fulfill their God-given mission in carrying the message to people of every nation, kindred, and tongue, not only those living in foreign lands, but also those living in their own neighborhoods.

### Some Suggestions

#### 1. Make a prayer list.

Kneel down and put yourself fully on the altar for service, and then counsel with God about whom to work for and the names to put on your prayer list. Lately one of our ministers testified, "When I was a boy I used to hear my father praying for me by name early in the morning before the others were up."

2. Let several persons unite in prayer for certain individuals that you may have on your list. In one of our churches not long ago, Friday evening was devoted to prayer for a person who was interested but nevertheless did not seem to have the will to take his stand for the Sabbath truth. Two weeks after the Friday evening prayer meeting that person was baptized. Earnest, united prayer brings results.

3. Watch for opportunities to witness for Christ.

The other day on the train, we noticed a young man reading in a schoolbook. We soon found opportunity for a visit, and learned that he was preparing for the ministry. He was eager to learn about our doctrines, and sincerely thankful when we left him a whole set of the Hope of the World series.

#### 4. Learn to use literature.

Give out papers and tracts prayerfully. Many times they work wonders. In going to church on the streetcar a few Sabbaths ago, I met the Sabbath school superintendent. On getting off, the superintendent stopped by the motorman. Said he: "Last Saturday I gave you literature on the signs of the times. This morning I have some very interesting papers on Sunday observance, and next Saturday I will have some more on another important subject." Said the motorman: "Thank you very much. I shall be sure to read them." Just one incident among hundreds. We must learn how to use literature.

5. Counsel with your pastor or leader. Ask him if there is something you can

do to help. Usually he will be happy to make suggestions. After the service one Sabbath, a young man wanted to know whether I thought it would be all right for him to sell twenty-five-cent books on the street that evening. We planned and prayed and that evening after sunset he sold eighty-five books.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."



### Progress of the Message Among the Russians and Ukrainians in the United States and Canada

AMONG the forty millions of overseas people in the United States and Canada, there are more than three million of the Russian and Ukrainian nationalities who have settled in many of the large cities of the United States and in the large farming sections of North Dakota and Canada.

They are responsive to the third angel's message and become faithful, loyal Seventh-day Adventists when they accept the message. Among the thousands of foreigners in America who have accepted the message through the years, nearly two thousand are Russian-Ukrainian believers.

Since returning from Europe in 1940, where it was my privilege at times to visit and meet with our Russian and Ukrainian believers in old Poland, I have visited most of the Russian-Ukrainian churches and annual camp meetings in the United States and Canada, and it has been most cheering to find so many believers and see their interest in the work of God in this country.

Our oldest pioneer worker, who began to keep the Sabbath some forty years ago in North Dakota, is still living. In 1907 he visited the Russian settlements in North Dakota, where a few accepted the truth and a Russian church was then organized. From this small beginning, through the influence of faithful members and the labors of others, the work has

continued to live and grow. Today there are more than thirty Russian-Ukrainian churches in North America, with a growing membership.

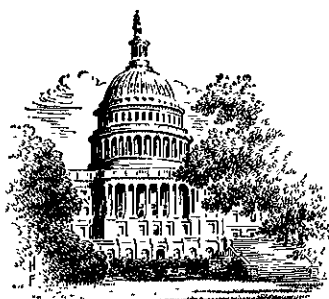
It was thrilling to hear two of Elder E. W. Farnsworth's brothers relate the interesting story of how the Russian and Ukrainian work was begun in Canada.

About thirty years ago, as Elder E. W. Farnsworth was visiting his brothers in Saskatchewan, Canada, he urged them to do something to bring the message to the many Russian people living all around them. On his return to California he gathered some funds and sent them about twenty dollars' worth of Russian literature to scatter among their neighbors. As a result of this effort an interest was aroused and deepened and some began the observance of the Sabbath. Elder T. T. Babienko, who was just beginning his ministry, was called to follow up this interest. In a very short time more than a hundred had accepted the message as a result of these earnest efforts. Thus the first Russian Seventh-day Adventist church in Canada was organized at Beaver Creek, Saskatchewan, and a fine building put up in 1915.

A number of Ukrainian churches have since been raised up through the labors of others. Three strong Ukrainian churches have been organized in the large Ukrainian settlement near Beauvallon, Alberta. Here they have their annual camp meeting in the Ukrainian language. Each organized church in this district has built a fine church building in which to worship God. At the last camp meeting twenty-six sturdy young people, representing the Ukrainian churches in this great district, were baptized.

Another thrilling story was related to us by our Russian believers at Yale, Virginia, on a recent visit to our Russian church at this place.

About fifty-five years ago a few families had come over from Russia to find a place where they could worship God according to the dictates of their conscience. They built themselves a fine little chapel, which still stands on the same grounds, where they could, unmolested, meet and worship God. Through reading the Bible thoughtfully and prayerfully, one man and his wife began the observance of the Sabbath by themselves. In 1913 two North Dakota Adventist families, who knew some of these people from the old country, moved there with the hope of winning some of them to the truth. Together with the two already keeping the Sabbath, they soon organized a little church of eight members. After



a time they decided to put up a gospel tent near the church and call a Russian worker. Elder Burley of North Dakota came and held a series of meetings. Soon the interest grew until all the members of the Baptist church were attending every meeting. After the Sabbath and other testing truths had been clearly presented, the whole church declared themselves all out for the truth.

The church building was deeded over to the conference. At the close of that interesting tent effort in the year 1914, a Russian Seventh-day Adventist church was organized with about seventy-three members. Since then the church building has been enlarged twice, and on my visit on April 20, 1943, it had been renovated and redecorated and a fine church school room had been added.

In a number of our Russian-Ukrainian churches there are many fine children and young people. There is a great need of preparing and educating more workers from these young people for the work both here and abroad.

It has been stated that hundreds of young Russian and Ukrainian priests and teachers are being trained and prepared to enter upon their sacred mission, as soon as the doors are thrown open, to meet the spiritual need among Russia's millions and to turn the 165,000,000 people Rome-ward. Surely it is high time to awake to our privilege and duty to give them the last message of mercy, and to scatter the precious seeds of truth through the printed page, as well as to prepare young men to enter the open and opening doors both here and across the seas.

We earnestly solicit the interest of our workers, people, and educators everywhere to follow the example of the Farnsworth brothers. Make use of our Russian and other foreign literature to reach out after these people. Prepare and encourage more young men to answer the call to work among these people. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. "The third angel's message is to be given through this medium and through the living teachers."—*Testimonies*, Vol. IX, p. 62. Our greatest and most urgent need at such a time as this is many more consecrated workers and more suitable literature.

There are about three and a half million Russian and Ukrainian people in Canada and the United States. While there are no fewer than thirty-one Russian and Ukrainian newspapers printed for the Russian and Ukrainian speaking people, besides many other religious periodicals

and church papers in both Canada and the United States, we have but one Ukrainian magazine, with a limited circulation, and no Russian periodical.

There is great need of more workers and timely literature, pamphlets, tracts, and books, in these languages. "Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work. . . .

"After you have given something for foreign fields, do not think your duty done. . . . In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Id.*, Vol. VIII, pp. 35, 36.

We now urge all our believers to follow the counsel of Mrs. White and by a "wise use of our foreign periodicals and books . . . preach the Word with determined energy" to the many foreigners in our midst.

"Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by ministry of the Word alone."—*Id.*, Vol. VI, pp. 315, 316.

May the Lord impress many others, as He did Elder Farnsworth and his brothers, to scatter more of the precious seeds of truth in our literature, especially among the foreigners among us at such a time as this, and to discern the opening providence of God concerning our duty to all these strangers within our gates.

G. E. NORD.



### The Pueblo Indians of the Southwest

ONE day about a year ago we were visiting an elderly Christian woman of the Keres tribe at the Phoenix Indian Hospital. During the course of our conversation concerning the persistence of the old pagan ceremonies among her tribe, this educated Keresan woman pathetically exclaimed, "Oh, what can be done for my people?"

Several years before we had visited friends at the Laguna, New Mexico, Indian pueblo, childhood home of this same Keresan woman. As it was on a ceremonial day, we were privileged to witness the annual festival and ceremonies of this tribe. At an early morning hour those who were to take part wended their way to the little Catholic chapel. Then, after

mass, we watched them file out of the chapel and to the plaza where the old pagan ceremonies were once again to be enacted as they had been for countless generations before.

The flashing colors of their gaudy costumes and the measured rhythmical tread of the dancers combined in producing an uncanny appeal to the great crowd of white and Indian observers. No crude, unplanned ceremony this, but a shrewd scheme cunningly laid to captivate the imagination of all classes. Then followed long hours of incantations in the sacred underground kiva, where none but the initiated were permitted to enter.

With our sister at the Government hospital, our hearts cried out at the sight of this pagan ceremony, "Oh, Father in heaven, what can be done for these people?"

Notwithstanding the seductive influence of the ancient cultism, we are happy to report that some of these people are turning to Christ. And now the third angel's message is adding its power to the fine Christian efforts of others in behalf of this tribe. Two well-educated members of the tribe have been baptized into the message, and Christian literature and efforts are being used in behalf of other seekers for comfort in these days of trial and despair. Let us remember in our daily prayers the Keresan, Tanoan, Zuni, and Hopi Indian Pueblo tribes of the Southwest.

ORNO FOLLETT.



### A Bible Study on Personal Evangelism

1. Who was the first Christian convert in the New Testament dispensation? John 1:40.

2. How and by whom was Andrew won to Christ? John 1:35-37. John knew Jesus personally and introduced Him to Andrew.

3. When Andrew accepted Christ, what did he immediately set out to do? John 1:41.

4. Whom else did Andrew bring to Christ, and how many were helped by this boy whom Andrew introduced to Jesus? Mark 6:8, 9, 14.

5. Name the third convert in the Christian dispensation. John 14:3, 44.

6. After Philip had been accepted by the Lord, whom did he win as his first convert, and by what method? John 1:45-47.

7. State two examples which Jesus gave His disciples of personal work to win souls. John 3:9-16; 4:9.

8. After Pentecost, how fully did the early Christians follow the example of their Master in going about from house to house winning souls? Acts 5:42.

9. What results followed this layman's

movement in the first century? Acts 11:21.

10. Will there be in the last days a repetition of the layman's movement of apostolic times? *Testimonies*, Vol. IX, page 126, first paragraph.

## ★ Missionary Leadership ★

### A High Privilege and Responsibility

IT is a supreme privilege to have the opportunity to enroll members in God's church in spiritual labors for Him. Full success will come only to those leaders who enjoy a personal relationship with their Lord. It is the privilege and duty of every person to take Jesus into his life as the dominant factor in everyday action.

When one deals with the human mind and heart, he must, first of all, be sure that his own mind and heart are in tune with the Infinite—the source of wisdom. Because of this, the first requisite qualification for a missionary leader is consecration. If one is consecrated, he will be emptied of self and fully devoted to God. God must come first; His wishes and desires should be the supreme factor in the life.

Our love for God will manifest itself in our love for His work and its advancement, in our pride in the achievements that are made by His forces. Love for God is also shown by our love for the brethren. In order to lead God's forces into soul-saving service, we must love God, His work, His children, and those whom He has called to direct His service.

The successful missionary officer is free from any spirit of criticism or fault-finding, talebearing, or backbiting—free from these particular evils that the enemy of souls so often insidiously injects into church life. Not only must the missionary leader manifest the love of God toward his brethren, but he must also manifest this same love for sinners. There is a well-defined line drawn between sin, which God hates, and sinners, whom He loves. Sinners are the precious souls for whom Christ gave His life. There has been placed upon the missionary officer of the Lord's church the high privilege and responsibility of so organizing and training believers that the congregation will move forward as an army against sin, in unrelenting effort to save sinners. We

are not to condemn the sinner, nor are we to condone sin. Jesus Christ came not into this world to condemn the world, for it was condemned already. He came to seek and to save sinners, and He did it in the gentle spirit of love. Therefore the missionary leader will direct his forces tenderly and earnestly, but with assurance.

The missionary leader should organize his church for regularity in service, for unity, and for such a state of efficiency that his congregation will work for souls, not merely during some campaign period, such as Ingathering time, but in a soul-saving program that lasts twelve months each year.

Let me repeat—a missionary leader's supreme qualification is consecration to God. A reflection of all-embracing divine love should be in his heart—love for God, for His children, for the sinner; love for God's service, and diligent regard for system and regularity, which are essential to success in that service. Love for self must die. All desire for official recognition or prominence must be ignored.

Another essential in missionary leadership is joyous service. Shall one be driven unwillingly to render obedience to his Master? What a mistake to engage in the Lord's work simply because it is expected or because the brethren will criticize if one does not! A missionary leader needs to be so filled with joy in his own heart and to have such a keen appreciation of the privilege of doing the Master's work that he will inspire others to follow his example.

Cheerfulness attracts. When the countenance radiates happiness, the spirit of joy becomes contagious. It is so reflected from the leader's life into the lives of those whom he leads, that in his church the privilege of serving God is true happiness. Seventh-day Adventists ought to be the happiest people on earth.

It is necessary that the missionary leader have a plan of operation. These plans should be laid only in counsel with the properly constituted authorities, the

missionary committee of the church, the pastor or church elder being included in the council. One should be willing to take advice and to seek counsel, to act in accordance with the denominational program, and to co-operate wholeheartedly and kindly with his fellow officers. Co-operation is absolutely essential. It is very unfortunate, indeed, when one asserts his independence as an officer or missionary leader and begins to promote certain phases of work not in harmony with the program of the governing body of the church. The missionary leader, of course, is vested with authority given him by volunteer co-operation of the church members. If he wishes that authority to be recognized by those who are to be led into service by his activity, he must in turn cheerfully recognize properly constituted authority above him, and be respectful of these officers.

One of the great needs of our organization is respect for our ministers, those who have been chosen to carry the heavy responsibility of leadership. The office of the gospel ministry is sacred and should be held in high esteem. There is no position in all the world which is of more importance, or that can be elevated to greater heights. Therefore the missionary leader who is called to work under the guidance of such ministry should be faithful and careful in his recognition of that authority.

It is necessary, also, that a missionary leader know his work. In any phase of labor we expect men to be qualified for their tasks and acquainted with the responsibilities that rest upon them. The Home Missionary Department of the denomination has provided books and pamphlets which give full and clear instruction in the several responsibilities of a missionary leader. It is well, therefore, to become acquainted with the contents of this material. The mere fact that one has been elected by his church to fill an office does not inform him concerning the responsibility of that office. This information is available in printed form; he should obtain it and carefully peruse it. We heartily recommend the compilation known as *Christian Service*, taken from the writings of the Spirit of prophecy.

There is a temptation to feel that church work is seasonal, that when this campaign or that endeavor or some other undertaking, which is of short duration, has been completed, one must wait until some spiritual effort presents itself for attention. A successful missionary leader will build a substantial program, not one that operates by spurts, but one that ear-



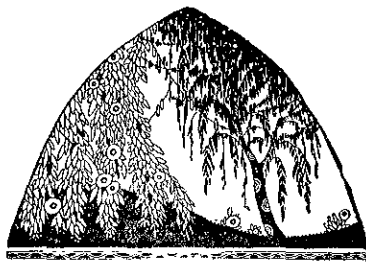
ries on regularly in a sustained effort, week after week, by using the forces of the church to evangelize the territory assigned to them. It is the steady pull that counts.

Back in the days of the model-T Ford, one of our colporteurs was delivering books. Piled high with many of our large books, the car was weighed down. The bridge which he attempted to cross was not able to bear the strain; so the car became mired. After considerable labor our brother found that his efforts to bring the car out under its own power only got it deeper into the mud. He walked over to the nearest house and enlisted the aid of the prosperous farmer, who came to the rescue with a team of beautiful horses. When the farmer gave the word, those horses sprang forward with a pull which caused the old Ford to move, but its heavy weight was too much, and soon the four wheels slid back where they were before. Again those fine horses threw their full weight against their collars, but the car fell back once more. This was repeated several times. An old colored man, passing by with two forlorn-looking mules hitched to a wagon, watched the horses jerk at their load and slip back. Then, very timidly, he suggested that perhaps he could get the car out with his mules. The owner of the horses ridiculed him.

Seeing that working by jerks with those fine horses did not produce results, the colporteur turned to the driver of the two sway-backed mules and asked him to see what he could do. So the horses were replaced by the mules. Presently the old colored man gathered up the rope reins, and calling each mule by name, said, "All right, let's go!" Somewhat dubiously the colporteur watched as the mules merely settled down in the harness and put their full weight to a steady pull forward. But out came the Ford with its heavy load.

The colporteur learned a valuable lesson. Success is not usually obtained by spasmodic effort; it is not always given to those who have wonderful equipment. It comes to those who have a steady urge to serve, who settle down into the harness and pull relentlessly. Such a program, sponsored by the missionary leader, will bring success to the church.

A true leader recognizes the ability of others. He does not talk so much about what he does, has done, or can do, but about what the other man does and will do. He inspires others to engage in active service. While he himself must be an active missionary worker, an equally im-



portant part of his duty is to enlist others in missionary service. He is not called to do the work of ten men, but he is called to do his own work—and to do it well—and also to set ten, twenty, or a hundred men to work in a soul-winning service. This is true leadership.

This point is further illustrated by the story of a salesman who called on a farmer at a time when the man was having trouble with his machinery and did not want to listen to what the salesman had to say. The salesman knew he had something which the farmer needed, that would lighten his burden and increase his revenue; but instead of becoming impatient or angry, he manifested a personal interest in the farmer's problem. He helped to adjust the machinery, and then found it possible to make a sale. That is tactful leadership.

Likewise the missionary leader must be able to arouse the interest of those whom he would lead in service, but he cannot accomplish this by scolding. Not all in a congregation are talented in the same way. Consequently, the successful leader does not ask everyone to do the same thing. He sees that each person is assigned to his particular post of duty, according to his various qualifications and abilities.

The leader's word must be dependable. If he can be relied upon, this very virtue will encourage others. Promptness and carefulness in planning reflect themselves in everything that is undertaken, and help to build solidly.

It was my privilege some time ago to accompany a singing band from one of our leading churches. The experience was an inspiration to me. When the band had assembled, everyone knew what he was expected to do—all except me, and I soon found out, for the leader of that band came to me and told me what he wished me to do. I found that it was known beforehand *who* were to sing and *what* they were to sing; also *who* were to solicit and *where* they were to solicit. Certain ones were definitely assigned to di-

rect the singing; one led along the route which they were to travel. Others saw that only one solicitor went to a house. There was absolutely no confusion. The program was carefully planned in advance. The course the group was to follow had been outlined and was in the hands of the man who led the way. There was no question as to whether they were to turn to the right or to the left, nor did they come to any dead-end streets where they would have had to retrace their steps. It was a wonderful evening, and that group of workers, definitely organized, brought in more than \$70 for missions. There is virtue in planning.

Heaven also has a plan, a system, and order. We should not wait to lay plans until the actual moment for service comes. We should plan the method of procedure well in advance.

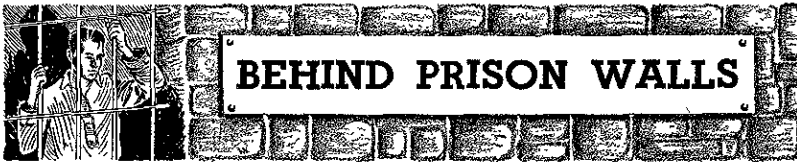
The missionary leader should cultivate courtesy, always being pleasant to those who are kind to him as well as to those who are unsympathetic. He may be firm, but courtesy must not be lacking. He should be a person of vision. He should not be satisfied to accomplish the easy, everyday tasks that anyone can perform. He should set large stakes and undertake big things for the cause of God. When difficulties arise, he should inspire his workers to press forward. This is true leadership.

Let us speak again of the quality of leadership which we mentioned at the outset—consecration. It stands above education, talent, position, or wealth. If we have to choose between an educated man lacking consecration and a man of little education who is profoundly consecrated, let us remember to make first things first, and that consecration is of prime importance in successful leadership in God's work. But let us continually increase our store of knowledge. The man who is constantly enriching his own mind will inspire others to do likewise.

The wide-awake, aggressive missionary leader will constantly strive to become better qualified for the heavy responsibilities which rest upon him, ever remembering that "a leader is one who goes before." In carrying on his program of missionary work, he will be willing to learn from others, anxious to profit by their mistakes.

We are co-workers with God. May Heaven bless us as we continue in His glorious service as missionary leaders, enlisting and training men and women to have a share in the work of winning souls for Christ.

R. G. STRICKLAND.



### A Prisoner's Personal Experience Part 8

(Concluded)

"THE words of the Lord Jesus, 'Ye shall know the truth, and the truth shall make you free,' are now a reality in my life. God heard and answered prayer, and today as I stand by the side of Elder Grundset, I rejoice to know that I also have Jesus at my side, and that I face a new and complete life in Him. What a marvelous change! As the assistant superintendent of the prison snaps a picture of us, my heart is pulsating with a joy and a rapture not to be expressed in human language.

"The following report of my work while at prison is in addition to the one given previously. The work continued to increase as the men in the prison were attracted by the power of the glorious message of present truth, until our attendance reached an average of 115 each Sabbath afternoon, with thirty studying the fundamental Bible doctrines each Sunday morning.

"We have previously mentioned the men who fully accepted the faith and went out from the prison to find their place in the church. Since that time other men have gone out, strong in the 'faith which was once delivered unto the saints.' At the date of this writing about thirty men in the prison have decided to obey the commandments of God and to accept Jesus as their Saviour. It is gratifying to know that men who accepted the faith in prison started to send literature to their homes, and as a result several families have become interested. In the case of one man, his entire family has started a Sabbath school, and they all plan to be baptized when he comes home. Words are much too feeble to describe the wonderful work God has done in the London Prison.

"In due time God raised up a man to succeed me in the work at the prison. Good reports continue to reach us concerning the continuance of this outstanding missionary effort. Since reading Mrs. White's account of her visit to the State prison in Salem, Oregon, as given in *Life Sketches*, pages 232-234, I have felt more and more impressed that God desires work to be done for prisoners.

"In the midst of loss of freedom, shame, and disgrace, and while subjected to the most severe persecution, I decided to obey the commandments of God and to accept Jesus as my Saviour. I also resolved to proclaim the message of truth to my fellow prisoners. God gave the increase, and I know that He has given me a definite experience, and a live, burning testimony to tell by precept and example what the blood of Jesus can do for one who fully surrenders to Him.

"O that I could tell you of the men in prison, the story from the lips of one who lived with the prisoners, walked with them, ate with them, slept beside them—yes, was one of them—and how God, through the precious blood of Jesus Christ, cleansed him, made him a new creature, and then used such a humble vessel in carrying forward this work in His name! Pray that God will continue to use the writer, though humble and feeble, a sinner saved by grace, to witness to Jesus' power to save to the uttermost.

"Humbly yours,

(Signed) "FLOYD DICK."

This concludes the story of Brother Dick's conversion and the brief report of the work he did in teaching others the truth while in the prison. On his release, Brother Dick was baptized into church membership.

Watch for opportunities to minister to willing hearts within prison walls.

ANOL GRUNDSET, *Home Miss. Sec.,*  
*Ohio Conference.*



Elder Grundset and Brother Floyd Dick

### The Power of Example

A GREAT preacher closed his sermon with an earnest and eloquent gospel appeal. Among the score or more who responded was a woman of wealth and social distinction. She asked permission of the speaker to say a few words to the audience.

"I want you to know," she said, "just why I came forward tonight. It was not because of any word spoken by the preacher. I stand here because of the influence of a little woman who sits before me. Her fingers are rough with toil; the hard work of many years has stooped her low; she is just a poor, obscure washerwoman, who has served in my home for many years. I have never known her to become impatient, speak an unkind word, or do a dishonorable deed. I know of countless little acts of unselfish love that adorn her life. Shamefacedly, let me say that I have openly sneered at her faith, and laughed at her fidelity to God. Yet, when my little girl was taken away, it was this woman who caused me to look beyond the grave and shed my first tear of hope. The sweet magnetism of her life has led me to Christ. I covet the thing that has made her life so beautiful."

At the request of the minister the little woman was led forward, her eyes streaming with glad tears, and with such a shining face as one seldom sees on this earth.

"Let me introduce to you," he said, "the real preacher of the evening," and the great audience arose in silent, though not fearless, respect.

O ye obscure toilers of the world, ye patient "doers of the Word," think not that no one sees; I say unto you that a great cloud of witnesses will arise upon that great day, and call you blessed!—*Watchword (Watchman-Examiner), July 1, 1943.*

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### The Greatest Hour

THE greatest hour in the history of a church is not when the magnificent, commodious, and expensive church building has been completed. It is not necessarily when the greatest congregation has assembled, and when the preacher has preached his most scholarly sermon. The greatest hour in the history of a church is when the old, old story of Jesus and His love has been told, when an invitation has been given, and when men and women

and boys and girls make their way into the aisle and down to the front confessing the Lord Jesus as their Saviour. This

is the hour for which all other hours are but preparatory.—*Youth and Yokes*, by Campbell.

## CHURCH MISSIONARY OFFICERS' ROUND TABLE

★ An Exchange of Experiences, Problems, Suggestions ★

All Church Missionary Leaders and Secretaries Are Invited  
to Contribute to This Exchange

### A Weak Missionary Spirit

*Speaker (a church pastor):* The missionary spirit in our church seems to be very weak, and our church missionary report is correspondingly low. What can we do to remedy this situation?

*W. L. Barclay, home missionary secretary of the Texas Conference, replies as follows:* It is unfortunate in these troublous times that the missionary spirit of any Adventist or any Adventist church has become weak. Surely, with the unmistakable evidence all about us that we are living in the last days of this world's history, Seventh-day Adventists should be very diligent about the Master's business. There is no excuse for idleness among God's people. All about us are opportunities to tell judgment-bound people that Jesus is coming soon. In the parable of the laborers, the householder found several men standing in the market place doing nothing, and asked them the question, "Why stand ye here all the day idle?" The reply was, "Because no man hath hired us." Seventh-day Adventists cannot offer that excuse. When we gave our hearts to the Lord we became a part of the great world-wide movement to take the gospel to all the world. When we neglect to engage in missionary work we are taking sides against Christ. "In the great judgment day, those who have not worked for Christ . . . will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation."—*The Desire of Ages*, p. 641. Idleness is a dangerous thing. In *Counsels on Health*, page 35, we are told that "inactivity is registered in the books of heaven as opposition to Christ's work, because it produces the same kind of fruit as positive hostility."

The remedy for the situation is for the church missionary committee to meet and plan an active missionary program for the entire church. None should be left out of the planning, from the smallest child who is able to hand out a piece of literature to the oldest member of the

church. We are told that every member is to be assigned his post of duty. The missionary committee should have definite plans in mind, and these plans should be discussed and perfected. The church should be organized into hands, which are given a definite work to do. A plan is for the city to be divided into sections and literature distributed in every house in the section. The interest developed through this literature should be followed up with Bible studies and cottage meetings. Once a month the missionary committee should meet to discuss the progress that has been made and to plan to give intelligent help to any church member who needs help in learning the best way to approach people and win their interest. Wise choice should be made concerning those who should give the Bible studies. Classes should be organized to train our church members in the art of giving Bible readings. Men should be encouraged to engage in lay evangelism.

When we follow the blueprint outlined in the Spirit of prophecy for the advance of God's work, the church will not be idle, the spirituality will not be weak, and the church missionary report will show great gains. Best of all, however, souls will be won for Christ, and our church members will be in less danger of losing their own experience.

### Duplication of Missionary Reports

*Speaker: A conference home missionary secretary:* If a member of the Dorcas Society reports at the Dorcas meeting, should this report also be given at the regular service of the church?

*Elder H. K. Halladay, home missionary secretary of the Indiana Conference, says:* There are a number of things to be considered. First of all, the church missionary secretary should be the clearing house for all missionary reports of the church, and at the close of the month or quarter should have a total report that represents the full activities of the various missionary organizations of the

entire church. However, there should be no duplication of reports, the report showing as accurately as possible the total of all activities of the church.

Suppose, for example, a member of the Dorcas Society reports at the Dorcas meeting having made eight missionary visits. Then on Sabbath this member reports the same eight visits on the regular church missionary blanks. It will be seen at the close of the period, whether it be a month or a quarter, that the church missionary secretary, who is supposed to gather a report from the Dorcas Society and add it to her church report, would have a record of sixteen visits made by one person, when actually only eight visits were made. It is important to avoid duplicating reports in this manner. It is also important that the secretary should include in her report the work done by each of the missionary groups of the church.

Now the question arises: Where should one who belongs to more than one group report? Should one who attends the Dorcas Society meetings report all missionary work through that channel?

The Dorcas Society represents the Dorcas work only, and not all the missionary activities of the church. Only those items that are fostered and promoted by this society should be reported by its members, the other items being reported in the regular channels. For example, if a member of the Dorcas Society went out to visit a family whose name was given her by the Dorcas officers, gave them two garments, and did two hours of Christian help work, she could come back to the Dorcas Society and report one visit made, two hours of Christian help work, two garments given, and the money spent for missionary work as represented by the carefare.

Again, suppose that the next day this member of the Dorcas Society went to a home to give a Bible study, as a member of the Bible Training Class organized for members of the church in general. In this case there is no connection with the Dorcas Society, and the item should be reported as a church missionary activity on the individual report blank of the church.

By keeping the reports of these various departments separate, we shall have a more accurate picture of what each group is doing, and still have a complete report of the total.

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WHAT parents are, that, to a great extent, the children will be.—*"Ministry of Healing," p. 371.*

# Weekly Church Missionary Services

March 4

## HOME-FOREIGN LITERATURE

*Key Thought for Leaders: "God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues."—Christian Service, p. 200.*

We are told that one third of the entire population of the United States is foreign born or of foreign parentage. "These foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time." Although this statement from the messenger of the Lord was made in the early days of denominational endeavor, yet with even greater force it applies today. It is His desire that they should learn the truth and become qualified to do a work which we could not do in getting the light of the third angel's message to those of other tongues. The printed page of truth is now available in any language needed in any section of our country. All our church members should feel a heavy responsibility resting upon their hearts for the home-foreign field in our midst, and should become informed as to the nationalities represented in their city or neighborhood. Foreign papers, tracts, magazines, and small books in more than thirty languages may be ordered from the International Publishing Association, Brookfield, Illinois.

One cold, rainy morning in July, 1938, there appeared at the door of the Martinez family in New Mexico a man suffering because he had passed the night in the cold and rain. When the sick man had sufficiently recovered he told of his business. Though the visitor died before he reached his home in Texas, the precious seed had been sown in fertile soil. In April of the next year Brother Matias Vargas came to winter the seed sown by José Ortega, and then Elder G. W. Casebeer came to reap the harvest. In May, twenty-three members of the Martinez family were buried in the waters of baptism. In less than a year from this time, José Martinez took up the colporteur work which Brother Ortega had laid down, and has had excellent success. Soon five of the Martinez brothers made the decision to serve God and get ready for a place in His work, and it is hoped that the twelve brothers and sisters will become active workers in the service of God.

Home Missionary Series Leaflet No. 8, *The Home-Foreign Mission Field*, will be found most helpful by those who take up work for foreign-speaking neighbors and friends.

March 11

## BRANCH SABBATH SCHOOLS: HOME-FOREIGN BRANCHES

*Key Thought for Leaders: "Great benefits would come to the cause of God in the regions beyond, if faithful effort were put forth in behalf of the foreigners in the cities of our homeland."—Christian Service, p. 200.*

As a people we can learn many valuable lessons from this global war. All of us remember the insistent and persistent demands which were made upon the Allied nations to open up a so-called "second front." In response to these repeated demands, one of the top Allied military leaders publicly stated that it was the avowed intention of the Allies to open up not merely a "second front," but also a third, a fourth, and still other fronts, in order to surprise, baffle, and completely confound the enemy, causing him to scatter his forces and to spread them thinly over large and extended territories, thereby the more readily bringing about his certain, final, and complete overthrow.

We Seventh-day Adventists also have a wily, cruel, relentless, and implacable enemy to deal with, namely, the enemy of all

righteousness, the devil. To attack him on one front merely, is to give him that much vantage ground. If we wish to harass and completely vanquish our foe, we must initiate surprise attacks on many new fronts. As a people we are too content with having just one large central English-speaking church in a great metropolis, whereas the messenger of the Lord has told us:

"In the cities of America there are people of almost every language. These need the light that God has given to His church.—*Testimonies, Vol. VIII, p. 38.*

One successful method for establishing new fronts is the organizing of a foreign-language branch Sabbath school. By systematic house-to-house distribution of our English and foreign-language periodicals, or by lay preaching, a small group can be gathered together and organized. At first the school may be small, but if there is a healthy beginning, substantial gains will be made, and additions will surely follow. If the meetings are held on Sabbath afternoons, missionary-minded members from the large central church are afforded the opportunity of bringing encouragement by their attendance, and by being entrusted with responsibilities to materially assist in its development.

We have such a foreign branch Sabbath school in the Bronx. Most of our members who have accepted the truth and been baptized are Jewish. We have a short preaching service after the Sabbath school and carry on all the activities of a regular church. We should have hundreds of just such foreign-language branch Sabbath schools everywhere.

When Jesus fed the five thousand, He did not seat them in one solid mass, but by fifties, to make the feeding easier and more successful. Let us imitate our illustrious Exemplar by having many companies among different nationalities. The Lord will nourish our hearts with spiritual manna and place in our hands strong weapons against spiritual wickedness in high places. Shall we not plan to open many fronts against the enemy of all righteousness?

S. KAPLAN.

March 18

## REACHING THE FOREIGNERS AT HOME

*Key Thought for Leaders: "God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America, than has been done in the past."—Christian Service, p. 201.*

There are hundreds and thousands of foreigners residing in your community—Italians, Greeks, Germans, Bohemians, Russians, French, Spanish, Chinese, Japanese, and many others that might be mentioned. A large number of these came directly from a foreign land, and their knowledge of America and Americans is limited. They still use their mother tongue; they speak in broken English, but they think in their native language.

What are we doing for these people? We are confident that the Lord has sent many of these strangers into our midst for a purpose, and that purpose is that they might become acquainted with this truth. Many of them, after they have become acquainted with this truth and have accepted it, may be impressed to return to their homelands and give it to their own people. Thus your efforts in winning these people to this message would result not only in their own salvation, but also, indirectly, in the education of future workers for this cause.

These strangers in our midst are often neglected. They keep to themselves and do not mix as freely as the native-born Americans. Hence, they are more or less shut off from us. These same groups, however, are very responsive. Get acquainted with them. Christ was not a hermit. He was continually out mixing with the people. He

made no difference between race, creed, or sect. He associated with all classes, with the poor, with the middle classes, and with the upper classes. He was frequently found at the dinner tables of the wealthy noblemen. We are told that the common people followed Him gladly. Wherever He went they followed Him. He especially made it a point to reach those who were ignored by the religious leaders of the day.

Very often we are likely to forget the stranger in our midst. Would it not be well for each one of our churches to lay plans for reaching these foreigners that may be residing in our community? Let one become especially interested in the Italians, another in the Greeks, still another in the Germans or the Chinese, taking to them the literature that we as a denomination produce for these particular groups. And would it not be worth while to study a little of their language, in order that we might get closer to them? There is nothing that will so reach the heart of these people as for a stranger to address them in their own tongue. Acquire four or five hundred simple words. This will serve as an entering wedge, and once the doors of the homes are opened, you will find these people will respond to your efforts.

Let the year 1944 stand out as a year that will long be remembered, a year in which a special effort was made by all our churches in behalf of the foreigners who may be residing within the community of our local church. May many of these be brought to a knowledge of this truth, and may those who are brought, in turn become missionaries to their own people.

W. A. SCHÄFFENBERG.

March 25

## MISSIONARY EXPERIENCES

*Key Thought for Leaders: "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.*

A railroad man found a crumpled and torn copy of *Present Truth* in a boxcar. He picked it up and became interested in the message it bore. He took it home, and he and his wife ironed out the crumpled paper and together read the pages. They longed for more literature of this kind, but, unfortunately, the address had been torn away, and they could not tell where the paper was published. Several years after this incident, the wife of the railroad man was visiting in a neighbor's home and noticed a copy of *Present Truth* lying on the table. Eagerly picking up the paper, she sought to find out where it was published. Her friend, seeing she was interested, told her that the paper was published by the Seventh-day Adventists, and that a series of meetings was being held by the Adventists in the city at the time. This woman and her husband began to attend the meetings, and at the close of the effort the evangelist had the privilege of baptizing them. How little we know of the harvest which develops from scattering the printed page. Even though crumpled and torn and thrown into most unpromising places, it still has power to impress hearts.

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"COULD I but know  
The care and woe,  
That in, perhaps, your life is hid,  
I'd cease to show  
Contempt, I know,  
And try to make it love instead."

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It's the "Finish" that tells how the race is run!

It's the spurt at the end of the grind;  
And many a worth-while prize is won.  
By the "Stayer" who comes from behind.

—Selected.

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"Why should I be discouraged,  
Tho' oft the sky appears  
All veiled in clouds and darkness,  
And I have doubts and fears?

My Lord, and my Redeemer,  
While He my leader is,  
Will guide my steps in safety;  
What want I more than this?"

# ★ Department of Education ★

## Know Your School Better

### Spring Is Here!

#### Let Nature Teach Me

Let Nature give me this—  
The courage of tall trees;  
The silent strength of rocks  
Against the crashing seas;  
The beauty of the dawn;  
The joyousness of spring;  
The power to soar above  
As eagle on the wing.  
Let Nature teach me this—  
The peaceful depth of sky;  
The quiet of the stars—  
The gallant way to die.

—Gertrude Grymes Smith

#### Notes to Leaders

As we prepare this copy in December it is hard to visualize spring, but what a thrill that season always brings! Do your children respond to its warmth and new life? This month's program will help you to prepare for the summer's activities. Who doesn't love to study seed catalogues and plan gardens? This makes opportunity to teach many things children should know about gardening—beautiful and practical.

You watch eagerly for the first dainty flower, but do you know all that you might of the wild flowers in your vicinity? Miss Hall's article has some practical suggestions for parents and teachers.

Spring is perhaps the hardest time of year in which to keep quiet, but a "listening ear" and an "understanding heart" will be rewarded as we learn to recognize and appreciate "Music in Nature" about us.

Have you the problem of obedience? and are you looking for good stories? "Nature's Children Obey" will put real meaning into the instruction that we should "through nature's object lessons teach them [the children] obedience to the law of God."—*The Desires of Ages*, p. 556.

Do you have the new bird game, Goldfinch? It is a card game, like authors, and is an excellent way to become familiar with birds, their names, and their families. You may get this game from your Book and Bible House or direct from Mrs. Ruth Wheeler, P. O. Box 201, Angwin, California. The price is \$1.

Teachers who have *Nature and Science Manual* (1942), by H. W. Clark, have access to book lists, topical studies, and many other aids to nature study. Then there is the mimeographed *Handicraft and Nature Games*, referred to on page 23 of the introductory course in Home Education, which may be obtained from the Home Study Institute. The price is 10 cents. If you could hold your meeting in the afternoon, some of these nature games could be played with the children; and how they would love the story, "Nature's Children Obey"!

I wish I might visit each of your meetings this month, for I know they will be interesting. Success to every one of you!

FLORENCE K. REBOK.

❖ ❖

My morning prayer I could not say,  
For heaven seemed so far away;  
I said, "I've no desire for good."  
When, lo, a thrush sang in the wood.  
And as the song rose from his throat,  
I hung a prayer on every note;  
The whole world wore a roseate blush.  
And God seemed close enough to touch.

—Author Unknown.

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PARENTS, in the training of your children, study the lessons that God has given in nature.—*The Desires of Ages*, p. 556.

## Nature's Children Obey

BY MRS. RUTH WHEELER

ONE May morning I went down to the meadow before dawn and lay down in the plowed field near a killdeer's nest, for I wanted to watch the very first hours of a baby killdeer's life. As the light began to break across the field, a wee killdeer pushed out from between his mother's feathers. He looked about him at the vast expanse of the meadow stretching away to the edge of the world in the misty light of dawn.

Suddenly the baby bird started across the field, toddling along at an astonishing speed. But his mother was not ready to have her family leave the nest, and she called to him in an anxious voice. Instantly, the baby turned back and ran to her side. With her bill she reached out and pushed him under her wing, away from the cold wind.

Since I was afraid I might frighten the mother killdeer when she wished to lead her little family away, I left the meadow before the sun had topped the tall pines. Later in the day we came back, but the nest was deserted. Away across the field a movement caught my eye. It was the two killdeers running along, heads held low, while between them ran their three babies.

The parents flew toward us, and the baby birds disappeared. The killdeers tried in every way they could to lead us away from the spot, but we hunted until we found the three babies. They were crouching on the ground, with their heads outstretched, hiding every bit of their light breasts, and showing only their mottled backs, which were almost the same color as the plowed ground.

I picked up one of the babies, but he did not try to escape. He just lay limp in my hand. I tried to stand him on the ground, but his legs buckled under him. He simply could not stand. Even when I let him go he made no attempt to run.

The father watched from a distance. When he saw that there was an opportunity for the little one to escape, he gave a quick signal to run. The baby jumped up at once, running as fast as he could. I caught him again, but he slipped away through my fingers. He had been told to run, and run he must.

For a number of days I watched the killdeer family. How carefully the parents watched for danger! How quick they were to signal the babies to hide! But still more interesting to me was the way the babies obeyed. They were only a few hours or days old, and still they obeyed instantly, without hesitating or waiting to see what the danger was from which they must hide.

Human children obey because their parents teach them obedience, or because they have learned by sad experience that it is best to follow the directions given

by those older and more experienced. But these little children of the wild have this instinct given them when they are born. Their life is so short and so full of danger that they cannot wait until they have learned to obey; they must obey without reasoning or experience.

Sometimes this complete obedience is hard, and takes a great amount of patience. Last spring we were photographing three young flickers which had grown up in an old oak tree in the yard. When the young birds were spending most of their time hanging out of the nest, and were big enough to leave home, we took them out one day to try to take a picture of the three of them together. Our two boys and I each held a bird on the stub until the camera was ready for a picture; then we all let go while the shutter snapped. The young birds were faster than we, and all we were getting was blurred pictures of birds taking off. Over and over we gathered the flickers up from their perches in the near-by shrubs and stood them on the stub, braving the jabs of their long, sharp beaks.

By a great deal of patience and perseverance we took several pictures. The old flickers were not around during this time, but suddenly one swooped by and alighted on a tree. She watched us a moment, and then she made a peculiar purring call. Instantly, the three young birds "froze." We removed our hands from them and stepped back, but they did not move an eyelid. I was reminded of my childhood, when we played "statue," holding as long as possible the positions in which we were placed.

We took several pictures of the birds, even moving the camera closer, but not one movement did they make. We went away a short distance and sat down under the trees, waiting for the next signal that would break the spell. The young birds grew tired. The head of one slowly drooped backward. The mother called again and he straightened back to the original position. The flicker at the top of the stub had been sitting with bill pointed up and slightly open when his mother first gave the signal, and he did not move even to close his bill.

We watched this strange tableau for twenty minutes or more, waiting to see what would happen—but nothing did. Our pity for the little birds in the hot sun grew until finally we took them from the stub. They offered no resistance as we put them back into the nesting hole.

As we have watched birds during the nesting season and while they were training their little birds to earn their own living and take care of themselves, we have many times seen this same instinctive obedience.

Every species of bird seems to have its own set of signals or calls that it gives. These calls are understood by the little birds, and obeyed. It is a most interest-

ing study of nature to watch for these signals and calls. It gives us an understanding of the habits of the birds, of their love for their young, and of God's great care over the little creatures which He has made. He has not left them to learn through hard experience. He has given them a marvelous instinct that guides them all through life.

Instinct teaches the birds how to build their homes where there is the least danger; it teaches them where to find their food, and how to care for their young. But most of all it teaches the tiny little birds a quick, unquestioning response to the orders given by their parents.

NOTE: We would suggest that this story be read to the children, and perhaps followed by a discussion of ways to watch the birds and learn something of this instinct of obedience. Ploek obedience might be mentioned. Much can be found in articles and stories of birds, which will illustrate the point. The chapter entitled "Nature's Children Obey," in the book *We Follow the Western Trail*, gives a number of illustrations on this topic. If teachers will read this chapter it will give much material for the suggested discussion, and inspiration for further study and firsthand observation.

## No Royal Road to Learning? We Found One

BY MABEL FRANCES WHITTEMORE

STRANGE as it may seem, this magic road is paved with blueprints—of wild flowers, ferns, tree leaves and blossoms from the bud stage to full development, lovely floating seeds, and superfluous seedlings from the garden. From season to season there is an ever-changing, never-ending supply of things to blueprint.

Since the process of blueprinting is so simple that a very young child can easily produce results as perfect as those of an adult, this becomes a hobby which can be enjoyed by every member of the family, from the three-year-old to the grandfather of eighty. It is fun, easy, and extremely interesting. There is, however, a peculiar effect which those who blueprint cannot escape. Even the person who blueprints a few things "just to see how it is done," but claims to have no interest in knowing the names of plants or leaves printed, and has "a perfect horror of looking things up in a book," finds himself, without intention or desire, personally interested in the group of plants printed and wanting to attach the correct name to each. Those plants no longer belong to "general landscape," but have taken on personal interest—something to watch for when out walking.

The correct names can usually be attached by the person giving the blueprint lesson; if not, the beginner can find profusely illustrated books in the public library, through which he can usually identify his plants with little effort.

Nothing can equal a very young blueprinter as a nature study evangelist—if he cannot yet read, so much the better. The young artist is usually insistent on having the name of everything he prints, with the result that the whole family find themselves drawn into the new game of "naming what we have," and a new world opens up around them.

Fortunately, blueprints can stand much handling; so the young collector can look at and show his blueprints to his heart's content. If the family have co-operated

and printed the correct names on all the prints, the child soon knows the name of every plant, leaf, or seed which he has printed. As the people to whom he shows the prints usually repeat the name on the print as they look at the picture, the child learns these unconsciously as he associates the spoken name with his picture.

It may surprise our conservationists when we say that we have found the "Blueprint Hobby" the shortest route in teaching wild-flower conservation. Speaking generally, we are more likely to conserve those things which interest us and which we have learned to love, and through blueprinting one gets acquainted with plant life easily and rapidly. Before this stage is reached, however, the blueprinter has learned, through disappointment, that he cannot pick a bunch of flowers and have a lovely picture. All the lower leaves will look bruised and bent in the print. He also learns how quickly flowers, ferns, and leaves wilt after picking, and become completely useless for blueprinting. Thus the beginner learns to think of single sprays, individual flowers or ferns, and loses his desire to gather bunches or armfuls. It has been our experience that careless destruction ceases.

*Those who follow the Blueprint Road to Nature Study will discover that:*

- At every season of the year we are surrounded by interesting and beautiful things which we had never noticed before.
- As a means of getting acquainted with our wild flowers, ferns, and trees, it is indeed a royal road.
- On the Blueprint Road to Nature Study every member of the family can meet and follow along together.

### DIRECTIONS FOR BLUEPRINTING

#### Materials:

- Architects' blueprint paper.* As this comes in large rolls which are inconvenient to handle, have the paper cut and packaged at the time of buying—sheets 8" x 12" are our most popular size. These are easy to cut into smaller pieces when we make small prints for greeting cards, bookmarks, etc.
- Printing frames* of various sizes can be made at home by using discarded picture frames which are fairly strong, and fitting in a removable back, fastened on the four sides by cupboard buttons. Photographic printing frames are excellent for small prints.
- Potassium bichromate crystals* for developing the prints.

#### Method:

- Place specimen (preferably pressed) in frame against the glass.
- Place architects' blueprint paper in frame against specimen.
- Clamp in back and expose paper to sunlight until paper turns from cream to blue and then again to cream.
- Remove paper from frame and immerse in a solution of potassium bichromate (one rounded tablespoon crystals to two gallons of water) for not less than five minutes—more does not matter.
- Wash in clear water and dry between newspapers, under slight pressure. Change newspapers about three times to remove excess water; dry between papers overnight.

NOTE: When placing specimens and paper in frame, have at hand cardstock or sheets of paper to add for padding, so that there will be a very close contact when the back is fastened in. As specimens are of varying thickness, the amount of padding required varies.

Always ask for *daylight printing paper*, as there is a blueprint paper made for use with arc lights.

Variation in the shade of the prints may be obtained by underexposing the paper to get pale blue, or overexposing to get a deep blue.—Condensed from *Canadian Nature Magazine*.

## Project Planning

### Combines Fun and Instruction in Modeling Turtles and Birds

MODELING opens up a most fascinating new field for the young naturalist. Try the downy and the hairy woodpecker. Take a short length of bark-covered pine wood, drive in two large nails at an angle of about 45 degrees, at whatever locations on the "tree trunk" you wish to locate your birds.

Now take two lumps of modeling clay large enough for life-size models of the birds, and proceed to roll the clay into two small logs. The clay for the hairy woodpecker should be about twice the size of that for the downy. Impale the logs on the nails already driven into the tree trunks. Model the birds by pulling out and shaping the bottom of the log for the tail. Bend tail against the tree trunk in the typical woodpecker position.

With soft clay build out the plump body of the bird. Pull out from the top of the log the strong beak of the bird and add soft clay to round out the head.

When the bird is finally modeled to your satisfaction, paint on the correct markings in black, white, and red tempera paint. When dry, give a thorough coat of white shellac and later a coat or two of any good clear varnish. The heavy varnish coat makes your model much more durable.

### Marbles Become Turtles

Since most children like turtles and many have had pet baby turtles, modeling them is usually very popular. Start with a marble game to show the simplicity with which turtles may be modeled. The children are asked to make four clay marbles—a small marble, two alleles, and a large shooter.

#### Order of procedure:

- Take one allele, place in palm of hand, and slap it with the other hand to make a pancake.
- Take large shooter, flatten slightly, then pull out four thick corners. Place on pancake and press slightly.
- Take the other allele and roll to pencil shape, sharpen end by rolling, and on the opposite end make a definite indentation all around the pencil where the rubber should end. Place clay pencil on top of the two pieces already put together.
- Take fourth marble and flatten into a pancake and place on top of the other three. Press slightly so that the four pieces of clay will stick together. The result is an amusing model with the general appearance of a turtle.

If possible, show the children a real turtle; if this is not possible a picture can be used. Have them notice the shape of the head, how the eyes are placed, the neck, the peculiar shell, etc. Notice the plates which form the shell. The children can easily change their original model into a lifelike-looking turtle. With tempera paints have the children paint in the distinctive color markings of the particular kind of turtle studied. Shellac the model and later varnish with clear varnish. After the marble game the children can easily model turtles of any size.

In natural history modeling, our aim should not be to achieve a perfect model, but to develop a lively interest in the animals and to have a lot of fun doing it. Natural history projects must be fun, not work.—*Canadian Nature Magazine*.



## Music in Nature

BY MRS. EVA G. CASEY

**MUSIC**—the melody of the soul. How our hearts respond to it! We cannot picture heaven without music, nor can we imagine a life here that does not respond in some way to its lure. How important, then, that our boys and girls learn early to appreciate good music. What a privilege is ours, as parents and teachers, to guide them on this road to melody. Right at hand to aid is nature.

Men have tried to imitate nature's music in such compositions as Fisher's "The Robin's Return," Mendelssohn's "Spring Song," Grainger's "Country Gardens," Weber's "The Storm," and others.

Each season of this year has its own characteristic music. We think of the droning of insects through the hush of a summer afternoon and the cricket's bed-time warning on early autumn evenings. Surely there is music in the rustle of falling leaves and in the "honk! honk!" of the wedges of geese flying southward, high overhead. Winter brings softly falling snow, the sighing of bare branches, the crunch of footsteps over frozen paths—all music to the listening ear.

But what season holds more of music than the happy springtime? Long before daylight the birds begin, and by dawn the feathered choir is in full swing. Each clear voice swells the harmony through long spring days, until at twilight quiet prevails. Even then the fewer night birds take up the chorus, so that our dreams, too, are filled with music.

If we are to teach our boys and girls to hear and feel the music of nature, we must recognize and appreciate it ourselves. Have you trained your ears to hear the "drumming" of the ruffed grouse on misty mornings? Have you learned, with Dorothy Gherst, to distinguish—

"The soft resonance of the night wind's bow  
Across the pine trees' cello strings,  
The robin's piccolo,  
And below, the deep pedal note of the waterfall?"

If you will stand very still in the heart of a wood, "you will hear many wonderful things—the snap of a twig and the wind in the trees and the whirr of invisible wings." Have you thrilled to the kitten's purring song of contentment? And have you responded by humming a song?

Perhaps some concrete suggestions might be in place as to how we may develop this appreciation of nature's music in the lives of our boys and girls:

1. A little talk on what nature has to offer in a musical way.
2. Encourage the children in every way to become music-conscious.
3. Play, or use records of, such compositions as "Robin's Return," or others.
4. Contrast artificial noises with nature's music.
5. Contrast the music of the seasons.
6. Have the children listen for nature's music at home, on the way to school, etc.
7. A hike is a wonderful opportunity. Encourage the children to listen, and to report later what they heard.
8. Occasionally read a poem or quotation that carries a beautiful thought on nature's music, and encourage the children to be on the lookout for others. Display the best of these on the bulletin board in the Nature Corner.
9. Have the children try to distinguish and imitate the songs and calls of various birds.
10. Discussion and experience will suggest other means.

Here are a few sounds which children have recognized as nature's music: ripple of water, rustle of leaves, merry breezes, creaking of branches, snap of a twig, echoes, rain on the roof, roar of the ocean, waves washing on the shore, thunder, whispering of the trees, humming of bees, cat's purring, padded footsteps, etc. Children will soon learn that nature's way of expressing its moods is really another of God's ways of speaking to our hearts. Even city dwellers can—

Get out in the open, far from the din  
Of the city's clamor, and listen in  
To the undertone of the forest's glee  
Or the silent voice of the flashing sea;  
The mountain's eloquent loneliness,  
Or the flowers that preach to the heart's  
distress.  
Just tune your soul till the wave lengths  
chime—  
For God is broadcasting all the time.

—Charles W. Stork.

## You Can Know Your Wild Flowers

BY JANIE PAULINE HALL

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Matt. 6:28, 29.

**SPRING** is here—and so is rationing of gas and tires! Today many honest-hearted parents ask, "With no means of transportation, how can we follow the inspired instruction to study God's great book of nature with our children?" Others excuse themselves with the plea of ignorance, or of being "too busy."

Few activities offer better opportunities for teaching appreciation of the beauty of God's handiwork than does the study of wild flowers. They fill one "shelf" of a vast and fascinating library of living material at our very door, awaiting exploration and acquaintance.

While a long ride away from the city into the country is restful and beneficial in these days of stress and anxiety, it is not necessary for relaxation and the study of nature. Begin in your own back yard and along the path or the parkways that you pass daily en route to work, or that your child passes on his way to school. Survey your surroundings—parents and children together may make a game of it. See who can find the most flowering plants in a given area: your back yard, the vacant lot near by, or the nearest park. If the wild flowers have not yet appeared in your community, see who will find the first one this spring; then add to your list day by day the flowers seen by the members of the family. You may be surprised at the children's enthusiasm when they see mother and daddy interested. A wholesome, happy, and lasting comradeship will develop between parents and children who work together to accomplish a common purpose.

The following list of activities may suggest some things that you and your children can do together:

1. Take Sabbath afternoon walks in neighborhood park or near-by woods.
2. Learn the parts of a flower and the purpose of each part.
3. Learn how butterflies and other insects help flowers make seed.
4. Observe a certain plant from the swelling of tiny buds until seeds are ready to leave the parent plant.

5. Make a collection of "seed travelers."
6. Learn the name of your State flower, and how, when, and why it was so chosen.
7. Learn which flowers in your community are becoming extinct, and why.
8. Keep a Wild Flower Calendar. A flower may be drawn or painted on the calendar the day it is found, or the flower itself may be pressed and later mounted on the calendar. (For other calendar ideas, see *Look and Learn*, published by Scott, Foresman.)

9. Keep a record of all wild flowers found in one season in a designated area near by. You will be delighted with the number and variety. (One class of thirty pupils found as many as 150 different kinds of wild flowers on their way to school in one day.)

10. Learn the names of all flowers found.
11. Learn the difference between flowers and weeds. Which of the latter are harmful? How or why?

12. Work out the requirements for a Vocational Honor in wild flowers.

13. Make an herbarium.

14. By using a large glass jar, a miniature vivarium or terrarium can easily be made, and will be very interesting.

15. Parents and teachers will be greatly benefited, and inspired to further study, by the references under "Nature" in the *Index to the Writings of Mrs. Ellen G. White*.

If you feel that you do not have sufficient knowledge of the wild flowers in your community to do any teaching, now is the time to gain that knowledge—one is never too old to learn. Learning with the children will be fun for all. One source of help is other nature lovers in the community. They are always glad to share their knowledge, and their enthusiasm stimulates to further study. Science or botany teachers are usually glad to help amateurs in identifying new species. Local garden clubs, libraries, State universities, and agricultural departments also have valuable data on poisonous plants, those of commercial value, and those protected by law.

Many good books have been written to help beginners in identifying common wild flowers, but because of different types of soil, climate, and other conditions, the flora varies in each section of the country, and the individual should consult his local library or garden club to learn the best books for his area. When the desired book has been found, study the plan and key of the book to know how to use it. Of course you will not want to spend all your time indoors reading books; but they do contain information which has cost naturalists years of time in research, study, and experiment, that will help you to appreciate common wild flowers and to know what to look for, and where and when.

### Do You Know—

- How to identify poison ivy?
- That the medicine for treating hookworm is obtained from our native horsemint?
- The poisonous plants in your community?
- That five leaves of the oleander contain enough poison to kill a sheep?
- That our common yellow jessamine, climbing in tangled profusion over trees and fences, penetrating the thickets and woods with its fragrance, is the source of commercial jasmine perfume?
- That the root and bark of this same plant contain enough poison to kill a cow?
- Why the magnolia, sweet bay, and orchids are protected by law in some States?
- The blossom of the Spanish moss?
- What part of the jack-in-the-pulpit is poisonous?
- That there are twenty species of plants in Florida that eat insects? What child would not thrill to watch the tentacles of the dainty sundew curl around a tiny insect, or to open the leaf of the pitcher plant and set free a half dozen imprisoned insects!

Since there are twenty-four hours in each day, and "time waits for no man," the excuse of being "too busy" is one that each parent will have to meet before God. Time is the one talent God has given to all alike. Are we investing it in such a way as to win our children to the Master, and hear His "Well done; . . . enter thou into the joy of the Lord"? It may mean cutting short our Sabbath afternoon nap; but parents, which is more vital—our nap or the souls of our girls and boys?

Do we put "first things first"? Sometimes I wonder, when I read:

"The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and should find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers."—*Testimonies, Vol. III, p. 187.*

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath."—*Id., Vol. VI, p. 358.*

"The mind cannot be refreshed, enlivened, and elevated by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord is put to a wrong use if thus celebrated. . . .

"During a portion of the day, all should have an opportunity to be out of doors. How can children receive a more correct knowledge of God, and their minds be better impressed, than in spending a portion of their time out of doors, not in play, but in company with their parents?"—*Id., Vol. II, p. 583.*

If we follow the Master's injunction to "consider the lilies of the field," we shall not only enjoy a richer and fuller life with our children here and now, but we shall be fitting ourselves and them for entrance into the earth made new, where throughout the ages of eternity we may study all the natural sciences under the Master Teacher.

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## Wrongly Accused

(Continued from page 28)

return. We have noticed by the statement of the editor that this has not been the case. What, then, is the answer? Would it be wrong to say that prohibition at its worst was the best? Would we be mistaken in our conclusion that the best days the nation has ever had were those of national prohibition?

## Personal Liberty

In this democratic nation much is said about man's liberty, that is, his privilege to do as he pleases. A man may work, eat, drink, sleep, or worship God as his conscience may dictate to him, but liberties do have limitations. What one individual does may be a menace to others. When this is the case, should not some measure be taken to instruct and guide the conscience and tastes of men and

women that they may know what is good for them and for their neighbors who are affected by their actions?

Well do we know that back of the personal liberty movement, as far as liquor is concerned, are the capitalists of the alcohol traffic. It is a commerce of vice. They are placing on the market and urging the sale and consumption of a habit-forming poison. While it is true that it is a man's personal liberty to take poison if he chooses, or to commit suicide of his wishes, yet those directly involved have some voice by virtue of their constitutional rights.

Should we today allow the liquor business to increase its capital by the enslavement of our youth? Should we allow the brewers to put on the market enticing, enslaving, habit-forming drugs that will wreck the future of thousands and thousands of men and women, making them unfit for the most technical and responsible positions in the United States Army?

Should not every thinking man today recognize to some extent the sabotage that is practiced by the fifth columnists—the liquor traffic? Should not those of us who love our freedom from slavery, our freedom of speech, and who love our country, take a decided stand and voice our sentiments against this terrible onslaught of liquor? Should we not reasonably conclude that prohibition, even at its worst, was far better than the slavery of alcoholism that surrounds the nation in this day?

Let those who have failed take courage,  
Though the enemy seems to have won;  
Though his ranks are strong, if his cause is wrong,  
The battle is not yet done;  
For as sure as the morning follows the darkest hour of the night,  
No question is ever settled until it is settled right.

## Mussolini and the Bible

A FRIEND of mine called on Mussolini one morning and found him with a New Testament on his desk. In the course of the conversation the "Duce" picked it up and said, "This is the best book I know." We caught up the saying and used it for publicity purposes throughout the country. In the windows of the Bible House, in front of the Palazzo Venezia, where the "Duce" had his office, a huge placard informed the public that "Mussolini says, The New Testament is the best book I know." It led to the sale of tens of thousands of copies of the Scriptures. It was not until a few weeks before the entry of Italy into the war that the police swept down on us and confiscated the placard.

Throughout his dictatorship Mussolini, in spite of strong pressure from conservative ecclesiastical elements, gave full liberty to the colporteurs of the British and Foreign Bible Society to travel throughout the length and breadth of Italy. In Abyssinia, in spite of strained relations with England, he allowed the Bible House

at Addis Ababa to remain open and the Bible to circulate among the native tribes in the interior. A single gesture on his part would have closed down this work and increased his prestige among certain classes of the population. Not only was this gesture not made, but he showed us considerable kindness on several occasions, of which the following is typical: A colporteur at Turin was being hindered in his work by an organized band of young men, and the authorities did nothing to protect him. In despair the man wrote to Mussolini explaining the situation. Immediately the "Duce" wrote to the prefect stating that the colporteur was under his special protection, and was on no account to be interfered with. With the prefect got these orders he sent for the colporteur and asked him what he had said to Mussolini, to which the man replied: "I wrote to him as I would have written to my father."

Almost until the entry of Italy into the war, the writer held a special permit from the Italian government enabling him to enter and leave the country, and travel about in it, without restrictions. The declaration of war brought this to an end, the Bible House was closed, and the staff scattered. We believe, however, that this is not the end, but merely an episode in the work of the Bible Society in Italy, and that with the return of peace the Word of God, "which is not bound," will once more "have free course and be glorified."

W. H. RAINEY.

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Books are the masters who instruct us without whip or rod, without harsh words or anger, asking naught in return. If you seek them, they are not asleep; if you ask counsel of them, they do not refuse it; if you go astray, they do not chide; if you betray ignorance to them, they know not how to laugh in scorn. Truly, of all our masters, books alone are free and freely teach.—*Richard du Bury, 1345.*



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